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THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR JESUS CHRIST.

(ACCORDING TO THE PRESENT AUTHORIZED VERSION.)

WITH
CRITICAL, EXPLANATORY, AND PRACTICAL
NOTES:

THE MARGINAL READINGS OF THE MOST APPROVED PRINTED COPIES OF THE NEW TESTAMENT

WITH SUCH OTHERS AS APPEAR TO BE COUNTENANCED BY THE

ORIGINAL GREEK:

A COPIOUS COLLECTION OF PARALLEL TEXTS;

SUMMARIES OF EACH BOOK AND CHAPTER;

AND THE DATE OF EVERY TRANSACTION AND EVENT RECORDED IN THIS PART OF THE
SACRED ORACLES, AGREEABLY TO THE CALCULATIONS OF THE
MOST CORRECT CHRONOLOGERS.

BY REV. JOSEPH BENSON.

VOLUME II.—ROMANS TO THE REVELATION.

New-York:

PUBLISHED BY LANE & TIPPETT,
FOR THE METHODIST EPISCOPAL CHURCH, AT THE CONFERENCE OFFICE, 200 MULBERRY-STREET.

JOSEPH LONGKING, PRINTER.

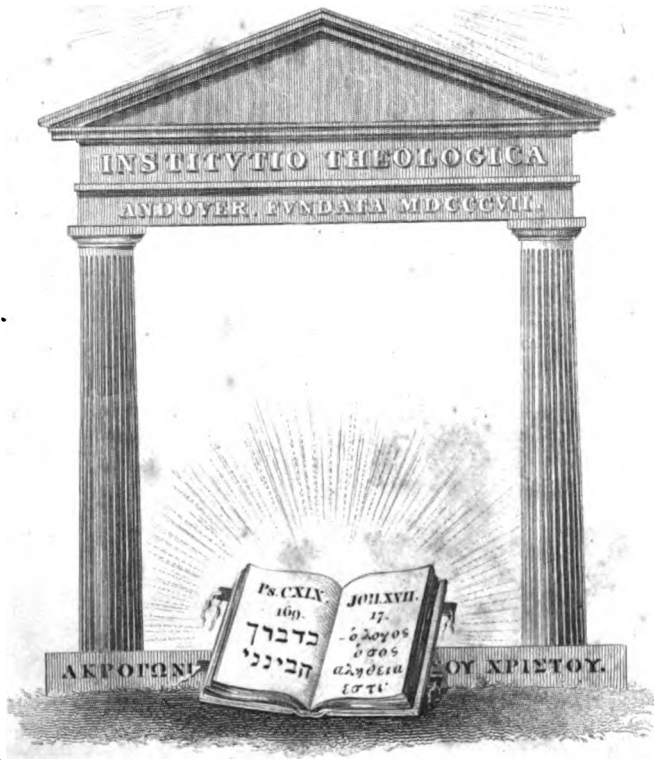
1847.

PREFACE TO THE EPISTLES.

THE Lord Jesus before his death informed his apostles, (John xvi. 12,) that he had "many things to say to" them which they could not then bear; but that "when the Spirit of truth was come, he would guide them into all truth," or rather, "into all the truth," as *εις πασαν την αληθειαν* properly signifies, namely, the whole truth comprehended in the gospel dispensation. From this it is evident, that Jesus, while he was on earth, did not declare, at least clearly and fully, all the doctrines of the gospel, all that was necessary to be believed and practised by mankind; but left many things to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, as Dr. Macknight has justly observed, "there was both dignity and propriety. For the Son of God came from heaven, not [chiefly] to make the gospel revelation, but to be the subject of it, by doing and suffering all that was necessary to procure the salvation of mankind. But although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many [indeed, most] of its doctrines and precepts in the hearing of his followers, that when the persons commissioned by him to preach the gospel in its full extent, executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those further discoveries which they made concerning the matters of which Christ himself had spoken nothing."

One of the apostles, namely, Judas, having fallen from his office by transgression, the eleven judged it necessary to supply his place; and for that purpose chose Matthias, by lot. In this, however, some think they acted, not by the direction of the Holy Ghost, for he was not yet given them, but merely by the dictates of human prudence, which, on that occasion, they suppose, carried them too far; no man, nor body of men whatever, having power by their designation to confer an office whose authority was to bind the consciences of all men, and whose duties could not be performed without the gifts of extraordinary inspiration and miracles. To ordain an apostle, they say, belonged to Christ alone, who, with the appointment, could also confer the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias, Jesus himself, they think, superseded it, by appointing another to be his apostle and witness in the place of Judas. "In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles; which, of all the services allotted to the apostles, was the most dangerous and difficult. For the person engaged in that work had to contend with the heathen priests, whose office and gains being annihilated by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in heathen countries, who would not fail to inflame the idolatrous multitude against any one who should preach salvation to the Gentiles without requiring them to obey the law of Moses. The philosophers too were to be encountered, who, no doubt, laboured to destroy it by persecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these, natural talents, education, and literature were necessary, in the person who endeavoured to convert the Gentiles, that he might acquit himself with propriety when called before kings, and magistrates, and men of learning. All these talents and advantages Saul of Tarsus possessed in an eminent degree; and, having been a violent

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persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight, when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas; and for that purpose he appeared to him from heaven, as he journeyed to Damascus to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commissioned him to preach it to the Gentiles, together with the doctrines of the gospel, which were to be made known to him afterward by revelation. See Acts xxvi. 16–18. Such was the commission which Jesus, in person, gave to Saul of Tarsus, afterward called Paul; so that, although he had not attended Jesus during his ministry, he was, in respect both of his election to the office and his fitness for it, rightly numbered with the apostles."—*Macknight*.

The apostles, having received their commission to preach the gospel to all nations, and being endowed with divine inspiration and miraculous powers for that purpose, went forth and published the things which concerned the Lord Jesus, first in Judea, and afterward among the Gentiles; and, by the reasonableness of their doctrine, the holiness of their lives, the greatness of their sufferings, and the miracles which they performed, persuaded great multitudes, both of the Jews and Gentiles, to believe and obey the gospel, and openly to profess themselves Christ's disciples, notwithstanding, by so doing, they exposed themselves to sufferings and death. In is evident, therefore, that the world is indebted to the apostles, under God, for the complete knowledge of the gospel. Under God, it must be observed; for the praise of enlightening mankind is due only to them as instruments, the Divine Spirit communicating unto them that knowledge of the truths of the gospel wherewith they were to enlighten others, and confirming those truths by signs and wonders, and miracles innumerable.

Because the Author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were witnesses of his holy and benevolent actions, his miracles, his sufferings, his resurrection and ascension, and who heard his divine discourses, besides preaching these things to all nations, have taken care that the knowledge of them should not be left to the uncertainty of a vague tradition, handed down from age to age. Four of these witnesses wrote, under the direction of the Holy Spirit, histories of Christ's ministry, to which the name of gospels hath been given; being the same which are in our possession at this day. In these excellent writings, every thing relating to the Lord Jesus is set forth in a plain, unadorned narration, which bears the clearest marks of authenticity. In like manner, that the revelation of the gospel doctrines, which was made to the apostles by the Spirit, and which they delivered to the world, in their discourses and conversation, might not be left to the uncertainty of tradition, but be preserved uncorrupted to the end of time, the Holy Ghost moved certain of these divinely-inspired teachers to commit their doctrine to writing, in epistles; some of which they addressed to particular churches, others to particular persons, and others to believers in general; all which are still in our possession.

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

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with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

With regard to the authenticity of these epistles, we may observe, with Dr. Whitby, that if we consider all the writings which pass for authentic records in the world, we shall find there is not any reason to conceive them such, which is not, with advantage, applicable to these books. All the arguments which can be offered to prove a book or writing genuine, are only of two kinds; external, from the testimony of persons who lived near to the times of the author; and internal, from the things contained in, and asserted by, those writings, and the firm belief they obtained among them to whom they were directed and committed. The external testimonies have their force partly from the number and eminence of the testators, their nearness to the times when such writings are said to have been composed, or published from the original copies preserved by those to whom they were at first committed; and partly from the general reception and citation of them as the writings and records of such authors. Now, with respect to these external evidences, no writings can compare with these epistles, they having all the circumstances by which any writing can be proved genuine, and many others of great weight, which are peculiar to them, and which no other writings can pretend to.

First. They have all the circumstances by which any writing can be proved genuine. 1. Their originals were preserved in their respective churches till Tertullian's time, who speaks thus to the *heretics of his age, namely, of the third century*: "Go to the apostolical churches, where their *authentic epistles are still recited, representing the voice and face of each of them.*" 2. They were not doubted of, but, as Clement and Origen say, (excepting only the epistle to the Hebrews,) were generally received by all orthodox Christians throughout the world. 3. The writers by whom they were cited lived either in those times when they were written, as Clemens Romanus, or in the very next age, as Ignatius, Polycarp, Justin Martyr, and Irenæus; who were, therefore, styled apostolical men. 4. Those who cite these writings were eminent, both for their learning, and for their sufferings for the faith contained in them; or for their opposition to it, as Celsus was. Now, surely, we have unquestionable certainty of books which have been handed down to us by the tradition of all ages of the church, inserted in all her catalogues, cited by all her writers, as books of divine authority, and by her very adversaries; preserved so long in their originals, and of the authenticity of which no doubt was ever entertained by any genuine member of the Church of Christ. But, besides this, it must be observed,

Secondly. There are many circumstances of great weight, which are peculiar to these writings; as, 1. A general dispersion of them throughout all those places where any were converted to that *faith which the apostles preached*; for the apostles, says Irenæus, "first preached the gospel, and afterward, by the will of God, *in Scripturis nobis tradiderunt, delivered it to us in writing, to be hereafter the pillar and foundation of our faith,*" lib. iii. cap. 1. Eusebius bears the same testimony, Hist. Eccles. lib. iii. cap. 37. 2. The translation of them into other languages; as into the Syriac, a translation so ancient, that it leaves out the second epistle of Peter, the second and third epistles of John, and the Revelation, as being books which, for a time, were controverted in some of the eastern churches; and into Latin, styled, in Jerome's time, "the old translation;" and very probably made when the Latin Church was first planted, it being the custom of all churches to read the Scriptures on the Lord's day, which certainly they would not do in a language not understood by those that heard it. 3. The constant reading of them, in public and in private, in their assemblies, and in their families and closets. "On Sundays," saith Justin Martyr, "all the Christians in the city or country meet together, and then we have read unto us the writings of the prophets, *τα απομνημονευματα των αποστολων, the monuments of the apostles;*" and having read them, they publicly expounded them to the people. They were also read by the most eminent and pious Christians every day, *ut discat*

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unusquisque ex Scripturis sanctis officium suum, "that every one may learn his duty from the Holy Scriptures."—*Consti. of Clement*, lib. vi. cap. 27. 4. The dreadful torments which the Christians chose to suffer, rather than they would desert the faith contained in these books, or deliver them up to their tormentors, and the infamy of those that did so, they being branded with the odious name of *traditores*, or "deliverers up," namely, of the sacred writings. Now, what writings in the world have been so generally dispersed, so much perused by all sorts of persons, friends, foes, asserters of and enemies to the faith of Christians? What laws or writings have been so early translated into other languages? Who were so much concerned to peruse any laws or writings, as all Christians were to peruse the laws of Christ? Who suffered so much for any books, as the Christians did for theirs? Since, then, this early reading of these records, in public and in private, by the Christians, this general dispersion of them through all Christian churches, this quick translation of them into other languages, this constant suffering for them, are all corroborating circumstances of the unquestionable evidence all Christians had obtained that they were genuine and authentic writings, and indeed what they pretended to be; it is also clear that these records are more worthy to be received as genuine, and books of unquestionable truth, than any profane writings in the world.

We come now to speak of the internal arguments which are usually offered to prove other writings genuine. These are taken from the things contained in them; such as that they were proper to the times in which the authors were supposed to write, and free from every thing not well consistent with those times, which are mean and trifling circumstances, compared to those internal arguments which these epistles afford; that they are the authentic records of those apostles whose names they bear; and that those things which they assert, especially respecting the gifts and powerful operations of the Holy Ghost, both exercised by them, and conferred on others, with all the other facts which they attest, were unquestionably true. For,

1. It is not once or twice, it is not by the by; but it is frequently, professedly, and upon all occasions, that they refer to those miraculous powers and spiritual gifts, as yielding a full proof and confirmation of the testimony they bore to Christ; and that "Christ was among them;" and as a demonstration of the truth of their apostleship against all opposers, and of the preference of that faith which was attended with such gifts and powers, above the Mosaic law, which some desired to observe; spending whole chapters in discoursing of these spiritual endowments, distinguishing them somewhat nicely into gifts, administrations, and operations, ranking them under nine several heads, (1 Cor. xii. 8–10,) and specifying the very names of those who did by office exercise them; and showing the necessity there was of this variety of gifts and operations in the body; appealing to the senses, the consciences, and the experience of those to whom they wrote, touching the truth and certainty of what they asserted respecting these spiritual gifts. See especially Rom. xv. 18, 19; 1 Cor. ix. 1, 2; xii. 4, &c.; 2 Cor. xii. 12; Gal. iii. 3–5; 1 Thess. i. 5.

2. These men, in these very writings, speak confidently of the "testimony of their conscience, that in simplicity and godly sincerity they had their conversation in the world;"—that they wrote no other thing than what their converts did acknowledge, and they trusted would acknowledge, to the end;—that they were "made manifest" to God, and they "trusted were also made manifest" in the consciences of those to whom they wrote; representing it as a great absurdity that they should be found false witnesses to God, and distinguishing themselves from others, whom they call false apostles and deceitful workers, by this very character of their sincerity. See 2 Cor. i. 13; v. 11; 1 Cor. xv. 15; 2 Cor. ii. 17; iv. 2; 1 Thess. ii. 3–10. Now, with what face could they have asserted these things, if they had known that in these very epistles they had declared (for instance, respecting their miracles) what even the senses and experience of those to whom they wrote must assure them were the greatest falsehoods? Or how could they to whom they wrote give credit to such impudent

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untruths as these must be, if the relations which they made of these miraculous operations had been mere fictions? This, therefore, is a farther evidence of their sincerity and truth in these relations.

3. Let us observe how the apostle treats those churches of Corinth and Galatia, respecting which he speaks most copiously of these operations of the Holy Ghost, and how they stood affected to him. The Corinthians are represented by him as schismatical; (1 Cor. i. ;) as carnal; (chap. iii. ;) as glorying in an incestuous person; (chap. v. ;) as contentious, to their own shame, and the scandal of Christianity; (chap. vi. ;) as murmurers, tempters of Christ, fornicators, idolaters, partakers of the table of devils; (chap. x. ;) as coming to the Lord's supper, not for the better, but for the worse, offending in it both against the rules of charity and temperance, and also against faith, in not discerning the Lord's body; (chap. xi. ;) as guilty of emulations, schisms, and contentions, touching spiritual persons, and of vain glory in the exercise of their spiritual gifts; (chap. xii., xiv. ;) and as deniers of that resurrection which was the great foundation of all the future hopes of Christians, chap. xv. In his second epistle he declares his fears that he might find among them debates, envyings, wraths, strifes, backbitings, whisperings; and that he should find among them many who had not yet repented of the fornication and lasciviousness which they had committed, (2 Cor. xii. 20.) And for these things, if not reformed, he threatens he will use sharpness, and come to them with a rod, chap. x. 6; xiii. 2. He charges the Galatians with apostacy; (chap. i. 6;) and represents them as foolish and bewitched in falling from that gospel by which they had received spiritual gifts, to the beggarly elements of the law, (chap. iii. 1-16.) Now, how could the Corinthians be guilty of such emulations about spiritual persons, or such disorders in the exercise of their spiritual gifts, provided there were among them no such persons, and they had no such gifts? How could they fear the lashes of his rod, on the account of crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas, or Apollos, than for Paul, if Paul imposed upon them with false stories and sensible untruths? Or why should not the Galatians even quit that gospel, in which he endeavoured to confirm them only by an appeal to that which they must know to be a lie? Moreover, the affections of the members of these churches were not so firm to him, and their esteem of him was not so great, as that he might securely lessen it by venturing on such arts of falsehood; for he found some of these Corinthians puffed up against him, and preferring others much before him; (1 Cor. iv. 18;) charging him with lightness and inconstancy; (2 Cor. i. 17;) and with walking according to the flesh, (chap. x. 2.) He complains that they were straitened in their bowels of affection toward him, and that the more he loved them, the less he was beloved by them; (chap. xii. 15;) that they questioned his apostleship, and even sought a proof of Christ's speaking in him, (chap. xiii. 3.) He represents the Galatians as questioning his apostleship and doctrine, or thinking him much inferior in both to others; (chap. i. ;) and as supposing he dissembled with them, and elsewhere preached himself that circumcision he condemned in them, (chap. ii. ; v. 11.) Now, under these circumstances, could he hope to repair his credit with them, and to establish the apostleship they questioned, by an appeal to, and relation of, such things as both their senses and experience showed to be manifest untruths? But,

4. If it could be supposed that these churches were so stupid and insensible that they did not, or so partially affected to the apostle that they would not, take notice of these things; these epistles inform us of other subtle and industrious adversaries, men zealous to oppose and adulterate the gospel which he preached, and desirous to find occasion to lessen the promoters of it, and to advance themselves above them; false apostles, and deceitful workers, who transformed themselves into the apostles of Christ, when in truth they were ministers of Satan; men who corrupted the word of God, and sought to corrupt others from the simplicity that is in Christ, (2 Cor. ii. 17; x. 12, &c.; xi. 12, 13, 15.) Among the Galatians also there were evil agents, who troubled them, and would pervert the gospel of Christ, false brethren, who came in privily to spy out their liberty, and desired to ex-

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clude the apostles, that they might be affected (or loved) by them, chap. i. 7; ii. 4; iv. 17. Now, if he himself had been a vain talker and deceitful worker, one who endeavoured to impose upon them with false tales, with what face could he object those things to others of which he himself was so guilty? Or how could they, whom he confidently accused as guilty of these things, neglect this obvious reply to such an accusation, that he himself, in his appeal to the miraculous operations of the Holy Ghost for confirmation of his doctrine and apostleship, had done the very thing he laid to their charge? We have no reason to suspect that all, or any, of these adversaries neglected any pains to search into the truth of what Paul thus offered to confirm his doctrine and magnify his office, and to vindicate himself from the aspersions which they cast upon him. Since, then, we never find the truth of these relations questioned by any of those Jews who thirsted for his blood, or by those Judaizing Christians who so vehemently inveighed against his doctrine, his person, and his office; and since we are assured by the event, that if they ever made any such attempts they all proved ineffectual to impair the credit of those writings in the Christian world; it may be certainly concluded that these epistles could not be convicted of falsehood, but contained matter of unquestionable truth in these assertions, touching the powerful operations of the Holy Ghost.

Lastly. Let us consider what the apostles suffered for this testimony, and what it cost them to propagate this faith throughout the Christian world, and in what tragical expressions they are set forth in Scripture. "God," saith Paul, "hath set forth us, the apostles, last, as it were appointed to death; for we are made a spectacle to the world, to angels, and to men," &c., 1 Cor. iv. 9-13. See also 1 Cor. xv. 31; 2 Cor. vi. 4, 5; i. 8. And in the eleventh chapter he gives such a dreadful account of his own afflictions as can scarcely be read without trembling. Now, by what motive could they be actuated in the publication of that faith, for which they suffered all that wit and malice could inflict upon them, but the conviction of the truth of what they published; seeing they actually lost all in this, and could expect no blessings in another world for calling God to witness to a lie? The moralists assure us, that it is impossible for men to act without the appearance of some good to be pursued by that action; that love of life, and a desire of self-preservation, is common to us with brutes; and it is natural both for them and us to endeavour to avoid misery and torments. If, then, the apostles did actually abandon all the enjoyments and expectations both of this and of a better life, and wilfully subject themselves unto the worst of misery and torments, in propagation of a testimony from which they could expect no profit or advantage, they must be even bereft of common sense, renounce the natural instincts of mankind, and be in love with misery and ruin. It is indeed possible for men to lay down their lives for false opinions, provided they believe them true; but if the apostles were guilty of practising any cheat at all in this matter, it must have been of a known imposture, and they must have sacrificed their lives for what they knew to be a falsehood, that is, for a thing from which they could expect no good at all; a conduct which seems so inconsistent with the common principles of reason and self-love that it is quite incredible that any should be guilty of it. And this, it is hoped, may be sufficient to convince any reasonable person that these epistles were the genuine writings of the apostles, and that the truth of what they so copiously assert concerning the miraculous gifts and operations of the Holy Ghost, vouchsafed to the believers of these times, cannot be reasonably contested.

Archdeacon Paley, in the conclusion of his "*Horæ Paulinæ*," having given a short, but comprehensive view of the evidences by which the authenticity of St. Paul's epistles is established beyond all possibility of doubt, thus proceeds: "If it be true that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion, they substantiate the whole transaction. The great object of modern research is, to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions

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of history, if a letter can be found, we regard it as the discovery of a land-mark ; as that by which we can correct, adjust, or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attributed to letters is this ; that the facts which they disclose generally come out incidentally, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer than to record any part of his history. That his history was, in fact, made public by these letters ; and has, by the same means, been transmitted to future ages, is a secondary and unthought-of effect. The sincerity, therefore, of the apostle's declarations, cannot reasonably be disputed. But these letters form a part of the monuments of Christianity, as much to be valued for their contents, as for their originality. A more inestimable treasure the care of antiquity could not have sent down to us. Besides the proof they afford of the general reality of Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was what he professes himself to have been, a companion of the apostles ; besides the support they lend to these important inferences, they meet specifically some of the principal objections upon which the adversaries of Christianity have thought proper to rely. In particular, they show,

1. "That Christianity was not a story set on foot amidst the confusion which attended, and immediately preceded, the destruction of Jerusalem ; when many extravagant reports were circulated, when *men's minds were broken* by terror and distress, when, amidst the tumults that surrounded them, inquiry was impracticable. These letters show incontestably that the religion had fixed and established itself before this state of things took place.

2. "Whereas it hath been insinuated, that our gospels may have been made up of reports and stories which were current at the time, we may observe that, with respect to the epistles, this is impossible. A man cannot write the history of his own life from reports ; nor, what is the same thing, be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. I do not allow that this insinuation is applied to the historical part of the New Testament with any colour of justice or probability ; but I say, that to the epistles it is not applicable at all.

3. "These letters prove that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of infidelity would sometimes make them. We learn from letters the character not only of the writers, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on the Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters, in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of a barbarous people.

4. "St. Paul's history, I mean so much of it as may be collected from his letters, is so implicated with that of the other apostles, and with the substance, indeed, of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance : Can any one believe that there was such a man as Paul, a preacher of Christianity, in the age which we assign to him, and not believe that there were also at the same time such men as Peter, and James, and other apostles, who had been companions of Christ during his life, and who, after his death, published and avowed the same things concerning him which Paul taught ?

5. "St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired ?) of the soundness and sobriety of his judgment. His caution in distinguishing between the

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occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from (what was more perhaps to be apprehended) the abstractions of quietism, and the soarings or extravagances of fanaticism. His judgment concerning a hesitating conscience; his opinion of the moral indifference of many actions, yet of the prudence and even duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. One thing I allow, that his letters everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produced a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to be well founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate?

6. "These letters are decisive as to the sufferings of the author; also, as to the distressed state of the Christian Church, and the danger which attended the preaching of the gospel. See Col. i. 24; 1 Cor. xv. 19, 30-32; Rom. viii. 17, 18, 35, 36; 1 Cor. vii. 25, 26; Phil. i. 29, 30; Gal. vi. 14, 17; 1 Thess. i. 6; 2 Thess. i. 4. We may seem to have accumulated texts unnecessarily; but, besides that the point which they are brought to prove is of great importance, there is this also to be remarked in every one of the passages cited, that the allusion is drawn from the writer by the argument on the occasion; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves; a circumstance which adds greatly to the value and credit of the testimony. In the following quotations, the reference to the author's sufferings is accompanied with a specification of time and place, and with an appeal for the truth of what he declares, to the knowledge of the persons whom he addresses, 1 Thess. ii. 2; 2 Tim. iii. 10, 11. I apprehend, that to this point, as far as the testimony of St. Paul is credited, the evidence from his letters is complete and full. It appears under every form in which it could appear, by occasional allusions and by direct assertions, by general declarations and by specific examples.

7. "St. Paul, in these letters, asserts, in positive and unequivocal terms, his performance of miracles, strictly and properly so called, Gal. iii. 5; 1 Cor. ii. 4, 5; 1 Thess. i. 5; Heb. ii. 4; Rom. xv. 15, 18, 19; 2 Cor. xii. 12. 'Truly the signs of an apostle were wrought among you, in all patience, by signs, and wonders, and mighty deeds.' These words, 'signs, wonders, and mighty deeds' (*σημεία και τέρατα, και δυνάμεις,*) are the specific, appropriate terms throughout the New Testament, employed when public, sensible miracles are intended to be expressed. And it cannot be shown that they are ever employed to express any thing else. Further: these words not only denote miracles as opposed to natural effects, but they denote visible, and what may be called external miracles; as distinguished, first, from inspiration. If St. Paul had meant to refer only to secret illuminations of his understanding, or secret influences upon his will or affections, he could not with truth have represented them as 'signs and wonders,' wrought by him, or 'signs, and wonders, and mighty deeds,' wrought among them. Secondly, from visions. These would not by any means satisfy the force of the terms, 'signs, wonders, and mighty deeds;' still less could they be said to be wrought by him, or wrought among them; nor are these terms and expressions anywhere applied to visions. Upon the whole, the matter admits of no softening qualification or ambiguity whatever. If St. Paul did not work actual, sensible, public miracles, he has, knowingly, in these letters, borne his testimony to a

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falsehood ; and, in some instances, has advanced his assertion in the face of those persons among whom he declares the miracles to have been wrought.

“ Here then we have a man of liberal attainments, and, in other points, of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead ; expecting, wherever he came, a renewal of the same treatment and the same dangers ; yet, when driven from one city, preaching in the next ; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety ; persisting in his course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion ; unsubdued by anxiety, want, labour, persecutions ; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands ; we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather, not only the account which we have stated of him, but that he was one, out of many, who acted and suffered in the same manner ; and that of those who did so, several had been the companions of Christ's ministry, the ocular witnesses of his miracles, and of his resurrection. We moreover find *this same person* referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion. We also find him positively, and in appropriate terms, asserting that he himself worked miracles, strictly and properly so called, in support of the mission which he executed ; the history meanwhile recording various passages of his ministry which came up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this ? Falsehoods, we know, have found their way into reports, into tradition, into books ; but is an example to be met with of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril ; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so ?”—*Horæ Paulinæ*, chap. xvi. pp. 405–426.

Such are some of the incontrovertible arguments which have been urged in proof of the truth of Christianity ; arguments which all unprejudiced persons must acknowledge to be perfectly conclusive ; and which, at the same time that they evince its truth, demonstrate its infinite importance, and the indispensable obligation which lies upon all to whom it is proposed to receive it in faith, love, and sincere obedience ; persuaded that those who do not will assuredly meet with the punishment they have deserved, “ when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ,” 2 Thess. i. 7–9. For if the Gentiles were given up to “ vile affections and a reprobate mind” only for sins committed against the dim and uncertain light of nature ; if the Jews received just punishment for “ every transgression of the law,” delivered by Moses to them, “ how shall we escape if we neglect this great salvation which at the first was spoken by the Lord, and was confirmed by them that heard him, God bearing them witness with signs and wonders, and divers miracles and distributions of the Holy Ghost ?”

PREFACE

TO THE

EPISTLE TO THE ROMANS.

WITH respect to the order in which the epistles of St. Paul were written, it is worthy of observation, that although this epistle to the Romans is placed first, yet, as is observed by most of the ancient commentators, it was not the first which St. Paul wrote; the two epistles to the Thessalonians, and those to the Corinthians, the epistle to the Galatians, the first to Timothy, and that to Titus, being written before it. It is probable, therefore, that it was placed first, either because it was written to the imperial city, which then ruled almost the whole known world; or, as seems more likely, on account of its peculiar excellence, the great importance of the subjects discussed in it, and the comprehensiveness of its plan. It appears to have been written when Paul was travelling through Greece, probably from Corinth, after he had finished his tour in Macedonia, about A. D. 60. The chief arguments in proof of this have been intimated in the note on Acts xx. 3. And, to what is there observed, it may be here added, that the salutations from Gaius, the apostle's host, and from Erastus, chamberlain of the city, (Romans xvi. 23,) are further proofs that this epistle was written from Corinth. For that Gaius lived there seems plain from 1 Cor. i. 14; as did Erastus likewise, 2 Tim. ii. 14. Besides, Phœbe, a deaconess of the church at Cenchrea, the eastern port of Corinth, having been the bearer of this letter, Corinth, by that circumstance also, is so plainly pointed out as the place where it was composed, that there was no occasion for the apostle to be more particular. It was written to the Christians at Rome, before he had seen them, (chap. i. 11,) and before he went up to Jerusalem; for he was then but going thither; (chap. xv. 25;) and purposed from thence to go by Rome to Spain, verse 28.

Although the Scriptures do not inform us at what time, or by whom, the gospel was first preached at Rome, yet, from the following circumstances, it is probable that the church there was one of the first-planted Gentile churches, and that it soon became very numerous. "When St. Paul wrote this epistle to the Romans, their faith was spoken of throughout the whole world; (Rom. i. 8;) and many of them possessed spiritual gifts; (Rom. xii. 6;) and their obedience was known to all men, Rom. xvi. 19. Further: the fame of the church at Rome had reached the apostle long before he wrote this letter; for he told them, he had a desire for many years to come to them, Rom. xv. 23. The gospel, therefore, was introduced into Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period; for among the persons who heard Peter preach on the day of pentecost, and who were converted by him, 'strangers of Rome' are mentioned, Acts ii. 10, 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them; so that the church of Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and, in process of time, was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers that, at the time St. Paul wrote his epistle to the Romans, their conversion was much spoken of. These facts merit attention, because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire, at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have

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professed their religion openly ; for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces."—*Macknight*.

St. Paul's chief design in this epistle was to show, 1. That neither the Gentiles by the law of nature, nor the Jews by the law of Moses, could obtain justification before God ; and that therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right to show mercy on what terms he pleases ; and to withhold it from those who will not accept it on his own terms. The epistle consists of five parts :—I. The introduction, chap. i. 1–15. II. The proposition briefly proved : 1. Concerning faith and salvation ; 2. Concerning the equality of believers, Jews or Gentiles, verses 16, 17. III. The treatise : 1. Concerning justification, which is, (1.) Not by works ; (verse 18 ;) for the Gentiles ; (chap. ii. 1–10 ;) the Jews ; (verses 11–29 ;) and both together, are under sin, chap. iii. 1–20 ; (2.) But by faith ; (verses 21–31 ;) as appears by the example of Abraham and the testimony of David, chap. iv. 1–25. 2. Concerning salvation, chap. v.–viii. 3. Concerning the equal privileges of Jewish and Gentile believers, chap. ix.–xi. IV. The exhortation, chap. xii. 1, 2 : 1. Concerning faith and its fruits, love and practical holiness, verses 3–21 ; chap. xiii. 1–10. 2. Concerning salvation, verses 11–14. 3. Of the conjunction of the Jews and Gentiles, chap. xiv. 1 ; xv. 13. V. The conclusion, verse 14 ; xvi. 27.

To express the design and contents of this epistle a little more at large : the apostle labours throughout to fix in those to whom he writes a deep sense of the excellence of the gospel, and to engage them to act suitably to it. For this purpose, after a general salutation, (chap. i. 1–7,) and profession of his affection for them, (verses 8–15,) he declares he shall not be ashamed openly to maintain the gospel at Rome, seeing it is the powerful instrument of salvation, both to Jews and Gentiles, by means of faith, verses 16, 17. And, in order to demonstrate this, he shows,

1. That the world greatly needed such a dispensation, the Gentiles being in a most abandoned state, (verses 18–32,) and the Jews, though condemning others, being themselves no better ; (chap. ii. 1–29 ;) as, notwithstanding some cavils, which he obviates, (chap. iii. 1–8,) their own Scriptures testify ; (verses 9–19 ;) so that all were under a necessity of seeking justification by this method, verses 20–31. 2. That Abraham and David themselves sought justification by faith, and not by works, chap. iv. 1–25. 3. That all who believe are brought into so happy a state as turns the greatest afflictions into matter of joy, chap. v. 1–11. 4. That the evils brought on mankind by Adam are abundantly recompensed to all that believe in Christ, verses 12–21. 5. That, far from dissolving the obligations to practical holiness, the gospel increases them by peculiar obligations, chapter vi. 1–23.

In order to convince them of these things the more deeply, and to remove their fondness for the Mosaic law, now they were married to Christ by faith in him, (chap. vii. 1–6,) he shows how unable the motives of the law were to produce that holiness which believers obtain by a living faith in the gospel ; (chap. vii. 7–25 ; viii. 1, 2 ;) and then gives a more particular view of those things which rendered the gospel effectual to this great end, verses 3–39. That even the Gentiles, if they believed, should have a share in these blessings ; and that the Jews, if they believed not, should be excluded from them ; being a point of great importance, the apostle bestows the ninth, tenth, and eleventh chapters in settling it. He begins the ninth chapter by expressing his tender love and high esteem for the Jewish nation ; (verses 1–5 ;) and then shows, 1. That God's rejecting a great part of the seed of Abraham, yea, and of Isaac too, was an undeniable fact, verses 6–13. 2. That God had not chosen them to such peculiar privileges for any kind of goodness, either in them or their fathers, verses 14–24. 3. That his accepting the Gentiles, and rejecting many of the Jews, had been foretold both by Hosea and Isaiah, verses 25–33. 4. That God had offered salvation to Jews and Gentiles on the same terms, though the Jews rejected it, chap. x. 1–21. 5. That, though the rejection of Israel for their obstinacy was general, yet it was not total ; there being still a remnant among them who did embrace the gospel, chap. xi. 1–10. 6. That the rejection of the rest was not final, but in the end all Israel should be saved, verses 11–31. That, meantime, even their obstinacy and rejection served to display the unsearchable wisdom and love of God, verses 32–36.

The rest of the epistle contains practical instructions and exhortations. He particularly urges, 1. An entire consecration of themselves to God, and a care to glorify him by a faithful improvement

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of their several talents, chap. xii. 1-11. 2. Devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness, verses 12-21. 3. Obedience to magistrates, justice in all its branches, love, the fulfilling of the law, and universal holiness, chap. xiii. 1-14. 4. Mutual candour between those who differed in judgment, touching the observance of the Mosaic law; (chap. xiv. 1-23; xv. 1-17;) in enforcing which, he is led to mention the extent of his own labours, and his purpose of visiting the Romans, in the mean time recommending himself to their prayers, verses 18-33. And, after many salutations, (chap. xiv. 1-16,) and a caution against those who caused divisions, he concludes with a suitable blessing and doxology, verses 17-27

THE
EPISTLE OF PAUL THE APOSTLE

TO
THE ROMANS.

CHAPTER I.

Here, (1.) Paul asserts his apostolic commission, and represents Christ as the great subject of his ministry, 1-6. (2.) He salutes the saints at Rome; thanks God for their faith; and assures them that he constantly prayed for them, requesting that his way might be made plain to visit them, in order to their further establishment and his own comfort, 7-12. (3.) He informs them that, though he had hitherto been prevented, he had often purposed to come to them, being desirous of having fruit of his labours among them as well as other Gentiles, to all whom he considered himself a debtor, 13-15. (4.) He declares, how much sorer men might despise the gospel, he was not ashamed to preach it even at Rome, for this general reason, that it is the great and powerful means of salvation, both to the Jews and Gentiles, through faith, 16, 17. (5.) That all mankind stood in need of the salvation announced by it, being involved in guilt, and exposed to the wrath of God for acting contrary to the light afforded them, 18-21. (6.) He gives a just, but awful description of the abandoned state into which the Gentiles were fallen, 22-32.

A. M. 4064. **PAUL**, a servant of Jesus Christ,
A. D. 60. ^a called to be an apostle, ^b separated
unto the gospel of God,
2 (^c Which he had promised afore ^d by his
prophets in the holy scriptures,)
3 Concerning his Son Jesus Christ our Lord,

^e which was ^f made of the seed of David, according to the flesh;
4 And ^g declared ^h to be the Son of God with
power, according ⁱ to the Spirit of holiness, by
the resurrection from the dead:
5 By whom ^j we have received grace and

^a Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7;
^b 2 Tim. i. 11.—^c Acts ix. 15.—^d Acts xxvi. 6; Tit. i. 2.

^e Chap. iii. 21.—^f Matt. i. 6, 16.—^g John i. 14.—^h Gr. determined.—ⁱ Acts xiii. 33.—^j Heb. ix. 14.—^k Chap. xii. 3.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, a servant of Jesus Christ*—Though once a bitter persecutor; *called to be an apostle*—And made an apostle by that calling. The Greek, κλητος αποστολος, is literally, a *called apostle*, or an *apostle called*, namely, expressly, as the other apostles were. When God calls he makes what he calls. The name apostle was sometimes given to different orders of men, chap. xvi. 7, but in its highest sense it was appropriated to the twelve, whom Christ appointed to be with him, Mark iii. 14, and whom, after his resurrection, he sent forth to preach the gospel. As the Judaizing teachers disputed his claim to the apostolical office, it is with great propriety that he asserts it in the very entrance of an epistle wherein their principles are entirely overthrown. And various other proper and important thoughts are suggested in this short introduction: particularly the prophecies concerning the gospel; the descent of Jesus from David; the great doctrines of his Godhead and resurrection; the sending the gospel to the Gentiles; the privileges of Christians; and the obedience and holiness to which they were obliged, in virtue of their profession. *Separated*

unto the gospel of God—Namely, to preach and propagate it. Separated by God, not only from the generality of other men, from other Jews, from other disciples, but even from other Christian teachers, to be a peculiar instrument of God in spreading the gospel. It is said, Acts xiii. 2, *Separate me Barnabas and Saul, for the work whercunto I have called them*. But, this being nothing but a separation of Paul from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15, is here intended. The gospel is here said to be *God's*, because it is good news from God, than which a greater commendation of it cannot be conceived. *Which he had promised afore*—Of old time, frequently and solemnly: and the promise and accomplishment confirm each other. The promise in the Scriptures, that the gospel should be preached to the Gentiles, is taken notice of by the apostle, to convince the unbelieving Jews that in preaching to the Gentiles he did not contradict, but fulfil the ancient revelations.

Verses 3-6. *Concerning his Son Jesus Christ*—The gospel is good news from God, concerning the coming of his Son to save the world. The Son of

A. M. 4064. apostleship, ² for ^k obedience to the faith
A. D. 60. among all nations, ¹ for his name :

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

² Or, to the obedience of faith.—^k Acts vi. 7.—¹ Acts ix. 15.

God, therefore, is the subject of the gospel, as well as its author: *who was made*—Gr. *τε γενομενος, who was*, or, *who was born*, as the word also properly signifies; *of the seed of David according to the flesh*—That is, with regard to his human nature. Both the natures of our Lord are here mentioned; but the human is mentioned first, because the divine was not manifested in its full evidence till after his resurrection. *And declared*—Gr. *τε ορισθεντος, determinately marked out*; the word signifies, to fix the boundaries of a thing, and consequently to make it appear what it is; *to be the Son of God*—In a peculiar sense, in a sense in which no creature, man or angel, is or can be his Son; see Heb. i. 2-12; *according to the Spirit of holiness*—His holy, spiritual, divine nature. “The phrase, *κατα πνευμα αγιωσυνης, according to the Spirit of holiness*,” says Mr. Locke, “is here manifestly opposed to *κατα σαρκα, according to the flesh*, in the foregoing verse,” and so must mean his divine nature; “unless this be so understood, the antithesis is lost.” *With power*—Powerful evidence, or in the most convincing manner; *by the resurrection from the dead*—That is, by his own resurrection, not by his raising others. Jesus being put to death as a blasphemer, for calling himself *the Christ, the Son of the blessed*, God would not have raised him from the dead, if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii. 19. His resurrection, therefore, was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. *By whom we*—I and the other apostles; *have received grace*—Enlightening, pardoning, and sanctifying grace; *and apostleship*—The apostolical commission to preach grace, and salvation by grace, to Jews and Gentiles. Some, by grace and apostleship, understand the *grace, or favour of apostleship*. But that rendering is not literal; and it is certain that Paul did receive grace to enlighten his mind, pardon his sins, and subdue his heart to the obedience of Christ, and fit him for the ministry of the gospel, before he received the apostolical commission, whenever we suppose that commission to have been dated. *For obedience to the faith among all nations*—That is, that all nations may embrace the faith of Christ; *for his name*—For his sake, out of regard to him, or on account of his being the Son of God. *For name* may here signify the character of Christ, as the *Son of God*, and Saviour of the world. This name Paul was appointed to bear, or publish, before the *Gentiles and kings, and the children of Israel*, Acts ix. 15; and it is on account of this name or character, that all men are bound to obey him. *Among whom*—The nations brought to the obedience of faith;

7 To all that be in Rome, beloved A. M. 4064.
of God, ^m called to be saints: ⁿ Grace A. D. 60.
to you, and peace from God our Father, and
the Lord Jesus Christ.

^m Chap ix. 24.—ⁿ 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 2.

are ye—Romans; *also*—But the apostle gives them no pre-eminence above others; *the called of Jesus Christ*—Invited by him into the fellowship of his gospel, and a participation of all its invaluable blessings.

Verse 7. *To all that be in Rome*—To all the Christians residing at Rome. Most of these were heathen by birth, verse 13, though the Jews mixed among them. They were scattered up and down in that large city, and not yet reduced into the form of a church. *Beloved of God*—And from his free love, not from any merit of yours; *called to be saints*—Or *saints called*, as *κλητοις αγιοις* may be rendered; that is, called by his word and Spirit to believe in him, and now, through faith, made *saints*, or holy persons. By this honourable appellation the Christians are distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews. *Grace be to you*—The peculiar favour of God, and the influences and fruits of his Spirit; *and peace*—Namely, with him, in your own consciences, and tranquillity of mind, arising from the regulation of your affections, from trusting in him, and casting your care upon him; from resignation to his will, and possessing your souls in patience under all the trials and troubles which you may be called to pass through. See chap. v. 1; Isa. xxvi. 3; Phil. iv. 6. In this sense, it seems, the word *peace* is used in the apostolic benedictions. It may, however, also include all manner of blessings, temporal, spiritual, and eternal. *From God our Father*—The original source of all our blessings, who is now become our reconciled Father, having adopted us into his family, and regenerated us by his grace; *and the Lord Jesus Christ*—The one Mediator between God and man, through whose sacrifice and intercession we receive all the blessings of providence and grace. It is one and the same peace, and one and the same grace, which we receive from the Father and from the Son: and our trust must be placed, for grace and peace, on God, as he is the Father of Christ; and on Christ, as he reconciles us and presents us to the Father. “Because most of the Roman brethren were unacquainted with Paul, he judged it necessary, in the inscription of his letter, to assure them that he was an apostle, called by Jesus Christ himself, and that he was separated to preach the gospel to the Gentiles, in fulfilment of the promises which God had made by the prophets in the Scriptures, that the gospel should be preached to them. These circumstances he mentions, to remove the prejudices of the believing as well as of the unbelieving Jews, who, he knew, were displeased with him for preaching the gospel to the Gentiles. Withal, because the church of Rome had not been planted by any apostle, he instructed them in some particulars concerning the

A. M. 4064. 8 First, ° I thank my God through
A. D. 60. Jesus Christ for you all, that ° your
faith is spoken of throughout the whole
world.

9 For ° God is my witness, ° whom I serve
° with my spirit in the gospel of his Son, that
° without ceasing I make mention of you al-
ways in my prayers;

10 ° Making request (if by any means now

° 1 Cor. i. 4; Phil. i. 3; Col. i. 3, 4.—° Chap. xvi. 10; 1 Thess. i. 8.—° Chap. ix. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5.—° Acts xxvii. 23; 2 Tim. i. 3.

nature and character of Christ, which it was of great importance for them to know.”—Macknight.

Verse 8. *I thank*—In the very entrance of this one epistle are the traces of all spiritual affections, but of thankfulness above all, with the expression of which almost all Paul’s epistles begin; *my God*—This word expresses faith, hope, love, and consequently all true religion; *through Jesus Christ*—The gifts of God all pass through Christ to us; and all our petitions and thanksgivings pass through Christ to God: *for you all, that your faith is spoken of*—By this term *faith*, the apostle expresses either the whole of Christianity, as Col. i. 3, &c., or some branch of it, as Gal. v. 22. And in the beginning of his epistles he generally subjoins to the apostolic benediction a solemn thanksgiving for the *faith*, or for the *faith, love, patience*, and other graces of the brethren to whom he wrote, to make them sensible of their happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians. *Throughout the whole world*—The faith of these Romans, being faith in the Lord Jesus as the Son of God, the Messiah expected by the Jews, and in the living and true God through him, included, of course, their turning from every species of idolatry; an event which could not fail to be spoken of with wonder through the whole empire, as there were multitudes of strangers continually coming to Rome from the provinces, who, on their return home, would report what they had seen. This event would be especially made the subject of conversation in the churches everywhere, through all parts of the empire, it being matter of joy to them all that the religion of Christ was professed in the imperial city, more especially as it was a most happy presage of the general spread of their holy religion; the conversion of the Romans encouraging the inhabitants of other cities to forsake the established idolatry, and turn to God. And, indeed, the wisdom and goodness of God established faith in the chief cities, in Jerusalem and in Rome particularly, that from thence it might be diffused to all nations. Add to this, that Rome being the metropolis of the world, the conversion of so many of its inhabitants brought no small credit to the evidences of the gospel.

Verses 9–12. *For God is my witness*—In saying I am thankful for your conversion, I might be well

at length I might have a prosperous A. M. 4064.
journey ° by the will of God) to come A. D. 60.
unto you.

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

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

° Or, in my spirit.—° 1 Thess. iii. 10.—° Chap. xv. 23, 32. ° James iv. 15.—° Chap. xv. 29.—° Or, in you.—° Tit. i. 4; 2 Pet. i. 1.

supposed to speak the truth, such an event being perfectly agreeable to the continual tenor of my petitions to God; *whom I serve*—Not only as a Christian, but as an apostle; *with my spirit*—With my understanding and conscience, will and affections, yea, with all the faculties of my soul, as well as with all the members of my body. Or, as the expression may be rendered, *in my spirit*, exercising faith in him, love to him, humility before him, resignation to his will, and zeal for his glory; *in the gospel of his Son*—To promote the success of which is the whole business of my life; *that without ceasing I make mention of you in my prayers*—In my solemn addresses to God; *making request—Δεουεωρ, entreating*; *if by any means, now at length*—This accumulation of particles declares the strength of his desire; *that I may impart to you*—Face to face, by laying on of my hands, preaching the gospel, prayer, private conversation; *some spiritual gift*—With such gifts the Corinthians, who had enjoyed the presence of St. Paul, abounded, 1 Cor. i. 7; xii. 1, &c.; xiv. 1. So did the Galatians likewise, Gal. iii. 5. And indeed all those churches which had the presence of any of the apostles, had peculiar advantages in this kind from the laying on of their hands, Acts xix. 6; viii. 17, &c.; 2 Tim. i. 6. But, as yet, the Christians at Rome were greatly inferior to them in this respect; for which reason the apostle, in the 12th chapter, where he has occasion to mention gifts, says little, if any thing, of any extraordinary spiritual gifts possessed by any of them. He therefore desires to impart some to them, that they might be established in their Christian faith, and fortified against all temptations, either to renounce or dishonour it. For by these gifts the testimony of Christ was confirmed to the members of the churches. That Peter had no more been at Rome than Paul, at the time when this epistle was written, appears from the general tenor thereof, and from this place in particular. For otherwise, the gifts which Paul wishes to impart to the believers at Rome, would have been imparted already by Peter. *That is, that I may be comforted together with you*—As I have great reason to believe we shall be; *by the mutual faith both of you*—Whose faith will be strengthened and confirmed by these gifts; *and me*—Whose faith will be encouraged and increased when I see believers established, and unbelievers

A. M. 4064. 13 Now I would not have you ignorant, brethren, that ^a oftentimes I purposed to come unto you (but ^a was let hitherto) that I might have some ^b fruit ^a among you also, even as among other Gentiles.

14 ^c I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise.

^a Chap. xv. 23; 1 Thess. ii. 18.—^b Acts xvi. 7; 1 Thess. i. 18.—^c Phil. iv. 17.—^d Or, in you.—^e 1 Cor. ix. 16.

converted by these gifts. As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of God's presence with them, and an additional confirmation of their mission from God in the eyes of others, both of which, no doubt, gave them great joy. In this passage, we see the apostle not only associates the Romans with, but even prefers them before, himself. How different is this style of the apostle from that of the modern court of Rome!

Verses 13-15. *Now, brethren*—Lest ye should be surprised that I, who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome; *I would not have you ignorant*—I wish to inform you; *that oftentimes I purposed to come unto you*—See the margin. *But was let* (prevented) *hitherto*—Either by the greater necessities of others, as chapter xv. 22, or by the Spirit, Acts xvi. 7, or by Satan raising opposition and persecution, or otherwise hindering, 1 Thess. ii. 2, 18. *That I might have some fruit*—Of my ministerial labours; by the conversion of some, and the confirmation and edification of others; *even as*—I have already had from the many churches I have planted and watered, *among other Gentiles*, chap. xv. 18, 19. *I am debtor both to the Greeks, &c.*—Being the apostle of the Gentiles, I am bound to preach both to the Greeks, however intelligent, and to the barbarians, however ignorant. Under the name *Greeks*, the Romans are comprehended, because they were now become a learned and polished people. For the meaning of the name *barbarian*, see the note on Acts xxviii. 2, and 1 Cor. xiv. 11; *both to the wise and the unwise*—For there were unwise even among the Greeks, and wise even among the barbarians; and Paul considered himself as a debtor to them all; that is, under an indispensable obligation, by his divine mission, to preach the gospel to them; bound in duty and gratitude to do his utmost to promote the conversion and salvation of men of every nation and rank, of every genius and character. *So, as much as in me is*—According to the ability which God gives me, and the opportunities with which he is pleased to favour me; *I am ready*, and desirous, *to preach the gospel to you that are at Rome also*—Though it be the capital of the world, a place of so much politeness and grandeur, and a place likewise where it might seem peculiarly dangerous to oppose those popular superstitions to which the empire is supposed to owe its greatness and felicity:

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

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

^d Ps. xl. 9, 10; Mark viii. 38; 2 Tim. i. 8.—^e 1 Cor. i. 18; xii. 2. ^f Luke ii. 30, 32; xxiv. 47; Acts iii. 26; xiii. 26, 46; Ch. ii. 9.

yet still, at all events, I am willing to come and publish this divine message among you; though it should be at the expense of my reputation, my liberty, or life.

Verse 16. *For*—In whatever contempt that sacred dispensation, and they who publish it, may be held on account of the circumstances and death of its Author, the character of its ministers, and the nature and tendency of its doctrines; *I am not ashamed of the gospel of Christ*—But rather glory in it. To the world, indeed, it appeared folly and weakness, 1 Cor. i. 18, 23. Therefore, in the judgment of the world, he ought to have been ashamed of it; especially at Rome, the head and theatre of the world. But Paul was not ashamed of it, knowing it to be the power of God unto salvation to every one that believeth—The great and gloriously powerful means of saving all who accept salvation in God's own way, namely, the way of faith in Jesus, as the Son of God and Saviour of the world, and in the declarations and promises of God made through him: faith preceded by repentance toward God, accompanied by love to God and all mankind, and productive of all inward and outward holiness. *To the Jew first*—Who is far from being above the need of it, and to whom, by the special command of the Lord, it is to be first proposed and preached, wherever its ambassadors come; yet it is not to be limited to the Jew, but proclaimed also to the Greek—And the Roman, and Gentiles of every nation under heaven, who are all, with equal freedom, invited to partake of its important benefits. There is a noble frankness, as well as a comprehensive sense, in these words of the apostle; by which, on the one hand, he shows the Jews their absolute need of the gospel, and, on the other, tells the politest and greatest nation of the world, both that their salvation depended on receiving it, and that the first offers of it were in every place to be made to the despised Jews. As the apostle comprises the sum of the gospel in this epistle; so he does the sum of the epistle in this and the following verses. With regard to the names, *Jews and Greeks*, it may be proper to observe here, that "after Alexander's generals had established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks, because they generally spake the Greek language; and, as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks*. Hence in their language, Jews and Greeks comprehended all mankind."—Macknight.

A. M. 4064. 17 For ^a therein is the righteous-
A. D. 60. ness of God revealed from faith to
faith: as it is written, ^b The just shall live by
faith.

^a Chap. iii. 21.—^b Hab ii. 4: John iii. 36: Gal. iii. 11:

Verse 17. *For therein is the righteousness of God revealed*—This expression sometimes means God's essential, eternal righteousness, including both his holiness and justice, especially the latter, of which, together with his mercy, the word is explained, chap. iii. 26; where we read, *To declare his righteousness: that he might be just and the justifier of him that believeth in Jesus*; this his essential righteousness being eminently shown in condemning sin, and in justifying the penitent, believing sinner. But frequently the expression means that righteousness by which a man, through the grace of God, is accounted and constituted righteous, or is pardoned and renewed, namely, *the righteousness of faith*, of which the apostle speaks, Phil. iii. 9, terming it *the righteousness which is through faith in Christ, the righteousness of God* (Gr. *ex thei, from God*) *by faith*: namely, acquittance from guilt, remission of sins, or justification through faith in Christ; or, as he expresses himself, Rom. iv. 5-8, *faith imputed for righteousness*, namely, through Christ's obedience unto death, *who was delivered for our offences, and raised for our justification*. See this matter more fully explained in the notes on chap. iii. 20-25; ix. 30, 31; and x. 3-9. The meaning of the apostle, in the verse now under consideration, would be more manifest if his words were more literally translated, which they are by Doddridge and Macknight, thus: *For in it* (namely, the gospel) *the righteousness of God by faith is revealed to our faith, or, in order to faith*. "This translation," says the latter of these divines, "which results from construing the words properly, affords a clear sense of a passage which, in the common translation, is absolutely unintelligible. Besides, it is shown to be the right translation by other passages of Scripture, in which the expression, *δικαιοσύνη εκ πίστεως, righteousness by faith*, is found, chap. iii. 22; ix. 30; x. 6; Phil. iii. 9. *Righteousness by faith* is called the righteousness of God, 1st, Because God hath enjoined faith as the righteousness which he will count to sinners, [through the mediation of his Son,] and hath declared that he will accept and reward it as righteousness. 2d, Because it stands in opposition to *the righteousness of men*: which consists in sinless obedience to the law of God. For if men gave that obedience, it would be their own righteousness, and they might claim reward as a debt." We may observe, further, the righteousness of faith is termed *the righteousness of God*, because God appointed and prepared it, reveals and gives, approves and crowns it. It is said to be *revealed*, because, whereas it was but obscurely intimated to the Jews, in the covenant with Abraham, and in the types of the Mosaic law; it is now clearly manifested in the gospel to all mankind. The expression, in our transla-

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18 For the wrath of God is re- A. M. 4064.
vealed from heaven against all un- A. D. 60.
godliness, and unrighteousness of men, who
hold the truth in unrighteousness;

Phil. iii. 9: Heb. x. 38.—^c Acts xvii. 30; Eph. v. 6; Col. iii. 6.

tion, *from faith to faith*, is interpreted by some of a gradual series of still clearer and clearer discoveries; but the translation of the clause given above, namely, *the righteousness of God by faith is revealed in order to faith*, seems evidently to express better the apostle's meaning. *As it is written*—St. Paul had just laid down three propositions: 1st, Righteousness is by faith, verse 17; 2d, Salvation is by righteousness, verse 16; 3d, Both to the Jews and to the Gentiles, verse 16. Now all these are confirmed by that single sentence, *The just shall live by faith*: which was primarily spoken of those who preserved their lives, when the Chaldeans besieged Jerusalem, by believing the declarations of God, and acting according to them. Here it means, he shall obtain the favour of God, and continue therein, by believing. The words, however, may with propriety be rendered, *The just by faith*, that is, they who by faith are just, or righteous, (as *δίκαιοι* signifies,) *shall live*. "This translation is agreeable both to the order of the words in the original, and the apostle's design; which is to show that the doctrine of the gospel, concerning a *righteousness by faith*, is attested even by the prophets. Besides, it represents Habakkuk's meaning more truly than the common translation. For in the passage from which the quotation is made, Habakkuk describes the different dispositions of the Jews about the time they were threatened by the Chaldeans. Some of *their souls were lifted up*; they presumptuously trusted in their own wisdom and power, and, contrary to God's command, refused to submit to the Chaldeans, and were destroyed. But *the just, or righteous, by faith*, who believed God and obeyed his command, *lived*. However, as the reward of faith is not confined to the present life, persons who are just or good, by believing and obeying God, shall certainly live eternally."—Macknight.

Verse 18. *For, &c.*—There is no other way of obtaining righteousness, life, and salvation. Having laid down this proposition, the apostle now enters upon the proof it. His first argument is, the law, whether of nature or of supernatural revelation, condemns all men as having violated it, and as being under sin. No one, therefore, is justified by the works of the law. This is treated of to chap. iii. 20. And hence he infers, therefore, justification is by faith. *The wrath of God is revealed*—Here and in the preceding verse mention is made of a two-fold revelation, of wrath and of righteousness: the former, little known to nature, is revealed by the law; the latter, wholly unknown to nature, by the gospel. The wrath of God, due to the sins of men, is also revealed by frequent and signal interpositions of divine providence; in all parts of the Sacred Oracles; by God's inspired messengers, whether under

19

A. M. 4064. 19 Because ^k that which may be
A. D. 60. known of God, is manifest ^l in them ;
for ¹ God hath showed it unto them.

20 For ^m the invisible things of him from the

^k Acts xiv. 17.—^l Or, to them.—¹ John i. 9.—^m Psa.

the Jewish or Christian dispensations ; and by the consciences of sinners, clearly teaching that God will severely punish all sin, whether committed against God or man ; *from heaven*—This speaks the majesty of Him whose wrath is revealed, his all-seeing eye, his strict and impartial justice, and the extent of his wrath : whatever is under heaven, is under the effects of his wrath, believers in Christ excepted ; *against all ungodliness and unrighteousness of men*—He speaks chiefly of the heathen ; and the term *ungodliness* seems especially to refer to their atheism, polytheism, and idolatry, comprehending, however, every kind and degree of impiety and profaneness ; and *unrighteousness* includes their other miscarriages and vices, their offences against truth, justice, mercy, charity toward one another, with their various acts of intemperance and lewdness. According to which sense of the words, they are distinctly treated of by the apostle in the following verses. *Who hold the truth in unrighteousness*—Which word here includes *ungodliness* also ; that is, who, in some measure at least, know the truth, but do not obey it, acting in opposition to their knowledge, and the conviction of their own consciences. Or, as the word *κατεχοντων* properly signifies, *who detain*, or imprison, as it were, *the truth in unrighteousness*. He thus expresses himself, because the truth made known, in some degree, struggles against men's wickedness, reproves them for it, dissuades them from it, and warns them of punishment impending over it. All mankind, even the heathen, have been and are acquainted with many truths concerning moral duties, due to God, their fellow-creatures, and themselves. But, not hearkening to the voice of these truths, but resisting their influence, and disregarding their warnings, they have been and still are more or less involved in guilt, and exposed to condemnation and wrath. Dr. Mac-knight, who translates this clause, *who confine the truth by unrighteousness*, thinks the apostle speaks chiefly with a reference to the philosophers, legislators, and magistrates among the Greeks and Romans, who concealed the truth concerning God from the vulgar, by their unrighteous institutions. "The meaning," says he, "is, that the knowledge of the one true God, the Maker and Governor of the universe, which the persons here spoken of had attained by contemplating the works of creation, they did not discover to the rest of mankind ; but confined it in their own breasts as in a prison, by the most flagrant unrighteousness. For they presented, as objects of worship, beings which are not by their nature God ; nay, beings of the most immoral characters ; and by so doing, as well as by the infamous rites with which they appointed these false gods to be worshipped, they led mankind into the grossest

creation of the world are clearly A. M. 4064.
seen, being understood by the things A. D. 60.
that are made, *even his eternal power and Godhead* ; ⁷ so that they are without excuse :

xix. 1, &c ; Acts xiv. 17 ; xvii. 27.—⁷ Or, that they may be.

errors, concerning the nature and attributes of the proper object of their worship. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and established by them. In all countries they were grossly ignorant of God, and of the worship which he required.—They therefore could not be charged with the crime of concealing the truth concerning God. The persons guilty of that crime were the legislators, who first formed mankind into cities and states, and who, as the apostle observes, verse 21, *though they knew God, did not glorify him as God*, by making him the object of the people's worship, but unrighteously established polytheism and idolatry as the public religion. Of the same crime the magistrates and philosophers were likewise guilty, who, in after times, by their precepts and examples, upheld the established religion. Of this number were Pythagoras, Socrates, and Plato, whom, therefore, we may suppose the apostle had here in his eye. For although these men had attained [in some degree] the knowledge of the true God, none of them worshipped him publicly, neither did they declare him to the people, that they might worship him. Plato himself held that the knowledge of the one God was not to be divulged. See Euseb., *Præpar. Evang.*, lib. x. cap. 9. And in his *Timeus*, he says expressly, 'It is neither easy to find the Parent of the universe, nor safe to discover him to the vulgar, when found.' The same conduct was observed by Seneca, as Augustine hath proved from his writings, *De Civit. Dei.*, lib. vi. cap. 10. The same Augustine, in his book, *De Vera Relig.*, cap. 5, blames the philosophers in general, because they practised the most abominable idolatries with the vulgar, although, in their schools, they delivered doctrines concerning the nature of the gods, inconsistent with the established worship."

Verses 19, 20. *Because that which may be known of God*—Those great principles which are indispensably necessary to be known, such as his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world ; *is manifest in*, or rather *among, them*—*As ev avrov* should be here rendered : *for God hath showed it to them*—*By the light which lightens every man that cometh into the world*, John i. 9. The apostle's assertion is confirmed by the writings of the Greek and Latin philosophers still remaining. See note on verse 21. *For the invisible things of him*—His spiritual nature and infinite perfections, called his *invisible things*, partly in opposition to the heathen deities, who being all corporeal, their being and properties were things invisible ; and partly because they cannot be seen, except in their effects, by men's bodily eyes ; *from the creation of the world*—From the visible

A. M. 4064. 21 Because that when they knew God,
A. D. 60. they glorified *him* not as God, neither
were thankful, but ^a became vain in their imaginations, and their foolish heart was darkened.

^a 2 Kings xvii. 15; Jeremiah ii. 5; Eph. iv. 17, 18.
Jeremiah x. 14.

creation, from the heavens and the earth, from the sea and dry land, from plants and animals, from men's own bodies, fearfully and wonderfully made, and especially from their intelligent, free, and immortal minds. Or the meaning may be, *Since*, or, *from the time of the creation of the world*; for the apostle does not use the preposition *ex*, *by*, but *apo*, *from*, or, *ever since*, the creation. Thus Dr. Whitby understands the expression, observing, "It seems not to signify the means by which they came to the knowledge of God, for these are afterward expressed, but rather to import, that from the beginning of the world the heathen had the means of knowing the true God from the works of creation; so *απ' αρχης κοσμου* is, *from the beginning of the world*, Matt. xxiv. 21; and *απο καταβολης κοσμου* *from the foundation of the world*, Matt. xiii. 35." *Are clearly seen*—By the eye of the mind, *being understood*—They are seen by them, and them only, who use their understanding. The present tense, *καθοραται*, *are clearly seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to Psa. xix. 1, *The heavens declare the glory of God. By the things that are made*—"In this mundane system, every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have obtained a partial knowledge of what is called natural philosophy, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for without the intervention of a Deity. This is what the apostle calls, verse 21, *becoming vain in their imaginations*, or rather, *foolish in their reasonings*. Those, however, who have made the greatest advances in true philosophy know, that second causes, properly speaking, are no causes, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends where the natural sense of mankind begins." *Even his eternal power and Godhead*—"The true God, being eternal, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them being represented as coming out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his *power*, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a Deity. The word *θειοτης*, *Godhead*, denotes every thing comprehended in the idea of God, namely, his unity, incorporeity, immutability, knowledge, wisdom justice, &c.; all which, together with God's eternal power,

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22 ^o Professing themselves to be A. M. 4064.
wise, they became fools; A. D. 60.

23 And changed the glory of the incorruptible ^p God into an image made like unto corrupti-

^p Deut. iv. 16, &c; Psa. cvi. 20; Isa. xl. 18, 28; Jer. ii. 11; Ez. viii. 10; Acts xvii. 29.

the apostle affirms every intelligent person may understand, by the things which are made." Macknight. *So that they are without excuse*—And would be destitute of every just or plausible apology for themselves, if he should enter into judgment with them.

Verses 21–23. "*Because that when they knew God*—The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which still remain, together with the quotations made by Just. Martyr and Clem. Alexandrinus from those which are lost, prove that the learned heathen, though ignorant of the way of salvation, were not entirely unacquainted with the unity and spirituality of God, and had pretty just notions of his perfections, of the creation and government of the world, and of the duties which men owe to God and to one another. Their sin, therefore, in worshipping idols, and in concealing the true God from the vulgar, did not proceed so much from ignorance as from corruption of heart." *They glorified him not as God*—Did not esteem him, pay homage to him, or worship and serve him in a manner worthy of him, and consistent with those apprehensions they had, or might have had, of him; *neither were thankful*—Grateful for his benefits. As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any heathen country; and with respect to the private conduct of individuals, though there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar, and Horace, who were themselves philosophers as well as poets, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God. It is observable, that thankfulness to God for his mercies, is here represented as a principal branch of religion, and undoubtedly no principle can be nobler, nor can any have a greater or more extensive influence. *But became vain in their imaginations*—Absurd, stupid, and ridiculous in their reasonings, concerning God's nature and worship; entangling themselves with a thousand unprofitable subtleties, which only tended to alienate their minds more and more from every truly religious sentiment and disposition. *And their foolish, covetous*, their undiscerning, unintelligent, imprudent *heart was darkened*—Instead of being enlightened by these sophistries, it was more and more involved in ignorance and error, and rendered impenetrable to the simplicity of the most important truths. What a terrible instance have we of this in the writings of Lucretius! What *vain reasonings*, yet how *dark* a heart, amid pompous professions of wisdom! *Professing themselves to be wise*—Greek, *φασκοντες ειναι σοφοι*, *saying that they were wise*; "cum se dicerent, aut se dici sinerent sapientes:"

21

A. M. 4064. ble man, and to birds, and four-
A. D. 60. footed beasts, and creeping things.

24 ^a Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, ^rto dishonour their own bodies ^bbetween themselves :

25 Who changed ^uthe truth of God ^vinto a lie, and worshipped and served the creature

^a Psa. lxxxi. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12.—^r 1 Cor. vi. 18; 1 Thess. iv. 4; 1 Pet. v. 3.—^v Lev. xviii. 22.

when they called, or suffered themselves to be called, *wise men*.—Grotius. It evidently refers to their assuming the philosophic character, and to the pride they took in the title of *wise men*, or *lovers of wisdom*. They became fools—Degradation, in the lowest and most infamous manner, the reason which they so arrogantly pretended to improve, and almost to engross. Thus the apostle finely ridicules that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of *wise men*. And his irony was the more pungent, in that it was put into a writing addressed to the Romans, who were great admirers of the Greeks. *And changed, &c.*—As if he had said, As their folly and wickedness were evident in a variety of other vices, in which these heathen philosophers joined with the vulgar, so particularly in the early and almost universal prevalence of idolatry among them; for they *changed the glory*—The unutterable glory, of the *incorruptible* and *immortal God*—(the word *αφθαρτος* means both) all the majestic splendours, in which he shines forth through earth and heaven, *into an image*, made by their own hands, *like to corruptible* and *mortal man*—Which, how elegantly soever it might be formed, was an abominable and insufferable degradation of the infinitely perfect and eternal Godhead, had their folly proceeded no further. But, not content with this, they set up as emblems of Deity and objects of worship, brute creatures and their images, *birds, four-footed beasts, and creeping things*—Even such vile reptiles as beetles, and various kinds of serpents, which creep on the dust. The learned Egyptians in particular, as is well known, worshipped dogs, snakes, nay, and even vegetables. We may observe here, 1st, That the word *corruptible*, applied to man, signifies not only his being liable to dissolution, but to moral pollution; and the term *incorruptible*, applied to God, signifies that he is not liable to either. 2d, “The great evil of the heathen idolatry consisted in their setting up the images of men and beasts in their temples as representations of the Deity, by which the vulgar were led to believe that God was of the same *form, nature, and qualities* with the animals represented by these images. And the persons who thus changed the glory of God were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the

^a more than the Creator, who is ^vblessed for ever. Amen. A. M. 4064.
A. D. 60.

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

27 And likewise also the men, leaving the natural use of the woman, burned in their lust

^r 1 Thess. i. 9; 1 John v. 20.—^v Isa. xlii. 20; Jer. x. 14, xiii. 25; Amos ii. 4.—^o Or, rather.—^v Lev. xviii. 22, 23, Eph. v. 12; Jude 10.

heathen countries; who established it by their laws, and recommended it by their example.”—Macknight.

Verses 24, 25. *Wherefore God gave them up*—As a punishment of this most unreasonable and scandalous idolatry, God withdrew his restraining grace from them as he did from the antediluvians, Gen. vi. 3; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness. And ungodliness and uncleanness particularly are frequently united, 1 Thess. iv. 5, as are the knowledge of God and purity. Observe, reader, one punishment of sin is from the very nature of it, as verse 27; another, as here, is from vindictive justice. *Who changed the truth of God*—Those true conceptions which they had of him by nature; *into a lie*—False opinions of him, and the worship of idols. And they represented his true essence, his incorruptible and immortal nature, by images of men and brute creatures, which are fitly called *a lie*, as being most false representations of the Deity, who does not resemble them in any respect whatever. Hence idols are called *lying vanities*, Psa. xxxi. 6. And every image of an idol is termed *a teacher of lies*, Hab. ii. 18. *And worshipped and served the creature*—And not only God’s creatures, but their own creatures, the images which their own hands had made. The former expression, *σεβασθησαν*, signifies inward veneration, reverence, esteem, and such like qualities felt in the mind. The latter word, *εταρρευσαν*, denotes the paying outward worship and service to beings thought to be gods. The heathen gave both to their idols, reverencing and respecting them inwardly, and performing various acts of outward worship to them, in token thereof. *More than the Creator, who is blessed for ever*—Who is eternally glorious, and to whom alone all honour and praise everlastingly belong. *Amen*—It is an undoubted truth, and to him let it be ascribed accordingly.

Verses 26, 27. *For this cause*—To punish them for their inexcusable neglect, or contempt rather, of the ever-blessed God; and for all their idolatries and impieties; *God gave them up unto vile affections*—Abandoned them to the most infamous passions, to which the heathen Romans were enslaved to the last degree, and none more than the emperors themselves. *For even their women*—From whom the strictest modesty might reasonably be expected;

A. M. 4064. one toward another; men with men
A. D. 60. working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like ⁹ to retain God in their knowledge, God gave them over

⁹ Or, to acknowledge.

did change the natural use of their bodies into that which is against nature—Prostituting and abusing them in the most abominable manner. *Likewise also the men burned in their lust one toward another*—“How just the apostle’s reflections are, and how pertinently he has placed this most abominable abuse of human nature at the head of the vices into which the heathen world were fallen, will be seen, if we observe that Cicero, the greatest philosopher in Rome, a little before the gospel was preached, in his book concerning the nature of the gods, (where may be found a thousand idle sentiments upon that subject,) introduces, without any mark of disapprobation, Cotta, a man of the first rank and genius, freely and familiarly owning, to other Romans of the same quality, this worse than beastly vice, as practised by himself; and quoting the authority of ancient philosophers in vindication of it. See lib. i. sec. 28. Nay, and do we not even find the most elegant and correct, both of the Greek and Latin poets, avowing this vice, and even celebrating the objects of their abominable affection? Indeed, it is well known that this most detestable vice was long and generally practised, by all sorts of men, philosophers and others. Whence we may conclude that the apostle has done justice to the Gentile world in the other instances of their corruption.”—Dodd. *Receiving in themselves that recompense of their error*—Their idolatry; which was meet—Being punished with that unnatural lust, which was as horrible a dishonour to their bodies as their idolatry was to God, and with various bodily infirmities, disorders, and sufferings consequent on such abominable practices, rendering their lives most miserable on earth, and bringing them to an untimely grave, and an eternal hell. The reader will observe, “the apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorizing these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathen actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581, there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus, at Cnidus, there were tents placed under the trees for the same lewd purposes. Lucian., *Dial. Amores*. With respect to *sodomy*, it is not so commonly known that it was practised by the heathen as a part of their religious worship; yet, in the his-

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to ¹⁰ a reprobate mind, to do these things ¹¹ which are not convenient: A. M. 4064. A. D. 60.

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

¹⁰ Or, a mind void of judgment.—¹¹ Eph. v. 4.

tory which is given of Josiah’s endeavours to destroy idolatry, there is direct evidence of it, 2 Kings xxiii. 7. That the Greek philosophers of the greatest reputation were guilty not only of *fornication*, but even of *sodomy*, is affirmed by ancient authors of good reputation. With the latter crime, Tertullian and Nazianzen have charged Socrates himself, in passages of their writings quoted by Estius. The same charge Athenæus, a heathen writer, hath brought against him, Deipnosophist, lib. xiii.; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable uncleannesses; nay, when the gods whom they worshipped were supposed by them to be guilty of the same enormities; when their temples were *brothels*, their pictures *invitations to sin*, their sacred groves *places of prostitution*, and their sacrifices *a horrid mixture of superstition and cruelty*; there was certainly the greatest need of the *gospel revelation*, to make mankind sensible of their brutality, and to bring them to a more holy practice. That some, professing Christianity, are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathen, encourage them in their crimes; but deters them, by denouncing, in the most direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered are punished with the greatest severity. The gospel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the most enlightened and most polished of the heathen nations were formerly.”—Macknight.

Verses 28–31. *And as they did not like*—*μη εδοκιμασαν*, they did not approve, to retain God in their knowledge—Or rather, as *εχειν εν επιγνωσει* more properly signifies, to retain him with acknowledgment. For it is proved above that they were not wholly without the knowledge of God in the world; but they did not acknowledge him as they ought; did not use or improve the knowledge they had of him to the purposes for which it had been vouchsafed. Or, as Dr. Macknight interprets it, They “did not approve of holding God as the object of the people’s acknowledgment and worship, but approved of the worship of false gods and of images, as more proper for the vulgar; and on that account substi-

23

A. M. 4064. 30 Backbiters, haters of God, de-
A. D. 60. spiteful, proud, boasters, inventors of
evil things, disobedient to parents,

31 Without understanding, covenant-break-
ers, ¹¹ without natural affection, implacable,
unmerciful :

¹¹ Or, *unsociable*.— Chap. ii. 2.—^b Chap. vi. 21.

tuted idolatry in place of the pure, spiritual worship of the one true God, and established it by law." Therefore God gave them over to a reprobate mind—*ἀδοκιμον νουν*, an undiscerning, or injudicious mind; a mind not perceiving or approving what is good, either in principle or practice; a mind void of all proper knowledge and relish of what is excellent, treated of verse 32. Men of this stamp are said, Ephesians iv. 19, to be *ἀπηλθκηκοτες*, without feeling. To do things not convenient—Even the vilest abominations, treated of verses 29–31. Being filled with all unrighteousness—Or injustice. This stands in the first place, unmercifulness in the last. Fornication includes here every species of uncleanness; wickedness—*πονηρια*, a word which implies a disposition to injure others by craft. Hence the devil is called ο *πονηρος*, the wicked one, by way of eminence; covetousness—*Πλεονεξια*, an inordinate desire to have more than God sees proper for us, which, the apostle says, is idolatry, Col. iii. 5; maliciousness—*κακια*, a disposition to injure others from ill-will to them, or which delights in hurting another, even without any advantage to one's self; full of envy—Grieving at another's welfare, or rejoicing at his hurt; debate—*Εριδος*, strife, contention, quarrelling; deceit—Or guile, fraud; malignity—*Κακοηθειας*, a bad disposition, or evil habit; a disposition, according to Aristotle, to take every thing in the worst sense; but, according to Estius, the word denotes asperity of manners, rudeness; whisperers—Such as secretly defame others; backbiters—*Καραλαλους*, revilers, such as openly speak against others in their absence; haters of God—Especially considered as holy and just, as a lawgiver and judge; persons under the power of that carnal mind which is enmity against him; enemies in their minds, says the apostle, by wicked works; deniers of his providence, or accusers of his justice in their adversities; despiteful—*Υβριςτας*, violent, or overbearing in their behaviour to each other; or persons who commit injuries with violence, or who oppress others by force; proud—Persons who value themselves above their just worth; or who are elated on account of their fortune, or station, or office, or endowments, natural or acquired; boasters—*Αλαζονας*, persons who assume to themselves the reputation of qualities which they do not possess; inventors of evil things—Of new pleasures, new ways of gain, new arts of hurting, particularly in war; disobedient to parents—Either natural or political, not willingly subject to lawful authority; a sin here ranked with the greatest crimes. Without understanding—Who act like men void of reason; covenant-breakers—False to their

32 Who, ^a knowing the judgment A. M. 4064.
of God, that they which commit such A. D. 60.
things ^b are worthy of death; not only do
the same, but ¹² have ^c pleasure in them that
do them.

¹² Or, *consent with them*.—^c Hos. vii. 3; Psa. l. 18.

promises, oaths, and engagements. It is well known, the Romans, as a nation, from the very beginning of their commonwealth, never made any scruple of vacating altogether the most solemn engagement, if they did not like it, though made by their supreme magistrate, in the name of the whole people. They only gave up the general who had made it, and then supposed themselves to be at full liberty! Without natural affection—The custom of exposing their own new-born children to perish by cold, hunger, or wild beasts, which so generally prevailed in the heathen world, particularly among the Greeks and Romans, was an amazing instance of this; as is also that of killing their aged and helpless parents, now common among the American heathen. Implacable—Persons who, being once offended, will never be reconciled. The original word *ασπονδης*, from *σπονδη*, a libation, "is used to signify irreconcilable, because, when the heathen made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice, on which they poured a libation, after drinking a part of it themselves." Unmerciful—Unfeeling, unforgiving, or pursuing their schemes of cruelty and revenge, whenever they got any new opportunity of doing it.

Verse 32. Who, knowing the judgment—*Δικαιωμα*, the righteousness, or righteous judgment, or appointment; of God—And because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in Scripture to denote an ordinance, statute, or particular law, Numb. xxvii. 11; xxxi. 21; and in the plural, the appointments, or institutions of God moral, or ceremonial, Luke i. 6; Rom. ii. 26; Heb. ix. 1; even those which were purely ceremonial, Heb. ix. 10. Here the word signifies the law of God written on men's hearts, called by philosophers *the law of nature*, and by civilians, *the law of nations*. For the Greeks could know no other law of God, being destitute of revelation; that they which commit such things are worthy of death—God hath written on the hearts of men not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Further, that the heathen knew that the persons guilty of the crimes mentioned here by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death. Not only do the same—Allow themselves in the practice of these sins; but have pleasure in them that do them—Approve, encourage, and patronise them in others, and even take pleasure in their committing them. This is the highest degree of wick

edness. A man may be hurried by his passions to do the thing he generally hates. But he that has pleasure in those that do evil, loves wickedness for wickedness' sake; and thereby he encourages them in sin, and heaps the guilt of others upon his own head. In this stricture, Dr. Macknight thinks "the

apostle glances at the Greek legislators, priests, and philosophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods."

CHAPTER II.

From what the apostle had advanced in the preceding chapter, to prove the ignorant and abandoned heathen to be inexcusable in their wickedness, he in this chapter, (1.) Justly infers that the crimes of those who had such knowledge of the truth as to condemn the vices of others, were yet more inexcusable, and therefore that the Jews could no more be justified by the law of Moses, than the Gentiles by the law of nature, 1-16. (2.) By detecting the sins of the Jews, he manifests that their external privileges, as God's peculiar people, could not procure for them the divine favour, or render them acceptable in his sight, 17-29.

A. M. 4064. **THEREFORE** thou art ^a inexcusable, O man, whosoever thou art, that judgest: ^b for wherein thou judg-

est another, thou condemnest thyself; A. M. 4064. for thou that judgest, doest the same ^{A. D. 60.} things.

^a Chap. i. 20.—^b 2 Sam. xii. 5-7;

Matt. vii. 1, 2; John viii. 9.

NOTES ON CHAPTER II.

Verse 1. *Therefore, &c.*—The apostle, having shown that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, which they violated, proceeds next to consider whether the law of Moses gave the Jews any better hope; an inquiry which he manages with great address. For, well knowing that on reading his description of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he suddenly turns his discourse to the Jews, by telling them that they who passed such a judgment on the Gentiles were equally, yea, more guilty themselves, in that, with the advantage of the greater light of divine revelation, they were guilty of crimes as great as those he had charged on the Gentiles; and that therefore, by condemning the Gentiles, they virtually condemned themselves. *Thou art inexcusable, O man*—Seeing that knowledge without practice only increases guilt; *whosoever thou art, that judgest*—That censures and condemnest; *for wherein thou judgest another*—Greek, τὸν ἕτερον, *the other*—Namely, the heathen, and pronouncest them worthy of condemnation and wrath; *thou condemnest thyself*—As deserving the same: for thou that judgest doest the same things. According to Josephus, quoted here by Dr. Whitby, the Jews of that age were notoriously guilty of most of the crimes imputed to the Greeks and Romans in the preceding chapter. "There was not," observes he, "a nation under heaven more wicked than they were. What have you done," says he, addressing them, "of all the good things required by our lawgiver? What have you not done of all those things which he pronounced accursed? So that," adds he, "had the Romans delayed to come against these

execrable persons, I believe either the earth would have swallowed them up, or a deluge would have swept away their city; or fire from heaven would have consumed it, as it did Sodom, for it brought forth a generation of men far more wicked than they who suffered such things. It was sport to them to force women: and they exercised and required unnatural lusts, and filled the whole city with impurities. They committed all kinds of wickedness, omitting none which ever came into the mind of man; esteeming the worst of evils to be good, and meeting with that reward of their iniquity which was proper, and a judgment worthy of God." The apostle, Mr. Locke thinks, represents the Jews as inexcusable in judging the Gentiles, especially because the latter, with all the darkness that was on their minds, were not guilty of such a folly as to judge those who were not more faulty than themselves, but lived on friendly terms with them, without censure or separation, thinking as well of their condition as of their own. For he considers the judging, which Paul here speaks of, as referring to that aversion which the Jews generally had to the Gentiles, in consequence of which "the unconverted Jews could not bear with the thoughts of a Messiah that admitted the heathen equally with themselves into his kingdom; nor could the converted Jews be brought to admit them into their communion, as the people of God, now equally with themselves; so that they generally, both one and the other, judged them unworthy the favour of God, and incapable of becoming his people any other way than by circumcision, and an observance of the ritual law; the inexcusableness and absurdity of which the apostle shows in this chapter."

A. M. 4064. 2 But we are sure that the judg-
A. D. 60. ment of God is according to truth,
against them which commit such things.

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

4 Or despisest thou ° the riches of his

° Chap. ix. 23; Eph. i. 7; ii. 4, 7.—^d Chap. iii. 25.
° Ex. xxxiv. 6.

Verses 2-4. *But we are sure*—Greek, *οιδμεν*, *we know*; though men may judge partially and perversely, yet God will judge uprightly; *that the judgment of God*—The sentence that he will pronounce upon persons, whether Jews or Gentiles, *is according to truth*—According to the true state of every man's case; or according to the true character of persons, and the true quality of the actions and dispositions; (verses 5-11;) *against them who commit such things*—However they may behave toward their fellow-creatures. Dr. Macknight, who understands the expression, *according to truth*, as signifying, "according to the true meaning of God's covenant with the fathers of the Jewish nation," observes, "By this declaration, the apostle reprobates the erroneous opinion confidently maintained by the Jews, who, fancying that by their natural descent from Abraham, they were entitled to the promises made to his seed, firmly believed that no Jew would be damned." *And thinkest thou this, &c.*—Canst thou then, by the sentence which thou passest upon others, think to evade that which goeth forth against thyself? *Or despisest thou*—Dost thou go further still, and, from hoping to escape his wrath, dost thou proceed to abuse his love? *The riches*—Or the abundance; *of his goodness, forbearance, and long-suffering*—Exercised for such a length of time toward thee, who not only hast sinned, but dost sin, and wilt sin. The word, *καταφρονειν*, here rendered *despise*, also signifies *to think against, to think wrong, or misconstrue*; and the clause may be fitly translated, *Dost thou misconstrue, or form a wrong opinion of, the goodness of God?* God's goodness, of which the Jews formed a wrong opinion, or which they despised, consisted chiefly in his having made them his church and people, in his having frequently, in an extraordinary manner, protected them against or delivered them from their enemies, conferred upon them innumerable blessings, temporal and spiritual, especially the latter, having from time to time raised up among them divinely-inspired prophets, to reveal his will to them, to instruct, warn, caution, and exhort them, and having intrusted with them his holy oracles. From these marks of the divine favour they vainly inferred that God would punish no descendant of Abraham for his sins in a future state. But in this they grievously erred, for the goodness of God, together with his other attributes here mentioned, was not intended to make sinning safe to the Jews, but to lead them to repentance for

goodness, and ^d forbearance, and ^e long-suffering; ^f not knowing that ^g the goodness of God leadeth thee to repentance? A. M. 4064. A. D. 60.

5 But after thy hardness and impenitent heart ^h treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

^f Isa. xxx. 18; 2 Pet. iii. 9, 15.—^g Deut. xxxii. 34; James v. 3.

their sins. *Forbearance* (Greek, *ανοχη*) is that disposition in God by which he forbears to punish sin immediately upon its being committed; *long-suffering*—Or slowness to anger, signifies his deferring for a long time to punish; and here it seems chiefly to intend his patiently bearing long the ill use which the Jews made of the privileges they enjoyed as his church and people, and of the various blessings he had conferred upon them.

Verses 5-7. *But after thy hardness*—Greek, *κατην σκληροτητα*, *according to thy obduracy, or insensibility of mind; and impenitent*—*Αμετανοητον*, *inconsiderate, unreflecting, and unrelenting heart*, by reason of that stubbornness and obstinacy in sin which thou hast contracted; *treasurest up wrath*—Although thou thinkest thou art treasuring up all good things; *unto thyself*—Not to him whom thou judgest: that is, Thou provokest God more and more to aggravate thy punishment. In our language, *a treasure* signifies a collection of things useful or precious. But the Hebrews gave that appellation to a *heap, or an abundance* of any thing, whether good or bad. Hence, Prov. x. 2, we read of *treasures of wickedness*. Reader! think what a treasure of good or evil, of felicity or misery, a man may lay up for himself in this short day of life! *Against the day of wrath*—The day of retribution, when God will fully execute wrath on impenitent sinners. *Wrath* is here, as often elsewhere, put for punishment, the effect of wrath. The apostle calls the day of retribution *the day of wrath*, to make the wicked sensible that as men greatly enraged do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length. Probably the apostle had in view, 1st, The awful vengeance which the divine wrath was about to bring on the Jews in the destruction of their city and temple, the depopulation of their country, and the dissolution of their commonwealth, which, 1 Thess. ii. 16, he calls, *wrath coming upon them to the uttermost*. 2d, It appears, however, by what follows, that he spoke principally of the day of final judgment; *and revelation of the righteous judgment of God*—When God will make manifest to all the world the justice of his proceedings, both toward the righteous and the wicked. Bengelius reads, *wrath, and revelation, and righteous judgment*: just opposite to the three gracious attributes above mentioned; *wrath* opposed to *goodness*; *revelation*, when God will bring to light the hidden

A. M. 4064. 6 ^b Who will render to every man according to his deeds :

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

8 But unto them that are contentious, and

^b Job xxxiv. 11; Psa. lxvii. 12; Prov. xxiv. 12; Jer. xlii. 10; xxxii. 19; Matt. xvi. 27; Chap. xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

things of darkness, opposed to his present *forbearance*; and *righteous judgment*, when he will no longer defer to punish, opposed to his present *long-suffering*. *Who will render to every man*—Both good and bad, both Jew and Gentile; *according to his deeds*—Not according to his external privileges, or his pretences and presumptuous expectations, but according to the real nature and quality of his works. *To them who by patient continuance in well-doing*—By persevering in a constant course of holiness and righteousness, notwithstanding all the oppositions and difficulties they meet with; (see Matt. xxiv. 13; Rev. ii. 10;) *seek for glory*—That state of splendour and brightness in which the *righteous shall shine forth as the sun in the kingdom of their Father*, Matt. xiii. 43. *Honour*—Approbation, commendation, and praise from God and Christ, and all the heavenly host, mentioned 1 Pet. i. 7. *And immortality*—*ἀθάνατον*, *incorruptibility*, everlasting life, health, and vigour of both body and mind. The words include the consummation and perfection of all those glorious qualifications and enjoyments which are bestowed on the saints in heaven. This the saints *seek for*; that is, desire and labour after; for, though love to God and Christ is the principal spring of their obedience, yet that love does not exclude the faith which is the evidence of things not seen, or that hope of heavenly glory and felicity which is as an anchor of the soul, sure and steadfast; and which, partly at least, influenced Christ himself amidst all his labours and sufferings, who, *for the joy that was set before him, endured the cross, and despised the shame. Eternal life—Which God will render to such.*

Verses 8–11. *But unto them that are contentious*—Like thee, O Jew, who thus fightest against God. The character of the unbelieving Jews was disobedience, stubbornness, and impatience. Mr. Locke thinks the original expression, *οἱ δὲ ἐξ ἐριθείας*, the *contentious*, here spoken of, are Jews who refused to obey the gospel. “But as the apostle is speaking of the punishment of the wicked Gentiles, as well as of the wicked Jews, *ἐριθεία*, *contention*, must be a vice common to both. Accordingly, *ἐριθείας*, *contentions*, are mentioned among the *works of the flesh*, to which wicked men in general are addicted, Gal. v. 20. And Suidas tells us, that *ἐριθεία*, *contention*, is *ἡ διὰ λόγου φιλονεικία*, *contention by words, by keen disputing*. Wherefore the *contentious* are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathen, who disputed themselves into

b

i do not obey the truth, but obey un- A. M. 4064. righteousness, indignation and wrath, A. D. 60.

9 Tribulation and anguish upon every soul of man that doeth evil; of the Jew ¹ first, and also of the ¹ Gentile ;

10 ¹But glory, honour, and peace, to every

¹ Job xxiv. 13; Chap. i. 18; 2 Thess. i. 8.—² Amos iii. 2; Luke xii. 47, 48; 1 Pet. iv. 17.—³ Gr. *Greek*. ¹ 1 Pet. i. 7.

a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of the *contentious*, the apostle represents them here as enemies of the truth, and as friends of unrighteousness.”—Macknight. *Who obey not the truth*—Both those who did not walk according to the light of nature, chap. i. 18, and those who disobeyed the gospel, are here intended. The former, because, as truth is here opposed to unrighteousness, it must signify not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which, among the heathen, were the only foundations of a virtuous conduct. The truth, as it is in Jesus, or the gospel, however, seems to be especially intended, this being styled, *the truth of God*, chap. iii. 7; xv. 8; *the word of truth*, Eph. i. 13, and elsewhere; the knowledge of it being the *knowledge of the truth*, 1 Tim. ii. 4; iv. 3; the belief of it, *the belief of the truth*, 2 Thess. ii. 13; obedience to it, *obedience to the truth*, Gal. iii. 1; v. 7; walking according to it, *walking in the truth*, 1 John ii. 4; the gospel itself being emphatically styled *the truth*, Eph. iv. 21; and to know it being to *know the truth*, 1 John ii. 21. This being so, they that are here said *not to obey the truth* seem to be especially, first, the unbelieving Jews, and, secondly, the Gentiles, who spake against the truth, and rejected it. And both these obeyed, and gave themselves up to error and falsehood; the Gentiles by changing the truth of God into a lie, chap. i. 25, and the Jews by adhering to their vain traditions, which made void the commands of God, supposing them to be derived from Moses, when they were indeed only the doctrines of men. *But obey unrighteousness*—Live in known sin; acting contrary to the clear dictates of reason and conscience. *Indignation and wrath, tribulation and anguish*—He seems to allude to Psa. lxxviii. 49, *He cast upon them, the Egyptians, the fierceness of his anger, wrath, indignation, and trouble, and finely intimating that the Jews would, in the day of vengeance, be more severely punished than even the Egyptians were, when God made their plagues so wonderful. Upon every soul of man that doeth evil*—That contradicts the light of his dispensation, or holds in unrighteousness the portion of truth made known to him. *Of the Jew first*—Here we have the first express mention of the Jews in this chapter. And it is introduced with great propriety. Their having been trained up in the true religion, and their having had Christ and his apostles first sent to them, were circumstances which placed them in the fore-

27

A. M. 4064. man that worketh good; to the Jew
A. D. 60. first, and also to the ² Gentile;

11 For ^m there is no respect of persons with God.

* Gr. Greek.—^m Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19;

most rank of the criminals that obeyed not the truth.

It must be observed, however, that "in this and the following verse, the apostle, by using the most general expression possible, *every soul of man*, and by twice introducing the distribution of Jew and Greek, which, according to the ideas of the Jews, comprehended all mankind, (see note on chap. i. 16,) has left his reader no room to doubt that he is discoursing of the judgment of all nations, of heathen as well as of Jews and Christians. Therefore, not only what he says of the *punishments*, but what he observes of the *rewards* to be distributed at that day, must be understood of the heathen, as well as of those who have enjoyed the benefit of revelation." We see also, by these two verses, (verses 9, 10,) and chap. i. 16, that the apostle carefully lays it down as a fundamental position that there was now, under the gospel, no other national distinction between the Jews and the Gentiles, save only a priority of right in the Jews to the offer of the gospel, and the allotment of rewards or punishments, according as they obeyed or not. *But glory*, (just opposite to *wrath*),—From the divine approbation; *honour*, (opposite to *indignation*),—By the divine appointment; and *peace*—Implying a secure and quiet possession of all good, now and for ever, opposed to *tribulation and anguish*. *To every one that worketh good*—Sincerely performs his duty to God and man; *to the Jew first, &c.*—To one as well as another. *For there is no respect of persons with God*—That is, in passing their final sentence, and in distributing rewards and punishments, he is determined by their real characters, and will reward every one according to his works, not according to their outward condition; such as their country, kindred, sex, dignity, office, wealth, and profession of religion. This declaration concerning God, as Judge, the apostle made to show the Jews their folly in expecting favour at the final judgment, because they had Abraham for their father, and were themselves members of God's church. And it must appear the more important and reasonable, considering that the Jews thought no Israelite should be deprived of future happiness, whatever his faults had been; unless he were guilty of apostacy, idolatry, and a few other very enormous crimes. But this impartial and equitable proceeding at the final judgment is very consistent with God's distributing to persons here advantages and opportunities of improvement, according to his own good pleasure.

Verse 12. *For as many as have sinned*—And have not repented and brought forth fruit worthy of repentance; as many as have lived and died in the commission of known sin: he speaks as of the time past, for all time will be past at the day of

12 For as many as have sinned A. M. 4064.
without law, shall also perish without A. D. 60.

law: and as many as have sinned in the law, shall be judged by the law,

Acts x. 34; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.

judgment; *without law*—Without having had any written law, any express and outward revelation from God; *shall also perish*—Be condemned and punished; *without law*—Without regard had to any written law, or supernatural revelation, being proved guilty by the law written in their hearts. The expression, *shall perish*, shows the agreement of the manner of *suffering* with the manner of *sinning*. He could not so properly say, *shall be judged without law*. Some understand it of the annihilation of the heathen; but both reason and Scripture assure us they shall be punished for their sins, though in a less degree than those who disobey the greater light of revelation. Since none of mankind ever lived without the law of nature, it is evident the expressions, *ανομος, without law*, in this clause, and *εν νομο, in, or under law*, in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, seeing it is affirmed in the latter clause, that *as many as have sinned in or under the law, shall be judged by the law*. For the Jews are not to be judged by the law of Moses. See note on verse 13. In this context, therefore, *νομος, law*, signifies divine revelation in general. Thus, the oracles of God, with which the Jews were intrusted, Rom. iii. 2, have the name of *ο νομος, the law*, often given to them in Scripture; as Psa. xix. 7; John x. 34; xii. 34; xv. 25; Rom. iii. 19; in all which passages, and many others, *the law* signifies the whole of the divine revelations, taken complexly, as they stand recorded in the Jewish Scriptures. But when these Scriptures are distinguished into parts, as Luke xxiv. 44, where *the law of Moses*, and *the prophets*, and *the Psalms* are mentioned; *the law*, in that division, denotes the *five books of Moses* only, as it does likewise, Rom. iii. 21, *being witnessed by the law and the prophets*. In this restricted sense, the word *νομος*, generally, though not always, has the article prefixed, *the law*. *And as many as have sinned in, or under, the law*—That is, revelation, whether the patriarchal, the Jewish, or the Christian, *shall be judged by the law*—By the revelation wherewith they were favoured. Though the word *κρινουσιναι* sometimes signifies, *shall be condemned*, in this passage it is rightly translated, *shall be judged*, because the apostle's intention is to show, that all who have enjoyed the benefit of an external revelation shall be more severely punished, if wicked, than the Gentiles, who have not had that advantage: an idea which is better conveyed by the expression, *shall be judged*, than it would have been by *shall be condemned*. For *judgment* implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case. And the meaning

A. M. 4064. 13 (For ^anot the hearers of the law
A. D. 60. are just before God, but the doers
of the law shall be justified.

14 For when the Gentiles, which have not

the law, do by nature the things A. M. 4064.
contained in the law, these, having A. D. 60.
not the law, are a law unto themselves.

15 Which show the work of the law written

^a Matt. vii. 21; James i. 22,

23, 25; 1 John iii. 7.

here is, that their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to it. See Macknight.

Verse 13. *For not the hearers of the law*—Those who are only hearers; *are*—Even now; *just—δικαιοι, righteous*, that is, accounted and dealt with as righteous persons; *before God*—Here the apostle condemns the folly of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will: as Dr. Whitby has shown by many important quotations, in a note on this verse. *But the doers of the law*—Whether natural or revealed, that is, they who walk according to the light of the dispensation they are under, “who steadily and universally, in the tenor of their lives, act agreeably to its precepts; they, and they only, shall be justified [acquitted and rewarded]—In the day of final audit and account; whether their knowledge of it were more or less express.” So Doddridge. A most sure and important truth this, which respects the Gentiles also, though principally the Jews. The apostle speaks of the former, verse 14, &c.; of the latter, verse 17, &c. It must be observed, however, that the apostle does not speak of a perfect, unerring obedience, either to the law of nature, or to any revealed law, whether patriarchal, Jewish, or Christian; but of that *obedience of faith*, productive of holiness, or that sincere obedience to the dispensation men are under, which, on the ground of the covenant of grace, established for all mankind immediately after the fall, God is pleased graciously to accept instead of that unerring obedience, which to man, in his fallen state, is impossible. This obedience of faith, with regard to the heathen, implies their *believing that God is, and that he is the rewarder of them that diligently seek him*; and on the ground of this faith, *coming to him* in prayer for his favour and blessing, and with praise for his benefits, and diligently seeking an acquaintance with him, and with his will concerning them. And with respect to Jews and Christians, it implies a true and lively faith in, and sincere obedience to, the truths, precepts, and promises of the dispensation they are under. The reader must observe, therefore, that *merited justification*, whether of Jews or heathen, spoken of chap. iii. 20; Gal. ii. 16; or, justification according to the tenor of the law, by performing all the deeds or works enjoined thereby, without the least failure, is not here intended; but a *gratuitous* justification, founded, not on the accused person's innocence, or righteousness, but proceeding merely from the mercy of his Judge, who is pleased, out of pure favour, to accept of his faith, producing sincere love and obedience, in the place of perfect righteousness, and to reward

it as if it were that righteousness, and all for the sake of Christ.

Verses 14, 15. *For when the Gentiles*—That is, any of them *who have not the law*—Not a written revelation of the divine will; *do by nature*—That is, by the light of nature, without an outward rule, or by the untaught dictates of their own minds, influenced, however, by the preventing *grace of God, which hath appeared to all men*, Tit. ii. 11; or, *the true light, which lighteth every man that cometh into the world: the things contained in the law*—The moral duties required by the precepts of the law, the ten commandments being only the substance of the law of nature. *These, not having the written law, are a law unto themselves*—That is, what the law was to the Jews, they are by the light and grace of God to themselves, namely, a rule of life. All the ancient Greek commentators, as Whitby has shown, interpreted this passage not of the Gentiles who had been converted to Christianity, but of those Gentiles who had not been favoured with a revealed law, and therefore were neither proselytes to Judaism nor Christianity. *Who show*—To themselves and others, and, in a sense, to God himself, *the work of the law*—In its most important moral precepts, in the substance, though not in the letter of them; *written in their hearts*—By the same divine hand which wrote the commandments on the tables of stone; *their conscience also bearing witness*—For or against them, or testifying how far they have complied with their light or law. There is not one of all its faculties which the soul has less in its power than this. *And their thoughts*—Or their reasonings or reflections upon their own conduct; *the meanwhile*—Or, as the expression, *μεταξύ αλληλων*, is translated in the margin, *between themselves*, or by turns, according as they do well or ill; *accusing*—Checking and condemning them when they have acted contrary to their light; *or else excusing*—Approving and justifying them when they have conformed to it. Hence the apostle meant it to be inferred, that it was not the having, or knowing the law, (verse 13,) nor the condemning others for the transgression of it, could avail a man, but the doing of it, or walking according to it. We may observe further on this verse, that, as the law in this context signifies divine revelation, the work of the law must be men's duty, which revelation discovers by its precepts, which is also in part discovered by men's natural reason and conscience, influenced by the light and grace of God; on which account it is said to be written on their hearts. Thus, in the compass of two verses, the apostle hath explained what the light of nature is, and demonstrated that there is such a light existing. It is a revelation

A. M. 4064. in their hearts, ³ their conscience also
 A. D. 60. bearing witness, and *their* thoughts
 'the mean while accusing, or else excusing one
 another;)

16 ° In the day when God shall judge the
 secret: of men, [°] by Jesus Christ, [°] according to
 my gosp l.

³ Or, *the conscience witnessing with them.*—⁴ Or, *between them-
 selves.*—[°] Eccles. xii. 14; Matt. xxv. 31; John xii. 48; Chap.
 iii. 6; 1 Cor. iv. 5; Rev. xx. 12.—[°] John v. 22; Acts x. 42;
 xvii. 31; 2 Tim. ix. 1, 8; 1 Pet. iv. 5.—[°] Chap. xvi. 25; 1 Tim.
 i. 11; 2 Tim. ii. 8.

from God written originally on the heart or mind of
 man; consequently is a revelation common to all na-
 tions; and, so far as it goes, it agrees with the things
 written in the external revelation which God hath
 made to some nations. We are compelled, how-
 ever, when we come to consider matters of fact, to
 acknowledge that this light of nature has been dread-
 fully obscured and corrupted, even in the most
 learned and civilized heathen nations upon earth, as
 the apostle has proved at large in the latter part of
 the preceding chapter. And long before the ages re-
 ferred to by him, *All flesh had corrupted its way*,
 Gen. vi. 5, 11; *darkness covered the earth, and gross
 darkness the people*, Isa. lx. 2; *there was none that
 understood*, (chap. iii. 11;) and *all were alienated
 from the life of God, through the ignorance that
 was in them*, Eph. iv. 18, &c.

Verse 16. *In the day, &c.*—This relates to verse 12,
 the intermediate verses, from the 13th, being a pa-
 renthesis; *when God shall judge the secrets of men*—
 Not only their outward actions, good and evil, which
 are manifest to all men, but their most secret and
 hidden ones, with their internal desires and designs,
 their intentions, purposes, schemes, contrivances,
 with the various workings of their passions, imagi-
 nations, and thoughts; *for he will bring every work
 into judgment, with every secret thing, whether it be
 good, or whether it be evil*, Eccles. xii. 14; *will bring
 to light the hidden things of darkness, and will
 make manifest the counsels of the heart*, 1 Cor. iv. 5.
 On secret circumstances depends the real quality of
 actions, frequently unknown to the actors them-
 selves, verse 29. Men generally form their judg-
 ments, even of themselves, merely from what is
 apparent. *By Jesus Christ*—To whom the Father
 hath committed all judgment; *according to my gospel*—
 According to the tenor of that gospel which is
 committed to my trust, and is preached by me:
 or as I testify in my preaching the gospel, Acts
 xvii. 31; 2 Tim. ii. 8. For it is not the apostle's
 intention to signify that all men shall be judg'd by
 the gospel, but only that the gospel teaches such a
 judgment.

Verses 17-20. *Behold*—Here he applies the mat-
 ter he had discussed in the preceding verses more
 closely to the Jews, and proves, that, notwithstand-
 ing all their pretences and privileges, they were
 transgressors of the law, and so could not be justi-
 fied by works, any more than the Gentiles. And

17 Behold, [°] thou art called a Jew, A. M. 4064.
 and [°] retest in the law, [°] and makest [°]
 A. D. 60. thy boast of God,

18 And [°] knowest *his* will, and [°] approvest [°]
 the things that are more excellent, being in-
 structed out of the law,

19 And [°] art confident that thou thyself art

[°] Matt. iii. 9; John viii. 33; Chap. ix. 6, 7; 2 Cor. xi. 22.
[°] Mic. iii. 11; Chap. ix. 4.—[°] Isa. xlv. 25; xlvi. 2; John
 viii. 41.—[°] Deut. iv. 8; Psa. cxlvii. 19, 20.—[°] Or, *triest the
 things that differ.*—[°] Phil. i. 10.—[°] Matt. xv. 14; xxiii. 16,
 17, 19, 24; John ix. 34, 40, 41.

here therefore he refutes the highest point of Jewish
 glorying, after a further description of it, interposed
 verses 17-20, and refuted verses 21-24. The de-
 scription consists of twice five articles; of which
 the former five, verses 17, 18, show what he boasts
 of in himself; the other five, (verses 19, 20,) what
 he glories in with respect to others. The first par-
 ticular of the former five answers to the first of the
 latter; the second to the second, and so on. *Thou
 art called a Jew*—A professor of the true religion,
 and a worshipper of the true God. Dr. Macknight
 is of opinion that in this and the following verses,
 the apostle intended to address chiefly the men of
 rank and learning among the Jews; a supposition
 to which he thinks it is no objection that probably
 there were no doctors of the law, nor Jewish scribes
 and priests at Rome, when this letter was written;
 because, "as the apostle was reasoning against the
 whole body of the nation, his argument required
 that he should address the teachers of every deno-
 mination, to whom the things written in this and the
 following verses best agree. Besides, as he had
 addressed the heathen legislators, philosophers, and
 priests, in the first chapter, for the purpose of show-
 ing them the bad use they had made of the knowl-
 edge they derived from the works of creation, it
 was natural for him in this to address the Jewish
 scribes, priests, and doctors, to show them how little
 they had profited by the knowledge which they had
 derived from revelation. Of the Jewish common
 people the apostle speaks, chap. iii. 20, &c., where
 he proves that they also were extremely vicious."
And retest in the law—Dependent on it alone, and
 on the having of it, for justification and salvation,
 though it can only condemn thee. *And makest thy
 boast of God*—As thy God; as belonging only to
 you Jews, and being yours in a peculiar manner;
 the founder of your commonwealth; your lawgiver,
 protector, and Saviour. *And knowest his will*—By
 special revelation, and more fully than the Gentiles.
And approvest the things that are more excellent—
 Hast attained to a considerable degree of under-
 standing in the law, so as to place a proper value
 upon things according to their worth, and to distin-
 guish between things lawful and unlawful. The
 original words, δοκιμαζεις τα διαφοροντα, may be ren-
 dered, and triest, or, approvest on trial, the things
 that differ. *Being instructed, &c.*—Or, as Beza in-
 terprets καταχρημενος εκ του νομου, *Being educated, or*

A. M. 4064. a guide of the blind, a light of them
A. D. 60. which are in darkness,

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

21 * Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

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

* Chap. vi. 17; 2 Tim. i. 13; iii. 5.—Psa. l. 16, &c.; Matt. xxiii. 3, &c.

instructed from thy childhood, out of the law, 2 Tim. iii. 15. *And art confident that thou thyself art a guide of the blind*—Vainly presumest that thou hast knowledge enough to teach others. The Jewish doctors, in contempt of the Gentiles, were wont to speak of them as *blind—in darkness—ignorant—babes*—and boasted of themselves as guides, to whose direction the Gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews the apostle introduced here, to show that their sins were greatly aggravated by the revelation of which they boasted. *Who hast the form of knowledge*—A system, body, or model of that knowledge, which is scattered up and down in the law, and of the truths which are there delivered. For the original word, *μορφωσις*, seems to bear this meaning: and the apostle may be considered as comparing the law to a looking-glass, which exhibits exact images of things, as the Apostle James likewise does, chap. i. 25. This implies that they not only considered themselves as having a sketch, or the outlines, of the truth contained in the law, but the most accurate knowledge of it. And this they counted sufficient to save them, though they lived in a loose and ungodly manner.

Verses 21–24. *Thou therefore which teachest another*—And valuest thyself upon thy ability to do it, trusting therein for acceptance with God; *teachest thou not thyself?*—He does not teach himself, who does not practise what he teaches. This, and what follows, is mentioned, to show that the knowledge, which the scribes and doctors pretended to derive from the law, had had no manner of influence on their spirit and conduct; so that their boasting in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles. *Dost thou steal—commit adultery—commit sacrilege*—Sin grievously against thy neighbour, thyself, God. St. Paul had shown the Gentiles, first, their sins against God, then against themselves, then against their neighbours. He now inverts the order, for sins against God are the most glaring in a heathen; but not in a Jew. *Thou that abhorrest idols*—Which all the Jews did, from the time of the Babylonish captivity: *thou committest sacrilege*—Dost what is still worse, robbing him, *who is God over all, of the glory which is due to him.* None of these charges were rashly advanced against the

that abhorrest idols, ^b dost thou commit A. M. 4064.
sacrilege? A. D. 60.

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

24 For the name of God is blasphemed among the Gentiles, through you, as it is ^d written.

25 * For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the

^b Mal. iii. 8.—^c Verse 17.—^d 2 Sam. xii. 14; Isa. lii. 5; Ezek. xxxvi. 20, 23.—^e Gal. v. 3.

Jews of that age. For (as their own historian relates) some even of the priests lived by rapine, and others in gross uncleanness. And as for sacrilegiously robbing God and his altar, it had been complained of ever since Malachi. So that the instances are given with great propriety and judgment. *Thou that makest thy boast of the law*—As so excellent, and thinkest it such an honour to be acquainted with it, *through breaking the law dishonourest thou God?*—Dost thou act as if thou wert studying the declaration of his will, only to show him in a more presumptuous and contumacious manner, that thou dost not regard it? *For the name of God is blasphemed*—Spoken evil of, as if it countenanced and encouraged such wickedness as that in which you live, and his holy religion is brought into contempt thereby; *as it is written*, in your own Scriptures, concerning your fathers, whose evil deeds you so generally imitate. See the margin. We find Josephus frequently accusing the Jews of what is here laid to their charge by the apostle, saying, “What wickedness do you conceal, or hide, which is not known to your enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness as if it were virtue.” “And thinkest thou this, O man, that thou shalt escape the judgment of God, who punishes the Gentiles, when thou art as guilty as they of acting against thy conscience, and doing that for which thine own mouth condemns thee, or, which is as bad as that which thou condemnest in them, and which also causes them to blaspheme that holy name by which thou art called! Surely after these things, so scandalously done, it will be of no advantage to thee that thou art called a Jew, or hast received the sign of circumcision.”—Whitby.

Verses 25–27. *For circumcision verily profiteth*—He does not say *justifieth*. How far it profited is shown in the third and fourth chapters: *if thou keep the law*—Here, as in many other passages, the apostle speaks to the thoughts of the Jewish readers. They fancied that circumcision, by showing that they were descended from Abraham, and were members of God’s covenant, would ensure their salvation, though they were ever so wicked. But the apostle tells them their circumcision would avail them only if they practised the law; that is, performed the things required in the covenant with

A. M. 4064. law, thy circumcision is made un-
A. D. 60. circumcision.

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

27 And shall not uncircumcision which is by

' Acts x. 34, 35.—* Matt. xii. 41, 42.—^b Matt. iii. 9; John

Abraham; (see verse 12;) in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them. *If thou be a breaker of the law—Living in known sin, thy circumcision is made uncircumcision*—Is so already in effect. Thou wilt have no more benefit by it than if thou hadst never received it. The very same observation holds with regard to baptism. *Therefore, &c.*—As if he had said, Since the stress of all lies upon keeping the law, therefore, *if the uncircumcision*—That is, a person uncircumcised; *keep the righteousness of the law*—Walk agreeably to it; *shall not his uncircumcision be counted for circumcision*—In the sight of God? He shall be accounted a Jew spiritually, (verse 29,) and accepted of God, rather than you carnal Jews, who continue to live in sin, and boast of your circumcision. The expression, *τα δικαιώματα τῆ νόμου*, rendered, *the righteousness of the law*, is in the plural number, and rendered by Locke, *the rectitude of the law*; considering Paul as using it "for all those precepts of the law which contain in them any part of the natural and eternal rule of rectitude, which is made known to men by the light of reason: a rule of their actions, which all mankind, uncircumcised as well as circumcised, had, and is that which (chap. i. 32) Paul calls *δικαίωμα τῆ θεῶν*, [rendered there, *the judgment of God*,] because it came from God, and was made by him the moral rule to all mankind, being laid within the discovery of their reason. And this rule of morality Paul says the Gentile world did acknowledge." Doddridge renders the expression, *the righteous determinations of the law*; and Macknight, *the precepts of the law*; referring to the above-quoted expression, chap. i. 32, which he considers as signifying the law of God written on men's hearts; or, as he here terms it, *the law of faith*, "the precepts of which," he says, "the Gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should believe in God, and obey him from love. Further, the precepts of this law are very properly expressed by words which literally signify *righteousness of the law*, because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ." *And shall not uncircumcision which is by nature*—Those who are, literally speaking, uncircumcised. "The words, *by nature*, are added by the apostle to show that he is speaking of persons without revelation, and not of

nature, if it fulfil the law, 'judge 'A. M. 4064. thee, who by the letter and circum- A. D. 60. cision dost transgress the law?

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

29 But he *is a Jew* ¹ which is one inwardly;

viii. 39; Chap. ix. 6, 7; Gal. vi. 15; Rev. ii. 9.—¹ Pet. iii. 4.

the converted Gentiles, nor of those who should hereafter be converted:" *if it fulfil the law*, That is, as to the substance of it, namely, the law of faith above mentioned. "For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might both know and perform its requisitions, verses 6, 7. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love." *Judge thee*—Condemn thee by his example, and make thy condemnation appear to be just, in that thou hast more helps and advantages, and yet performest less duty: *who by the letter and circumcision*—By trusting so much to thy having the law in writing, and to thy being circumcised, as if these things were sufficient to save thee: or by trusting to the outward privilege of circumcision, which thou partakest of according to the letter of the law, but wastest the internal and spiritual part thereof. *Dost transgress the law*—Takest liberty thereupon to indulge thyself securely in sin, as if these things would preserve thee from punishment. The judgment which the Gentiles, who fulfil the law, are here said to pass on the wicked Jews, is the same with that which the Jews are said, verse 1, to pass on the wicked Gentiles; namely, that they are *worthy of death*. But they passed this judgment on the Jews with much more reason than the Jews passed it on them; because, while they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes, abusing far greater privileges, and breaking through much stronger obligations.

Verses 28, 29. *For he is not a Jew*—In the most important sense, that is, one of God's beloved people; or a true child of Abraham, to whom the promise belongs, and one that God will own for a true member of his church; *who is one outwardly*—Only; or one of Abraham's posterity, according to the flesh, and enjoys the outward privileges belonging to that relation. *Neither is that circumcision*—The chief and true circumcision, acceptable to God; *which is outward in the flesh*—Consists only in the outward ordinance, and the mark imprinted on the flesh. *But he is a Jew*—One of Abraham's spiritual seed; *who is one inwardly*—Who inwardly possesses the disposition of Abraham, and imitates him in his faith and obedience. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really Jews, or children of Abraham, entitled to the blessings of the covenant which God made with him. It is of such as these that Christ speaks, in his epistle to the church at

A. M. 4064. and ^kcircumcision is that of the
A. D. 60. heart, ^lin the spirit, and not in the

letter; ^mwhose praise is not of men, A. M. 4064.
A. D. 60. but of God.

^k Col. ii. 11; Phil. iii. 3.—Chap. vii. 6; 2 Cor. iii. 6.

^m 1 Cor. iv. 5; 2 Cor. x. 18; 1 Thes. ii. 4.

Smyrna, Rev. ii. 9; *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan. And circumcision is that of the heart*—The circumcision which renders men the sons of Abraham, and the people of God, is of the heart, made by cutting off or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from the command of Moses to the Jews, Deut. x. 16, *Circumcise the foreskin of your hearts, and be no more stiff-necked*; and from the promise made to the same people, Deut. xxx. 6, *The Lord thy God will circumcise thy heart, to love the Lord thy God with all thy heart. In the spirit*—Seated in the inmost soul, renewed by the Spirit of God. Or the expression may mean, according to the spiritual sense of the law; and not in the letter—

Not in an external ceremony, performed only according to the letter of it. *Whose praise is not of men*—Who look only on the outward appearance, and will probably be so far from esteeming, that they will despise and hate such; *but of God*—Who sees in secret, and approves of what is internally holy and spiritual. It is justly observed by Macknight here, that the apostle, by distinguishing between the spirit and the letter of the law of Moses, intimates that the rites enjoined in that law were typical, and had a spiritual or moral meaning, as Moses also expressly declared to the Jews, Lev. xxvi. 41, and in the passages of Deuteronomy above quoted. Jeremiah, likewise, chap. iv. 4, represents circumcision as emblematical; consequently all the other rites of the law were so likewise

CHAPTER III.

In this chapter, after removing some objections, (1.) The sad case both of Jews and Gentiles is further illustrated; and the representation shown to be agreeable to the scriptures of the Old Testament, 1-19. (2.) From this statement of the guilt and misery of mankind, the apostle deduces the necessity of seeking justification by the gospel; and consequently the excellence of the gospel dispensation as exhibiting the method of it, 20-31.

A. M. 4064. **WHAT** advantage then hath the
A. D. 60. Jew? or what profit is there of
circumcision?

2 Much every way: chiefly, be- A. M. 4064
cause that ^aunto them were commit- A. D. 60.
ted the oracles of God.

^a Deut. iv. 7, 8; Psa. cxlvii. 19, 20;

Chap. ii. 18; ix. 4.

NOTES ON CHAPTER III.

Verses 1, 2. *What advantage then hath the Jew?*—The foregoing reasonings being contrary to the prejudices of the Jews, one of that nation is here introduced objecting, If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment,—and if the want of these privileges will not preclude the heathen from salvation;—or, If it be so that God looks only at the heart, and does not regard persons for their external privileges, what is the pre-eminence of a Jew above a Gentile, and, (for there are two questions here asked,) *what profit is there of circumcision*—And of the other ritual services which are enjoined in the law? To the first of these questions the apostle answers in this chapter, and to the second in chap. iv., beginning at verse 11. *Much every way*—Or in every respect. The respects in which the Jews were superior to the Gentiles are enumerated chap. ix. 4, 5, where see the notes. *Chiefly, because unto them were committed the oracles of God*—The Scriptures, in which are contained great and important truths, precepts, and promises. This prerogative Paul here singles

out, by which, after removing the objection, he convicts them so much the more. "The Greeks used the word *λογια*, oracles, to denote the responses which their deities, or rather their priests, made to those who consulted them, especially if they were delivered in prose: for, as Beza observes, they gave a different name, *χρησμοι*, to such responses as were uttered in verse. Here oracles denote the whole of the divine revelations; and, among the rest, the law of Moses, which Stephen calls *λογια ζωντα*, living oracles, Acts vii. 18, because God spake that law in person. All the revelations of God to mankind, from the beginning of the world to his own times, Moses, by the inspiration of God, committed to writing; and what further revelations God was pleased to make to mankind during the subsistence of the Jewish Church, he made by prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit and for the benefit of the world. Now, this being the chief of all their advantages, as Jews, it alone is mentioned here by the apostle. In like manner, the psalmist has mentioned the word of God as the distinguishing privilege of the Israelites, Psa. cxlvii. 19;

A. M. 4064. 3 For what if ^b some did not believe? ^c shall their unbelief make the faith of God without effect?

4 ^d God forbid: yea, let ^e God be true, but ^f every man a liar; as it is written, ^g That thou mightest be justified in thy sayings, and

^b Chap. x. 16; Heb. iv. 2.—^c Num. xxiii. 19; Chap. ix. 6; xi. 29; 2 Tim. ii. 13.—^d Job xl. 8.

He hath showed his word unto Jacob, &c. He hath not dealt so with any nation. The benefits which the Jews derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17-23.—Macknight.

Verses 3, 4. *For what if some*—And they a considerable number, of those who once possessed these invaluable treasures; *did not believe*—Them, or did not duly consider what they speculatively believed, and so rejected the gospel to which they were intended to lead; *shall their unbelief make without effect*—Shall it disannul; *the faith of God*—His faithful promises made to Abraham and his seed, especially of sending the Messiah, and of effecting our redemption by him? Shall it destroy his fidelity to his promises, and prevent his fulfilling them to them that do believe? God, having promised to give to Abraham and his seed the land of Canaan, for an everlasting possession, and to be their God, the Jews affirmed that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the faithfulness of God in performing his promises would be destroyed. Probably the apostles, in their discourses to the Jews, had, if not expressly affirmed, yet obscurely intimated, that for crucifying Jesus they would be punished in that manner. *God forbid*—That we should insinuate any thing that can be justly considered as derogatory to God's faithfulness: *yea, let God be true*—Let the blessed God be acknowledged true to his covenant and his promises, though every man should be esteemed a liar, and unfit to have any confidence reposed in him; or, though every Jew should disbelieve, and be cast off on that account. To understand this more fully, we must recollect, that the performance of the promises to the natural seed of Abraham, is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19, and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii. 1-14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathen, if they became unbelieving and disobedient, Lev. xxvi. 33; Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God, instead of destroying it. *As it is written, Psa. li. 4, That thou mightest be justified in thy sayings*—*Ev τοις λόγοις ου in thy words; and mightest overcome*—Be pronounced holy and just, and clear of all imputation of un-

mightest overcome, when thou art ^{A. M. 4064.} judged. ^{A. D. 60.}

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is God unrighteous who taketh vengeance?* (^h I speak as a man,)

^e John iii. 33.—^f Psa. lxxi. 9; cxvi. 11.—^g Psa. li. 4. ^h Chap. vi. 19; Gal. iii. 15.

righteousness; *when thou art judged*—When any presume insolently to arraign the equity of thy conduct, or, when thy proceedings are narrowly examined by right reason. The original expression, however, *ev τω κρινεσθαι σε*, it seems, should rather be rendered, *when thou judgest*, a translation agreeable to the place whence the quotation is made. God's words referred to, in which David justified God, or acknowledged him to be just, are those threatenings which Nathan, by God's order, denounced against him, on account of his crimes of adultery and murder, 2 Sam. xii. 9-12. And God judged, or punished David, when he executed these threatenings on him and his posterity; and David acknowledged God to be just, or clear, in doing this, by receiving the deserved punishment in humility, resignation, and meekness. And the apostle seems to have quoted David's confession, that God's punishing him in the manner threatened by Nathan, was no breach of the promises he had made to him and his posterity, because it showed the Jews that God's promises, like his threatenings, were all conditional, and that, consistently with his promises to Abraham and to his seed, God might reject the Israelites, and drive them out of Canaan, they having forfeited their right to be accounted the seed of Abraham, the father of the faithful, by their infidelity; and the Gentiles, by imitating his faith, being now received for God's children.

Verses 5, 6. *But*—It may be further objected; *if our unrighteousness commend the righteousness of God*—Be subservient to God's glory; or, if our infidelity be so far from making void the faithfulness of God, that it renders it more illustrious, then we ought not to be condemned for it. But Dr. Whitby understands, by *the righteousness of God*, the righteousness of faith, which indeed is generally the meaning of the phrase in this epistle; and, as in the first chapter the necessity of this faith is shown with respect to the Gentiles, because otherwise they, being unrighteous, could not be justified before God, or escape his wrath *revealed against all unrighteousness*; and in the second chapter the same is proved respecting the Jews by reason of their unrighteousness, which arguments plainly serve to commend and establish this way of righteousness by faith in Christ, from the necessity of it to the justification both of Jews and Gentiles; he therefore considers the import of the objection to be, "If the unrighteousness both of Jews and Gentiles tend so visibly to illustrate and recommend the wisdom and grace of God, in appointing this way of justification by faith in Christ, is it righteous in

A. M. 4064. 6 God forbid: for then ¹ how shall
A. D. 60. God judge the world?

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

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,)

² Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No,

¹ Gen. xviii. 25; Job viii. 3; xxxiv. 17.—² Chap. v. 20; vi. 1, 15.

God to punish both Jews and Gentiles, as you say he has done and will do, for that unrighteousness that tends so highly to advance the glory of divine grace displayed in the gospel?" *What shall we say*—What inference shall we draw? *Is God unrighteous who taketh vengeance*—Must we grant that God acts unjustly in punishing those practices which so illustrate his mercy, faithfulness, and other perfections? *I speak as a man*—As a mere natural man, not acquainted with the revealed will of God, or not influenced by his Spirit; or as human weakness would be apt to speak. *God forbid*—That I should harbour such a thought, or allow such a consequence; *for then*—If it were unjust in him to punish that unrighteousness which is subservient to his own glory, *how should God judge the world*—Since all the unrighteousness in the world will then commend the righteousness of God. Add to this, the very idea of God's judging the world, implies that it shall be done *in righteousness*. For if any person were to have injustice done him on that occasion, it would not be judgment, but a capricious exercise of power, whereby the Judge would be dishonoured. On this idea is founded the answer which Abraham made to God, respecting the destruction of Sodom, which answer perhaps the apostle had now in his eye, Gen. xviii. 25; *Shall not the Judge of all the earth do right?*

Verses 7, 8. *For*—Or but (the objector may reply) *if the truth of God hath more abounded*—Has been more abundantly shown; *through my lie*—If my lie, that is, practice contrary to truth, conduces to the glory of God, by making his truth shine with superior advantage; *why am I yet judged as a sinner*—And arraigned for that which is attended with such happy consequences? Can my conduct be said to be sinful at all? Ought I not to do what would otherwise be evil, that so much good may come? To this the apostle does not deign to give a direct answer, adding, *whose damnation, or condemnation, is just*. The condemnation of all, who either speak or act in this manner. Here the apostle teaches expressly the unlawfulness of doing evil, any evil, on the pretence of promoting what is good. Such a pretence, if allowed, would justify the greatest crimes. This, however, the apostle here signifies they were slanderously reported as teaching; probably on a misinterpretation of their doctrine, that

in no wise: for we have before A. M. 4064.
¹ proved both Jews and Gentiles, that A. D. 60.

¹ they are all under sin;

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

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

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

¹ Gr. *charged*, chap. i. 28, &c.; ii. 1, &c.—¹ Verse 23; Gal. iii. 22.—^m Psa. xiv. 1-3; liii. 1.

the greatness of the sins of which the Gentiles were guilty, rendered God's goodness in sending Christ to die for them the more illustrious.

Verses 9-18. *What then*—Well then, (may a Jew further urge,) since you grant that the Jews have the advantage of the Gentiles in point of privileges, having the oracles of God, the promises which he will never fail to observe, and the principles of righteousness which he will never himself violate in his conduct, *are we not in a better condition for obtaining justification by our own obedience to his law? No, in no wise*—The apostle answers, that all are equal in that point, both Jews and Gentiles. *For we have before proved*—Namely, in the two former chapters; *both Jews*—By the breach of the written law; *and Gentiles*—By transgressing the law of nature; *that they are all*—Every one of them, without exception; *under sin*—Under the guilt and power of it; and so are equally excluded from the possibility of being justified by works. And therefore gospel righteousness, or justification by faith, is no less necessary for the one than for the other. *As it is written*—Here he proves further, concerning the Jews, that they were unrighteous before God, by testimonies taken from their own prophets concerning their universal corruption, and he rightly cites David and Isaiah, (see the margin,) though they spoke primarily of their own age, and expressed what manner of men God sees when he looks down from heaven, not what they become when renewed by his grace. *There is none righteous*—That lives exactly according to the rule of God's law. This is the general proposition, the particulars follow; their dispositions and designs, verses 11, 12; their discourse, verses 13, 14; their actions, verses 16-18. *There is none that understandeth*—The things of God, till God, by giving them *the spirit of wisdom and revelation*, open the eyes of their understanding; *there is none that seeketh after God*—To know, worship, and serve him aright; to obtain his favour, recover his image, and enjoy communion with him; that is, till God, by his grace, incline them to seek after him. *They are all gone out of the way*—Namely, of truth into error, of righteousness into sin, of happiness into misery. *They are together*—One and all; *become unprofitable*—Unfit and unable to bring forth any good fruit, and to profit either themselves or others. *There is*

A. M. 4064. 13 ^a Their throat is an open sepulchre: with their tongues they have used deceit: ^o the poison of asps is under their lips:

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

15 ^q Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

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

^a Psalm v. 9; Jer. v. 16.—^b Psalm cxl. 3.—^c Psalm x. 7. ^d Prov. i. 16; Isa. lix. 7, 8.—^e Psa. xxxvi. 1.—^f John x. 34; xv. 25.—^g Job v. 16; Psa. cvii. 42; Ezk. xvi. 63; Chap. i. 20; ii. 1.—^h Verses 9, 23; Chap. ii. 2.

none that doeth good—From a right principle, to a right end, by a right rule, and in a right spirit; or perfectly, according to the exact meaning of the law which they are under. *Their throat is an open sepulchre*—Noisome and dangerous as such; or, their speech is offensive, corrupt, and loathsome. Observe the progress of evil discourse; proceeding out of the heart, through the throat, tongue, lips, till the whole mouth is filled therewith. *The poison of asps*—Infectious, deadly, tale-bearing, evil-speaking, backbiting, slandering, is under (for honey is on) *their lips*. An asp is a venomous kind of serpent. *Whose mouth is full of cursing*—Against God; and *bitterness*—Provoking language against their neighbour: the most shocking profaneness mingles itself with that malignity of heart toward their fellow-creatures which breathes in every word. *Their feet are swift*—To run toward the places where they have appointed; to shed the blood—Of the innocent. *Destruction*—To others; and *misery*—As to themselves; *are in their ways*—In their desires and designs, their dispositions, words, and actions. *And the way of peace*—Which can only spring from righteousness; *they have not known*—By experience, nor regarded. And, to sum up all in one word, the great cause of all this depravity is, that *there is no fear of God before their eyes*—Much less is the love of God in their hearts: they have no sense of religion, to restrain them from the commission of these enormities.

Verses 19, 20. *Now what things soever the law saith*—That is, the Old Testament, for these quotations are not made from any part of the five books of Moses, but from the Psalms and Prophets; *it saith to them that are under the law*—That is, to those who own its authority, to the Jews, and not to the Gentiles. The apostle quoted no scripture against them, knowing it would have answered no end to do so, as they did not acknowledge the authority of the Scriptures; but he pleaded with them only from the light of nature; *that every mouth*—Full of cursing and bitterness, verse 14, and yet of boasting, verse 27, *may be stopped*—And have nothing to plead; and *the whole world*—Not only the Gentiles, but the Jews also; *may become guilty*—May be fully con-

19 Now we know that what things ^{A. M. 4064.} soever ^{A. D. 60.} the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

^a Or, subject to the judgment of God.—^b Psa. cxliii. 2; Acts xiii. 39; Gal. ii. 16; iii. 11; Eph. ii. 8, 9.—^c Ch. vii. 7. ^d Acts xv. 11; Chap. i. 17; Phil. iii. 9; Heb. xi. 4, &c.—^e John v. 46; Acts xxvi. 22.—^f Chap. i. 2; 1 Pet. i. 10.

victed as guilty, and evidently liable to most just condemnation. These things were written of old, and were quoted by Paul, not to make men guilty, but to prove them so. *Therefore by the deeds of the law*—By works of complete obedience to the law of God, whether natural or revealed; *there shall no flesh be justified*—Or pronounced righteous. That the word *law* must here be taken in this extent, appears evidently from the conclusion which the apostle here draws, and from the whole tenor of his subsequent argument; which would have had very little weight, if there had been room for any to object: Though we cannot be justified by our obedience to the law of Moses, we may be justified by our obedience to God's natural law. And nothing can be more evident, than that the premises from which this conclusion is drawn refer to the Gentiles as well as the Jews; and consequently that *law* has here, and in many subsequent passages, that general sense. "Every one failing," says Locke, "of an exact conformity of his actions to the immutable rectitude of that eternal rule of right, mentioned chap. i. 32, will be found unrighteous, and so incur the penalty of the law. That this is the meaning of the expression here used, *εργα νόμου, works of law*, is evident, because the apostle's declaration is concerning *πασα σαρξ, all flesh*. But we know the heathen world were not under the law of Moses." *For by the law*—By that written on man's heart, as well as by that revealed, *is the knowledge of sin*—Of our sinfulness and guilt, of our weakness and wretchedness. This strongly implies the broken and disordered state of human nature; in consequence of which, the precepts which God gives us, even the moral precepts, serve only, or at least chiefly, to convict us of guilt, and not to produce an obedience by which we can finally be acquitted and accepted. Whereas, were we not fallen and depraved creatures, by his holy law we should have the knowledge of our being righteous; for when weighed in the balance of it, we should not be found wanting.

Verses 21–24. *But now the righteousness of God*—That is, the manner of becoming righteous which God hath appointed; *without the law*—Without that

A. M. 4064. 22 Even the righteousness of God,
A. D. 60. *which is* ° by faith of Jesus Christ
unto all and upon all them that believe; for
° there is no difference:

23 For ° all have sinned, and come short of
the glory of God;

° Chapter iv. throughout.—^d Chapter x. 12; Gal. iii. 28.
• Verse 9; Chap. xi. 32; Gal. iii. 22.—^f Chap. iv. 16; Eph.
ii. 8; Tit. iii. 5, 7.

perfect and previous obedience which the law requires; without reference to, or dependance on, the law, ceremonial or moral, revealed or natural; *is manifested*—In the gospel, being *attested by the law and the prophets*. The example of Abraham's justification by faith, recorded Gen. xv. 6, and the passage which the apostle quotes, Rom. iv. 7, from Psa. xxxii. 1, 2, as well as that from Habakkuk, quoted Rom. i. 17, are clear testimonies, from the law and the prophets, that there is a righteousness without the law, which God accepts; and that the method of justification revealed in the gospel was the method in which men were justified under the law, and before the law: in short, it is the method of justifying sinners, established from the very beginning of the world. *Even the righteousness of God*—That which God hath appointed to be, *by faith of Jesus Christ*—By such a firm, hearty, lively belief of Christ's being what the gospel declares him to be, a divinely-commissioned and infallible Teacher, a prevalent Mediator between God and man; an all-sufficient Saviour, and a righteous Governor; such a belief as produces a sincere confidence in him, a true subjection to him, a conscientious obedience to his laws, and imitation of his example. *Unto all*—Which way of justification is provided for, and sincerely and freely offered unto all, and is bestowed upon all them that believe—Whether Jews or Gentiles; *for there is no difference*—Either as to men's need of justification and salvation, or the manner of attaining it. *For all have sinned*—In Adam and in their own persons; by a sinful nature, sinful tempers, and sinful actions; *and come short of the glory of God*—The supreme end of man; short of his image and nature, and communion with him, and the enjoyment of him in heaven. Or, they have failed of rendering him that glory that was so justly his due, and thereby have not only made themselves unworthy the participation of glory and happiness with him, but stand exposed to his severe and dreadful displeasure. The word *υπερβρα*, here rendered *come short*, is properly applied to those, whose strength failing them in the race, are left behind. The word, therefore, is very suitable to mankind, who, being weakened by sin, have lost eternal life, the reward which they pursued by their obedience. *Being justified*—Pardoned and accepted, or accounted righteous; *freely, δωρεαν, of free gift*, and not through any merit of their own; *by his grace*—His unmerited favour, his undeserved goodness, and not through their own righteousness or works, in whole or in part. *Freely by his grace*—One of

b

24 Being justified freely ° by his A. M. 4064.
grace, ° through the redemption that A. D. 60.
is in Christ Jesus:

25 Whom God hath ° set forth ° to be a propitiation, through faith ° in his blood, to declare his righteousness ° for the ° remission of

° Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6.—³ Or, *foreordained*.—^b Lev. xvi. 15; 1 John ii. 2; iv. 10.—^c Col. i. 20.—^d Acts xiii. 38, 39; 1 Tim. i. 15.—^e Or, *passing over*.

these expressions might have served to convey the apostle's meaning: but he doubles his assertion in order to give us the fullest conviction of the truth, and to impress us with a sense of its peculiar importance. It is not possible to find words that should more absolutely exclude all consideration of our own works and obedience, or more emphatically ascribe the whole of our justification to free, unmerited goodness. *Through the redemption which is in, or by, Christ Jesus*—Procured for them by his death, the price paid for their redemption. The word *αναλυτρωσις*, here and elsewhere rendered *redemption*, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See note on 1 Tim. ii. 6. The redemption purchased for us by Christ is deliverance from the guilt and power of sin, and the wrath of God consequent thereon, and from the power of our spiritual enemies, the devil, the world, and the flesh. See Eph. i. 7; Col. i. 14; Tit. ii. 14; Gal. i. 4; 1 Pet. i. 18, 19.

Verses 25, 26. *Whom God hath set forth*—Before angels and men: hath in his infinite mercy exhibited to us in the gospel, *to be a propitiation*—Greek, *ιλαστηριον*, a *propitiatory*, or mercy-seat, where mercy may be found by the penitent, in a way consistent with divine justice. The reader will observe, the cover of the ark, in the tabernacle and temple of the Israelites, was called the *mercy-seat*, or propitiatory, and is termed by the LXX., Exod. xxv. 17, *ιλαστηριον επιθεμα*, a *propitiatory cover*, “because it was the throne on which the glory of the Lord was wont to be displayed, and received the atonements made by the high-priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory*, or *mercy-seat*, set forth by God for receiving the worship of men, and dispensing pardon to them. Or, if a *propitiatory* is, by a common metonymy, put for a *propitiatory sacrifice*, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called *ιλασμος*, a *propitiation*, 1 John ii. 2; iv. 10. By teaching this doctrine, the apostle removed the great objection of Jews and heathen against the gospel, that it had neither a priest nor a sacrifice.”—Macknight. *Through his faith in his blood*—Through believing that Christ's blood was shed to expiate our sins, and trusting therein for pardon and acceptance with God, and all other benefits which he has thereby procured for us: *to*

37

A. M. 4064. ¹ sins that are past, through the for-
A. D. 60. bearingance of God ;

26 To declare, *I say*, at this time his right-

¹ Acts xvii. 30 ;

declare, *εις ενδειξιν*, for a demonstration of his, God's, own righteousness, both his justice and mercy, especially the former, that thereby it might appear he could pardon sin, without any impeachment of his righteousness, in that he did not pardon it without full satisfaction made to the law by the sufferings of Christ, who was wounded for our transgressions, and on whom was laid that chastisement of sin which was necessary to procure our peace, and render our acceptance with God consistent with the divine perfections, and the equity of his government. For the remission of sins that are past—All the sins antecedent to their believing. Or the expression, *δια την παρεσιν των προγεγονωτων αμαρτηματων*, may be properly rendered, on account of the passing by, or not instantly and adequately punishing, sins which were before committed, that is, before the coming of Christ : the sins of which both Jews and Gentiles had been guilty before the gospel was promulgated, and on account of which both deserved destruction, and were unworthy of the blessings of God's covenant. Now God's righteousness or justice might have appeared doubtful, on account of his having so long, in his great forbearance, thus passed by the sins of men, unless in the mean time he had made a sufficient display of his hatred to sin. But such a display being made in the death of Christ, his justice is thereby fully proved. Doddridge thus paraphrases the passage: "The remission extends not only to the present but former age, and to all the offences which are long since past, according to the forbearance of God, who has forborne to execute judgment upon sinners for their repeated provocations, in reference to that atonement which he knew should in due time be made." To declare, *προς ενδειξιν*, for a demonstration of his righteousness (see the former verse) at this time—*εν τω νυν καιρω*, at this period of his showing mercy to sinners. As if he had said, When he most highly magnified his mercy in finding out this way of reconciliation, he did also most eminently declare his justice, in requiring such satisfaction for the transgression of his law : that he might be just—Might evidence himself to be strictly and inviolably righteous in the administration of his government, even while he is the merciful justifier of the sinner that believeth in Jesus—Who so believes in Jesus, as to embrace this way of justification, renouncing all merit in himself, and relying entirely on the sacrifice and intercession of Christ, for reconciliation with God, and all the blessings of the new covenant. The attribute of justice must be preserved inviolate ; and inviolate it is preserved, if there was a real infliction of punishment on Christ. On this plan all the attributes harmonize ; every attribute is glorified, and not one superseded, nor so much as clouded.

By just, indeed, in this verse, Taylor would un-

eousness : that he might be just, A. M. 4064.
and the justifier of him which be- A. D. 60.
lieveth in Jesus.

Heb. ix. 15.

derstand merciful, and Locke, faithful to his promises ; but "either of these," as Doddridge observes, "makes but a very cold sense, when compared with that here given. It is no way wonderful that God should be merciful, or faithful to his promises, though the justifier of believing sinners ; but that he should be just in such an act, might have seemed incredible, had we not received such an account of the atonement." This subject is set in a clear and striking light by a late writer: "The two great ends of public justice are the glory of God, and in connection with it, the general good of his creatures. It is essentially necessary to the attainment of these ends, that the authority of the government of God should be supported, in all its extent, as inviolably sacred ;—that one jot or tittle should in no wise pass from the law ;—that no sin, of any kind, or in any degree, should appear as venial ;—that if any sinner is pardoned, it should be in such a way, as, while it displays the divine mercy, shall at the same time testify the divine abhorrence of his sins. All this is gloriously effected in the gospel, by means of atonement ;—by the substitution of a voluntary surety, even of him whose name is Immanuel, to bear the curse of the law, in the room of the guilty. In his substitution we see displayed, in a manner unutterably affecting and awful, the holy purity of the divine nature ; for no testimony can be conceived more impressive, of infinite abhorrence of sin, than the sufferings and death of the Son of God. Here too we behold the immutable justice of the divine government, inflicting the righteous penalty of a violated law. It is to be considered as a fixed principle of the divine government, that sin must be punished ; that if the sinner is pardoned, it must be in a way that marks and publishes the evil of his offence. This is effected by substitution ; and, as far as we can judge, could not be effected in any other way. In inflicting the sentence against transgression on the voluntary and all-sufficient Surety, *Jehovah*, while he clears the sinner, does not clear his sins ;—although clothed with the thunders of vindictive justice against transgression, he wears, to the transgressor, the smile of reconciliation and peace ;—he dispenses the blessings of mercy from the throne of his holiness ; and, while exercising grace to the guilty, he appears in the character—equally lovely and venerable—of

— the sinner's friend,
And sin's eternal foe !

"In this way, then, all the ends of public justice are fully answered. The law retains its complete unmitigated perfection ; is 'magnified and made honourable : ' the dignity and authority of the divine government are maintained, and even elevated : all the perfections of Deity are gloriously illustrated

A. M. 4061. 27 ^m Where is boasting then ?

A. D. 60. It is excluded. By what law ? of works ? Nay ; but by the law of faith.

28 Therefore we conclude, ^m that a man is

^m Chap. ii. 17, 23 ; iv. 2 ; Eph. ii. 9.—Aots

and exhibited in sublime harmony. While the riches of mercy are displayed, for the encouragement of sinners to return to God, the solemn lesson is at the same time taught, by a most convincing example, that rebellion cannot be persisted in with impunity ; and motives are thus addressed to the fear of evil, as well as to the desire of good. Such a view of the Divine Being is presented in the cross as is precisely calculated to inspire and to maintain (to maintain, too, with a power which will increase in influence the more closely and seriously the view is contemplated) the two great principles of a holy life—the LOVE, and the FEAR OF GOD ;—filial attachment, freedom, and confidence, combined with humble reverence and holy dread." See Mr. Ralph Wardlaw's *Discourses on the Principal Points of the Socinian Controversy*, pp. 211-213.

Verse 27. *Where is boasting then?*—The boasting of the Gentiles in their philosophy, or of the Jews in the rites of the law of Moses, as sufficient for their salvation. Or the boasting of the Jews against the Gentiles, or that of any one in his own righteousness, or on account of any peculiar privileges he may enjoy. *It is excluded*—This way of justification by free grace, through faith, leaves no room to any one for boasting of what he is, or has, or does, or can do. *By what law? Of works?*—By that of Moses, or any other law, promising life only to perfect obedience, and threatening all disobedience with inevitable death? Nay; this, if the fulfilling of it had been practicable, and a man could have been justified thereby, would have left him room for boasting, even that he had procured his justification by his own virtue and goodness. *But by the law of faith*—"The law of faith here, as opposed to the law of works, is that gracious covenant which God made with mankind immediately after the fall. It is fitly termed a law, because it is the law, or rule, by which sinners are to be justified in every age ; and the law of faith, because the requisition of faith, as the means of our justification, is as much a law to men under the new covenant, as the requisition of works for the same purpose was a law under the first covenant." This law of faith is properly said to exclude boasting, since it requires all persons, without distinction, to acknowledge themselves sinners, deserving condemnation and wrath ; and, as guilty, depraved, weak, and indigent, to make an humble application to the free mercy and grace of God in Christ, for pardon, holiness, and every other blessing which is necessary to their final happiness.

Verse 28. *Therefore we conclude*—As if he had said, Since it appears, by what has been said, that all are sinners, involved in guilt and condemnation, and so cannot be justified by the law, whether natural or

justified by faith without the deeds A. M. 4064. of the law. A. D. 60.

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

xiii. 38, 39 ; Chap. viii. 3 ; Gal. ii. 16.

revealed, and that God has appointed another way of justification, we draw this conclusion ; *that a man is justified*—Is accounted righteous, accepted and dealt with as such ; *by faith*—By believing in the Lord Jesus Christ, and in the mercy and grace of God, and the truths and promises of the gospel through him. See Acts xvi. 31 ; Gal. ii. 16 ; Rom. iv. 24. *Without the deeds of the law*—Without perfect obedience to any law, as the meritorious cause of his justification. Every one, however, who is justified in this way, must show his faith by his works, James ii. 14-26, and make the moral law the constant rule of his temper and conduct. It may be proper to observe here, 1st, That the faith by which men, under the new covenant, are justified, "hath for its object persons, rather than propositions. So Christ himself hath told us ; *Ye believe in God, believe also in me.* So Moses also ; *Abraham believed in the Lord, and it was counted to him for righteousness* ; and Paul ; *Believe in the Lord Jesus Christ, and thou shalt be saved.* In the mean time, this faith in God and in Christ necessarily leads those who possess it, to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined : so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer." 2d, "When the apostle tells us, that *by faith man is justified without the works of the law*, or rather, *works of law*, his plain meaning is, that men are justified *gratuitously* by faith, and not *meritoriously* by perfect obedience to any law whatever." See note on chap. ii. 13. For at the same time he teaches us that men *are justified freely through God's grace* ; consequently he excludes *faith* equally with *works*, from any *meritorious* efficiency in the matter.

Verses 29-31. *Is he the God of the Jews only?*—He argues from the absurdity of such a supposition. Can it be imagined that a God of infinite love and mercy should limit and confine his favours to the little perverse people of the Jews, leaving all the rest of mankind in an eternally desperate condition? That would by no means agree with the idea we have of the divine goodness, for *his tender mercies are over all his works.* He is the God of the Gentiles also—And therefore hath established a way of justification, equally open to the Gentiles as to the Jews. *Seeing it is one God*—The same eternal and unchangeable Jehovah, that will justify the *circumcision*—The Jews, *by faith* ; and the *uncircumcision*—The Gentiles, *through the same faith*—As if he had said, The way of justification is the same to both, whatever difference men may make in their expressions about it. He shows mercy to both, and

A. M. 4064. 30 Seeing *it* is one God which
A. D. 60. shall justify the circumcision by faith,
and uncircumcision through faith.

31 Do we then make void the law A. M. 4064.
through faith? God forbid: yea, we A. D. 60.
establish the law.

° Chap. x. 12, 13;

Gal. iii. 8, 20, 29.

by the very same means. Macknight thinks the expression, *dia pisteως*, through faith, in the latter clause, is an ellipsis, for *through the law of faith*, mentioned verse 27, (where see the note,) and signifies the method of salvation by faith, established in the new covenant, called a law for the reasons there given. "By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation, as the objects of their faith, they may believe the doctrines of natural religion, (Heb. xi. 5,) and live agreeably to them: in which case their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation." The same learned writer supposes, that in the expression, *seeing there is one God*, the apostle alludes to Zech. xiv. 8, where the prophet foretels the progress of the gospel, under the image of *living waters going out from Jerusalem*, and then adds, verse 9, *And the Lord shall be king over all the earth, and in that day there shall be one Lord, and his name one*; to show, that under the gospel dispensation, all nations shall be regarded by God as his people, that he will be acknowledged and worshipped by all nations, and that in the affair of their justification and salvation, he will observe one rule. *Do we then*—While we maintain this method of justification and salvation, *make void the law*—Set it aside, or render it useless, as *καταργησεν* properly signifies; *through faith*—By teaching that justification is by faith, and that it is free for the Gentiles, as well as the Jews, in that way? *God forbid*—That we should ever insinuate

such a design, or entertain such a thought; *yea, we establish the law*—On a firmer foundation than ever, and place it in a juster and more beautiful point of light: for we show that its honour is displayed in the atonement, as well as in the obedience of Christ; and we make it of everlasting use, for attesting the truth, and illustrating the necessity of the gospel, as well as for directing the lives of men, when they profess to have received it. In other words, we establish the authority, the purity, and the end of it; by defending that which the law attests, by pointing out Christ the end of it, and by showing how the moral part of it may be fulfilled in its purity. For through the influence of a *faith that worketh by love*, being enabled to love God, his children, and all mankind in sincerity and truth, we are brought to *serve him without slavish fear, in holiness and righteousness before him, and to walk in his ordinances and moral commandments blameless*. So that the *righteousness of the law is fulfilled in us, while we walk, not after the flesh, but after the Spirit*; love to God and man, productive of such fruits, being accounted by God the fulfilling of the law, chap. xiii. 8-10; Gal. v. 14; James ii. 8. Thus also that more ancient and universal law, which God has written on men's hearts, and which we have termed the *law of nature*, is established in the strongest manner in and by the gospel. For every one that makes the moral law of Moses the rule of his conduct, will also observe the precepts of this, as included therein.

CHAPTER IV.

In this chapter, to confirm the doctrine of justification by faith, the apostle shows, (1.) That Abraham was justified in this way, whose faith in God's promise was counted to him for righteousness, not of debt, through the merit of his works, but of grace, 1-5. (2.) That David also bears witness to the same way of justification, 6-8. (3.) That Abraham was justified by faith even before he was circumcised, that he might be the father of all believers, whether circumcised or not, 9-12. (4.) That the promise, that all nations should be blessed in him, was not made to him through the law, but through grace, by faith; that the blessing might be sure to all his spiritual seed of every nation and of every age, 13-17. (5.) He describes the nature of that faith whereby Abraham was justified, and shows that it was illustrious, and intended for an example to us, 18-25.

A. M. 4064. WHAT shall we then say that
A. D. 60. Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were ^bjustified A. M. 4064.
by works, he hath *whereof* to glory, A. D. 60.
but not before God.

* Isa. li. 2; Matt. iii. 9; John viii. 33, 39;

2 Cor. xi. 22.—^b Chap. iii. 20, 27, 28.

NOTES ON CHAPTER IV.

Verses 1, 2. *What shall we say then*—The apostle, in the preceding chapter, having shown the impossibility of man's being justified by the merit of

his obedience to any law, moral or ceremonial, or any otherwise than by *grace through faith*, judged it necessary, for the sake of the Jews, to consider the case of Abraham, on being whose progeny, and

A. M. 4064. 3 For what saith the Scripture?
A. D. 60. ° Abraham believed God, and it

was counted unto him for right- A. M. 4064.
eousness. A. D. 60.

° Gen. xv. 6; Gal.

iii. 6; James ii. 23.

on whose merits, the Jews placed great dependance; as they did also on the ceremony of circumcision, received from him. It was therefore of great importance to know how he was justified; for, in whatever way he, the most renowned progenitor of their nation, obtained that privilege, it was natural to conclude that his descendants must obtain it, if at all, in the same way. Was he justified by works, moral or ceremonial? That is, by the merit of his own obedience to any law or command given him by God? And in particular, was he justified by the ceremony of circumcision, so solemnly enjoined to be observed by him and his posterity? That Abraham was justified by one or other of these means, or by both of them united, the Jews had no doubt. To correct their errors, therefore, the apostle appeals to Moses's account of Abraham's justification, and shows therefrom, 1st, That he was not justified by works, but simply by faith in the gracious promise of God, independent of all works; and, 2d, That his circumcision, not performed till he was ninety-nine years of age, had not the least influence on his justification, he having obtained that blessing by means of his faith, long before that time. To this example the apostle appeals with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham being the father of believers, his justification is the pattern of theirs. Therefore, if circumcision contributed nothing toward Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the Gentiles, as necessary to their salvation, and in consigning all to damnation who were out of the pale of their church. He begins his reasonings on this subject thus: *What shall we say that Abraham, our father—Our great and revered progenitor, as pertaining to the flesh, hath found—That is, obtained? Hath he obtained justification?* The verse is differently understood by expositors: Chrysostom and Theophylact join the words *κατα σαρκα*, according to the flesh, with *Abraham our father*, thus: *What do we say Abraham, our father according to the flesh, obtained, namely, by works?* See verse 3. But as in no other passage Abraham is called the father of the Jews according to the flesh, it seems the ordinary translation is to be preferred; and that *flesh* in this passage being opposed to *spirit*, signifies services pertaining to the flesh or body, on account of which the law of Moses itself is called *flesh*, Gal. iii. 3. According to this sense of the expression, the verse may be paraphrased thus: "Ye Jews think ritual services meritorious, because they are performed purely from piety. *But what do we say Abraham our father obtained by works pertaining to the flesh?* That he obtained justification meritoriously? No. *For if Abraham had been justified meritoriously by*

works of any kind, he would have had *whereof to glory*—He might have boasted that his justification was no favour, but a debt due to him; but such a ground of boasting he had not before God." Or more concisely thus: If Abraham had been justified by works, he would have had room to glory; but he had not room to glory: therefore he was not justified by works. By *flesh* here Bishop Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained justification; but the above-mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in some other passages, where he speaks of *justification by works*, he hath in view, not *ceremonial works* only, but *moral works* also, as is plain from Rom. iii. 20, where he tells us, that by the *deeds of the law*, or by *works of law*, shall no flesh be justified in his sight.

Verse 3. *For what saith the Scripture?*—What is Moses's account of this matter? *Abraham believed God*—Namely, that promise of God, recorded Gen. xv. 5, that he should have a seed numerous as the stars. As also the promise concerning Christ, mentioned Gen. xii. 3, through whom all nations should be blessed. "The apostle mentions only this one instance of Abraham's faith, because Moses had said of it in particular, that it was counted to him for righteousness. But we must not, on that account, think it the only act of faith that was so counted to him. He had an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it when God first called him to leave his native country. *For by faith he went out, not knowing whither he went*, Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion as one will do whose mind is filled with a present sense of Deity. Of this the instance mentioned by the apostle is a great example. For, in the eightieth year of his age, when Sarah was seventy years old, he believed what God told him concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature: nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him: see on verse 17. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! When this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt-offering; and he, without hesitation, obeyed; firmly believing that, after he was burnt to ashes on the altar, God would raise him from the dead, Heb. xi. 19. By this and other instances, Abraham became so remarkable for his faith, that God, by a covenant, constituted him the father of all believers." *And it was counted to him for righteousness*—So our translators have very

A. M. 4064. 4 Now ^d to him that worketh, is the re-
A. D. 60. ward not reckoned of grace, but of debt.

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

6 Even as David also describeth the bless-

^d Chap. xi. 6.— Josh. xxiv. 2.— Psa. xxxii. 1, 2.

properly rendered the Greek phrase here, and Gal. iii. 6, for the original word, *ελογισθη*, signifies *to state*, and *sum up an account*; also, *to put a value upon a thing*, Rom. viii. 18. The word *count* includes both meanings. The sense is, God accepted Abraham as if he had been altogether righteous: or, this his faith was accounted by God his gospel righteousness, as being the performance of the condition the gospel requires, in order to justification. See on chap. iii. 28. "But neither here, nor Gal. iii. 6, is it said that *Christ's righteousness* was counted to Abraham. In both passages, the expression is, *Abraham believed God, and it*, namely, his believing God, *was counted to him for righteousness*; and verse 9, of this chapter, *we say that faith was counted to him for righteousness*: so also Gen. xv. 6. Further, as it is nowhere said in Scripture that Christ's righteousness was imputed to Abraham, so neither is it said anywhere that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the Scripture is, that the believer's *faith is counted to him for righteousness*, by the mere grace or favour of God, through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold that by having faith imputed, or accounted for righteousness, the believer becomes *perfectly righteous*; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness; for if it were, justification would not be a *free gift*, but a *debt*. And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous; because it is beyond the power of Omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the Scripture carry the matter further."—Macknight.

Verses 4, 5. *Now to him that worketh*—All that the law requires; *is the reward not reckoned of grace*—Or mere favour; *but of debt*—It is due to his merit. Not that God can properly and strictly be a debtor to any creature, in respect of communicative justice; but if man had continued in that state of holiness wherein he was made, that he should have been esteemed righteous, and have continued in

edness of the man unto whom God A. M. 4064.
imputeth righteousness without works, A. D. 60.

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

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

* Circumcision of Christ, epistle, verse 8 to verse 15.

God's favour and lived, would have been according to the rules of distributive justice. *But to him that worketh not*—In the sense above explained, who can by no means pretend to have wrought all righteousness; *but*—Conscious of his sinfulness and guilt, and of his utter inability to justify himself before God; *believeth on him*—Who, in his great grace, *justifieth the ungodly person*, when he truly repents and returns to God; *his faith is counted*—Or placed to his account; *for righteousness*—He is graciously accepted, and treated by God as if he were perfectly righteous. Therefore, God's affirming of Abraham that faith was imputed to him for righteousness, plainly shows that he *worked not*; or, in other words, that he was not justified by works, but by faith only. Hence we see plainly, how groundless that opinion is, that holiness or sanctification is previous to justification. For the sinner, being first convinced of his sin and danger by the Spirit of God, stands trembling before the awful tribunal of divine justice, and has nothing to plead but his own guilt, and the merits of a Mediator. Christ here interposes: justice is satisfied: the sin is remitted, and pardon is applied to the soul by a divine faith, wrought by the Holy Ghost, who then begins the great work of inward satisfaction. Thus *God justifies the ungodly*, and yet remains just and true to all his attributes. But let none hence presume to continue in sin, for to the impenitent God is a consuming fire.

Verses 6–8. *Even as David also*—David is fitly introduced after Abraham, because he also received and delivered down the promise; *describeth the blessedness or happiness of the man*—Or affirms that the man is blessed, or happy; *unto whom God imputeth righteousness*—Or whom he accounts righteous, accepts as such; *without works*—That is, without regard to any former good works supposed to have been done by him. *Saying, Blessed*—Greek, *μακαριοι*, *happy are they whose iniquities are forgiven*—Are no longer laid to their charge, and therefore whose obligation to punishment is cancelled. *Whose sins are covered*—With the veil of divine mercy, being expiated by the atoning sacrifice of the Messiah. *Blessed, or happy, is the man to whom*—Though he hath sinned formerly, perhaps very often, and very heinously, yet *the Lord will not impute sin*—Here four expressions, the forgiveness of sin, the non-imputation of sin, the imputation of righteousness, and justification, are used as synonymous. Well might the psalmist say, that those who receive this inestimable blessing are happy; for surely, if there be such a thing as happiness on earth, it is the portion of that man *whose iniqui-*

A. M. 4064. 9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

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

11 And ^ehe received the sign of circumcision, a seal of the righteousness of the faith which

he had yet being uncircumcised: A. M. 4064 that ^bhe might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; A. D. 60.

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

^f Gen. xvii. 10.—^g Luke xix. 9;

Verses 12, 16; Gal. iii. 7.

ties are forgiven, and who enjoys the manifestation of that pardon, with all the blessed effects of it! Well may he endure all the afflictions of life with cheerfulness, and look upon death with comfort! O let us not contend against it, but earnestly pray that this happiness may be ours! We may observe further here, that these two examples of Abraham and David are selected and applied with the utmost judgment and propriety. Abraham was the most illustrious pattern of piety among the Jewish patriarchs, David was the most eminent of their kings. If then neither of these was justified by his own obedience, if they both obtained acceptance with God not as holy beings, who might claim it, but as sinful creatures who must implore it, the consequence is glaring. It is such as must strike every attentive understanding, and must affect every individual person.

Verses 9, 10. *Cometh this blessedness*—Mentioned by Abraham and David; *on the circumcision*—Those that are circumcised only? *or upon the uncircumcision also?*—The *circumcision* are the Jews, the members of God's visible church, and the *uncircumcision* are the Gentiles, who are out of the visible church. In this question, therefore, the justification of those who are out of the visible church, but who believe and obey God, is implied: for the apostle proves that such are justified, by appealing to Abraham's justification while in uncircumcision. Abraham was not circumcised till he was ninety-nine years old, Gen. xvii. 24. At that time Ishmael was thirteen years old, verse 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. xv. 6, compared with Gen. xvi. 16. It is evident, therefore, that Abraham was justified in uncircumcision more than thirteen years before he and his family were made the visible church and people of God by circumcision. Heathen, therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness, though no members of any visible church.

Verses 11, 12. *And*—After he was justified; *he received the sign of circumcision*—Circumcision which was intended to be a sign, or token, of his being in covenant with God, and an emblem of that circumcision of the heart, which, even under that dispensation of divine grace, was, and still is, necessary to salvation. *A seal of the righteousness of faith*—An assurance on God's part that he accounted

him righteous, upon his believing, before he was circumcised. Circumcision seems to be called a seal, in allusion to the custom of affixing seals to written covenants, to render them firm. *That he might be the father of all them that believe*—With a true and lively faith; the father of all the faithful; *though they be not circumcised*—Though they have not that sign of their being in covenant with God, nor that seal of the truth of their faith, and of their being accounted righteous. "Hence, Gal. iii. 14, faith counted for righteousness is called *the blessing of Abraham*, and is said to *come on the Gentiles through Christ*. For the same purpose God ordered all Abraham's male descendants to be circumcised, on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant: or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. But the covenant with Abraham being in reality the gospel covenant, set forth in types and figures, according to the manner of ancient times, may we not from the use and efficacy of circumcision believe, that baptism, the rite of initiation into the Christian Church, is, like it, a seal of the gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? And that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness; or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents." *And the father of circumcision*—Abraham received this rite by divine appointment, that he might also be the father of those who are circumcised, and believe as he did: for, in the covenant which God made with him, he constituted him the father of all believers; and whatever promises were made to him and his seed, were in reality made to believers of all nations; to all who *walk in the steps of that faith which he had being uncircumcised*—That is, who, like Abraham, exercise a continued

A. M. 4064. 13 For the promise, that he should
A. D. 60. be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

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

15 Because ^lthe law worketh wrath: for

ⁱ Gen. xvii. 4, &c.; Gal. iii. 29.—^k Gal. iii. 18.—^l Chap. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9;

faith, and who from faith live a life of obedience to God to the end of their days. To those who do not thus believe and obey, Abraham is not a father, neither are they his seed.

Verses 13–15. *For*—As if he had said, And it further appears that Abraham was righteous, or justified by faith only, and not by the works of the law, because *the promise that he should be the heir of the world*—Should have a numerous natural offspring, (and among them Christ, by whom blessedness was to be obtained,) who should inherit that rich and pleasant part of the world, Canaan, a type of heaven; and also that he should have a spiritual seed among all nations, all over the world; *was not to Abraham or to his seed*—To true believers; *through the law*—Of Moses, or any law except that of faith; was not made to him upon consideration of works done by him, and meriting that blessing; *but through the righteousness of faith*—Upon account of his faith, which rendered him a righteous person in a gospel sense, and was manifested especially by his offering Isaac, which was a distinguished act of faith, Heb. xi. 17; and on occasion of which God made those promises to him, Gen. xxii. 17, 18. Christ is the heir of the world, and of all things, and so are all that believe in him with the faith of Abraham. All things were promised to him and them conjointly. *For if they only who are of the law*—Either of the law of Moses, or of the law of nature, who are righteous by their obedience to it; *be heirs*—The only persons that have a title to the promised inheritance and blessedness: see Eph. iii. 6: *faith is made void*—There is no use of believing in Christ, and depending upon him alone for blessedness; *and the promise, mentioned verse 13, is made of none effect*—Can do us no good, is to no purpose. The argument stands thus: “If Abraham and his seed were made heirs of the world, through a righteousness arising from a perfect, unerring obedience to the law, their faith is rendered useless in this transaction; and the promise by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works.” *Because the law*—Of works, considered apart from that grace which, though it was in fact mingled with it, yet is, properly speaking, no part of it, is so difficult, and we so weak and sinful, that, instead of bringing us a blessing, it only *worketh wrath*—It becomes to us an occasion of wrath, and exposes us to punishment as trans-

where no law is, *there is no transgression.* A. M. 4064. A. D. 60.

16 Therefore *it is* of faith, that *it might be* ^mby grace; ⁿto the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, ^owho is the father of us all,

Gal. iii. 10, 19; 1 John iii. 4.—^m Chap. iii. 24.—ⁿ Gal. iii. 22.—^o Isa. li. 2; Chap. ix. 8.

gressors. In other words, it reveals God's wrath against transgressors, and binds them over to punishment for the transgression of it, and so begets fear of wrath, instead of conferring happiness. *For where there is no law*—Either revealed or intimated, or no law in force; *there is no transgression*—Of it; but the multiplication of precepts increases the danger of offending; and the clearer declaration of those precepts aggravates the guilt attending the violation of them.

Verse 16. *Therefore it*—The blessing; *is of faith, that it might be by grace*—That it might appear to flow from the free love of God; that God might magnify the riches of his grace, in proposing justification and eternal life to us, in a way that might, in multitudes of instances, be effectual. A righteousness by the merit of works, or by perfect obedience to the law of nature, or of Moses, “being unattainable by men, the inheritance is by a righteousness of faith, that, being a free gift, it might be bestowed in the manner, and on the persons, God saw fit; namely, on believers of all nations, whether the objects of their faith were more or less extensive, and whether their good works were more or fewer; for in the faith and works of believers there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow notion of bigots, who confine the mercy of God within the pale of this or that church; and by a noble liberality of sentiment, he hath declared that all who imitate that faith and piety which Abraham exercised uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ.” *That the promise might be sure*—Might be firm and secure; *to all the believing seed of Abraham; not to that only which is of the law, &c.*—“Here the apostle teaches, that Abraham had two kinds of seed; one by natural descent, called *his seed* by the law, and another by faith: see Gal. iii. 26. To the natural seed the promise of the earthly Canaan was made; but to the seed by faith, the spiritual seed, the promise of a heavenly country, typified by the earthly one, was given. And to each the promise that was made to them was sure.” *As it is written, Gen. xii. 5, I have made thee a father of many nations*—That is, as I have received thee into favour upon thy believing, so many of several nations, both Jews and Gentiles, shall receive favour from me by believing, and so be justified in the way thou art: *before him*

A. M. 4064. 17 (As it is written, ¹ I have made
A. D. 60. ² thee a father of many nations,) ³ before him whom he believed, *even* God, ⁴ who quickeneth the dead, and calleth those ⁵ things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, ⁶ So shall thy seed be.

19 And being not weak in faith, ⁷ he considered not his own body now dead, when he

was about a hundred years old, nei- A. M. 4064.
ther yet the deadness of Sarah's womb. A. D. 60.

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

21 And being fully persuaded, that what he had promised, ⁸ he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, ⁹ it was not written for his sake alone, that it was imputed to him;

¹ Gen. xvii. 5.—² Or, *like unto him*.—³ Chap. viii. 11; Eph. ii. 1, 5.—⁴ Chap. ix. 26; 1 Cor. i. 28; 1 Pet. ii. 10.

⁵ Gen. xv. 5.—⁶ Gen. xvii. 17; xviii. 11; Heb. xi. 11, 12.—⁷ Ps. cxv. 3; Luke i. 37, 45; Heb. xi. 19.—⁸ Ch. xv. 4; 1 Cor. x. 6, 11.

whom he believed, even God—Though before men nothing of this appeared, those nations being yet unborn. To illustrate the greatness of Abraham's faith, and to show with what propriety he was made the father of all believers, the apostle in these words observes, that the principles on which he believed the Lord, were proper views of his almighty power, and other perfections. *Who quickeneth the dead*—The dead are not dead to him. And even the things that have no existence, exist before him. *And calleth those things which be not as though they were*—Summoning them to rise into being, and appear before him. The seed of Abraham did not then exist, yet God said, *So shall thy seed be*. A man can easily say to his servant, actually existing, *Do this*, and he doth it; but God saith to light, while it does not exist, *Go forth*, and it goeth.

Verses 18–22. *Who, &c.*—In this paragraph the apostle first takes notice of the difficulties which stood in the way of Abraham's faith, and then of the power and excellence of it, manifested in its triumphing over them. *Against hope*—Against all probability; *believed in hope*—With an assured confidence, grounded on the divine promise; *according to all that which was spoken*—When God called him forth abroad to view the stars of heaven. *So shall thy seed be*—So numerous and glorious. *And being not weak in faith*—That is, being strong in faith; for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary. *He considered not his own body now dead*—With regard to the probability of begetting children. He did not regard it so as to be discouraged thereby, or induced to disbelieve the promise. The children which Abraham had by Keturah, after Sarah's death, do not invalidate the apostle's assertion here; for Abraham's body, having been renewed by a miracle in order to the begetting of Isaac, might preserve its vigour for a considerable time afterward. Nor did he consider or regard the old age of Sarah. *He staggered not*—Greek, *εις την επαγγελιαν τε θεου η διεκριθη τη απιθεια*, *against the promise of God he did not reason; through unbelief*—Did not call in question the truth of God's promise, or the certainty of its fulfilment; *but was strong in faith, giving glory to God*—Entertaining high and honourable thoughts

of God's power and faithfulness, and manifesting the same by his actions. "We are told, indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17, *Abraham fell upon his face and laughed, and said in his heart, Shall a child be born to him that is a hundred years old? &c.* But these questions did not proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture into which he put himself. And with respect to his *laughing*, it did not imply any doubt of God's promise, otherwise he would have been rebuked, as Sarah was for her laughing; but it means simply, that he rejoiced at God's promise; for in the Hebrew language, *to laugh* signifies *to rejoice*, Gen. xxi. 6, *God hath made me to laugh, so that all that hear will laugh with me*; consequently the passage may be translated, *Abraham rejoiced and said, &c.*" *And being fully persuaded*—Through the knowledge which he had of the divine perfections; *that what he had promised*—Greek, *ο επαγγελεται*, *that what was promised*; *he was able, and willing also, to perform*—He believed God to be most faithful, and sure never to fail in the performance of his promises; collecting nothing else from the difficulty and improbability of the matter, but that it was the fitter for an Almighty power to effect; *and therefore it*—His faith; *was imputed to him for righteousness*—He was justified by it.

Verses 23–25. *Now it was not written*—In the sacred records, which are to reach the remotest ages; *for his sake alone*—Merely or chiefly to do a personal honour to that illustrious patriarch; *but for us also*—For our sakes likewise; namely, to direct, encourage, and establish us in seeking justification by faith, and not by works: and to afford a full answer to those who say, that "to be justified by works means only, by Judaism: to be judged by faith, means by embracing Christianity, that is, the system of doctrines so called." Sure it is that Abraham could not, in this sense, be justified either by faith or works: and equally sure, that David (taking the word thus) was justified by works, and not by faith. *To whom it*—The like faith; *shall be imputed*—Namely, for righteousness, if we steadily *believe on him*—In the power, and love, and faithful-

A. M. 4064. 24 But for us also, to whom it shall
A. D. 60. be imputed, if we believe ^y on him
that raised up Jesus our Lord from the dead,

^y Acts ii. 24; xiii. 30.—^a Isaiah liii. 5, 6; Chapter
iii. 25; v. 6; viii. 32; 2 Corinthians v. 21; Galatians i. 4;

ness of him, who not only brought Isaac from the dead womb of Sarah, but, in the most literal sense, raised up Jesus our Lord from the dead—When he lay among them, slain and mangled by his cruel enemies. Here God the Father is represented as the proper object of justifying faith, in whose power, and love, and faithfulness to his promises, the penitent sinner, that would be justified, must confide for the pardon of his sins, acceptance with God, and the whole salvation of the gospel. For as Abraham's faith, which was counted to him for righteousness, consisted in his being fully persuaded that what God had promised concerning the number of his seed, &c., he was able and willing to perform; so the faith which is counted for righteousness to believers in all ages must be so far of the same nature, as to imply a full persuasion that what God hath declared and promised, namely, in the revelation which he hath made us of his will, he is able and willing to perform, and actually will perform. This persuasion, however, must be in and through the mediation, that is, the sacrifice and intercession, of Christ. *Who was delivered*—To ignominy, torture, and death; *for our offences*—Namely, to make an atonement for them. See note on chap. iii. 25, 26. *And raised for our justification*—That is, for the perfecting of our justification; and that in three respects: 1st, To show us that the sacrifice which he offered for the expiation of our

25 ^a Who was delivered for our of- A. M. 4064.
fences, and ^a was raised again for our A. D. 60.
justification.

1 Peter ii. 24; iii. 18; Heb. ix. 28.—^a 1 Corinthians xv. 17;
1 Peter i. 21.

sins was accepted by the Father. Having, as our surety, engaged to pay our debt, he was arrested for it by divine justice, and thrown into the prison of death and the grave. If he had been detained in that prison, it would have been a proof that he had not paid it: but his release from that prison was the greatest assurance possible that God's justice was satisfied, and our debt discharged. 2d, He was raised that he might ascend and appear in the presence of God, as our advocate and intercessor, and obtain from the Father our acquittance. And, 3d, That he might receive for us the Holy Spirit, to inspire us with the faith whereby alone we can be justified, to seal a pardon on the consciences of believers, and sanctify their nature; and thus to entitle them to, and prepare them for, a resurrection, like his, to immortal life and felicity. Accordingly, the apostle puts an especial emphasis on Christ's resurrection, ascension, and intercession, with regard to our justification, Rom. viii. 34, saying, *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* We may add here, with Bishop Sherlock, that Christ may also be said to be raised for our justification, because his resurrection demonstrated him to be the true Messiah, the Son of God, the Saviour of the world; and so laid a firm foundation for that faith in him, by which we are justified.

CHAPTER V.

The apostle, having fully proved that justification is by faith, proceeds in this chapter to explain, illustrate, and apply that doctrine; showing, (1,) The fruits of justification, 1-5. (2,) The causes thereof, 6-11. (3,) The universal necessity of such a free justification through Christ's obedience unto death, on account of the universal dominion of sin and death through Adam's fall, 12-14. (4,) That the grace of God, through Christ's obedience, is more powerful to justify and save believers, than the guilt of Adam's transgression is to condemn and ruin his natural progeny, 15-21.

A. M. 4064. THEREFORE ^a being justifi-
A. D. 60. ed by faith, we have ^b peace

with God, through our Lord Jesus A. M. 4064.
Christ: A. D. 60.

^a Isa. xxxii. 17; John xvi. 33; Chap. iii. 28, 30.

^b Eph. ii. 14; Col. i. 20.

NOTES ON CHAPTER V.

Verse 1. *Therefore being justified*—In the way shown in the preceding chapter, we receive many blessed privileges and advantages in consequence thereof. ^a Here, to comfort the believers at Rome, and elsewhere, under the sufferings which the profession of the gospel brought upon them, the apostle proceeds to enumerate the privi-

leges which belong to true believers in general. And from his account it appears, that the privileges of Abraham's seed by faith, are far greater than those which belong to such as were his seed by natural descent, and which are described, chap. ii. 17-20. The first privilege of this spiritual seed is, that, *being justified by faith, we have peace with God*—Being alienated from God, and exposed to

A. M. 4064. 2 ° By whom also we have access by
A. D. 60. faith into this grace ° wherein we
stand, and ° rejoice in hope of the glory of God.

° John x. 9; xiv. 6; Eph. ii. 18; iii. 12; Heb. x. 19.
° 1 Cor. xv. 1.—° Heb. iii. 6.

condemnation and wrath no longer, but brought into a state of reconciliation and peace with him. "Our guilty fears are silenced, and we are taught to look up to him with sweet serenity of soul, while we no longer conceive of him as an enemy, but under the endearing character of a Friend and a Father." *Through our Lord Jesus Christ—Through his mediation and grace.* They have also divers other privileges and blessings here enumerated, which are all the fruits of justifying faith; so that where they are not, that faith is not. "It seems very unreasonable," says Dr. Doddridge, "that when the apostle wrote such passages as this, and Eph. i. 1-3, he should mean to exclude himself, who was no Gentile; they are not therefore to be expounded as spoken particularly of the Gentiles; nor could he surely intend by these grand descriptions, and pathetic representations, to speak only of such external privileges as might have been common to Simon Magus, or any other hypocritical and wicked professor of Christianity. And if he did not intend this, he must speak of all true Christians as such, and as taking it for granted that those to whom he addressed this and his other epistles were, in the general, such, though there might be some few excepted cases, which he did not think it necessary often to touch upon. And this is the true key to such passages in his epistles as I have more particularly stated and vindicated in the postscript which I have added to the preface of my Sermons on Regeneration, to which I must beg leave to refer my reader, and hope I shall be excused from a more particular examination of that very different scheme of interpretation which Dr. Taylor has so laboriously attempted to revive. The main principles of it are, I think, well confuted by my pious and worthy friend, Dr. Guyse, in the preface to his Paraphrase on this epistle.

Verse 2. *By whom also we have access*—Greek, την προσαγωγην, admittance, entrance, or introduction. The word, as Raphelius has shown from the heathen historian, Herodotus, is often used as a sacerdotal phrase, and signifies, "being with great solemnity introduced as into the more immediate presence of a deity in his temple, so as (by a supposed interpreter, from thence called προσαγωγεις, the introducer) to have a kind of conference with such a deity." *By faith into this grace*—Into this state of favour, and a state in which we receive, or may receive, grace to help in every time of need. The word also shows that the blessing here spoken of is different from and superior to the peace with God, mentioned in the preceding verse. *Wherein we stand*—Remain, abide; or rather, stand firm, as the word εστηκαμεν signifies. "As the apostle often compares the conflicts which the first Christians

3 And not only so, but ° we glory A. M. 4064.
in tribulations also; ° knowing that A. D. 60.
tribulation worketh patience;

° Matt. v. 11, 12; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17;
James i. 2, 12; 1 Pet. iii. 14.—° James i. 3.

maintained, against persecutors and false teachers, to the Grecian combats, perhaps, by *standing firm*, he meant that, as stout wrestlers, they successfully maintained their faith in the gospel, in opposition both to the Jews and heathen, notwithstanding the sufferings which the profession of their faith had brought on them." *And rejoice in hope of the glory of God*—Here two other blessings are mentioned, rising in degree above both the preceding; a *hope of the glory of God*, and *joy* arising therefrom. By *the glory of God* is meant the vision and enjoyment of the God of glory in a future state, particularly after the resurrection and the general judgment; including a full conformity to Jesus Christ, *the Lord of glory*, in soul and body; (to whom we shall be *made like*, because *we shall see him as he is*, 1 John iii. 2;) also the glorious society of saints and angels, and a glorious world, the place of our eternal abode. Of this, those that are justified by faith have a lively and well-grounded hope, being heirs of it in consequence of their justification, Tit. iii. 7; and of their adoption, Rom. viii. 14-17; Gal. iv. 6, 7; and through this hope, to which they are *begotten again* by faith in the resurrection of Christ, who rose the first-fruits of them that sleep, and by pardoning and renewing grace, communicated in and through him, they rejoice frequently with joy unspeakable and full of glory, 1 Pet. i. 3-8; being sealed to the day of redemption, and having an earnest of their future inheritance by God's Spirit in their hearts.

Verses 3, 4. *And not only so*—Not only do we possess the four fore-mentioned inestimable blessings; *but we glory in tribulations also*—Which we are so far from esteeming a mark of God's displeasure, that we receive them as tokens of his fatherly love, whereby we may be enabled to do him more singular honour, and be prepared for a more exalted happiness. The Jews often objected the persecuted state of the Christians as inconsistent with what they concluded would be the condition of the people of the Messiah. It is therefore with great propriety that the apostle so often discourses on the benefit arising from this very thing. The apostles and first Christians gloried in tribulations: 1st, Because hereby their state was made to resemble that of Christ, with whom *they died*, that they might *live; suffered*, that they might *reign*, chap. viii. 17; 2 Tim. ii. 11, 12. 2d, Because their graces were hereby exercised, and therefore increased. And, 3d, They were hereby purified and refined, as gold and silver in the furnace. See Isa. i. 4, 5; Zech. xiii. 9. *Knowing that tribulation*—Under the influence of divine grace, without which it could produce no such effect; *worketh patience*—Calls into exercise, and so gradually increases our patience; even an humble, resigned, quiet, contented state of mind:

A. M. 4064. 4 ^h And patience, experience; and
A. D. 60. experience, hope:

5 ⁱ And hope maketh not ashamed: ^k because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

^h James i. 12.—ⁱ Phil. i. 20.—^k 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14.

suggesting those considerations which at once show the reasonableness of that duty, and lay a solid foundation for it. *And patience, experience*—The patient enduring of tribulation gives us more experience of the truth and degree of our grace, of God's care of us, and of his power, and love, and faithfulness, engaged in supporting us under our sufferings, and causing them to work for our good. The original expression, *δοκιμη*, rendered *experience*, signifies being approved on trial. Before we are brought into tribulation, knowing God's power, we may believe he can deliver; and knowing his love and faithfulness to his word, we may believe he will deliver: but after we have been actually brought into tribulation, and have been supported under it, and delivered out of it, we can say, from experience, *he hath delivered*; and are thus encouraged to trust in him in time to come. Thus Shadrach and his companions, before they were cast into the furnace, could say (Dan. iii. 17) to Nebuchadnezzar, *Our God, whom we serve, is able to deliver us from the burning fiery furnace*; and they could also add, *He will deliver us*. But after they had been cast into the furnace, and their faith in, and obedience to, their God had been put to that fiery trial, their patience wrought experience; and they could say, from experience, *He hath delivered us*, as was acknowledged by the haughty monarch himself, saying, *Blessed be the God of Shadrach, &c., who hath delivered his servants that trusted in him. And experience, hope*—That is, an increased and more confirmed hope than is possessed before experience is attained; namely, 1st, Of continued help, support, and deliverance. 2d, Of a comfortable issue of our trials in due time. 3d, Of eternal salvation at last, Matt. v. 12, John xvi. 20–22. Observe, reader, as soon as we are justified, and made the children and heirs of God, chap. viii. 17, we hope, on good grounds, for the glory of God; but our faith and other graces not having then been tried, our hope of eternal life must be mixed with doubts and fears respecting our steadfastness when exposed to trials, (which we are taught in the word of God to expect,) and our enduring to the end. But when we have been brought into and have passed through various and long-continued trials, and in the midst of them have been so supported by divine grace as to be enabled to continue in the faith, grounded and settled, and not to be moved away from the hope of the gospel, our expectation of persevering in the good way, and being finally saved, attains a confirmation and establishment: and our gratitude and joy, 1 Pet. i. 3, our patience, purity, and diligence in all the works of

6 For when we were yet without strength, ¹ in due time ¹ Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

¹ Or, according to the time; Gal. iv. 4.—¹ Verse 8; Chap. iv. 25.

piety and virtue, 1 Thess. i. 3, 1 John iii. 3; 1 Cor. xv. 58, are increased and confirmed in proportion thereto.

Verse 5. *And hope*—Such hope as is the fruit of faith, patience, and experience, namely, the full assurance of hope; *maketh not ashamed*—Does not shame and confound us with disappointment, but we shall certainly obtain the good things hoped for; yea, we know it cannot shame or disappoint us, because we have already within ourselves the very beginning of that heaven at which it aspires. *For the love of God*—That is, love to God, arising from a manifestation of his love to us, even that love which constitutes us at once both holy and happy, and is therefore an earnest of our future inheritance in our hearts; that love, in the perfection of which the blessedness of that celestial world consists; *is shed abroad*—Greek, *εκεχυται*, *is poured out*; into our hearts, by the Holy Ghost which is given unto us—The efficient cause of all these present blessings, and the earnest of those to come. As a Spirit of wisdom and revelation, the Holy Ghost enables us to discern God's love to us; and as a Spirit of holiness and consolation, he enables us to delight ourselves daily in him, though for the present he appoint us trials which may seem rigorous and severe.

Verses 6–8. *For*—How can we now doubt of God's love, since when we were without strength—Either to think, will, or do any thing good; were utterly incapable of making any atonement for our transgressions, or of delivering ourselves from the depth of guilt and misery into which we were plunged; *in due time*—Neither too soon nor too late, but in that very point of time which the wisdom of God knew to be more proper than any other; *Christ died for the ungodly*—For the sake, and instead of, such as were enemies to God, (verse 10,) and could not merit any favour from him: that is, for Jews and Gentiles, when they were, as has been proved in the first three chapters, all under sin. Observe, reader, Christ not only died to set us an example, or to procure us power to follow it, but to atone for our sins; for it does not appear that this expression, of dying for any one, has any other signification than that of rescuing his life by laying down our own. "By the ungodly here, Mr. Locke understands Gentiles, as also by weak, sinners, enemies, &c. They are undoubtedly included; but it seems very inconsistent with the whole strain of the apostle's argument in the preceding chapters, to confine it to them. Compare chap. iii. 9–20, 22, 23; iv. 5; v. 20. I therefore," says Dr. Doddridge, "all along explain such passages in the most extensive sense; and think

A. M. 4064. 8 But ^m God commendeth his love
A. D. 60. toward us, in that, while we were yet
sinners, Christ died for us.

9 Much more then, being now justified ^a by
his blood, we shall be saved ^o from wrath
through him.

10 For ^p if when we were enemies, ^q we

^m John xv. 23; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10.
^p Chap. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. — ^o Ch.
i. 18; 1 Thess. i. 10. — ^q Chap. viii. 32.

nothing in the whole New Testament plainer, than that the gospel supposes every human creature, to whom it is addressed, to be in a state of guilt and condemnation, and incapable of being accepted with God, any otherwise than through the grace and mercy which it proclaims. Compare John iii. 16, 36; v. 24; 1 John iii. 14; Mark xvi. 15, 16; Luke xxiv. 47; and especially 1 John i. 10, than which no assertion can be more positive and express. *For scarcely for a righteous, or rather, honest, just, and unblameable man—One who gives to all what is strictly their due; would one be willing to die—Though apprehended to be in the most immediate danger: yet for a good man—A kind, merciful, compassionate, bountiful man; peradventure some would even dare to die—Every word increases the strangeness of the thing, and declares even this to be something great and unusual. But God commendeth—Greek, συμμαρτυροῦσιν, recommendeth. A most elegant and proper expression; for those are wont to be recommended to us who were before either unknown to, or alienated from us. In that while we were yet sinners—So far from being good, that we were not even just; and were not only undeserving of his favour, but obnoxious to wrath and punishment; Christ died for us—Died in our stead, that our guilt might be cancelled, and we brought into a state of acceptance with God.*

Verses 9–11. *Much more then—*Since, therefore, it hath pleased the blessed God to give us such an unexampled display of his love as this, how high may our expectations rise, and how confidently may we conclude, that *much more, being now justified by his blood—*Shed for us: that is, by his death, which is the meritorious cause of our justification, while faith in that blood is the instrumental cause; *we shall be saved from wrath—*From future punishment, from the vengeance of eternal fire; *through him—*If he so loved us as to give his Son to die for us, when we were mere guilty sinners, we may assure ourselves that, having now constituted us righteous, and accepted us as such, pardoning all our sins for the sake of the sacrifice of Christ's blood, he will certainly save us from eternal damnation; us who *continue in the faith, grounded and settled, and are not moved away from the hope of the gospel. For if, when we were enemies—*Through the perverseness of our minds, and the rebellion of our lives, (see Col. i. 21;) *we were reconciled to God by the death of his Son—*Which expiated our sins, and rendered God reconcilable, and which procured for

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we were reconciled to God by the A. M. 4064.
death of his Son; much more, A. D. 60.
being reconciled, we shall be saved ^r by his
life.

11 And not only so, but we also ^s joy in God,
through our Lord Jesus Christ, by whom we
have now received the ^t atonement.

^r 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 21. — ^s John v. 26;
xiv. 19; 2 Cor. iv. 10, 11. — ^t Chap. ii. 17; iii. 29, 30; Gal.
iv. 9. — ^u Or, reconciliation, verse 10; 2 Cor. v. 18, 19.

us the Holy Spirit, to remove the enmity from our minds, giving us, at the same time, such a display of the love of God to us, as won our affections over to him; *much more, being thus reconciled, we shall be saved—*Sanctified and glorified; *by his life—*Restored in order to our being thus saved: that is, by his ever living to make intercession, and his thereby receiving for us, and communicating to us, continual supplies of grace. He that has done the greater thing, which is, of enemies to make us friends, will certainly do the lesser, which is, when we are friends to treat us as such, and be kind and gracious to us. But the opposition is not only between reconciling enemies, and preserving friends, the latter being less difficult than the former, but also between Christ's death and life; his life here spoken of, being not his life in the flesh, but his life in heaven, that life which ensued after his death. See Rom. xix. 9. Now if his death, when he was crucified in weakness, performed the harder work, that is, reconciled his enemies, shall not his life, which is stronger, (for he liveth by his divine power as the Prince of life, that could not be held in death,) effect the easier work, and preserve and save to the uttermost, those that are already made his friends? For, we are reconciled by Christ humbled, and finally saved by Christ exalted, it being in consequence of his exaltation to the right hand of God, and his being invested with all power in heaven and on earth, and made head over all things to his church, that he completes and consummates our salvation. *And not only so—* Namely, that we should be reconciled and saved; *but we also joy, Greek, κυχόμενοι, glory, in God—* In the relation in which he stands to us as our God, and in all his glorious and boundless perfections, which we see are engaged for us; *through our Lord Jesus Christ—* By whom we are introduced into this happy state, who is our peace, and hath made God and us one; *by whom we have now—* That we are believers; *received the atonement—* Greek, τὴν καταλλαγὴν, the reconciliation. So the word signifies, and in all other passages where it occurs is so translated, being derived from the verb καταλλάσσω, which is twice rendered reconcile in the preceding verse, and to which it has so apparent a reference, that it is surprising it should have been here rendered by so different a word as atonement, especially as it is quite improper to speak of our receiving an atonement which God receives as made for our sins. But, when we are made true believers in Christ, we

A. M. 4064. 12 Wherefore, as ¹ by one man sin
A. D. 60. entered into the world, and ² death
by sin; and so death passed upon all men,
³ for that all have sinned:

13 (For until the law, sin was in the world:
but ² sin is not imputed when there is no law.

¹ Gen. iii. 6; 1 Cor. xv. 21.—² Gen. ii. 17; Chap. vi. 23;
1 Cor. xv. 21.

14 Nevertheless, death reigned from A. M. 4064.
Adam to Moses, even over them that A. D. 60.
had not sinned after the similitude of Adam's
transgression, ³ who is the figure of him that
was to come.

15 But not as the offence, so also is the free

³ Or, in whom.—² Chap. iv. 15; 1 John iii. 4.—¹ 1 Cor.
xv. 21, 22, 45.

receive the reconciliation, and that not only averts the terrors of God's wrath, but opens upon us all the blessings of his perpetual friendship and love; so that the Father and the Son come unto us, and *make their abode with us*, John xiv. 23; and we know and believe the love that he hath to us, and in consequence thereof dwell in love, and therefore dwell in God, and God in us. The whole paragraph from verse 3 to 11 may be taken together thus: We not only rejoice in hope of the glory of God, but also in the midst of tribulations, we glory in God himself through our Lord Jesus Christ, by whom we have received the reconciliation.

Verses 12, 13. *Wherefore*—This refers to all the preceding discourse, from which the apostle infers what follows: he does not therefore make a digression, but returns to speak again of sin and righteousness; as if he had said, "We may from these premises infer, that the benefit which we believers receive from Christ is equal to the detriment we derive from Adam; yea, is on the whole greater than that." For, *as by one man*—That is, Adam, the common father of the human species; (he is mentioned, and not Eve, as being the representative of mankind;) *sin entered into the world*—Actual sin, namely, the transgression of Adam and its consequence, a sinful nature, which took place in him, through his first sin, and which he conveyed to all his posterity; *and death*—With all its attendants. It entered into the world when it entered into being; for till then it did not exist; *by sin*—Therefore it could not enter in before sin; *and so*—Namely, by one man; *death passed*—From one generation to another; *upon all men, for that all have sinned*—Namely, in Adam, their representative, and as being in his loins. That is, they are so far involved in his first transgression and its consequences, and so certainly derive a sinful nature from him, that they become obnoxious to death. Instead of, *for that*, Dr. Doddridge renders *εφ' ω, unto which*, (namely, unto death, mentioned in the preceding clause,) *all have sinned*. In which ever way the expression is rendered, the words are evidently intended to assign the reason why death came upon all men, infants themselves not excepted. *For until the law*—For, from the fall of Adam, unto the time when God gave the law by Moses, as well as after it; *sin was in the world*—As appeared by the continual execution of its punishment; that is, death: *but*—It is a self-evident principle that *sin is not*, and cannot be, *imputed where there is no law*—Since the very essence of sin consists in the violation of a law. And consequently,

since we see, in fact, that sin was imputed, we must conclude that the persons, to whose account it was charged, were under some law. Now this, with respect to infants, could not be the law of nature, (any more than the law of Moses,) for infants could not transgress that; it must therefore have been the law given to Adam, the transgression whereof is, in some sense, imputed to all, even to infants, he being the representative of all his posterity, and they all being in his loins. In other words, they do not die for any actual sins of their own, being incapable, while in infancy, of committing any, but through Adam's sin alone.

Verse 14. *Nevertheless*—Though the law was not yet given by Moses, yet sin was in the world, and was imputed, as appears by this, that *death*, which is the punishment of sin, was in the world at that time, and *reigned*—Brought all under its power; *from Adam to Moses*—As verse 21, and chap. vi. 12; *even over them, &c.*—Not only over them that had sinned after the similitude of Adam's transgression, but also over infants that had not committed actual sin, as Adam had done, and over others who had not, like him, sinned against an express law. *Who is the figure of him that was to come*—A lively type of Christ in his public capacity, each of them being a public person, and a federal head of mankind: the one the fountain of sin and death to mankind by his offence, the other of righteousness and life by his free gift. Thus far the apostle shows the agreement between the first and second Adam: afterward he shows the difference between them. The agreement may be summed up thus: As by one man sin entered into the world, and death by sin; so by one man righteousness entered into the world, and life by righteousness. As death passed upon all men, in that all had sinned; so life passed upon all men, (who are in the second Adam by faith,) in that all are justified. And as death, through the sin of the first Adam, reigned *even over them who had not sinned after the likeness of Adam's transgression*: so through the righteousness of Christ, even those who have not obeyed after the likeness of his obedience, shall reign in life. We may add, as the sin of Adam, without the sins which we afterward committed, brought us death: so the righteousness of Christ, without the good works which we afterward perform, brings us life, although still every good as well as evil work will receive its due reward.

Verses 15, 16. *But not as the offence, &c.*—The apostle now describes the difference between Adam and Christ, and that much more directly and ex-

A. M. 4064. gift. For if through the offence of one
A. D. 60. many be dead, much more the grace
of God, and the gift by grace, *which is* by one
man, Jesus Christ, hath abounded. ^a unto many.

16 And not as *it was* by one that sinned, *so*
is the gift. For the judgment *was* by one to
condemnation, but the free gift *is* of many
offences unto justification.

17 For if ^b by one man's offence death reign-

^a Isaiah liii. 11; Matthew xx. 28; xxvi. 28.—^b Or, *by one offence.*

pressly than the agreement between them. Now, the fall and the free gift differ, 1st, In amplitude, verse 15; 2d, He, from whom sin came, and He from whom the *free gift* came, (termed also *the gift of righteousness*.) differ in power, verse 16; 3d, The reason of both is subjoined, verse 17; 4th, This premised, the offence and the free gift are compared with regard to their effect, verse 18. And with regard to their cause, verse 19. *Not as the offence*—The sin of Adam, and the misery that follows upon it; *so also is the free gift*—The benefit that arises to us from the obedience of Christ; that is, there is not a perfect equality and proportion between the evil that comes through Adam, and the benefit that comes by Christ: they are not equal in their influence and efficacy. *For if through the offence of one many be dead*—If the transgression of one mere man was effectual to bring down death, condemnation, and wrath upon all his posterity, or natural seed; *much more the grace of God*—His love and favour; *and the gift*—The salvation; *by grace, which is by one man*—Who, however, is God as well as man; even *Jesus Christ*—The divinely-commissioned and anointed Saviour; *hath abounded unto many*—Is more abundantly efficacious to procure reconciliation, pardon, righteousness, and life, for all that will accept them, and become his spiritual seed. The apostle's design here is to compare Adam's sin and Christ's obedience, in respect of their virtue and efficacy, and to show that the efficacy of Christ's obedience must needs be much more abundant than that of Adam's sin. *And not, &c.*—As there is a difference in respect of the persons from whom these effects are derived, and the advantage is on the side of Christ; so there is a difference also in respect of the extent of the efficacy of their acts: thus, one sin brought condemnation; the mischief arose from one offence: here not only that one sin, but also many sins,—yea, all the sins of believers,—are pardoned, and their nature is renewed: so that the benefit exceeds the mischief. *For the judgment*—The guilt which exposed to judgment; *was by one*—Namely, by one offence; *to Adam's condemnation*—Occasioning the sentence of death to be passed upon him, which, by consequence, overwhelmed his posterity: *but the free gift*—*To χάρισμα, the gift of grace, is of many offences*—Extends to the pardon not only of that original sin, but of all other personal and actual sins; *unto justifi-*

b

ed by one; much more they which
A. M. 4064. receive abundance of grace, and of
A. D. 60. the gift of righteousness, shall reign in life by
one, Jesus Christ.)

18 Therefore, as ^c by the offence of one
judgment came upon all men to condemnation,
even so ^d by the righteousness of one *the free*
gift came ^e upon all men unto justification
of life.

^c Or, *by one offence.*—^d Or, *by one righteousness.*—^e John xii. 32; Heb. ii. 9.

fication—Unto the purchasing of it for all men, notwithstanding their many offences, and the conferring of it upon all the truly penitent that believe in Christ.

Verse 17. *For, &c.*—Here he shows the difference in respect of the consequence of those acts, or the different nature of the effects, that death came from one, life from the other; as if he had said, Moreover, there is another important article, in which the grace of the gospel exceeds the seeming severity which attended the imputation of guilt from our first father, Adam, namely, that, *if by one man's offence death reigned by one*—Over all his posterity, as we observed above; *they who receive*—By faith, John i. 12; *abundance of grace*—An abundant measure of God's love, of the influences of his Spirit, and the gift of righteousness, exhibited in the gospel; namely, those benefits which Christ, by his obedience unto death, has purchased for us; *shall much more reign in life, by one*—The great restorer and recoverer of his seed; *Jesus Christ*—That is, believers shall by him be brought to a much nobler and more excellent life than that from which Adam fell, and which they lost in him.

Verses 18, 19. *Therefore, &c.*—Here the apostle compares Christ and Adam together again, as he began to do verse 12, with which this verse seems to be connected, (all the intermediate verses coming in as a parenthesis,) and he makes the comparison full in both members; which there, by reason of intervening matter, was left off imperfect. As if he had said, On the whole you see, as I began to observe to you before, that *as by the offence of one, judgment came upon all men to condemnation*—Or, the condemnatory sentence was passed upon all men; *even so, by the righteousness of one*—The obedience of Christ, *the free gift*—Or gift of grace; *came upon all men*—Is provided for, and offered to, the whole human race, and is actually conferred on all the spiritual seed of the second Adam, on all true believers; *unto justification of life*—Unto that justification by grace through faith, whereby we have a right and title to eternal life. Or, leaving out the words in Italics, which are not in the original, the verse may be paraphrased thus: "As the consequence of *one offence* on the one hand extended to *all men*, to bring *condemnation* upon them; *so also*, on the other side, the consequence of *one grand act of righteousness* extended to *all men*, who receive

51

A. M. 4064. 19 For as by one man's disobedience many were made sinners, so
A. D. 60. by the obedience of one shall many be made righteous.

20 Moreover ^b the law entered, that the offence

^a John xv. 22; Chap. iii. 20; iv. 15; vii. 8;

and embrace it; securing to them that *justification* which will be crowned with the enjoyment of *eternal life*." For, as by one man's disobedience many—That is, all men; were made, or constituted sinners—Being then in the loins of their first parent, the common head and representative of them all, and became obnoxious to death; so by the obedience of one—By his obedience unto death, by his dying for us; many—Namely, all that believe with a faith working by love; shall be, or are, constituted righteous—That is, pardoned, justified, and sanctified, and shall be treated as such in the day of God's final account; though they have no perfect righteousness of their own to plead, in consequence of which they should stand before God and claim the reward. With respect to Dr. Taylor's scheme of interpretation, it is justly observed here by Dr. Doddridge, that although "to become liable to death for the offence of another is indeed being thereby constituted, or rather treated, as a sinner, since death is in its primary view to be considered as the wages of sin, or the animadversion of a righteous God upon it;" yet, "simply to be raised from the dead is not being made righteous, or treated as a righteous person; since it is a very supposable case, and will in fact be the case of millions, that a sinner may be raised in order to more condign and dreadful punishment. The whole interpretation, therefore, which Dr. Taylor has given of this text, in this view, appears to me destitute of a sufficient foundation."

Verses 20, 21. Moreover the law entered—Made

might abound. But where sin abound—A. M. 4064.
ed, grace did much ^a more abound: A. D. 60.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Gal. iii. 19, 23.—^a Luke vii. 47; 1 Tim. i. 14.

a little entrance, as Dr. Doddridge translates *καρποσηλθεν*; the sense also given it by the Vulgate, *subintravit*. Thus the partial and limited entrance of the law is distinguished from that universal entrance of sin which passed on all. Others, however, as L'Enfant and Wesley, render it, *The law intervened*, or came between Adam and Christ, the offence and the free gift; that the offence might abound—That is, the consequence (not the design) of the law's coming in, was not the taking away of sin, but the increase of it; yet where sin abounded, grace did much more abound—Not only in the remission of that sin which Adam brought on us, but of all our own sins; not only in remission of sins, but infusion of holiness; not only in deliverance from death, but admission to everlasting life; a far more noble and excellent life than that which we lost by Adam's fall. That as sin hath reigned unto death—In the wide and universal destruction made of those whom it had brought under that fatal sentence; so grace might reign—Which could not reign before the fall, before man had sinned; through righteousness—Imputed, implanted, and practised; through the justification of men's persons, the renovation of their nature, and their practical obedience to God's holy law; unto eternal life by Jesus Christ our Lord—Here is pointed out, 1st, The source of all our blessings, the rich and free grace of God. 2d, The meritorious cause; not any works or righteousness of man, but the alone merits of our Lord Jesus Christ. 3d, The effect or end of all; not only pardon, but life, divine life, leading to glory.

CHAPTER VI.

Here, (1,) The apostle shows that the gospel, far from dissolving our obligations to practical holiness, greatly increases them; a consideration tending highly to recommend it to the esteem and acceptance of all, 1–11. (2,) He urges on the believers at Rome, to whom he wrote, that holiness, to which they were so strongly obliged by the gospel, 12–23.

A. M. 4064. WHAT shall we say then? ^a Shall
A. D. 60. we continue in sin, that grace
may abound?

^a Chap. iii. 8; Verse 15.

NOTES ON CHAPTER VI.

Verses 1, 2. What shall we say then—What shall we think of this doctrine? namely, taught in the latter part of the preceding chapter, that where sin

2 God forbid: how shall we, A. M. 4064.
that are ^b dead to sin, live any longer A. D. 60.
therein?

^b Verse 11; Chap. vii. 4.

abounded grace did much more abound? Does it not follow from thence that we may continue in sin, that grace may abound still more, and may appear more glorious in pardoning and saving us? The

A. M. 4064. 3 Know ye not that ^oso many of us
A. D. 60. as ¹were baptized into Jesus Christ,
^dwere baptized into his death?*

4 Therefore we are ^oburied with him by baptism into death: that ¹like as Christ was raised up from the dead by ²the glory of the Father, ^heven so we also should walk in newness of life.

^o Gal. ii. 19; vi. 14; Col. iii. 3; 1 Pet. ii. 24.—¹ Or, are.
^d 1 Cor. xv. 29.—² Sunday after Trinity, epistle, verse 3 to verse 12.—^h Col. ii. 12.—^f Chap. viii. 11; 1 Cor. vi. 14; 2 Cor.

apostle here sets himself more fully to vindicate his doctrine from this consequence, suggested chap. iii. 7, 8. He had then only, in strong terms, denied and renounced it. Here he removes the very foundation thereof; proceeding to speak of some further benefits (besides those mentioned chap. v. 1, &c.) of justification by faith in Christ, namely, the promoting of holiness, and not of sin, as some might imagine: to which subject his transition is at once easy and elegant. *God forbid*—That such an unworthy thought as that of continuing in sin should ever arise in our hearts! We have disclaimed such a consequence above, and we most solemnly disclaim it again, and caution all that hear us, against imagining that our doctrine allows any such cursed inferences. For though it is true, that where sin abounds grace does frequently still more abound, yet this is not owing to sin in any degree; which of itself brings death, verse 23; James i. 15; and the more sin, the more punishment; but wholly to the superabounding mercy and love of God in Christ. *For how shall we that are dead to sin*—By profession, obligation, and communion with Christ our head in his death; or who are freed both from the guilt and the power of it; *live any longer therein*—In the love and practice of it? Surely it would be the grossest contradiction to our profession, and the obligations we are under to do so: on the contrary, it is apparent that nothing has so great a tendency to animate us to avoid sin, as this doctrine of gospel grace.

Verses 3, 4. *Know ye not*—Can any of you be ignorant of this great and obvious truth, that so many of us as were baptized into Christ—That is, into the profession of the Christian faith; or implanted into and made a part of the mystical body of Christ by baptism, (as *εις Χριστον* seems to imply,) were baptized into his death—Engaged by baptism to be conformed to his death, by dying to sin, as he died for it, and crucifying our flesh with its affections and lusts, as his body was crucified on the cross; and also were made partakers of the benefits thereof, one of which is the mortifying of sin, and all sinful passions. Being baptized into Christ, or ingrafted into him through faith, we draw new spiritual life from this new root, through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection. *Therefore we are buried with him*—Alluding to the ancient manner of bap-

A. M. 4064. 5 ¹For if we have been planted to- A. M. 4064.
A. D. 60. gether in the likeness of his death, we A. D. 60.
shall be also *in the likeness of his* resurrection:

6 Knowing this, that ^hour old man is crucified with *him*, that ¹the body of sin might be destroyed, that henceforth we should not serve sin.

xiii. 4.—^o John ii. 11; xi. 40.—^h Gal. vi. 15; Eph. iv. 22-24; Col. iii. 10, 11.—¹ Phil. iii. 10, 11.—² Gal. ii. 20; v. 24; vi. 14; Eph. iv. 22.—^f Col. ii. 11.

tizing by immersion; *by baptism into death*—That is, to engage us to die unto sin, and to carry on the mortification and death of it more and more: *that like as Christ was raised up from the dead by the glory*—That is, the glorious power; *of the Father, even so we also*—In conformity thereto, should rise again by the same power; and *should walk in newness of life*—As Christ being raised from the dead lives a new life in heaven. From all this it appears, that baptism, the rite of initiation into the Christian Church, is an emblematical representation of our dying to sin, and living to righteousness, in consequence of our union with Christ as members of his body; as also of the malignity of sin, in bringing death upon Christ, (verse 10,) and upon all mankind, and of the efficacy of Christ's death, in procuring for all pardoning mercy, renewing grace, and future glory; a resurrection both from spiritual and temporal death, to spiritual and eternal life.

Verses 5-7. *For*—Surely these two must go together; so that if we have been united to Christ by faith, (to which baptism engages us,) and have been made conformable to his death, by being dead to sin, we shall also know the power of his resurrection, by rising to newness of life. *Knowing this*—Not in theory merely, but by experience; *that our old man*—Coeval with our being; our evil nature derived from Adam; the whole system of our former inclinations and dispositions. It is a strong and beautiful expression for that entire depravity and corruption which, by nature, spreads itself over the whole man, leaving no part uninfected. This in a believer is *crucified with Christ*, mortified, gradually killed by virtue of union with him; the remembrance and consideration of his cross co-operating in the most powerful manner, with all the other motives which the gospel suggests, to destroy our corrupt passions, and former sinful habits, and inspire us with an utter aversion to and detestation of them: *that the body of sin*—The body belonging to sin, including sinful tempers, words, and works. The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat, as so many persons. Corrupt passions and evil actions are the *members* of the old man, Col. iii. 5. *Might be destroyed*—Utterly and for ever; *that henceforth we should not serve sin*—Should be no longer under its power, as we were before we became savingly ac-

A. M. 4064. 7 For ^m he that is dead is ² freed
A. D. 60. from sin.

8 Now, ⁿ if we be dead with Christ, we believe that we shall also live with him :

9 Knowing that ^o Christ, being raised from the dead, dieth no more ; death hath no more dominion over him.

10 For in that he died, ^p he died unto sin once : but in that he liveth, ^q he liveth unto God.

11 Likewise reckon ye also yourselves to be

^m 1 Pet. iv. 1. — ⁿ Gr. justified. — ^o 2 Tim. ii. 11. — ^p Rev. i. 18. — ^q Heb. ix. 27, 28. — ^r Luke xx. 38. — Verse 2. Gal. ii. 19. — ^s Psa. xix. 13 ; cxix. 133.

acquainted with Christ and his gospel. *For he that is dead*—With Christ ; *is freed from sin*—From the guilt of past, and the power of present sin, as dead men from the commands of their former masters. The original expression, here rendered *is freed*, is *δεδικαιωται*, which properly signifies, *is justified* ; that is, he is acquitted and discharged from any further claim which sin might make upon his service. The word as here used implies, that a sense of justification by the cross of Christ is the great means of our delivery from the bondage of sin, as it animates and exercises us to shake off its yoke, and is accompanied with the Spirit of adoption and regeneration, the fruit of which is always *liberty*, 2 Cor. iii. 17.

Verses 8-11. *Now if we be dead with Christ*—Conformed to his death by dying to sin ; *we believe that we shall also live with him*—We have reason sufficient to assure ourselves that we shall be conformed to him in life too, by living an uninterrupted life of grace here, and glory hereafter ; and shall die no more, even as *Christ being raised from the dead dieth no more*, verse 9. *He died unto sin*—To atone for and to abolish it ; *but he liveth unto God*—A glorious eternal life, such as we shall live also. *Likewise*—*Ουτω*, so, in correspondence to Christ's death and life, verses 8, 9, *reckon ye yourselves to be dead indeed unto sin*—To be under an indispensable obligation, from duty and gratitude, to die to it, and never more return under its power, or live in the commission of it ; *but alive unto God*—Endued with spiritual life, and thereby enabled to live to the glory of God, in a steady, uniform, and cheerful obedience to his wise, just, and holy commands ; *through Jesus Christ our Lord*—By virtue of his death and resurrection, your union with him by faith, and grace received from him.

Verses 12-14. *Let not sin*—Any sinful disposition or inclination ; *therefore*—Since you are regenerate and spiritually alive ; *reign in your mortal body*—That is, reign in your soul while it dwells in your body. Many of our sinful inclinations have their seat in the body, and such evil inclinations as are of a more spiritual nature, are always some way more or less turned toward the body. *That ye should obey it*—Should yield to and be overcome by it ; *in the lusts thereof*—In the irregular or inordinate de-

ad indeed unto sin, but ^a alive un- A. M. 4064
to God through Jesus Christ our Lord. A. D. 60.

12 ^b Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your ^c members as ³ instruments of unrighteousness unto sin : but ^x yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God :

14 For ^y sin shall not have dominion over

^a Chap. vii. 5 ; Col. iii. 5 ; James iv. 1. — ^b Gr. arms, or, weapons. — ^c Chap. xii. 1 ; 1 Pet. ii. 24 ; iv. 2. — ^d Chap. vii. 4, 6 ; viii. 2 ; Gal. v. 13.

sires which it excites within you. *Neither yield ye your members*—The members of your bodies, or the faculties of your minds ; the word *μελη*, here used, as also chapter vii. 5, signifying both, and indeed every thing in us and belonging to us, which is employed as an instrument in performing the works of the flesh, enumerated Gal. v. 19-21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5, *evil desire and covetousness* are mentioned among our members upon the earth which we are to mortify. *As instruments of unrighteousness*—Employed in its service ; *unto sin*—For the committing of it. The original word *οπλα*, rendered *instruments*, properly denotes military weapons ; and may be here used to signify, that those who employ their powers, whether of body or mind, or any ability they possess, in the service of sin, do in fact fight for it, and for its master and father, Satan ; and the principalities and powers under his command, against God and Christ, and all the company of heaven. *But yield yourselves unto God*—Your lawful king, governor, and captain : dedicate yourselves, both body and soul, to his service ; *as those that are alive from the dead*—Who, after having been spiritually dead, are quickened and put in possession of spiritual life ; that is, are no longer alienated from the life of God, but have vital union with God ; not as formerly, *carnally minded, which is death*, but *spiritually minded, which is life and peace*, chap. viii. 6 ; no longer under condemnation to the second death, but justified and entitled to eternal life ; *and your members*—All your powers and abilities ; *as instruments of righteousness*—Instruments employed in the promotion of piety and virtue ; *unto God*—For his service and to his glory ; or as *weapons*, to fight his battles, and oppose the designs of your spiritual enemies. *For sin shall not have dominion over you*—It has no right, and shall not have power to reign over you. The word *κυριενσει*, denotes the government of a master over his slave, and might be rendered, *shall not lord it over you*. As if he had said, Though it is true sin is strong, and you are weak in yourselves, yet if you faithfully strive against it, looking to God for power from on high, you shall be

A. M. 4064. you : for ye are not under the law, A. D. 60. but under grace.

15 What then? shall we sin, * because we are not under the law, but under grace? God forbid.

16 Know ye not, that * to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto

* 1 Cor. ix. 21.—Matt. vi. 24; John viii. 34; 2 Pet. ii. 19. ^b 2 Tim. i. 13.

enabled to conquer. *For ye are not under the law*—Under a dispensation of terror and bondage, which only shows you your duty, but gives you no power to perform it; and which condemns you for your past violations of it, but offers no pardon to any on their repentance. The Mosaic law seems to be particularly intended, and the propriety of what is here observed is well illustrated, in that view, by the apostle in the next chapter. But his words may well imply also, that we are not so under any law as to be utterly condemned for want of a perfect conformity, or unsinning obedience to it. Not under a dispensation that requires such an obedience, under the penalty of death; which offers no assistance for enabling those who are under it to perform its requisitions, and grants no pardon to any sinner on his repentance. For the apprehension of being under such a dispensation would tend utterly to discourage us in all our attempts to conquer sin, and free ourselves from its power. *But under grace*—Under the merciful dispensation of the gospel, which offers to all that will accept it, in the way of repentance toward God and faith in Christ, a free and full pardon for all that is past, an entire change of nature, and those continual supplies of grace, which strengthen human weakness, and confer both the will and the power to conquer every besetting sin, and live in the practice of universal holiness and righteousness. For the nature of the grace, that is, of the new gracious covenant, under which we are placed, is such, that it does not require an impossible perfect obedience to the law of Moses, or any law, but the obedience of faith; promising, at the same time, the aids of the Holy Spirit, to enable men to do God's will sincerely as far as they know it, and offering the pardon of sin to all on condition of repentance and faith in Christ, and in the declarations and promises of the gospel through him. Now under this gracious covenant mankind have been placed ever since the fall; ever since God said, *The seed of the woman shall bruise the serpent's head*; ever since that time the apostle's doctrine here, *Ye are not under the law, but under grace*, has been true of all the posterity of Adam; a doctrine which, instead of weakening the obligation of the law of God, written on men's hearts, or the moral law in any of its requirements, establishes it in the most effectual manner. See note on chap. iii. 31.

Verses 15-18. *What then* are we to infer? *Shall we sin*—Go on in our transgressions; because we

death, or of obedience unto right- A. M. 4064. A. D. 60. eousness?

17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart ^b that form of doctrine ^c which was delivered you.

18 Being then * made free from sin, ye became the servants of righteousness.

* Gr. *whereto ye were delivered*.—John viii. 32; 1 Cor. vii. 22; Gal. v. 1; 1 Pet. ii. 10.

are not under the law—Under the law of Moses, or any mere legal dispensation which forbids sin, but gives no strength against it; *but under grace*—A dispensation perfectly the reverse, offering pardon to the most guilty, holiness to the most depraved, and strength to the most weak and helpless! *God forbid*—That we should draw any inference so odious and destructive. *Know ye not*—Is it necessary to inform you; *that to whom ye yield*—Greek, *παρισσῶτε*, *present yourselves servants to obey* his commands, *his servants ye are whom ye obey*—Not his whose name you may bear, without practically acknowledging his authority; but his to whom ye are in fact obedient, to whom you are subject, and whose will you do. "By the expression, *ye present yourselves servants*, the apostle taught the Romans, that *grace* does not destroy human liberty. It was still in their own power to choose whether they would present themselves slaves to sin, or servants to righteousness." *Whether of sin unto death*—Which will bring you to eternal death; *or of obedience*—To God and his gospel; *unto righteousness*—True and evangelical, and which will certainly be rewarded with eternal life. *But God be thanked that ye were*—That is, although, or whereas, you were once *the servants of sin*—A bondage this now passed and gone; *ye have now obeyed*—Not in profession alone, but *from the heart, that form of doctrine which was delivered to you*—Greek, *εἰς ὃν παρεδόθητε τύπον διδασκῆς*, literally, *the model of doctrine into which, as into a mould, you were delivered*; for the word *τύπος*, rendered *form*, among other things, signifies a *mould*, into which melted metals are poured to receive the form of the mould: and the apostle here represents the gospel doctrine as a mould, into which the Roman believers were delivered, in order to their being formed anew, and conformed to the gospel in all its doctrines, precepts, and promises: and he thanks God, that *from the heart*, that is, most willingly and sincerely, they had yielded to the forming efficacy of that doctrine, and were made new creatures both in principle and practice. The allusion is not only beautiful, but conveys a very instructive admonition: intimating, that our minds made all pliant and ductile, should be conformed to the nature and design of the gospel, as liquid metals take the figure of the mould into which they are cast. *Being then made free from sin*—Set at liberty from its power and dominion; *ye became servants of righteousness*—At once enabled and obliged to

A. M. 4064. 19 * I speak after the manner of
A. D. 60. men, because of the infirmity of
your flesh: for as ye have yielded your mem-
bers servants to uncleanness, and to iniqui-
ty unto iniquity; even so now yield your
members servants to righteousness, unto holi-
ness.

20 For when ye were ^d the servants of sin,
ye were free ^e from righteousness.

* Seventh Sunday after Trinity, epistle, verse 19 to the end.
† John viii. 34.—^b Gr. to righteousness.—^c Chap. vii. 5.

lead a life of true piety and exemplary goodness. The word *ελευθερωθεντες*, here rendered *being made free*, is the word by which the act of giving a slave his liberty was signified, called by the Romans *emancipation*.

Verses 19–22. *I speak after the manner of men*—He seems to mean that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories which were well known; *because of the infirmity of your flesh*—Dulness of apprehension, and weakness of understanding, flow from the infirmity of the flesh; that is, of human nature. Or, as some understand the expression to mean, I recommend a duty to you, suited to human nature; yea, even to the infirmities thereof; that you should do as much for God as you have done for sin, and be as diligent in the service of Christ as you have been in the pursuit of your lusts. *For as*—In time past, while you were ignorant of the gospel, and many of you the slaves of heathen vice and idolatry; *ye yielded your members servants to uncleanness*—To various fleshly lusts which defiled you; *and to iniquity*—Or unrighteousness toward others; *unto iniquity*—Adding one iniquity to another; *even so now*—Being enlightened by the gospel to see the evil of such things, and the miserable consequences awaiting them; and being renewed by the influences of divine grace, it is but reasonable that you should be as ready to pursue a pious and virtuous line of conduct, and to do good now, as formerly you were to do evil; and become *servants of righteousness unto holiness*—Observe, reader, they who are true servants of righteousness, which may here mean a conformity to the divine will, go on to holiness, which implies a conformity to the divine nature. *For when ye were the servants of sin*—Were under its guilt and power; *ye were free from righteousness*—You not only had not righteousness enough, but, strictly speaking, had no true righteousness at all; never doing any single action that was truly good, and, on the whole, acceptable to God, because none was performed from such principles as could entitle it to his complete approbation. In all reason, therefore, ye ought now to be free from unrighteousness; to be as uniform and zealous in serving God as you were in serving the devil. *What fruit had ye then in those things*—Consider, what advantage did you derive from the practices to

21 * What fruit had ye then in those
A. M. 4064. things whereof ye are now ashamed? A. D. 60.
for ^f the end of those things is death.

22 But now ^g being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ^h the wages of sin is death: but ⁱ the gift of God is eternal life, through Jesus Christ our Lord.

† Chap. i. 32.—^s John viii. 32.—^b Gen. ii. 17; chap. v. 12; James i. 15.—^c Chap. ii. 7; v. 17, 21; 1 Pet. i. 4.

which you were then habituated, and *whereof ye are now ashamed?*—The very remembrance of which now gives you pain, and creates in you much remorse and trouble? *For the end of those things is death*—The word *τελος*, here rendered *end*, signifies both the end for which a thing is done, and the last issue of it. It is used in the former sense, 1 Pet. i. 9; *receiving, to τέλος, the end of your faith, the salvation of your souls*; the end or purpose for which ye believed. But its meaning here is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue, and reward of their sin.

Verse 23. *For the wages of sin is death*—“The word *σφωνια*, rendered *wages*, properly signifies the food and pay which generals give to their soldiers for their service. By using this term, the apostle shows what sort of pay the usurper, sin, gives to those who serve under his banners. Further, as the sin here spoken of is that which men commit personally, and which they continue in, the death which is the wages of this kind of sin must be death eternal. It is observable, that although in Scripture the expression, *eternal life*, is often to be met with, we nowhere find *eternal* joined with *death*. Yet the punishment of the wicked is said to be *eternal*. Matt. xxv. 46;” (Macknight;) as also in many other passages. *But the gift of God*—Greek, *χαρισμα*, the *free gift*, or gift of grace; *is eternal life*—Or, *eternal life is the free gift of God*. “The apostle does not call everlasting life *σφωνια*, the *wages* which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs: but he calls it a *free gift*, or gift of grace; or, as Estius would render the expression, a *donative*; because, being freely bestowed, it may be compared to the *donatives* which the Roman generals, of their own good-will, bestowed on their soldiers as a mark of their favour.” We may now see the apostle’s method thus far:—1st, Bondage to sin, chap. iii. 9. 2d, The knowledge of sin by the law, a sense of God’s wrath, inward death, chap. iii. 20. 3d, The revelation of the righteousness of God in Christ, through the gospel, chap. iii. 21. 4th, The centre of all faith, embracing that righteousness, chap. iii. 22. 5th, Justification, whereby God forgives all past sin, and freely accepts the sinner, chap. iii. 24. 6th, The gift of the Holy Ghost, a sense of God’s love, new inward life, chap. v. 5; vi. 4. 7th, The free service of righteousness, chap. vi. 23.

CHAPTER VII.

In this chapter, with a view to wean the believing Jews from their fondness for the Mosaic law, the apostle shows, (1.) That the death of Christ having put an end to the obligations of that law, they were as much at liberty to give up their attachment to it, and to embrace the new dispensation of the gospel, as a woman whose husband was dead was freed from all obligations of duty to him, and at liberty to marry another man, 1-6. (2.) That in consequence of the depravity of human nature, the law, though "holy, just, and good," can only produce the knowledge of our guilt and weakness, and condemnation to death, 7-13. (3.) A representation at large of the painful conflict which an acquaintance with, and delight in, the holy, spiritual law of God occasions in those unrenewed persons who are convinced, by experience, of their inability to keep it, 14-24. (4.) The deliverance desired may be obtained by faith in Christ, 25.

A. M. 4064. **KNOW** ye not, brethren, (for I
A. D. 60. speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For ^a the woman which hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

^a 1 Cor. vii. 39.—^b Matt. v. 32.—^c Chap. viii. 2,

NOTES ON CHAPTER VII.

Verses 1-3. *Know ye not, brethren*—The apostle, having shown that justified and regenerated persons are free from the dominion of sin, shows here that they are also free from the yoke of the Mosaic law, it being dead to them, verse 6; and they to it, verse 4: *for I speak to them that know the law*—To the Jews or proselytes chiefly here; *that the law*—The Mosaic dispensation in general, to which you were espoused by Moses; *hath dominion over a man*—Over a Jew married to it, and engaged to observe it; *as long as he*—Rather, *as long as it liveth*; that is, abideth in force, and no longer. For it would be contrary to the apostle's design, to suppose the sense of this to be as our translation renders it, *as long as he*, that is, the man in question, *liveth*; for he professedly endeavours to prove that they had outlived their obligations to the law. But the rendering here proposed is natural, and suits the connection with the following verses, in which the law is represented as their first husband, whose decease left them free to be married to Christ. The law is here spoken of, by a common figure, as a person to which, as to a husband, life and death are ascribed. It is as if he had said, The dominion of the law over particular persons can, at the utmost, last no longer than till it is itself abrogated; for that is, as it were, its death; since the divine authority going along with it was the very life and soul of it. Suppose that to cease, and the letter of the precept becomes but a dead thing, and with respect to its obligations, as if it had never been. But he speaks indifferently of the law being dead to us, or us to it, the sense being the same. *For the woman, &c.*—Just as it is, according to the law itself, with respect to the power of a husband over *his wife*, who is bound by the law to be subject to *her husband so long as he liveth*—The law here referred to is not merely that particular branch of the law of Moses which respected marriage, but also and especially the law of marriage

^b

3 So then, ^b if while *her* husband ^{A. M. 4064.} liveth, she be married to another man, ^{A. D. 60.} she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^c dead to the law by the body of Christ;

Gal. ii. 19; v. 18; Eph. ii. 15; Col. ii. 14.

promulgated in paradise, Gen. ii. 24; whereby our Lord declared marriages were appointed to continue for life, except in the case of adultery, Matt. xix. 6. This argument was peculiarly adapted to the Jews, whose connection with God, as their king, was represented by God himself under the idea of a marriage, solemnized with them at Sinai. *But if the husband*—To whom she was bound, *be dead, she is loosed*—From that law, which gave him a peculiar property in her. *So then, if while her husband liveth, γενηται ανδρι ετερω, she become the property of another man, &c.*—The apostle, says Theodoret, "does not consider here the permission given by the law of Moses to the woman divorced to be married to another, as being taught by Christ not to approve of such divorces; but he seems only to intimate that she had no power to dissolve this bond by putting away her husband, or that this divorce rendered her husband dead in law to her, she being not to return to him again. Deut. xxiv. 4." Perhaps we ought rather to say, he speaks in the general, not entering exactly into every excepted case that might be imagined. To infer, therefore, hence, as some have done, that adultery is not a sufficient foundation for divorce, is very unreasonable. *But if her husband be dead, she is free from that law*—Which bound her to be in subjection, and yield conjugal affection to her husband only; *so that she is no more an adulteress*—Subject to the shame and punishment of one; *though she be married, γενομενην ανδρι ετερω, becoming the property of another man*; for death, having interposed between them, hath dissolved the former relation. He is dead to her, and she to him.

Verses 4. *Wherefore, my brethren*—Hence it follows, or by this comparison it appears; *ye also*—Believing Jews, and much more believing Gentiles; *are become dead to the law*—Taken off from all hopes of justification by it, and confidence in your obedience to it: and so likewise it has become dead to you, and has no life or efficacy in these respects;

A. M. 4064. that ye should be married to another,
A. D. 60. *even to him who is raised from the dead, that we should ^dbring forth fruit unto God.*

5 For when we were in the flesh, the ¹ motions of sins, which were by the law, ^o did

^d Gal. v. 22.—¹ Gr. *passions*.—^o Chap. vi. 13.—^f Chap. vi. 21; Gal. v. 19; James i. 15.

by the body of Christ—By the offering up of Christ's body on the cross; that is, by the merit of his death, by which it evidently appears, that there is no other way of making reconciliation for sin, or of obtaining deliverance from wrath but by that; his death and sufferings having now accomplished the design of the law, and abrogated its authority; and it, therefore, expiring with him. *That ye should be married to another*—(2. Cor. xi. 2;) so that you must now give up yourselves to Christ, as your second husband, that you may be justified by faith in him. The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and head; and he calls him *another husband*, because they had been formerly, as it were, married to the Mosaic law, and relied on that alone for salvation. And the crucifixion of their old man, or corrupt nature, and their obtaining a new nature, through the death of Christ, was a fit preparation of them for being espoused to Christ. *Who is raised from the dead*—Who is alive himself, and will bestow spiritual life on those that believe on him, and give up themselves to him; *that we should bring forth fruit*—Namely, of holiness and good works, Gal. v. 22; *unto God*—To his glory, Matt. v. 16; John xv. 8; Phil. i. 11. In this passage the union of Christ with his people is represented as a marriage, as it is also Eph. v. 31, 32; Rev. xxi. 9; xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See on verse 2. But from whatever source it was derived, it is a strong representation of the friendship and endearment which subsists, and to all eternity will subsist, between Christ and believers, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

Verses 5, 6. *For*—We ought now to be fruitful in good works, because we were formerly fruitful in evil: *when we were in the flesh*—Under the comparatively carnal dispensation of Moses, and in our natural corrupt state, before we believed on Christ and were regenerated. Thus, *οι οντες εν σαρκι*, *they that are in the flesh*, and *οι κατα σαρκα οντες*, *they that are after the flesh*, (chap. viii. 5, 8,) signify those that are influenced and governed by the fleshly principle, in opposition to the guidance and influences of the Holy Spirit; and *ειναι εν σαρκι*, *to be in the flesh*, (verse 9,) *ζην περιπατειν κατα σαρκα*, *to live, to walk according to the flesh*, (verses 12, 13,) bear the same sense. It is evident, therefore, as Dr. Whitby justly observes, that this expression, *when*

work in our members ^f to bring forth ^{A. M. 4064.}
fruit unto death: ^{A. D. 60.}

6 But now we are delivered from the law, ²that being dead wherein we were held; that we should serve ^g in newness of spirit, and not *in* the oldness of the letter.

^g Or, *being dead to that*, chap. vi. 2; verse 4.—^h Chap. ii. 29; 2 Cor. iii. 6.

we were in the flesh, not only signifies to be under the carnal ordinances of the law, for so were all the pious Jews, who lived from Moses to gospel times; but that it more especially relates to them who, living under these ordinances, were themselves carnal, and so had *the law of the flesh still warring against the law of their minds*, and bringing them *into captivity to the law of sin*, which could not be the state of Zacharias and Elisabeth, or any other of those persons who were *righteous before God*, and *walked in all the commandments of the Lord blameless*. And if of such [unregenerate persons] only, we understand the apostle's following discourse in this chapter, the sense will be clear. *The motions of sins*—*Τα παθηματα των αμαρτιων*, *sinful passions; which were by the law*—Accidentally occasioned or irritated thereby; *did work in our members*—Spread themselves all over the whole man; *to bring forth fruit*—Very different from that which has just been mentioned, even such as would have been *unto death*, chap. vi. 21, 23; that is, would have exposed us to, and have issued in, eternal death, if God in his mercy had not interposed, and brought us acquainted with the gospel. *But now*—Being brought out of that carnal state; *we are delivered from the law*—Set at liberty from our subjection to it as a law, and our obligation to observe it, and from the condemning, irritating power thereof, and therefore from the sinful passions occasioned by it; *that being dead wherein we were held*—In subjection, as the wife to her living husband; that law being now made void, and having no further power to condemn us. It may be proper to observe here, that the Syriac and Arabic versions, Origen, Theodoret, (Ecumenius, and Theophylact, (with whom agree Bengelius, Mill, Mac-knight, and others,) read *αποθανοντες*, *we being dead to that by which we were held*: which, says Origen, is undoubtedly the best reading, agreeing with verse 4, *ye are become dead to the law*. *That we should serve*—God and our generation; *in newness of spirit*—In a new and spiritual manner; *and not in the oldness of the letter*—Not in a bare, literal, external way, as we did before. The new service here enjoined implies, 1st, A freedom from the dominion of the flesh, by the power of the Spirit enabling us to mortify the deeds and lusts of the flesh, chap. viii. 13. 2d, The serving God, not chiefly with bodily services and carnal ordinances, but *in the spirit of our minds*, chap. xii. 2; Phil. iii. 3; having our minds renewed and transformed after the image of God, in righteousness and true holiness, which are the fruits of the Spirit. 3d, The serving him by

A. M. 4064. 7 What shall we say then? *Is the law*
A. D. 60. sin? God forbid. Nay, ^b I had not
known sin, but by the law: for I had not known

^a Chap. iii. 20.—^c Or, *concupiscence*.—^d Exodus xx. 17;

the continual aid of his Spirit, strengthening us *with might in the inner man*, Eph. iii. 16, so as to *live and walk in the Spirit*, or to live as those who are renewed by the Spirit, and possessed of his various graces. With regard to the believing Jews in particular, it implies, that being loosed from the Mosaic law, they were no longer to worship and serve God with rites and ceremonies pertaining to their *flesh*, but with services of their *spirit*, consisting in faith, love, and new obedience. From this, however, we must not infer that the pious Jews under the law did not serve God with spiritual services: all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the body, from which the converted Jews were freed since their embracing the gospel.

Verses 7, 8. *What shall we say then?*—This, to the beginning of the next chapter, is a kind of digression, wherein the apostle, in order to show, in the most lively manner, the weakness and inefficacy of the law, changes the person, and speaks as of himself. This he frequently does when he is not speaking of his own person, but only assuming another character. See Rom. iii. 7; 1 Cor. x. 30; iv. 6. The character here assumed is that of an unrenewed, unregenerated man; first, ignorant of the spirituality and holiness of the law, then acquainted therewith, and convinced of his depravity and weakness thereby, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or of any true believer, would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto, as well as to what is expressly asserted chap. viii. 2. *Is the law sin?*—Macknight connects this with the preceding words thus: *What then, do we say that the law is sin?* is a bad institution, that causes or encourages sin? that there is any moral evil in it, or that it is intended by God, or adapted in its own nature, to lead men into sin? That this is the apostle's meaning is plain from verse 12, where he mentions, by way of inference, the proposition which his reasoning was designed to prove, namely, *the law is holy, &c. God forbid*—We reverse the high authority by which it was given too much to insinuate any thing of that kind. *Nay, I had not known sin*—Either not at all, or not clearly and fully: I had not known its evil nature and destructive consequences; nor, in many instances, what really was sin; *but by the law*—As the apostle is speaking of the law of Moses, and, as appears from the last clause of the verse, of the moral law, the quotation there being from the tenth commandment, his words must not be understood universally. "For it is not to be supposed that the reason and conscience of the heathen gave them no knowledge

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³ lust, except the law had said, ¹ Thou shalt not covet. A. M. 4064.
A. D. 60.

8 But ^k sin, taking occasion by the com-

Deut. v. 21; Acts xx. 33; Chap. xiii. 9.—[→] Chap. iv. 15; v. 20.

at all of their sins; the contrary is affirmed by the apostle, chap. ii. 14. Nevertheless, the most enlightened among them had but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things which they would have derived from revelation. The truth is, they fancied many things to be innocent which were real enormities; and many things trivial sins which were very heinous, as is evident from their writings. The inference to be drawn, therefore, is, that since the law discovers, or forbids and condemns sin, in order that it may be avoided, it does not directly promote it, but only by accident, by reason of the corruption of our nature. *For I had not known lust*—To be sin; *επιθυμιαν, desire*—That is, the desire of an unlawful thing, or the inordinate desire of what is lawful. The word signifies *desire*, or, as Dr. Macknight renders it, *strong desire*, whether good or bad. Here it is used in the bad sense, as it is likewise 1 John ii. 16; *επιθυμια της σαρκος, the lust of the flesh*. "But it signifies strong desire of a good kind also, Luke xxii. 15: *επιθυμια επεθυμησα, I have strongly desired to eat this passover*. 1 Thess. ii. 17, *Endeavoured the more abundantly, πολλη επιθυμια, with great desire, to see your face*. *Except the law had said, Thou shalt not covet*—In this commandment, the desire that is forbidden is of what belongs to others. Now, as the operation of such a desire is to prompt men to acts of injustice, the existence of it in the mind is obviously sin, because it could not hold its place there for any length of time, unless it were indulged. However, the knowledge that strong desire, not exerted in outward actions, is sin, is not very obvious; and therefore the apostle ascribes it to the information given us by the revealed law of God." *But sin*—But what I say is, not that the law is sin, but that sin, namely, the corrupt inclination of fallen nature; *taking occasion by the commandment*—Forbidding but not subduing it, and being excited, quickened, and drawn forth into action by it; *wrought in me*—While unrenewed; *all manner of concupiscence*—Every kind of evil desire; inclinations to sins of all sorts. This evil principle in human nature is acknowledged even by heathen, whose words are frequently quoted in illustration of it:

Gens humana ruit per vetitum nefas:

Nitimur in vetitum semper, cupimusque negata.

"Mankind rush into wickedness, and always desire what is forbidden." The reader will observe, that this, which appears to be the true sense of the words, namely, that the prohibitions of the law awaken and irritate men's evil desires, supposes such desires to exist in the mind previous to these prohibitions, and that these desires, with other evil

50

A. M. 4064. mandment, wrought in me all man-
A. D. 60. ner of concupiscence. For ¹ without
the law sin was dead.

9 For I was alive without the law once: but
when the commandment came, sin revived,
and I died.

¹ 1 Cor. xv. 56.—² Lev. xviii. 5 ;

dispositions, prompt men to make trial of things forbidden, the inclination of human nature being too generally like that of a froward child, who will do a thing because it was forbidden; and perhaps is, as it were, reminded of an evil, on hearing it mentioned in a prohibition. It must not, however, be supposed, that all evil desire arises from hence; for fleshly appetites, and other strong desires, which prevail in men's minds, do not owe either their existence or their operation to the prohibitions and penalties of the law, or to the knowledge thereof; but only their power to kill, of which, therefore, Macknight interprets the words. *For without the law sin was dead*—Neither so apparent nor so active; nor was I under the least apprehension of any danger from it. Sin, which he still represents as a person, would have had no being, or at least no strength to kill men, had not the law, revealed or natural, existed; for the essence of sin consists in its being a violation of law. Though the apostle speaks this primarily and directly of the law of Moses, it is equally true of the law of nature, and may be applied to the state of mankind before the law of Moses was given. For unless there had been a law written in men's hearts, sin would have been dead, or have had neither existence nor power to kill.

Verses 9-11. *For I was alive*—In my own conceit; *without the law*—Without the proper knowledge of its spirituality, extent, and obligation. I apprehended myself to be righteous, and in the way to life eternal; *but when the commandment came*—That is, the law; (a part being put for the whole;) but this expression particularly intimates its compulsive force, which restrains, enjoins, urges, forbids, threatens;—when, in its spiritual meaning, it came to my heart: or, when the spiritual meaning and full extent of the law, condemning desires of evil, was brought home, and closely applied to my conscience by the Spirit of God; *sin revived*—My conscience was awakened and convinced, and I found myself guilty of many sins, which before I perceived not, and a lively sense of the guilt of them was imprinted on my soul; *and I died*—My virtue and strength died away, and my former persuasions vanished: for I saw myself to be dead in sin, in a state of condemnation, and liable to death eternal. *And the commandment*—The law; *which was ordained to life*—Which promised life to them that kept it, saying, *The man that doeth these things shall live in, or by them*; and which, if rightly used, would have been a means of increasing spiritual life, and leading to life everlasting. "The law of nature, and its transcript in the moral precepts of the law of Moses, were

10 And the commandment, ² which A. M. 4064.
was ordained to life, I found to be A. D. 60.
unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

Esk. xx. 11, 13, 21; 2 Cor. iii. 7.

intended for life; because the threatening of death for every offence, is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in paradise." *I found to be unto death*—To be attended with deadly consequences, both as it consigned me over to destruction for past sin, and occasionally, though not intentionally, proved productive of new guilt and misery. Perfect obedience being impossible, according to the present state of human nature, the law, which threatens death for every offence, necessarily ends in death to the sinner, although it was originally intended to give life to the obedient. *For sin*, as I said before, (see on verse 8,) *taking occasion by the commandment*—Prohibiting it under the severest penalties, but affording me no help against it; *deceived me*—Came upon me unawares, while I was expecting life by the law; *and by it slew me*—Slew all my hopes, by bringing me under guilt, condemnation, and wrath. In other words, Satan, the grand enemy of mankind, and author of sin, finding a law which threatened death to the transgression of it, takes occasion thence more earnestly to tempt and allure us to the violation of it, that so he may more effectually subject us to condemnation and death upon that account. Thus, when God had forbidden, under the pain of death, the eating of the forbidden fruit, Satan thence took occasion to tempt our first parents to the breach of it, and so slew them, or made them subject to death. Dr. Doddridge paraphrases the verse rather differently, thus: "Sin, taking occasion by the terror and curse of the violated commandment, and representing the great Lawgiver as now become my irreconcilable enemy, deceived me into a persuasion that I could be no worse than I was, and thereby it slew me; it multiplied my mortal wounds, and rendered my case still more desperate." Instead of *sin taking occasion*, Dr. Macknight renders *ἀφορμὴν λαβῆσα*, *taking the opportunity*, an expression which he thinks less likely to countenance the idea, that men's evil desires are owing to the prohibitions of the law; to suppose which, would be to make God the author of sin by his law. "The apostle's meaning," says he, "is, that sin took the opportunity of men being under the commandment, first to deceive, and then to kill them." According to Bengelius, the most approved copies read, not, *sin taking occasion or opportunity by the commandment*, but, *by the commandment deceived and slew me*; connecting *the commandment*, not with the former, but with the latter clause of the verse. In the words, *deceived me*, there seems to be an allusion to the excuse which Eve made for eating the

A. M. 4064. 12 Wherefore ^{A. M. 4064.} the law is holy, ^{A. D. 60.} and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might

appear sin, working death in me by ^{A. M. 4064.} that which is good; that sin by the ^{A. D. 60.} commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, ° sold under sin.

° Psa. xix. 8; cxix. 36, 137; 1 Tim. i. 8.—° Judg. iii. 8;

1 Kings xxi. 20, 25; 2 Kings xvii. 17; Isa. l. 1; 1 Mac. i. 15.

forbidden fruit. *The serpent deceived me, by assuring me that I should not die.* "The apostle speaks of a two-fold opportunity taken by sin, while men are under the commandment. The first is, sinful dispositions, deceiving men into the belief that the prohibitions of the law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed with punishment, persuade them to do it. This was the serpent's discourse to Eve; and it is what men's sinful inclinations always suggest to them. The second opportunity which sin takes under the commandment, is that of killing the sinner by the curse annexed to the commandment which he hath broken."

Verses 12, 13. *Wherefore*—Since then, by what has been said, it appears that the law is not the cause of sin or death, except indirectly and by accident, it must be acquitted from this charge, and acknowledged to be holy; and the commandment—The preceptive part of the moral law, and every particular precept of it; is holy, just, and good—It springs from and partakes of the holy nature of God; tends only to promote holiness and a conformity to God, and prescribes our duty to God in his worship and service. It is every way just and right in itself, and commands nothing but what is agreeable to those common apprehensions of right and equity which are imprinted in our natures: it is designed wholly for the good of man, 1 Tim. i. 8, and is really profitable and conducive to our good, both temporal and eternal, and subservient to the common interest of mankind. *Was then that which is good made the cause of evil to me?*—Yea, of death, which is the greatest of evils? Was it made the proper and direct cause of death? Not so: But it was sin, which was made death to me, inasmuch as it wrought death in me, even by that which is good. Here the apostle clearly distinguishes between a proper cause and an occasion, or cause by accident. The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil. *That it might appear sin*—Might appear superlatively vile; *working death in me by that which is good*—By the good law: *that sin by the commandment*—Manifesting and forbidding it, and thereby awakening and irritating it; *might become exceeding sinful*—That, being quickened and excited by so innocent and holy a thing as the commandment, it might thereby show its horrid and vile nature; the guilt of it being hereby greatly aggravated. "Our translators suppose that *quapropter* [rendered *sinful*] is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies a sinner. For the apostle carries on the personification of sin, begun chap. vi. 6, by showing its

exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death."—Macknight.

Verse 14. *For we know that the law is spiritual*—Extending to the spirit of man; forbidding even the sins of the spirit; sins internal, committed merely in men's minds, such as vain thoughts, foolish imaginations, carnal inclinations, pride, self-will, discontent, impatience, anger, malice, envy, revenge, and all other spiritual evils, in the commission of which the body has no concern: enjoining, at the same time, all spiritual graces and virtues, such as humility, resignation, patience, contentment, meekness, gentleness, long-suffering, benevolence; with all holy intentions, affections, and dispositions, included in *loving God with all our heart, and our neighbour as ourselves*, which the law especially enjoins: being intended, at the same time, to purify and exalt the spirit, and assert its superiority over the meaner part of our nature. *But I am carnal*—That is, man, considered in himself, as in a state of nature, and destitute of the regenerating grace of God, is carnal. See note on verse 5, where to be *in the flesh* is evidently of the same import with the word *carnal* here, as are also similar expressions, chap. viii. 5, 8, 9, &c., expressions which, all are agreed, solely respect the unregenerate; and in which the person that is *in the flesh*, or *carnally minded*, is represented as being in a state of death, and enmity against God. Very different, surely, from the spiritual man, whom this same apostle represents as living in a state of favour and friendship with God; *minding chiefly the things of the Spirit*; yea, having the *Spirit of God dwelling in him*, and giving him dominion over all fleshly lusts, which, *through that Spirit*, he is enabled to *mortify*; whose passions submit to the government of reason, and whose reason is itself under the influence of grace; whose enjoyments are chiefly of a spiritual nature, and his great employment to *work out his salvation with fear and trembling*. The Scriptures, therefore, place these two characters in direct opposition the one to the other; and the apostle begins this paragraph by informing us that it is his carnal state which he is about to describe, in opposition to the spirituality of God's holy law, saying, *But I am carnal*; and adding, as a still more decisive proof that his meaning is as is here stated, *sold under sin*—That is, sold as a slave, to remain under the dominion of sin, and to be compelled to do those evil actions to which sinful inclinations prompt men. "*In peccati potestatem libidinis et concupiscentiæ predio reductus*," says Origen; brought under the power of sin by the enticement of lust and concu-

A. M. 4064. 15 For that which I do, I ⁴al-
A. D. 60. low not: for ^pwhat I would, that

do I not; but what I hate, that A. M. 4064.
do I. A. D. 60.

* Gr. know, Psa. i. 6.

P Gal. v. 17.

piscence. "So enslaved to it," says Theophylact, *ως μη αναβλεψαι δυνασθαι, as not to be able to look up*: "a willing slave, who had sold himself to it," says Theodoret. The meaning is, totally enslaved: slaves bought with money being absolutely at their master's disposal. In this sense, the phrase is continually used in the Old Testament, as the reader may see by consulting the texts referred to in the margin. By the addition of this clause, therefore, the apostle evidently shows that he does not here use the word *carnal* in the sense in which it is taken 1 Cor. iii. 1, namely, to denote only such a state of imperfection in knowledge and holiness, as persons may be in who are newly converted; but that he uses it in the worst sense, namely, in the same sense in which the expression, to be *in the flesh*, and *carnally minded*, is used; that is, to signify a state of death and enmity against God. Those commentators, therefore, who suppose that in this and what follows, to the end of the chapter, the apostle describes his own state, at the time he wrote this epistle, and consequently the state of every regenerated person, must be under a great mistake. Universally, indeed, in the Scriptures, man is said to be in this state of bondage to sin until the Son of God make him free; but in no part of the sacred writings is it ever said of the children of God, that they are *sold under sin*, or enslaved to it. The very reverse is the Holy Spirit's description of Christians, for *the Son of God makes them free*, and therefore *they are free indeed*; free especially from the power of sin, which has no longer dominion over them. See notes on chap. vi. 13-22, and viii. 2. The truth is, through this whole paragraph the apostle, to wean the Jews from their attachment to the Mosaic law, is showing how little that dispensation, even the moral part of it, considered as a covenant of justice, independent of the covenant of grace, could do for them, or for any of the fallen offspring of Adam. It could convince them of sin, but not constitute them righteous. It could show them their guilt, depravity, and weakness, but could neither justify their persons, nor renew their nature, nor furnish them with power to do the will of God. As he expresses himself, chap. viii. 3, *It was weak through the flesh*, or through the corruption and infirmity of human nature. In pursuance of his design, having compared together the past and present state of believers, that *in the flesh*, verse 5, and that *in the spirit*, verse 6, in answering two objections, (*Is then the law sin?* verse 7, and, *Is the law death?* verse 13,) he interweaves the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does, from verse 7 to the end of the chapter.

Verse 15. *For that which I do*—Greek, *κατεργαζομαι, what I thoroughly work*, the word signifying earnestness and perseverance in working till the

work in which the agent is employed is finished. It is therefore used by the apostle to denote the continued employment of God's people in his service unto the end of their lives; Phil. ii. 12, *Work out your own salvation*. That is, as you have, in time past, laboured to serve God in all things, so persevere in that service to the end. The word here denotes a continued employment of a very different nature. Therefore he says, *What I work, I allow not*, or, *approve not*; for the word, *γινωσκω*, which literally signifies *I know*, is used in the sense of *approving*, Matt. vii. 21. *For what I would*—That is, *incline to*, or *desire*, as Macknight renders *θελω*, which, he observes, cannot here signify the last determination of the will, "actions always following that determination; but such a faint ineffectual desire as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce." These corrupt passions frequently darken the understanding, mislead the judgment, and stupify the conscience; in consequence whereof the will, strongly impelled by criminal desires, in the place of being governed by these higher powers of the mind, governs them herself. But, "when order is restored to the soul by regeneration, then the enlightened understanding determines the judgment, and the decisions thereof, enforced by the voice of conscience, determine the will, whose volitions, thus excited, become the spring of action; so that the good the regenerated man would, he doth,—and the evil he hates, he doth not. But, in the unregenerate, those volitions neither obey the directions of reason nor conscience; hence there is a continual conflict in his breast, between appetites and passions on the one side, and reason and conscience on the other. The latter, however, are generally overcome; and in this state the person, with propriety, may say, *What I would, that do I not; but what I hate, that I do*: or, as it is expressed, verse 19, *The good, that I would I do not; but the evil which I would not, that I do*. Ovid, a heathen, describes the conduct of depraved men in words very similar to these:

Sed trahit invitam nova vis, aliudque cupido,
Mens aliud suadet. Video meliora, proboque;
Deteriora sequor.

Ovid, *Metam.*, lib. vii. ver. 19.

My reason this, my passion that persuades;
I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue.'

The apostle does not say that this took place in his conduct on some particular occasions merely, but he gives us this account of himself as his general conduct, while he was *carnal* and *sold under sin*, as appears from verse 21, where see the note.—Smith, *On the Carnal Man's Character*.

A. M. 4064. 16 If then I do that which I would
A. D. 60. not, I consent unto the law that it is
good.

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

† Gen. vi. 5;

Verses 16, 17. *If then I do that which I would not, &c.*—In willing not to do it, I do so far, though to my own condemnation, *consent to the law*, and bear my testimony to it that it is good—And do indeed desire to fulfil it; though when temptations assault me, contrary to my resolution, I fail in my practice. This is an inference from the former verse, the obvious sense of which is, that men, even in an unconverted state, approve of the law of God: they see its propriety and equity, consequently their judgment approves of it as good, though their passions and inclinations oppose it. It is not supposed here that the person spoken of consents at all times to the whole of God's law as good: this inference is limited by what he said in the former verse. Nor is it every evil which he hates, that he does; nor does he always feel that hatred which he mentions against the sins which he commits. He only mentions it as a thing which frequently happened, that the evils which he hated, and was inclined to avoid, were actually committed by him; and the good deeds which his conscience inclined him to do, were not performed. From this he infers, that this inclination implied the consent of his judgment unto the goodness of those laws, which under these circumstances he was in the habit of breaking. And, that the minds even of wicked men consent to the law of God as good, is obvious from their approbation of good actions in others. Now then it is no more I that can properly be said to do it, but rather sin that dwelleth in me—Which makes, as it were, another person, and tyrannises over me. "Here the apostle considers man as composed of two parts, *flesh and spirit*, each of which has distinct volitions, affections, and passions. And, because the influence of these on men's actions is very powerful, he calls the one *the law of the members*, and the other, *the law of the mind*; (verse 23;) and, like the ancient philosophers, he considers these two principles as distinct persons. And as in this discourse he personates mankind, he speaks of the former, which (verse 22) he terms, *ο εσω ανθρωπος*, the inward man, or spiritual part of human nature, as his real self, and calls it, *εγω*, I, (verses 17, 19,) and *αυτος εγω*, I myself, (verse 25,) because it is the part in which man was made after the image of God. The other person he calls his *flesh*, or carnal part; and, *ο εξω ανθρωπος*, the outward man; (2 Cor. iv. 16;) and *sin dwelling in him*, in this verse; and *the body of sin*; (chap. vi. 6;) and *the body of death*; (chap. vii. 24;) and *the old man*; (chap. vi. 6; Eph. iv. 21; Col. iii. 9;) and denies that this part is his self; (Rom. vii. 17;) and to prevent our confounding this with his real self, having said, (chap. vii. 18,) *I know that in me dwelleth no good thing*, he immediately corrects himself

18 For I know that ^a in me (that A. M. 4064.
is, in my flesh) dwelleth no good A. D. 60.
thing: for to will is present with me; but
how to perform that which is good, I find
not.

viii. 21.

by adding, *that is, in my flesh*. But notwithstanding the apostle considered the flesh and spirit as distinct persons, who have different affections and members, and though he ascribes to those persons different volitions and actions, and denies that the actions of the outward man, or flesh, are his actions, it does not follow that he thought himself no way concerned in, or accountable for, the actions of his flesh. For he told the very persons to whom he said those things, (chap. viii. 13,) *If ye live after the flesh ye shall die*. But he thus spake to give a more lively idea of the struggle between reason and passion, [or rather, between grace and nature,] which subsists in the minds of those whose conscience is awakened by the operation of the law, but who are not completely converted." Perhaps, as Doddridge conjectures, he might have read the passage in Xenophon's *Cyropedia*, lib. vi., where Araspes complains of two souls contending within him.

But sin that dwelleth in me—"As the apostle had personified sin, he very properly represents it as *dwelling in him*; because this suggests to us the absolute and continued influence which sin hath in controlling the reason and conscience of the unregenerated, and in directing all their actions. By distinguishing his *real self*, that is, his spiritual part, from the *self*, or *flesh*, in which sin dwell, and by observing that the evil actions which he committed were done, not by him, but by sin dwelling in him, the apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by showing them that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Further, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument, by which the wicked justify themselves in indulging their lusts. Say they, since God hath given us passions and appetites, he certainly meant that we should gratify them. True, says the apostle; but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification: and as reason and conscience are the superior part of man's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other."—Macknight.

Verses 18–20. *For I know that in me, that is, in my flesh*—The corrupt and degenerate self, my animal appetites and passions, debased and enslaved as they are by sin through the fall; or in me, while I was in the flesh, chap. viii. 8, and not in the spirit, verse 9; *dwelleth no good thing*—*Ουκ οικει αγαθον*, good dwelleth not. Hence he asserts, in the place

A. M. 4064. 19 For the good that I would, I do
A. D. 60. not; but the evil which I would not,
that I do.

20 Now if I do that I would not, it is no
more I that do it, but sin that dwelleth in me.

* Psa. i. 2.—2 Cor. iv. 16;

just referred to, that *they who are in the flesh*, whose reason and conscience are under the government of passion and appetite, or who are in their natural unrenewed state, cannot please God. For to will—To incline, desire, and even purpose; is present with me—Παρακείμαι μοι, lies near me, or, is easy for me; but how to perform—Κατεργάζεσθαι, stately to practise, or, habitually work, (see on verse 15;) that which is good—Καλον, excellent, I find not—Have not sufficient ability. For the good that I would, &c.—See on verses 15 and 17, for an explanation of this and the next verse.

Verse 21. *I find then a law*—An inward constraining power, flowing from my depraved nature; that when I would—When I incline and purpose to do good, evil is present with me—To prevent the execution of such a purpose. The expression, when I would do good, intimates that this inclination to do good was not permanent; it only arose on particular occasions. This is another feature of an unregenerate man; his inclinations and purposes to do good, and live to the glory of God, are only temporary. "They," says Macknight, "who think the apostle is here describing his own case, and the case of other regenerated persons, should consider that he does not speak of single instances of omission of duty, and commission of sin; for the words which he uses all denote a continuation or habit of acting. Now how such a habit of doing evil and neglecting good can be attributed to any regenerated person, and especially to the Apostle Paul, who, before this Epistle to the Romans was written, told the Thessalonians, *Ye are witnesses, and God also, how holily, and righteously, and unblameably we behaved among you*, I confess I do not comprehend. See also 2 Cor. i. 12; vii. 1, 2; x. 2, 3. To elude the force of this argument, Augustine affirms that the apostle does not speak of his outward actions, but of the inward motions of his *concupiscence*, by which he means, *evil desire in general*: and that for the reason mentioned in the note on verse 17, he expresses these motions by the pronoun *I*. Be it so. On this supposition, verse 15 will mean, 'What I, my *concupiscence*, *thoroughly worketh*, in my mind, I do not approve. For I, my *concupiscence*, *practiseth not*, in my mind, *that to which I incline; but what I hate, that I, my concupiscence, doth*.' Now, not to insist on the impropriety of applying words which denote outward actions, to motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, that his *concupiscence* did not practise in his mind what he inclined to? For if what he inclined to was good, it could not possibly be practised by *concupiscence*, if *concupiscence* be

21 I find then a law, that, when A. M. 4064.
I would do good, evil is present with A. D. 60.
me.

22 For I delight in the law of God after
the inward man :

Eph. iii. 16; Col. iii. 9, 10.

evil desire; consequently, it was foolishness in him either to expect it from *concupiscence*, or to complain of the want of it, as he does verse 19. He might complain of the existence of *concupiscence* in his mind; but if it were suffered to remain there uncontrolled, and if it hindered the actings of his sanctified will so effectually that he never did that to which he inclined, but always did the evil to which his sanctified will did not incline, is not this the clearest proof that *concupiscence*, or evil desire, was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now could the apostle give any plainer description of an unregenerate person than this?"

Verse 22. *For I delight in the law of God*—On this verse, chiefly, rests the opinion that the apostle, in the latter part of this chapter, is describing the character of a regenerate man. Its votaries think they find in this verse all the marks of a Christian. In general they assert, "to have our inward man, our mind and heart, delighted in the law of God, is to have our souls delighted in a conformity to him; it is to love God himself, to love to be like him in the inward man, having his law written on our hearts, which they say is the sum of all religion." This is not reasoning, it is mere assertion; it is not to be inferred from this passage, and is plainly contradicted by the context. All judicious commentators will allow, that if any passage of the Scriptures appears obscure or susceptible of two senses, it must be explained in a consistency with what precedes and follows, and that interpretation must be chosen which agrees best therewith. Therefore, though it be true, in the fullest sense, that regenerated persons *delight in the law of God after the inward man*; yet, since the general scope of the paragraph, and the connection of this sentence with the context, show that Paul is here speaking of his unconverted state, our interpretation of it must be regulated by its connection with the whole passage. Those who maintain that Paul is here speaking of his state after his conversion, assert, that by *the inward man* is meant, *the new man*, or man of grace, spoken of Eph. iv. 24; Col. iii. 10. Did the context lead to that sense, it might be admitted. But the general sense of the whole passage leads us to understand the expression of the rational part of man, in opposition to the animal, which is its usual signification, as has been shown by several authors. The phrase occurs in two other passages of the New Testament, namely, 2 Cor. iv. 16; Eph. iii. 16; in the former, the apostle's words are, *We faint not, though our outward man perish, yet the inward man is renewed day by day*; where the inward man must signify

A. M. 4064. 23 But 'I see another law in 'my
A. D. 60. members, warring against the law
of my mind, and bringing me into captivi-
ty to the law of sin which is in my mem-
bers.

24 O wretched man that I am! who shall

¹ Gal. v. 17.—² Chap. vi. 13, 19.

the mind or soul, which is renewed, or created anew in its faculties, in proportion as it grows in grace. In the other passage the apostle prays for the Ephesians that they might be strengthened with might, not in the outward man, the body, which was not a matter of much importance, but in the inward man, the soul; that it might become strong in faith, fervent in love, and conformed to the divine image; and that Christ, by his Spirit, might dwell in it. "The inward man, therefore, always signifies the mind, which either may or may not be the subject of grace. That which is asserted of either the inward or outward man, is often performed by one member or power, and not with the whole man. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner, if any power or faculty of the mind be employed about any action, the soul is said to act: [and with still greater propriety, as] our souls are not, like our bodies, made of many members; they are pure spirits, and indivisible. If the mind wills, it is the spirit willing; if it hates, it is the soul hating; if it loves, it is the soul loving; if conscience reprove or excuse, it is the inward man accusing or excusing. This expression, therefore, *I delight in the law of God after the inward man*, can mean no more than this, that there are some inward faculties in the soul which delight in the law of God. The expression is particularly adapted to the principles of the Pharisees, of whom Paul was one before his conversion. They received the law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was right. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, and carried these about with them at all times. It was often read and expounded in their synagogues, and they took some degree of pleasure in studying its precepts. On that account, the prophets and our Saviour agree in saying, that they delighted in the law of God, though they regarded not its chief and most essential precepts."—Smith, *On the Carnal Man's Character*.

Verses 23, 24. *But I see another law*—Another commanding, constraining power of evil inclinations and fleshly appetites, whose influence is so strong and constant, that it may be fitly called another law; *in my members*—In my animal part; (of the members, see note on chap. vi. 13;) *warring against the law of my mind*—Against the dictates of my judgment and conscience, which conflict is

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deliver me from ⁵the body of this A. M. 4064.
death? A. D. 60.

25 'I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

⁵ Or, *this body of death*.—² 1 Cor. xv. 57.

spoken of Gal. v. 17; *The flesh lusteth against the spirit, &c.; and bringing me into captivity to the law of sin*: As if he had said, The issue of which conflict is not dubious, for passion continually prevails over reason, the flesh over the spirit, and I am led captive in spite of all my efforts to resist. *O wretched man*—Namely, in this respect, as to this particular; *who shall deliver me*—Miserable captive as I am; *from the body of this death?*—Some prefer translating the clause, *from this body of death*; joining *τῆς, this*, with *σώματος, body*, as is done in the Vulgate version. But it seems more proper to consider it as an emphatical Hebraism, signifying *the body*, that is, the passions and appetites, or the lusts of the body, which cause this death, the death threatened in the curse of the law. Or, as Mr. Smith, in the discourse above mentioned, observes, *The body of death* may signify death in all its vigour, even that death which is the penalty of a broken law, just as *the body of sin* signifies the strength of sin. The greatness and insupportable weight of death is its body; and the man here described is represented as exposed to that death, which is the wages of sin. This is the object which chiefly alarms the guilty. Though the remonstrances of conscience are not heard, perhaps, against sin at first, yet after it is committed, conscience raises her voice in more awful accents, and proclaims God's wrath through the whole soul, which produces a fearful looking for of judgment and fiery indignation from God, which is precisely the state of mind expressed in this passage, namely, the state of a man labouring under the spirit of bondage to fear, or the state described verse 5; when being *in the flesh*, that is, unregenerate and under the law, *sinful passions*, manifested and condemned, but not removed by that dispensation, *wrought in his members to bring forth fruit unto death*.

Verse 25. *I thank God, &c.*—As if he had said, I bemoan myself as above, when I think only of the Mosaic law, the discoveries it makes, the motives it suggests, and the circumstances in which it leaves the offender: but in the midst of this gloom of distress and anguish, a sight of the gospel revives my heart, and I cry out, as in a kind of rapture, as soon as I turn my eyes, and behold the display of mercy and grace made in it, *I thank God through Jesus Christ our Lord*—The Clermont and some other copies, with the Vulgate, read here, *χαρις το θεου, the grace of God*, namely, will deliver me. But the common reading, being supported by almost all the ancient manuscripts, and the Syriac version, is to be preferred; especially as it contains an ellipsis, which,

65

b

if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus: *Who will deliver me? I thank God, who will deliver me, through Jesus Christ.* See on chap. viii. 2. Thus the apostle beautifully interweaves his complaints with thanksgiving; the hymn of praise answering to the voice of sorrow, *Wretched man that I am!* So then—He here sums up the whole, and concludes what he had begun, verse 7. *I myself*—Or rather, *that I*, (the man whom I am personating,) *serve the law of God*—The moral law; *with my mind*—With my reason and conscience, which declare for God; *but with my flesh the law of sin*—But my corrupt passions and appetites still rebel, and, prevailing, employ the outward man in gratifying them, in opposition to the remonstrances of my higher powers.

On the whole of this passage we may observe, in the words of Mr. Fletcher, "To take a scripture out of the context, is often like taking the stone which binds an arch out of its place: you know not what to make of it. Nay, you may put it to a use quite contrary to that for which it was intended. This those do who so take Rom. vii. out of its connection with Rom. vi. and viii., as to make it mean the very reverse of what the apostle designed. In Rom. v. and vi., and in the beginning of the seventh chapter, he describes the glorious liberty of the children of God under the Christian dispensation. And as a skilful painter puts shades in his pictures, to heighten the effect of the lights; so the judicious apostle introduces, in the latter part of chap. vii., a lively description of the domineering power of sin, and of the

intolerable burden of guilt; a burden this which he had so severely felt, when the convincing Spirit charged sin home upon his conscience, after he had broken his good resolutions; but especially during the three days of his blindness and fasting at Damascus. Then he groaned, *O wretched man that I am, &c.*, hanging night and day between despair and hope, between unbelief and faith, between bondage and freedom, till God brought him into Christian liberty by the ministry of Ananias;—of this liberty the apostle gives us a further and fuller account in chapter eight. Therefore the description of the man who [unacquainted with the gospel] groans under the galling yoke of sin, is brought in merely by contrast, to set off the amazing difference there is between the bondage of sin, and the liberty of gospel holiness: just as the generals who entered Rome in triumph, used to make a show of the prince whom they had conquered. On such occasions, the conqueror rode in a triumphal chariot crowned with laurel; while the captive king followed him on foot, loaded with chains, and making, next to the conqueror, the most striking part of the show. Now, if, in a Roman triumph, some of the spectators had taken *the chained king on foot*, for the *victorious general in the chariot*, because the one immediately followed the other, they would have been guilty of a mistake not unlike that of those who take the carnal Jew, *sold under sin*, and groaning as he goes along, for the Christian believer, who *walks in the Spirit*, exults in the liberty of God's children, and *always triumphs in Christ.* See Fletcher's Works, vol. iv., Amer. edit., pp. 336, 337.

CHAPTER VIII.

This chapter sets forth the privileges of those who are in Christ by faith. (1.) Their spiritual freedom and attachment to spiritual things, 1-8. (2.) Their possession of the Holy Spirit, as their sanctifier and guide, the witness of their being God's children, and heirs of glory, 9-17; and their assistant in prayer, 26, 27. (3.) Their comfort under present tribulations by hopes of future happiness, 18-25. (4.) Their interest in the love of God, as the original spring of manifold blessings in time and in eternity, 28-30. (5.) Their triumph through Christ over all the enemies of their salvation, and their confidence, while they hold fast faith and a good conscience, that nothing shall separate them from the love of Christ, 31-39.

A. M. 4064. **THERE** is therefore now no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit. A. M. 4064. A. D. 60.

* Verse 4;

Gal. v. 16, 25.

NOTES ON CHAPTER VIII.

Verse 1. *There is, &c.*—As a further answer to the objection mentioned chap. iii. 31, that the doctrine of justification by faith made void the law, the apostle here proceeds, with great feeling and energy, to display the many powerful motives which that doctrine, as explained in the preceding chapters, suggests, for engaging both the understanding and the affections of believers to a continued pur-

suit of holiness. The first motive which he mentions is that contained in this verse, that now, under the new dispensation of the covenant of grace, namely, that of the Messiah, *there is no condemnation to true believers, who walk as he here describes, although they may not observe the ceremonies of the Mosaic law.* "This greatest of all considerations the apostle begins with, after having pathetically described the terror of the awakened sinner,

A. M. 4064. 2 For ^bthe law of ^athe Spirit of life
A. D. 60. in Christ Jesus, hath made me free
from ^dthe law of sin and death.

^b John viii. 36; Chap. vi. 18, 22; Gal. ii. 19; v. 1.—^a 1 Cor.
xv. 45; 2 Cor. iii. 6.—^d Chap. vii. 24, 25.

arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men." *There is therefore now*—In respect of all that has been advanced, since things are as has been shown; *no condemnation*—From God, either for things present or past. He now comes to speak of deliverance and liberty, in opposition to the state of guilt and bondage described in the latter part of the preceding chapter; resuming the thread of his discourse, which was interrupted, chap. vii. 7. *To them which are in Christ Jesus*—Who are united to Christ by a lively faith in him, and in the truths and promises of his gospel, and so are made members of his mystical body. "The phrase, *to be in Christ*, saith Le Clerc, is often used by Paul for being a Christian; which observation he borrowed from Castalio, who renders it, *Christiani facti*; [being made Christians;] but if either of them mean only Christians by profession, or by being only members of the Christian Church, this will by no means agree with this place, or any other of like nature; since freedom from condemnation, and other benefits conferred upon us through Christ, will not follow our being Christians in this sense, but only upon a lively faith in Christ, our union to him by the Spirit, and our being so in him, as to become new creatures, according to verse 9: *If any man have not the Spirit of Christ he is none of his*; to 2 Cor. v. 17, *If any man be in Christ he is a new creature*; and to Gal. v. 24, *They that are Christ's have crucified the flesh with the affections and lusts*."—Whitby. *Who walk not after the flesh*—Who are not governed, as to their dispositions and actions, by those appetites which have their seat in the flesh, or by worldly views and interests, or by the dictates and motions of the natural corruption, which in some degree may yet remain in them: *but after the Spirit*—Namely, the Spirit of God; that is, who are not only habitually governed by reason and conscience, enlightened and renewed by God's Spirit, but who follow the drawings, exercise the graces, and bring forth the fruits of that Spirit, Eph. v. 9; Gal. v. 22, 23: where see the notes.

Verse 2. *For the law of the Spirit of life*—That is, the doctrine of divine grace in the gospel, accompanied with the quickening, commanding influence of the Holy Spirit, *hath made me free from the law of sin and death*—That is, not only from the Mosaic dispensation, which, if relied on for justification, left men under the guilt and power of sin, and condemned them to the second death; but also and especially from the law, or constraining power of sin itself, which is attended with spiritual death, and, if not removed, brings men to death eternal. In other words, "The Spirit of Christ, giving me a new life, is now another law, or rule of my actions, free-

3 For ^awhat the law could not
A. M. 4064
do, in that it was weak through the
A. D. 60.
flesh, ^cGod sending his own Son in the like-

^a Acts xiii. 39; Chapter iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14.
^c Gal. iii. 13; 2 Cor. v. 21.

ing me from the motions and power of sin, to which I was subject while under the [Mosaic] law, and from the death to which that law subjected me; or, the gospel, attended with the Spirit, hath wrought this freedom in me." So Whitby. The gospel, or covenant of grace, may be fitly termed the law of the Spirit, or a spiritual law; and that not only as it reaches to the spirit of man, but is such a law as gives spiritual life, or is the ministration of the Spirit, and of life, 2 Cor. iii. 6, 8; being accompanied with a divine power, which communicates spiritual life to the soul here, and prepares it for eternal life hereafter. It is observable, that the person who speaks in the foregoing chapter is introduced here as continuing the discourse, and showing the method in which his deliverance from the body of sin and death, mentioned chap. vii. 25, was accomplished. And what is affirmed concerning him, is intended of other believers also. Here, therefore, we have a second motive to holiness, namely, that under the new covenant sufficient assistance being given to all who in faith and prayer apply for it, to free them from the law of sin and death, they cannot excuse their sins by pleading the strength of their sinful passions, or the depravity of their nature.

Verses 3, 4. *For what the law could not do*—*To yap αδυνατον τε νομει*, what was impossible to the Mosaic law, whether moral or ceremonial; that is, that freedom from the guilt and power of sin, and from spiritual and eternal death, which it could not minister; *in that it was weak through the flesh*—Through the depravity and infirmity of our fallen nature, which it was incapable of remedying or conquering. "The law was not weak or defective in itself. Its moral precepts were a perfect rule of duty, and its sanctions were sufficiently powerful to enforce obedience in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to remedy nor to pardon; and so could not destroy sin in men's flesh. These defects of law are all remedied in the gospel; wherein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered, to enable him to believe and obey."—MacKnight. Accordingly it follows, *God*,—(Supply *αδυνατον εποιησε*, *hath made feasible*, or *hath done*, namely, what the law could not do;) *sending his own Son*—*Ιδιον υιον*, *his proper Son*, his Son in a sense in which no creature is or can be his son; *in the likeness of sinful flesh*—Christ's flesh was as real as ours, but it was *like sinful flesh*, in being exposed to pain, misery, and death: *and for sin*—The expression, *περι αμαρτιας*, here rendered, *for sin*, appears, from Heb. x. 18, to be an elliptical phrase for *προσφορα περι αμαρτιας*, *an offering for sin*. The

A. M. 4064. ness of sinful flesh, and ¹ for sin,
A. D. 60. condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, ² who walk not after the flesh, but after the Spirit.

¹ Or, by a sacrifice for sin.—² Verse 1.—³ John iii. 6; I Cor. ii. 14.—⁴ Gal. v. 22, 25.

Son of God was sent in the likeness, both of sinful flesh, and of a sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he, by making a real atonement for sin, sanctifieth to the purifying of the spirit. *Condemned sin in the flesh*—That is, 1st, Manifested its infinite evil, by enduring extreme sufferings, to render the pardon of it consistent with the justice and holiness of God, and the authority of his law. 2d, Gave sentence that its guilt should be cancelled, its power destroyed, and believers wholly delivered from it. And, 3d, Procured for them that deliverance. The sins of men, being imputed to, or laid on Christ, Isa. liii. 6, by his free consent, (he being our surety,) were condemned and punished in his flesh; and no such remarkable condemnation of sin was ever effected before, or will be again, unless in the condemnation of the finally impenitent to everlasting misery. But the apostle here seems rather to speak of the condemnation of sin, not in the flesh which Christ assumed for us, but in our persons, or in us while we are in the flesh. Now in this sense, it must be acknowledged, it was condemned in some measure under the law, as well as under the gospel; “for under the law there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from, the law: their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 8, darkly set forth in the types of the law.” *That the righteousness of the law*—The holiness it requires, described verse 5-11, *might be fulfilled in us, who walk not after the flesh, but after the Spirit*—Who are guided in our intentions and affections, words and actions, not by our animal appetites and passions, or by corrupt nature, but by the Word and Spirit of God. Love to God and man is the principal thing enjoined in the moral law, and is accounted by God the fulfilling of that law, chap. xiii. 10; Gal. v. 14; James ii. 8. It must be observed, however, that “the righteousness of the law to be fulfilled in us, through the condemnation of sin in the flesh, and through our not walking according to the flesh, is not perfect obedience to [the moral law, or] any law whatever; [except that of faith and love:] for that is not attainable in the present life: but it is such a degree of faith and holiness, as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious new covenant, made with mankind after the fall, and fully published in the gospel, that covenant, and the gospel in which it is published, are fitly called *the law of faith*, Rom. iii. 27; and *the law*

5 For ¹ they that are after the flesh, A. M. 4064. do mind the things of the flesh: but A. D. 60. they that are after the Spirit, ² the things of the Spirit.

6 For ¹ to ² be carnally minded is death; but

¹ Chap. vi. 21; Verse 13; Gal. vi. 8.—² Gr. *the minding of the flesh*; so verse 7.

of the Spirit of life in Christ Jesus, chap. viii. 2; and *the law of Christ*, Gal. vi. 2; and *the law of liberty*, James i. 25; and *the law foretold to go forth out of Zion*, Isa. ii. 3; and *the law for which the isles, or Gentiles, were to wait*, Isa. xlii. 4.—Mac-knight. From this place Paul describes primarily the state of believers, and that of unbelievers, only to illustrate this.

Verses 5-7. *For*—Or rather, *now*; they that are after the flesh—The apostle having, verse 1, described those to whom there is no condemnation, as persons who walk not after the flesh, but after the Spirit, to prevent all mistakes in such an important point, here informs us what he means by walking after the flesh, and after the Spirit. The former, he says, is to mind the things of the flesh; that is, as the word *φρονεω* signifies, to esteem, desire, and delight in them; namely, the things that please and gratify our senses and animal appetites and passions, or our corrupt nature, namely, things visible and temporal; the things of the earth, such as pleasure, (of sense or imagination,) the praise of men, or the riches of this world,—to set our thoughts and affections upon them. *But they who are after the Spirit*—The persons intended by that expression; *mind*—Think on, relish, love; *the things of the Spirit*—Things invisible and eternal; the things which the Spirit hath revealed, or which he works in us, moves us to, and promises to give us. *For*—Or rather, *now*, as the particle *γαρ* should be rendered; *to be carnally minded is death*. The original expression, *το φρονημα σαρκος*, is literally, *the minding of the flesh*, the preferring and pursuing its interests; *is death*—A sure mark of spiritual death, and the way to death everlasting. “My whole employment,” said even a heathen, (Socrates,) who yet was not fully assured of a future and everlasting life, “is to persuade the young and old against too much love for the body, for riches, and all other precarious things, of whatsoever nature they be; and against too little regard for the soul, which ought to be the object of their affections.” *But to be spiritually minded*—*φρονημα πνευματος*, the minding the Spirit, that is, the setting our thoughts and affections on spiritual things; *is life and peace*—A sure mark of spiritual life, and the way to life everlasting; and attended with peace, namely, peace with God; opposite to the enmity mentioned in the next verse; and the peace of God, which is the foretaste of life everlasting. In this verse, therefore, the apostle sets before us *life and death, blessing and cursing*; and thereby furnishes us with a third motive to holiness: all who live after the flesh shall die eternally, but all that live in a holy, spiritual man-

A. M. 4064. ³ to be spiritually minded is life and
A. D. 60. peace:

7 Because 'the' carnal mind is enmity against God: for it is not subject to the law of God, ² neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that ² the Spirit of God dwell in you. Now if any man have not ^o the

³ Gr. the minding of the Spirit.—⁴ Gr. the minding of the flesh.—¹ James iv. 4.—² 1 Corinthians ii. 14.—¹ Corinthians iii. 16; vi. 19.

ner shall obtain eternal life. Reader, to which of these art thou in the way? *Because, &c.*—Here the apostle assigns the reason of the doctrine contained in the foregoing verse; *the carnal mind*—As above described; *is enmity against God*—Against his holiness, his justice, his truth, his power and providence, his omniscience, his omnipresence, and indeed against all his attributes, and even against his existence. For the carnal mind would wish that God had not the perfections which he possesses; that he were not present in all places, acquainted with all things; so holy as to hate sin, so just as to be determined to punish it; so mighty as to be able to do it, and so true as certainly to fulfil his threatenings, as well as his promises; and, in fact, that there were no such Being. *For it is not subject to the law of God*—To the moral law in general; not even to the first and great commandment of it, which indeed comprehends all the commands of the first table, namely, *Thou shalt love the Lord thy God with all thy heart, &c.*; that is, Thou shalt be spiritually minded; shalt set thy affections on God, and things divine and heavenly; a law this, to which those who are carnally minded, and continue so, in the nature of things neither are nor can be subject.

Verse 8. *So then, &c.*—The inference to be drawn from the principles just laid down, is, *they that are in the flesh*—In the sense explained in the preceding verses, and especially chap. vii. 5, where see the notes; they who are under the government of the flesh, of their animal appetites and passions, or of their corrupt nature; they who are carnally minded; *cannot please God*—Namely, while they continue so, or, till they be justified and regenerated. He means, they are not in a state of acceptance with God; nor do their ways, their tempers, words, and works, please him, whatever ceremonial precepts they may observe. An important and alarming declaration this, which it concerns all the professors of Christianity maturely to consider and lay to heart; and particularly those who content themselves with a form of godliness, without the power; with an attendance on outward ordinances, and the use of the external means of grace, and give themselves no concern either about the remission of their past sins, or the renovation of their sinful nature; but remain

Spirit of Christ, he is none of A. M. 4064.
his. A. D. 60.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of ^p him that raised up Jesus from the dead dwell in you, ^q he that raised up Christ from the dead shall also quicken your mortal bodies ^s by his Spirit that dwelleth in you.

^o John iii. 34; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11.—^p Acts ii. 24.—^q Chap. vi. 4, 5, 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. ii. 5.—^r Or, because of his Spirit.

earthly and sensual in their desires, cares, and pursuits, or *carnally minded*, which is death.

Verse 9. *But ye*—Who are vitally united to Christ, who are in him, by living faith, and new creatures; *are not in the flesh*—Not in your unpardoned, unrenewed state, not carnally minded; *but in the Spirit*—Under his government, and spiritually minded, and therefore are accepted of God, and approved of by him; *if so be that the Spirit of God dwell in you*—For wherever he dwells, he reigns, regenerates the soul, and makes it truly holy. *Now if any man have not the Spirit of Christ*—Thus residing in him, and governing him, whatever he may pretend; *he is none of his*—Not a disciple or member of Christ; not a Christian; not in a state of salvation. A plain, express declaration, which admits of no exception. *He that hath ears to hear, let him hear.*

Verses 10, 11. *And if Christ be in you*—Namely, by his Spirit dwelling in you: where the Spirit of Christ is, there is Christ: *the body is dead*—To *μὲν σωμα νεκρὸν*, the body indeed is dead, devoted to death; for our belonging to Christ, or having Christ in us, does not exempt the body from undergoing the sentence of death passed on all mankind; *because of sin*—Heretofore committed; especially the sin of Adam, by which death entered into the world, and the sinful nature derived from him; *but the Spirit is life*—The soul is quickened and made alive to God; and shall, after the death of the body, continue living, active, and happy; *because of righteousness*—Now attained through the second Adam, *the Lord our righteousness.* *But*—Rather, and, for the apostle proceeds to speak of a further blessing; as if he had said, If you have Christ in you, not only shall your souls live after the death of the body in felicity and glory, but your bodies also shall rise to share therein; for we have this further joyful hope, that *if the Spirit of him that raised up Jesus*—Our great covenant head; *from the dead, dwell in you*; *he*—God the Father; *that raised up Christ from the dead*—The first-fruits of them that sleep; *shall also quicken your mortal bodies*—Though corrupted and consumed in the grave; *by his Spirit*—Or on account of his Spirit; which *dwelleth in you*—And now communicates divine life to your souls, and creates them anew.

A. M. 4064. 12 * Therefore, brethren, we are
A. D. 60. debtors, not to the flesh, to live after
the flesh.

13 For * if ye live after the flesh, ye shall die:
but if ye through the Spirit do * mortify the
deeds of the body, ye shall live.

* Eighth Sunday after Trinity, epistle, verse 12 to verse 18.
Chapter vi. 7, 14.— Verse 6; Gal. vi. 8.— Eph. iv. 22;
Col. iii. 5.

Verses 12, 13. *Therefore, brethren*—As if he had said, Since we have received such benefits, and expect still more and greater, *we are debtors*—We are under obligations; *not to the flesh*—Not to our animal appetites and passions; we have formerly given them more than their due, and we owe our natural corruption no service; *to live after the flesh*—The desires and inclinations of which we ought not to follow; but we are under an indispensable obligation to be more and more holy. Or, as Dr. Doddridge paraphrases the verse, "Since it is certain the gratifications of the flesh can do nothing for us like that which will be done at the resurrection; and since all present enjoyments are mean and worthless when compared with that; here is a most substantial argument for that mortification and sanctity which the gospel requires. And it necessarily follows that we are debtors to the Spirit, which gives us such exalted hopes, and not unto the flesh, that we should live after the dictates, desires, and appetites thereof." "To be a debtor," says Dr. MacKnight, "is to be under a constraining obligation, ch. i. 14. The apostle's meaning is, Since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful assistances for correcting the depravity of their nature, and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the flesh, as they would be, if, in their present weakened state, they had no advantages but what they derived from mere law; the law of Moses, or law of nature. "Further, we are under no obligation to live according to the flesh, as it offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who live according to it." *For if ye*—Though professing Christians, and even eminent for a high and distinguishing profession; *live after the flesh*—Be governed by your animal appetites, and corrupt nature; (see on verses 4-9;) *ye shall die*—Shall perish by the sentence of a holy and just God, no less than if you were Jews or heathen. *But if ye through the Spirit*—Through his enlightening, quickening, and sanctifying influences, and the exercise of those graces which by regeneration he has implanted in your souls; *do mortify*—Resist, subdue, and destroy; Gr. *παράσσει*, make dead; *the deeds of the body*—Or of the flesh, termed, Gal. v. 19, *the works of the flesh*: and including, not only evil actions, but those carnal affections and inclinations, whence all the corrupt deeds arise, wherein the body or flesh is concerned; *ye shall live*—The life of faith, love, and obedience, more abundantly here,

14 For * as many as are led by the Spirit of God, they are the sons of God. A. M. 4064. A. D. 60.

15 For * ye have not received the spirit of bondage again * to fear; but ye have received the * Spirit of adoption, whereby we cry, * Abba, Father.

* Gal. v. 18.—* 1 Cor. ii. 12; Heb. ii. 15.—* 2 Tim. i. 7; 1 John iv. 18.—* Isa. lvi. 6; Gal. iv. 5, 6.—* Mark xiv. 36.

and the life of glory hereafter. Here we have the fourth motive to holiness: the Spirit of God dwelling in believers, to enable them to mortify their corrupt passions and tempers.

Verses 14-16. *For as many as are led*, guided and governed, *by the Spirit of God*—As a Spirit of truth and grace, of wisdom and holiness; *they are the sons of God*—That is, they stand related to God, not merely as subjects to their king, or servants to their master, but as children to their father; they are unspeakably near and dear to God, being spiritually begotten of him, and partaking of his nature. See on John i. 12. *For ye*—Who are real Christians; *have not*—Since you believed on Christ with a living faith; *received the spirit of bondage*—A servile disposition, produced by the Spirit of God convincing you that you are in a state of guilt and wrath; *again*—Such as you had formerly, before your conversion; *to fear*—Condemnation and wrath from God, which you knew you had merited, and therefore to fear him with a servile fear, and death with a fear producing torment. *But ye have received the Spirit of adoption*—An assurance of your reconciliation with and filial relation to God, through the influence of the Spirit of Christ, Gal. iv. 6; producing in you such confidence toward God in approaching him, as dutiful children feel toward a loving father. *Whereby*—By which Spirit; *we*—All and every believer; *cry*—The word, *κραζομεν*, denotes a vehement speaking, with desire, confidence, constancy; *Abba, Father*—The latter word explains the former. By using both the Syro-Chaldaic and Greek words, the apostle seems to point out the joint cry both of the Jewish and Gentile believers; who, in consequence of that assurance of God's favour, and adoption into his family, with which their minds were filled, since they had received the gospel, felt that disposition of reverence for, confidence in, and grateful love to God, which is here properly termed the *Spirit of adoption*: that is, the spirit of children. We may observe here, that both the spirit of bondage to fear, or servile spirit, and the Spirit of adoption, or filial spirit, as above explained, are produced by one and the same Spirit of God, manifesting itself in various operations, according to the various circumstances of the persons; first causing them to see and feel themselves to be in bondage to the guilt and power of sin, to the world, to Satan, and obnoxious to the wrath of God; and then assuring them of their deliverance therefrom, and of their reception into the favour and family of God, as his sons and daughters. *The Spirit itself*—*Αυτο το Γεννημα*, the

A. M. 4064. 16 ^b The Spirit itself beareth witness
A. D. 60. with our spirit, that we are the children of God :

17 And if children, then heirs : ^o heirs of God, and joint-heirs with Christ ; ^d if so be that we suffer with *him*, that we may be also glorified together.

^b 2 Cor. i. 22 ; v. 5 ; Eph. i. 13 ; iv. 30.—^c Acts xxvi. 18 ; Galatians iv. 7.—^d Acts xiv. 22 ; Philippians i. 29 ; 2 Timothy ii. 11, 12.

self-same Spirit, whereby we cry, Abba, Father ; *beareth witness*—Greek, *συμμαρτυρει τω πνευματι ημων* ; *witnesseth together with our spirit*—Or our enlightened and renewed conscience, by his internal and gracious operation, giving us to know and feel with assurance, gratitude, and joy, *that we are the children of God*—By special adoption and regeneration. For it is by his influence, and his alone, that we can know the things that are freely given to us of God, namely, what they are, their nature and excellence, and that they are ours, 1 Cor. ii. 12. And hence this Spirit is said to be the seal of our sonship, and the earnest of our inheritance in our hearts, 2 Cor. i. 22 ; Eph. i. 13, 14 ; iv. 30. Happy they who enjoy this testimony clear and constant ! Some, by the testimony spoken of in this verse, understand the extraordinary or miraculous gifts of the Spirit. These undoubtedly were a divine testimony to the mission of Christ, and the truth of the gospel ; but certainly (according to our Lord's own declaration, that many, whom he never acknowledged to be his, would say to him in the day of judgment, that they had prophesied and cast out devils in his name, &c.) they are not a satisfactory proof of the truth of any one's grace, the reality of his conversion, or of his being a child of God. Accordingly this apostle testifies, 1 Cor. xiii. 2, If a man have the gift of prophecy, and understand all mysteries, and have such miracle-working faith, as to be able to remove mountains, that, with respect to real religion, he is nothing, if he have not love, namely, to God and man.

Verses 17, 18. And if children, then heirs—Those that are really the children of God by adoption and grace, are not only under his peculiar direction, protection, and care, and shall be supplied with all things which God sees will be good for them ; not only have they free liberty of access to God, and intercourse with God, as dutiful children have access to, and intercourse with, their father ; but they are heirs of God—Heirs of the heavenly inheritance, and by the redemption of their bodies, being made immortal like God, they shall enjoy that inheritance. See note on 1 Pet. i. 3. And joint-heirs with Christ—Entering into his joy, Matt. xxv. 21 ; sitting down on his throne, Rev. iii. 21 ; partaking of his glory, John xvii. 22 ; Phil. iii. 21 ; Col. iii. 4 ; 1 Cor. xv. 49 ; and inheriting all things, Rev. xxi. 7, jointly with him who is heir of all things, Heb. i. 2. Only it must be observed, he is heir by nature, we by grace. If so be that we suffer with him—Willingly and

18 * For I reckon, that * the suffer- A. M. 4064.
ings of this present time are not wor- A. D. 60.
thy to be compared with the glory which shall be revealed in us.

19 For ^f the earnest expectation of the creature waiteth for the ^g manifestation of the sons of God.

* Fourth Sunday after Trinity, epistle, verse 18 to verse 24. ^o 2 Cor. iv. 17 ; 1 Pet. i. 6, 7 ; iv. 13.—^f 2 Pet. iii. 13. ^g 1 John iii. 2.

cheerfully for righteousness' sake : that is, we shall enjoy these glorious and heavenly blessings, provided we be willing, not only to deny ourselves all prohibited carnal gratifications, and to govern our lives by his precepts, but also to suffer with him whatever reproach, infamy, persecution, and other injuries we may be called to undergo, in conformity to him, for the honour of God, and the testimony of a good conscience ; *that we may be also glorified together*—With him, which we cannot be in any other way than by suffering with him : he was glorified in this way, and so must we be. Here the apostle passes to a new proposition, on which he enlarges in the following verses ; opening a source of consolation to the children of God in every age, by drinking at which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude. For I reckon, &c.—Here the apostle gives the reason why he now mentions sufferings and glory. When that glory shall be revealed in us, then the sons of God will be revealed also. *That the sufferings of this present time*—How long continued and great soever they may be ; *are not worthy to be compared*—Or to be set in opposition to, or contrasted with, (as the original expression, *αξια τα παθηματα προς την μελλουσαν δοξαν*, evidently implies,) *the glory which shall be revealed in us*—Which we shall then partake of, and the nature and greatness of which we shall then, and not before, fully understand. For it far exceeds our present most elevated conceptions, and can never be fully known till we see each other wear it. These privileges are a fifth motive to holiness.

Verse 19. For the earnest expectation, &c.—“ This and the following verses,” says Dr. Doddridge, “ have been generally, and not without reason, accounted as difficult as any part of this epistle. This difficulty has perhaps been something increased, by rendering *κτισις* creation in one clause, and *creature* in another. To explain it as chiefly referring to the brutal or inanimate creation, is insufferable ; since the day of the redemption of our bodies will be attended with the conflagration which will put an end to them. The interpretation, therefore, by which Dr. Whitby and others refer it to the Gentile world, is much preferable to this. But, on the whole, I think it gives a much sublimer and nobler sense, to suppose it a bold *prosopopeia*, by which, on account of the calamity sin brought and continued on the whole unevangelized world, it is represented as

A. M. 4064. 20 ^b For the creature was made
A. D. 60. subject to vanity, not willingly, but
by reason of him who hath subjected *the same*
in hope ;

^b Verse 22 ;

looking out with eager expectation, for such a remedy and relief as the gospel brings ; by the prevalence of which human nature would be rescued from vanity and corruption, and inferior creatures from tyranny and abuse. If this be allowed to be the meaning of these three verses, the gradation in the twenty-third will be much more intelligible than on any other scheme that I know." The paragraph is understood in nearly, if not altogether, the same sense by Locke and Macknight, who advance divers convincing reasons to show that it is the true mode of interpretation ; which accordingly is here adopted. *The earnest expectation*—The word ἀποκατάδοκία, thus rendered, as Mr. Blackwall observes, signifies the lifting of the head and the stretching of the body, as far as possible, to hear and see something very agreeable, or of great importance. It is therefore fitly used here to denote very great earnestness of desire and expectation ; *of the creature*—That is, of mankind in general, which the word κτίσις, in the language of Paul and of the New Testament, frequently signifies, and especially, says Locke, the Gentile world. See Col. i. 23 ; Mark xvi. 15 ; compared with Matt. xxviii. 19 ; *waiteth*—Ἀπεκδέχεται, *looketh for*, as the same word is translated, Phil. iii. 20 ; *the manifestation*—Ἀποκαλύψιν, *revelation ; of the sons of God*—That happy time when God shall appear more openly to avow them, and that reproach and distress shall be rolled away, under which they are now disguised and concealed. "Though the Gentiles in particular knew nothing of the *revelation of the sons of God*, the apostle calls their looking for a resurrection from the dead, a looking for that revelation ; because the sons of God are to be revealed, by their being raised with incorruptible and immortal bodies. Further, it is here insinuated that the pious Gentiles comforted themselves under the miseries of life, by that hope of immortality, and of the resurrection, which they entertained. At the fall, God declared his purpose of rendering the malice of the devil, in bringing death on the human species, ineffectual, and therefore gave mankind not only the hope of a future life, but of the resurrection of the body, as the apostle intimates, verse 21. And that hope, preserved in the world by tradition, may have been the foundation of the earnest desire of the Gentiles here taken notice of."—Macknight. Or rather the passage, as Doddridge observes, is to be considered as a prosopopœia, as is observed on verse 19.

Verses 20, 21. *For the creature was made subject to vanity*—Mankind in general, and the whole visible creation, lost their original beauty, glory, and felicity ; a sad change passed on man, and his place of abode ; the whole face of nature was obscured, and all creatures were subjected to vanity and

21 Because the creature itself also A. M. 4064.
shall be delivered from the bondage A. D. 60.
of corruption, into the glorious liberty of the
children of God.

Gen. iii. 19.

wretchedness in a variety of forms. "Every thing seems perverted from its intended use : the inanimate creatures are pressed into man's rebellion ; the luminaries of the heaven give him light by which to work wickedness ; the fruits of the earth are sacrificed to his luxury, intemperance, and ostentation ; its bowels are ransacked for metals, from which arms are forged, for public and private murder and revenge ; or to gratify his avarice, and excite him to fraud, oppression, and war. The animal tribes are subject to pain and death through man's sin, and their sufferings are exceedingly increased by his cruelty, who, instead of a kind master, is become their inhuman butcher and tyrant. So that every thing is in an unnatural state : the *good* creatures of God appear *evil*, through man's abuse of them ; and even the enjoyment originally to be found in them is turned into vexation, bitterness, and disappointment, by his idolatrous love of them, and expectation from them."—Scott. "Vanity," says Macknight, "denotes mortality or *corruption*, verse 21, and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Psa. lxxxix. 47, where the psalmist, speaking of the same subject, says, *Why hast thou made all men in vain?* The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Solomon has given of them is just : *Vanity of vanities ! all is vanity.* And if so excellent a creature as man was designed for nothing but to employ the few years of this life in these low occupations, and after that to lose his existence, he would really be made in vain." *Not willingly*—Mankind are not made mortal and miserable on account of their own offence, or the personal misconduct of those who are most deeply affected with it ; *but by him who subjected them*—Namely, God ; who, for the offence of the first man, adjudged them to this state of suffering and vanity, Gen. iii. 17–19 ; verse 20. *In hope, &c.*—Nevertheless, they were not by that sentence doomed always to remain subject to that vanity and misery ; but a ground of hope is afforded ; *because, σι, that, the creature itself*—Namely, mankind especially ; *shall be delivered*—Ἐλευθέρωθησεται, *shall be set free ; from the bondage of corruption*—From the state of vanity and misery by which they now abuse themselves, and the inferior creatures, and from the mortality, the dread of which made them subject to bondage all their lives. *Into the glorious liberty of the children of God*—The glorious freedom which the children of God partly enjoy, and shall enjoy more fully, when all the former things are passed away. It is certain the whole creation would be

A. M. 4061. 22 For we know that ^a the whole
A. D. 60. creation ⁱ groaneth, and travaileth in
pain together until now :

23 And not only *they*, but ourselves also,
which have ^k the first-fruits of the Spirit, ^l even
we ourselves groan within ourselves, ^m waiting

^a Or, every creature.—^l Jer. xii. 11.—^k 2 Cor. v. 5.—^m 2 Cor.
v. 2, 4.

made inconceivably more happy than it is, if that blessed dispensation by which we are introduced into God's family, and taught to do our utmost to diffuse good to all around us, were universally to prevail. But the *bondage of corruption*, being here opposed to the *freedom of the glory* (as the words *ελευθεριαν της δοξης* literally signify) of the children of God, must especially signify the destruction of the body by death, and the continuation of it in the grave, and of course the *freedom of the glory* must signify its resurrection and immortality. When this is effected, "Satan, sin, death, misery, and all wicked creatures, will be consigned to hell; and the rest of God's creation will appear glorious, pure, beautiful, orderly, and happy; in every respect answering the end for which it was formed, and in nothing abused to contrary purposes. See Rev. xx. 11-15; xxi. 1-4. The sufferings of animals, though very many and grievous, yet being *unfeared and transient*, are doubtless overbalanced by their enjoyments; and to infer an individual resurrection of all or any of them from this passage, is surely one of the wildest reveries which ever entered into the mind of a thinking man. The happy effects produced by the gospel, when extensively successful, even in this present world, may be considered as earnestness of the glorious scene of which the apostle speaks: but the general resurrection, and the state which follows, were especially, and indeed exclusively meant, for then only will the children of God be manifested as such, and be separated from all others."—Scott.

Verse 22. *For we know that the whole creation—Ever since the first apostacy of our nature from God; groaneth—Suffers a variety of miseries; and travaileth—Συνωδινει, literally, is in the pains of childbirth, to be delivered from the burden of the curse; until now—To this very hour, and so on to the time of deliverance. "According to some commentators, the words *πασα η κτισις* denote the whole creatures of God, animate and inanimate, which, as they were cursed for the sin of the first man, may, by a beautiful rhetorical figure, be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures indeed are not unusual in Scripture. See Psa. xcvi. 12; xcvi. 8. Nevertheless, verse 21, where it is said that *the creature itself shall be delivered, &c., into the glorious liberty of the children of God*; and the antithesis, verse 23, not only *they*, but *ourselves also*, show that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of*

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for the adoption, *to wit*, the ⁿ redemption of our body.

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24 For we are saved by hope. But ^o hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not,

ⁿ Luke xx. 36.—^o Luke xxi. 28; Eph. iv. 30.—² 2 Cor.
v. 7; Heb. xi. 1.

immortality. For these reasons, and especially because (Mark xvi. 15) *preach the gospel, παση τη κτισει*, means, to every human creature, I think the same expression in this verse, and *η κτισις* in the preceding verses, signify mankind in general, Jews as well as Gentiles. The same expression, also, Col. i. 23, signifies every human creature."—Mac-knight.

Verse 23. *And not only they—The unenlightened and unrenewed part of mankind; but we ourselves also, who have the first-fruits of the Spirit—Because first-fruits signify the best things of their kind, some think that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described verses 24-26 equally belong to all, it seems more probable that the apostle speaks of believers in general, who had the gifts of the Spirit bestowed on them as first-fruits, or as the earnest of those greater virtues and spiritual endowments, which they shall enjoy in heaven. *Ecen we groan within ourselves—Under many remaining imperfections, and a variety of miseries; waiting for the adoption—For the public and open display of our adoption; to wit, the redemption of our body—From dust and death to glory and immortality, when our heavenly Father shall bring us forth before the eyes of the whole world, habited and adorned as becomes his children. Persons who had been privately adopted among the Romans, were often brought forth into the forum, and there publicly owned as the sons of those who had adopted them. So at the general resurrection, when the body itself is redeemed from death, the sons of God shall be publicly owned by him in the great assembly of men and angels. Thus our Lord, Luke xx. 26, terms those who shall be accounted worthy to obtain the heavenly world, the children of God, because they are the children of the resurrection; they being hereby manifestly shown to be his children. The apostle therefore had good reason to call the redemption of our body from death, the adoption. Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their Father.**

Verses 24, 25. *For we are saved by hope—That is, our salvation is now only in hope; we do not yet possess the full salvation; but hope that is seen is not hope—Hope here, by a usual metonymy, is put for the object of hope; and in Scripture, to see, often signifies to enjoy, and sometimes to suffer. The meaning here is, the thing hoped for, when actually enjoyed, is no longer the object of hope. But if,*

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A. M. 4064. *then* do we with patience wait
A. D. 60. for *it*.

26 Likewise the Spirit also helpeth our infirmities: for ^p we know not what we should pray for as we ought: but ^q the Spirit itself maketh intercession for us with groanings which cannot be uttered.

^p Matt. xx. 22; James iv. 3.—^q Zech. xii. 10; Eph. vi. 18.
^r 1 Chron. xxviii. 9; Psa. vii. 9; Prov. xvii. 3; Jer. xi. 20;

or since, *we hope for that we see not*—That is, which we do not enjoy; *then do we*—Naturally and usually; *with patience wait for it*—Especially if the object of our hope be very excellent and necessary for us, attainable by us, and assured to us in this way. Thus, if our hope of the heavenly inheritance, valuable beyond all we can express or conceive, be strong and lively, it will produce in us a patient waiting till God's time be come to put us in possession of it, and in the mean while will render us willing to bear the intervening troubles contentedly.

Verses 26, 27. *Likewise the Spirit, &c.*—Besides the hope of future felicity and glory, which our holy profession administers to us for our support and comfort amid all the difficulties of our Christian course, we have moreover this important privilege, that the Holy Spirit of God *helpeth our infirmities*—The word *αντιλαμβανεται*, here rendered *helpeth*, literally expresses the action of one who assists another to bear a burden, by taking hold of it on the opposite side, and bearing it with him, as persons do who assist one another in carrying heavy loads. Dr. Doddridge here interprets the clause, the Holy Spirit *lendeth us his helping hand under all our burdens or infirmities*. The word *ασθενειαις*, translated *infirmities*, signifies weaknesses and diseases, primarily of the body, but it is often transferred to the mind. Our understandings are weak, particularly in the things of God; our faith is weak, our desires and prayers are weak; of which last particular Ambrose interprets this expression here; an interpretation which seems to be confirmed by what follows in the text. *For we know not what we should pray for*—Of this Paul himself was an example, when he prayed thrice, it seems improperly, to be delivered from the thorn in the flesh, 2 Cor. xii. 8, 9. Much less are we able to pray for any thing which we see needful for us, *as we ought*—That is, with such sincerity, humility, desire, faith, fervency, importunity, perseverance, as ought to attend all our prayers, at least for spiritual and eternal blessings. *But the Spirit itself maketh intercession for us*—In our hearts, even as Christ does in heaven, guiding our minds to suitable petitions, and exciting in them correspondent affections, and even inspiring us with that intense ardour of holy desire, which no words can express, but which vent themselves in unutterable groanings, the matter of which is from ourselves; but as they are excited in us by the Holy Spirit, they are therefore here ascribed to its influence. The expression, *συναγμοις*

27 And ^r he that searcheth the hearts knoweth what *is* the mind of the Spirit, ^s because he maketh intercession for the saints, ^t according to *the will of God*.

28 And we know that all things work together for good to them that love God, to

xvii. 10; xx. 12; Acts i. 24; 1 Thess. ii. 4; Revelation ii. 23.
^u Or, *that*.—^v 1 John v. 14.

αλαητοις, however, is literally, not *unutterable*, but *unuttered groanings*. The apostle having observed, verse 22, that every creature groaneth to be delivered from vanity and corruption; also having told us, verse 23, that they who have *the first-fruits of the Spirit* groan within themselves, waiting for the redemption of the body; he now assures us, that these secret groanings and vehement desires, especially under the pressure of affliction, proceed from the influence of the Divine Spirit, and therefore are not fruitless. *And he that searcheth the hearts*—Wherein the Spirit dwells and intercedes; *knoweth*—Though man cannot utter it; *what is the mind*—*Τι το φρονημα*, *what is the desire, or intention, of the Spirit*—Namely, of his Spirit, in thus influencing our minds, all the secret emotions and workings of which he reads and perfectly understands; for *he maketh intercession for the saints according to the will of God*—In a manner worthy of him, and acceptable to him.

Verse 28. *And we know*—Though we do not always know particularly what to pray for as we ought, yet this we know, *that all things*—Namely, that occur in the course of divine providence, such as worldly losses or gains, poverty or riches, reproach or commendation, contempt or honour, pain or ease, sickness or health, and the ten thousand changes of life; *work together*—Strongly and sweetly, in a variety of unthought-of and unexpected ways; *for spiritual and eternal good to them*—Who, being justified by faith, and having peace with God, and access into a state of favour and acceptance with him, sincerely love him, having beheld what manner of love he hath bestowed upon them, 1 John iii. 1; or who have known and believed the love that he hath to them, and therefore love him who hath first loved them. "It is so plain," says Dr. Doddridge, "from the whole context, that the apostle only speaks of providential events, and it is so evident that the universal expression *all* is sometimes to be taken in a limited sense, that it must argue, I fear, something worse than weakness to pretend that *sin* is comprehended in the apostle's assertion." This observation is as important as it is just: for sin, which is a real and positive evil, an evil of the worst kind, a moral evil, and an evil which is the source of all other evils, can, in itself considered, in no case whatever work for good. What may and does work for good with respect to it, is the punishment or chastisement of it, repentance for it, and the forgiveness of it. But providential dispensations, such as those just referred

A. M. 4064. them ^r who are the called according
A. D. 60. to his purpose.

29 For whom ⁿ he did foreknow, ^r he also did

^r Chap. ix. 11, 23, 24; 2 Tim. i. 9.—ⁿ Ex. xxxiii. 12, 17; Psa. l. 6; Jer. i. 5; Matt. vii. 23; Chap. xi. 2; 2 Tim. ii. 19; 1 Pet.

to, and especially those that are of an afflictive nature, may, and if received in a spirit of faith, humility, resignation, and patience, and used aright, assuredly will, work for our spiritual and eternal good. For whether they be considered, 1st, As the chastisements of our heavenly Father, by being chastised for our faults we are amended: or, 2d, As trials of our grace; being thus exercised, it is proved to be genuine, and increased. See on chap. v. 4. Or, 3d, As purifying fires, they tend to purge us from our corrupt passions and lusts, as gold and silver are purified from their dross in the fire; and to cause us, who are naturally earthly, sensual, and devilish, to die to the world and sin, and become heavenly, holy, and divine. They tend, therefore, through the grace of God, without which they can do nothing, to increase our holiness and conformity to our living Head; and whatever increases these, must increase our happiness here and hereafter, especially hereafter. To which may be added, that God will as assuredly reward us in a future state for our sufferings in this life, if patiently endured, as for our labours faithfully and perseveringly performed. Hence even Plato, a heathen, could say, "Whether a righteous man be in poverty, sickness, or any other calamity, we must conclude that it will turn to his advantage, either in life or death."

Observe, reader: these things *we*, true believers in Christ and his gospel, *know*,—but on what ground? 1st, On the ground of the divine perfections, particularly God's infinite wisdom, power, and love, which are all engaged for the good of his people. For as these dispensations do not happen to us by chance, but by the permission or appointment of Him who numbers the hairs of our head, and without whom a sparrow falleth not to the ground, his wisdom cannot but know what is best for us, his love must have our good in view; and what his wisdom sees will be for our good, and his love designs, his power permits or appoints to happen to us. 2d, On the ground of the relations in which he stands to us; not only as our Creator, Preserver, and Redeemer, but as our Friend, Father, and Husband, in Christ Jesus; all which relations lay a solid foundation for our expecting good, and only good at his hand, though sometimes afflictive good. 3d, On the ground of his faithful declarations and promises, particularly this by his inspired apostle. 4th, On that of the nature of things; the providential dispensations which are painful and distressing to us, being evidently calculated to mortify our inordinate attachment to things visible and temporal, to crucify our corrupt inclinations, and raise our thoughts and affections to another and a better state of existence. 5th, On the ground of observation and experience: we have seen trials, troubles, and afflictions of vari-

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predestinate ^r to be conformed to the A. M. 4064.
image of his Son, ^r that he might be A. D. 60.
the firstborn among many brethren.

i. 2.—^r Eph. i. 5, 11.—^r 1 John xvii. 22; 2 Cor. iii. 18; Phil. iii. 21; 1 John iii. 2.—^r Col. i. 15, 18; Heb. i. 6; Rev. i. 5.

ous kinds, to have a good effect upon others, and if we be the true disciples of Jesus, we have proved their salutary influence upon our own souls.

To them who are, *οι κλητοι*, the called according to his purpose—Or determination, of bestowing the title and privileges of sons on all, whether Jews or Gentiles, who turn to him in true repentance and faith, and obey him sincerely; or, as it is expressed verse 29, are really conformed to the image of his Son; who indeed imitate the faith and obedience which the Son of God showed while he lived on the earth, as a man. This purpose, or determination, God made known to man in his covenant with Abraham. See on verse 30. The words *called and elect*, or *elected*, frequently occur in the New Testament, and in some places one of them, as here and 1 Pet. i. 2, is put for them both. But in some passages they are distinguished the one from the other, as having different meanings; as where our Lord says, *Many are called, but few chosen, or elected*; and 2 Pet. i. 10, where that apostle exhorts us to *make our calling and election sure*. The meaning of both expressions is explained 2 Thess. ii. 13, 14, where the Apostle Paul tells the believers at Thessalonica, that God, from the beginning, namely, of his preaching through sanctification of the Spirit and belief of the truth, whereunto, adds he, *he called you by our gospel*. By which words we learn, 1st, That they had been called by the gospel, namely, accompanied by divine grace, to believe the truth, and receive the sanctification of the Spirit. 2d, That in consequence of their obeying this call, and thereby making their calling sure, *βεβαιω*, firm, a glorious and blessed reality, they were chosen, or elected, namely, to be God's people, or children; a chosen generation, and a peculiar people, 1 Pet. ii. 9: and now they had only to make their election sure, by being faithful unto death, in order to their obtaining the glory of our Lord Jesus Christ. These, and only these, are the persons who truly love God, and therefore to whom all things work together for good. This is the sixth motive to holiness.

Verse 29. For whom he did foreknow—As truly repenting, believing, and obeying the gospel; he also did predestinate, to be conformed to the image of his Son—That is, it was his foreappointment, or predetermination, will, and pleasure, that as Christ was, they should be in this world, 1 John iv. 17, namely, *holy, harmless, undefiled, and separate from sinners*, Heb. vii. 26; that they should have in them the mind that was in him, and should walk as he walked. But the word *προοριζω*, is literally, *prius definit*, to define, or describe beforehand; and may be understood of God's foretelling, by the Old Testament prophets, that the disciples of the Messiah,

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A. M. 4064. 30 Moreover, whom he did predestinate, them he also ^a called : and whom he called, them he also ^b justified : and whom he justified, them he also ^c glorified.

31 What shall we then say to these things? ^d If God be for us, who can be against us?

^a Chap. i. 6; ix. 24; Eph. iv. 4; Heb. ix. 15; 1 Pet. ii. 9. ^b 1 Cor. vi. 11.—^c John xvii. 22; Eph. ii. 6.

when he came, should resemble him, and of their describing them as persons conformed to him. Thus interpreted, the meaning of the verse will be, *Whom he foreknew he also described beforehand*, as being conformed to the image of his Son, that he might be the firstborn among many brethren—That is, the head and captain of all the adopted children of God, among whom he will for ever shine, distinguished from them all in rays of peculiar glory. Observe, reader, a conformity to Christ's image in spirit and conduct, is the mark of all those who are foreknown, and will be glorified.

Verse 30. *Moreover, whom he did predestinate*—Or describe beforehand by his holy prophets, as persons who should resemble the Messiah; *them*, in due time, *he also called*—By his word and Spirit; *and whom he called*—When obedient to the heavenly calling, Acts xxvi. 19; *he also justified*—Accounted righteous, pardoned, and accepted; *and whom he justified*, provided they continued in his goodness, chap. xi. 2; *he*, in the end, *glorified*—The apostle does not affirm, either here or in any other part of his writings, that precisely the same number of persons are called, justified, and glorified. He does not deny that a believer may fall away and be cut off, between his special calling and his glorification, chap. xi. 22. Neither does he deny that many are called who are never justified. He only affirms that this is the method whereby God leads us, step by step, toward heaven. He glorifies none whom he does not first justify, and indeed also sanctify: and he justifies none who are not first called, and obedient to the call. *He glorified*—The apostle speaks as one looking back from the goal, upon the race of faith, love, and obedience. Indeed grace, as it is glory begun, is both an earnest and a foretaste of eternal glory.

Verses 31, 32. *What shall we then say to these things*—Related in the third, fifth, and eighth chapters, or conclude upon this review? Surely we may courageously defy all our enemies, and say, *If God*—Who hath all power in himself, and all the events of time and eternity under his direction; *be for us*—Our sure, never-failing, everlasting friend, engaged for our salvation and happiness in time and in eternity: or rather, *since God is for us*; for “*ei* here, is not a conditional particle; for that would imply doubting. But it stands for *enai*, since, and is an affirmation.” As if he had said, Since God has manifested so much love to us as to call us by the gospel to repentance, faith in his Son, and new obedience; to incline and enable us to obey the call, and to justify, adopt, regenerate, and constitute us his children;

32 • He that spared not his own A. M. 4064. Son, but ^a delivered him up for us all, ^b how shall he not ^c with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? • *It is* God that justifieth:

^a Num. xiv. 9; Psa. cxviii. 6.—^b Chap. v. 6, 16.—^c Chap. iv. 25.—^d Isa. l. 8, 9; Rev. xii. 10, 11.

who can be against us—What real hurt can the world, the devil, or all his instruments, do us by all our sufferings from them? We who were called when we were averse; justified when we were guilty; sanctified when unholy; shall, we have reason to hope, be in due time glorified, though now despised, oppressed, and persecuted. Can any or all our enemies, whether visible or invisible, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham? *He that spared not his own Son*—Greek, *idou eis*, his proper Son; so the expression properly signifies, being much more emphatical than *avrs*, his, or his own: as it is likewise John v. 18, he said also that God was, *parepa idiov*, his proper Father. Christ is called God's proper Son, to distinguish him from others who are sons of God by creation, or by adoption, or by office, (in which sense magistrates are termed God's sons,) that is, by some temporal dignity. *But delivered him up*—To ignominy, torture, and death; *for us all*—For every human creature, 2 Cor. v. 14; 1 Tim. ii. 6; Heb. ii. 9. *How shall he not with him also freely give us all things*—Which he sees would promote our salvation, or be subservient to our true happiness, in time or in eternity? After having given us a gift of infinite value, because it was necessary for us, and we could not otherwise be redeemed and saved, will he deny us smaller blessings, which, though inferior, are nevertheless closely connected with our redemption and salvation? After having delivered up to extreme sufferings one infinitely near and dear to him, to preserve us from everlasting and unspeakable torment, shall he, is it reasonable to suppose that he will, withhold from us any thing needful for life or godliness; especially any thing, the withholding of which would obstruct the attainment of the end for which God's Son was so delivered up?

“To man the bleeding cross has promised all :
The bleeding cross has sworn eternal grace ;
Who gave his Son, what gift shall he deny ?”

“No argument was ever addressed to creatures capable of being persuaded and obliged, equal to this. For while it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source both of hope and gratitude.”

Verses 33, 34. *Who shall lay any thing to the charge*—Any matter of guilt, which should bring them into condemnation, or shall bring an accusation against *God's elect*—That is, against true be-

A. M. 4064. 34 ^h Who is he that condemneth?
A. D. 60. *It is Christ that died, yea rather, that is risen again, ⁱ who is even at the right hand*

^h Job xxxiv. 29.—ⁱ Mark xvi. 19; Col. iii. 1; Heb. i. 3; viii. 1;

liens, who have so received Christ (John i. 12) as to have obtained the privilege of becoming God's children, and who only have the title of God's elect in the New Testament, God having chosen such, and only such, for his people, instead of the disobedient Jews, whom he rejected for their unbelief. See note on verses 28-30. To explain this a little further, in the words of a writer, quoted here by Mr. Wesley:—"Long before the coming of Christ, the heathen world revolted from the true God, and were therefore *reprobated*, or rejected. But the nation of the Jews were chosen to be the people of God, and were therefore styled, *the children, or sons, of God, a holy people, a chosen seed, the elect, the called of God*. And these titles were given to all the nation of Israel, including both good and bad. Now the gospel, having the most strict connection with the books of the Old Testament, where these phrases frequently occur; and our Lord and his apostles being native Jews, and beginning to preach in the land of Israel, the language in which they preached would, of course, abound with the phrases of the Jewish nation. And hence it is easy to see, why such of them as would not receive him were styled *reprobated*. For they no longer continued to be *the people of God*: whereas this, and those other honourable titles, were continued to all such Jews as embraced Christianity. And the same appellations which once belonged to the Jewish nation, were now given to the Gentile Christians also, together with which they were invested with all the privileges of *the chosen people of God*; and nothing could cut them off from these, but their own wilful apostasy. It does not appear that even good men were ever termed God's *elect*, till above two thousand years from the creation. God's *electing*, or *choosing*, the nation of Israel, and separating them from the other nations, who were sunk in idolatry and all wickedness, gave the first occasion to this sort of language. And as the separating the Christians from the Jews was a like event, no wonder it was expressed in like words and phrases: only with this difference, the term *elect* was of old applied to all the members of the *visible church*, whereas, in the New Testament, it is applied only to the members of the *invisible*," to truly spiritual Christians, possessed of the faith working by love. *It is God that justifieth*—Acquits them from condemnation, and accounts them righteous; and his power and authority are supreme over all creatures: he can and will answer all objections against them, and pronounce them absolved now, and at the day of final judgment. To *justify*, here, being opposed to laying a charge, or bringing an accusation, against God's people, must be understood in the forensic sense; for a judicial acquittal from that of which the justified persons were accused, and from all the consequences which would have followed if they had not

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of God, ^k who also maketh intercession for us. A. M. 4064. A. D. 60.

35 Who shall separate us from the love of

xii. 1; 1 Peter iii. 22.—^k Heb. vii. 25; ix. 24; 1 John ii. 1.

been acquitted. *Who is he that condemneth?*—What is his authority or power; he can but be a creature; and surely no creature, man or angel, can frustrate the Creator's sentence. On what ground can any one accuse or condemn them? Is it on that of their past guilt, or their present remaining depravity? *It is Christ that died*—Namely, to expiate the former, and to procure for them grace to mortify and destroy the latter. *Yea rather, that is risen again*—For their justification, now and at the day of judgment; *who is even at the right hand of God*—Exalted to the highest degree of honour and power, even to the government of the universe; and that for this very end, to protect them against their enemies, deliver them from the guilt and power of their sins, and confer upon them his regenerating, sanctifying Spirit. The apostle seems here to allude to Psa. cx. 1, where the empire of the Messiah, after his resurrection, is foretold. Christ, who died to save God's people, and who, since his resurrection, governs the world for their benefit, will neither condemn them himself, when he sitteth in judgment upon them, nor suffer any other to condemn them. *Who also maketh intercession for us*—By presenting to his Father his obedience and sufferings, whereby, as our surety, he hath made satisfaction for our sins, and by manifesting his desire and will, in his prayers offered for us, that we should be made partakers of all the blessings procured by his sacrifice, and by presenting our prayers sanctified, and rendered acceptable through him. Dr. Doddridge, following Augustine, reads and interprets these clauses interrogatively, thus: *Who shall lodge any accusation, &c. Is it God? What! he who himself justifieth? Who is he that condemneth? Is it Christ, whom we know to be appointed as the final Judge? What! doth he condemn, who died to expiate our guilt, and rescue us from condemnation? Yea rather, who is risen again?* Shall he undo the purposes of his death and resurrection? He who is now at the right hand of God, where he appears under a quite contrary character, and is also making intercession for us; and therefore, far from accusing us, appears ready to answer all accusations brought against us, and to frustrate all the designs of our enemies? But, as Macknight observes, the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his believing and obedient people through faith, will any one, after that, presume to bring any accusation against them?

Verses 35-37. *Who shall separate us*—By saying *we*, who, the apostle personifies the things he is going to mention, namely, affliction, &c.; *from the love of Christ*—Toward us? By this, some understand the love which we bear to Christ. But to

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A. M. 4064. Christ? *shall* tribulation, or distress, A. D. 60. or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ¹For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 ^mNay, in all these things we are more than conquerors, through him that loved us.

¹ Psalm xlv. 22; 1 Corinthians xv. 30, 31; 2 Corinthians iv. 11.—^m 1 Corinthians xv. 57; 2 Corinthians ii. 14; 1 John

separate us from our own love, seems an unusual expression. Even this, however, may be included thus;—What creature or occasion shall cause us to withdraw our love from him, and consequently cause him, in any degree, to withdraw his love from us? *Shall tribulation?* or *affliction*, as *θλιψις* is generally rendered; or *distress?*—*Ἐρενοχώρα*, *perplexity*, when we know not which way to turn ourselves. The former word, according to Esthius, signifies sickness and other bodily evils; whereas the latter rather means trouble of mind, arising from doubtful and perplexing straits and difficulties. He proceeds in order from less troubles to greater. Can any of these separate us from his protection in the trial, and (if he sees good) deliverance from it? The *sword* is here put for a violent death. As none can imagine that Christ would love his faithful servants less for enduring such extremities for his sake, the text must of necessity be intended to express the apostle's confidence, that his love to his people, illustrated already in so glorious a manner, would engage him to support them under all their trials, by vital communications of divine strength. *As it is written, For thy sake we are killed all the day*—That is, every day, continually: *we are accounted*—By our enemies, by ourselves; *as sheep for the slaughter*—The Psalm from which this quotation is taken, is thought by some to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion: but at other times also the Jews were exposed to a variety of evils from their conquerors, on account of their adherence to the worship and service of the true God. See note on Psalm xlv. 22. *Nay, in all these things we are more than conquerors*—We are not only no losers, but abundant gainers by all these trials. The original expression, *ὑπερνικῶμεν*, signifies to obtain a great victory. “The victory which the people of God obtain over their persecutors is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assistance of Christ, and in imitation of his example. For by suffering in this manner, they maintain his cause in spite of all opposition, and confound their persecutors.”

Verses 38, 39. *For I am persuaded, &c.*—This period describes the full assurance of hope, and the inference is made in admirable order; *neither death*—Terrible as it is to natural men, a violent death in particular; nor the fear of it, verse 36; *nor life*—With all the affliction and distress it can bring, verse

38 For I am persuaded, that neither A. M. 4064. death, nor life, nor angels, nor ^aprin- A. D. 60. cipalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

iv. 4; v. 4, 5; Revelation xii. 11.—^a Ephesians i. 21; vi. 12; Colossians i. 16; ii. 15; 1 Peter iii. 22.

35; or a long, easy life, and the love of it; or all living men; *nor angels*—Whether good (if it were possible they should attempt it) or bad, with all their subtlety and strength: *nor principalities, nor powers*—Not even those of the highest rank, or of the most eminent power. “Because angels are distinguished from *principalities and powers*, Beza and some others are of opinion that *powers* in this passage, as Luke xii. 11, signify the persecuting rulers and potentates of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in other passages of Scripture, are called principalities and powers, and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the inveterate enemies of mankind; and that he calls them principalities and powers, by a metonymy of the office, or power possessed, by the persons possessing it.”—Macknight. *Nor things present*—Difficult as they are, or such as may befall us during our pilgrimage, or till the world passeth away; *nor things to come*—Extreme as they may prove; that is, future sufferings, or things which may occur, either when our time on earth is past, or when time itself is at an end, as the final judgment, the general conflagration, the everlasting fire. The apostle does not mention things *past*, because they have no influence on the mind, unless so far as the like things are either hoped or feared. *Nor height, nor depth*—The former sentence respected the differences of times; this respects the differences of places. How many, great, and various things are contained in these words, we do not, need not, cannot know yet. The *height*, in St. Paul's sublime style, is put for heaven; the *depth* for the great abyss: that is, neither the heights, I will not say of walls, mountains, waves of the sea, but of heaven itself, can move us; nor the abyss itself, the very thought of which might astonish the boldest creature. Or his meaning may be, Neither the height of prosperity, nor the depth of adversity can move us. *Nor any other creature*—Above or beneath, in heaven, earth, or hell: nothing beneath the Almighty. In this general clause the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised toward them through Christ: *shall be able*—Either by force, verse 35, or by any legal claim, verse 33, &c., to separate us from the love of God in Christ—Which will surely save, protect, and deliver us, who believe, and persevere so to do, in and through, and from them all.

CHAPTER IX.

The apostle, finding it necessary to speak more expressly of the rejection of the Jews, and the calling of the Gentiles, here introduces the subject; and, (1,) In very tender expressions avows his regard to his Jewish brethren, several of whose great privileges and peculiar advantages he here enumerates, 1-5. And then, (2,) Shows that the rejection of a considerable part of the seed of Abraham, and even of the posterity of Isaac, from the peculiar privileges of God's chosen people, was an incontestable fact, which the Jews could not but grant to have happened; that is, with regard to the descendants of Ishmael and Esau, 6-13. (3,) That the sovereign choice of some individuals to peculiar privileges, to which none had any claim, and the sovereign appointment, from among many criminals, of some to peculiar and exemplary punishment, was perfectly consistent both with reason and Scripture, 14-24. (4,) That the admission of the Gentiles to the privileges of God's peculiar people, when Israel should be rejected, was so far from being inconsistent with Scripture, that it had been actually foretold, both by Hosea and Isaiah, 25-33.

A. M. 4064. I ^aSAY the truth in Christ, I lie
A. D. 60. not, my conscience also bearing
me witness in the Holy Ghost,

2 ^bThat I have great heaviness A. M. 4064.
and continual sorrow in my heart. A. D. 60.

3 For ^cI could wish that myself were ¹ac-

^a Chap. i. 9; 2 Cor. i. 23; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

^b Chap. x. 1.—^c Ex. xxxii. 32.—¹ Or, separated.

NOTES ON CHAPTER IX.

Verses 1, 2. The apostle having insinuated, chap. iii. 3, that God would cast off the Jews for their unbelief, a Jew is there supposed to object, that their rejection would destroy the faithfulness of God. To this the apostle answered, that the faithfulness of God would be established rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19, that Abraham's children were to keep the way of the Lord, in order to their obtaining the promised blessings; and had thereby insinuated, that if they did not keep that way they would lose blessings, of which their being made the visible Church of God was one. This was all the answer the apostle thought proper to make in that part of his epistle. But the objection being specious, and, it seems, much insisted on by the unbelieving Jews, he introduces it a second time in this place, that he might reply to it more fully: this then is the subject of this chapter. The apostle shows therein, in answer to the objection of his countrymen, that the rejection of the unbelieving Jews from being the Church of God, and the reception of the believing Gentiles to be his people in their stead, was not contrary to the word of God. That the apostle had not here the least thought of personal election or reprobation, is manifest, 1st, Because it lay quite wide of his design, which, as has been just observed, was merely to show that God's rejecting the Jews, and receiving the Gentiles, was consistent with his word: 2d, Because such a doctrine would not only have had no tendency to convince, but would have evidently tended to harden the Jews: 3d, Because when he sums up his argument, in the close of the chapter, he says not one word, nor gives the least intimation about it.

I say the truth in Christ—This being a solemn appeal to Christ and the Holy Ghost, as knowing the apostle's heart, for the truth of what he affirmed, it is of the nature of an oath. I lie not—That which he had in the former clause expressed in the affirmative, he in this emphatically confirms in the negative, according to the manner of the Hebrews,

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who were wont to deliver, as well negatively as affirmatively, what they judged to be worthy of special observation. My conscience also bearing me witness—As to the truth of what I say; in the Holy Ghost—Who searches all hearts, and perfectly knows whether the soul on which he operates be sincere. That I have great heaviness, &c.—Greek, *οτι λυπη μοι εστι μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου*, that I have great grief, and unceasing anguish in my heart—This is the fact, the belief of which the apostle desired to procure by that solemnity of attestation expressed in the preceding verse: he does not here mention the cause of his grief and anguish, but it is evident from the first verse that the cause was their obduracy, and rejection as a nation, and the many miseries which he foresaw to be coming upon them. By thus declaring his sorrow for the unbelieving Jews, who excluded themselves from all the blessings he had enumerated in the former part of his epistle, he shows that what he was now about to say, he did not speak from any prejudice to them.

Verse 3. For I could wish that myself were accursed from Christ—The word *αναθεμα*, here rendered *accursed*, answers to the Hebrew word *כרת*, *cherem*, which signifies what is devoted to destruction. And, as the Jewish nation was now an anathema, destined to destruction, Mr. Locke supposes that Paul, to express his affection for them, here says that he could wish, provided he could thereby save them from it, to become an anathema, or to be devoted to destruction himself, in their stead. In other words, that he could be content "that Christ should give him up to such calamities as these, to which the Jewish people were doomed for rejecting him; so that if they could all be centred in one person, he would be willing they should unite in him, could he thereby be a means of saving his countrymen. This is the interpretation of Dr. Samuel Clarke, (see his *Seventeen Sermons*, p. 340.) To the same purpose nearly is Goodwin's exposition of the passage: "It seems," says he, "to mean, that he was willing to be looked upon, and in every respect dealt with in the world, as if he were ac-

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A. M. 4064. cursed from Christ for my brethren,
A. D. 60. my kinsmen according to the flesh :

4 ^d Who are Israelites ; ^e to whom pertaineth

^d Deut. vii. 6.—^e Ex. iv. 22; Deut. xiv. 1; Jer. xxxi. 9.
^f 1 Sam. iv. 21; 1 Kings viii. 11; Psa. lxxiii. 2; lxxviii. 61.

cursed by Christ, and so worthy of all ignominy, punishment, tortures, and death, that could be inflicted on him: such as were wont to be inflicted on persons, who, for some hateful crime, were devoted to utter destruction. The Greek word is indifferently applied either to persons or things, and in Scripture commonly signifies such, in either kind, as were consigned, either by God himself, or men, or both, to destruction, in the nature of piacular sacrifices." Such a sacrifice Paul was willing to become for his brethren's sake, supposing that he could thereby "procure deliverance for them from that most heavy curse of an eternal separation from God, which he certainly knew hung over their heads, for their obstinate refusal of the gospel." According to these interpretations, *αναθημα απο Χριστου*, must be rendered, made an *anathema* by, or from Christ. But Dr. Waterland observing, as *απο προγονων*, 2 Tim. iii. 3, signifies, *after the example of my forefathers*, *απο του Χριστου*, in this passage, may signify, *after the example of Christ*. This exposition is adopted by Dr. Doddridge as the most probable, who thus paraphrases the verse: "I could even wish, that as Christ subjected himself to the curse, that he might deliver us from it, so I myself, likewise, were made an *anathema* after his example; like him exposed to all the execrations of an enraged people, and even to the infamous and accursed death of crucifixion itself, for the sake of my brethren, &c., that they might thereby be delivered from the guilt they have brought upon their own heads, and become entitled to the forfeited and rejected blessings of the Messiah's kingdom." Many commentators have shown how very absurd it would be to suppose the apostle meant, that he could be content to be delivered over to everlasting misery for the good of others. The apostle here mentions his near relation to the Jews, in order that what he had expressed concerning the greatness of his affection for them, might be the more easily believed by them.

Verse 4. *Who are Israelites*—The seed of Jacob, that eminent patriarch, who, as a prince, had power with God and prevailed. The apostle, with great address, enumerates these privileges of the Jews, both that he might show how honourably he thought of them, and that he might awaken their solicitude, not to sacrifice that divine favour, by which they had been so eminently and so long distinguished. *To whom pertaineth the adoption*—That is whom God hath taken into a special covenant with himself, whereby he stands engaged ever to act the part of a God and Father to them, and to own them for his children. It is true, this adoption of the Jews was but a shadow of the heavenly adoption of believers in Christ; yet was it, simply con-

the adoption, and ^f the glory, and ^g the A. M. 4064.
² covenants, and ^h the giving of the A. D. 60.
law, and ⁱ the service of God, and ^k the promises ;

^f Acts iii. 25; Heb. viii. 8-10.—^g Or, *testaments*.—^h Psa. cxlviii. 19.—ⁱ Heb. ix. 1.—^k Acts xiii. 32; Ch. iii. 2; Eph. ii. 12.

sidered, a prerogative of a very sacred import. *And the glory*—The visible symbol of the divine presence which rested above the ark, was called *the glory*, 1 Sam. iv. 21, and *the glory of the Lord*. Hence the introduction of the ark into the temple, is called *the entrance of the King of glory*, Ps. xxiv. 7; and upon the carrying away of the ark by the Philistines, the wife of Phineas, now at the point of death, said, *The glory is departed from Israel*. But God himself was the glory of his people Israel, and by many visible testimonies of his presence with them, shed a glory upon them, and caused their brightness to shine throughout the world. So Isaiah, *The Lord shall be unto thee an everlasting light, and thy God thy glory*. These two last-mentioned particulars are relative to each other: Israel is the firstborn son of God, and the God of glory is his God. *And the covenants*—That with Abraham, Gen. xv. 8; xvii. 2, 7; and that with the Jewish nation by the ministry of Moses, Exod. xxiv. 7, 8; xxxiv. 27; including the seals of these covenants, namely, circumcision, the seal of the former, Gen. xvii. 10; and the sprinkling of blood the seal of the latter, Exod. xxiv. 8. He says *covenants*, in the plural, also, because God's covenant with his people was often and variously repeated. *And the giving of the law*—The glorious promulgation of the moral law by God himself, by the mediation of his angels upon mount Horeb; not excluding the more private delivery of the various judicial and political laws appointed for the government of that commonwealth. The covenant, in the first dispensation of it, was given long before the law. *And the worship of God*—The way of worshipping God according to his will, prescribed in the ceremonial law for the people, till Christ should come in the flesh; *and the promises*—Of the Messiah, and of spiritual and eternal blessings by him.

By enumerating these privileges of the Jews, the apostle, as above observed, not only meant to show them that he respected them on account of these advantages, but to make them sensible of the loss they were about to sustain by God's casting them off. "They were to be excluded from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name *Israelites*, prefigured the more honourable relation which believers, the true Israel, stand in to God. Their adoption as the sons of God, and the privileges they were entitled to thereby, were types of believers being made partakers of the divine nature by the renewing of the Holy Ghost, and of their title to the inheritance of heaven. The residence of the glory, first in the tabernacle and then in the temple, was a figure of the residence of God, by

A. M. 4064. 5 ¹ Whose are the fathers, and ^m of whom, as concerning the flesh, Christ came, ⁿ who is over all, God blessed for ever. Amen.

¹ Deut. x. 15.—^m Luke iii. 23; Chap. i. 3.—ⁿ Jer. xxiii. 6; Joan i. 1; Acts xx. 28; Heb. i. 8.

his Spirit, in the Christian Church, his temple on earth, and of his eternal residence in that church, brought to its perfect form in heaven. The covenant with Abraham was the new, or gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his natural seed: and the covenant of Sinai, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever. In the giving of the law, and the formation of the Israelites into a nation, or community, the formation of the city of the living God, and of the general assembly and church of the firstborn, was represented. Lastly, the heavenly country, the habitation of the righteous, was typified by Canaan, a country given to the Israelites by God's promise.—Macknight.

Verse 5. *Whose, &c.*—To the preceding the apostle now adds two more prerogatives: theirs are the fathers—They are the descendants of Abraham, Isaac, and Jacob, the ancient patriarchs, and other holy men, who were great in the sight of God, and to whom he made many great and precious promises, in which their children also and children's children were interested. *And of whom*—Of which Israelites; *as concerning the flesh*—That is, in respect of his human nature; *Christ*—The expected Messiah;—*came*. This plainly supposes another nature in Christ, according to which he came not from the Israelites. And this can be none other but the divine nature; which, in the sequel of the verse, is expressly attributed to him. The apostle reserves the mention of Christ's descent from the Jews for the last of their prerogatives, as being the greatest of them all: *who is over all, God, &c.*—The apostle gives this, so highly honourable a testimony to Christ, because he was so vilified by the Jews; thus making up that great breach, so to speak, which they had made on his name and honour by their unbelief, and wicked rejection of him. He is said to be *over all*, 1st, Because, as he was God-Man and Mediator, *all power was given unto him in heaven and on earth*, Matt. xxviii. 18; *all things delivered into his hands, and put under his feet*, John iii. 35; 1 Cor. xv. 27; the Father giving him *a name above every name*, Phil. ii. 9; and constituting him his great plenipotentiary, to transact all things relating to the whole creation, especially angels and men; to settle the affairs of heaven and earth for eternity. And more especially, 2d, Because as *God*, possessed of true, essential deity, he was in union with his Father and the Holy Spirit, *supreme over all*, and consequently *blessed for ever*—Which words he adds to show, that a far different measure from that which the

6 ^o Not as though the word of God hath taken none effect For ^p they are not all Israel, which are of Israel:

^o Num. xxiii. 19; Chap. iii. 3.—^p John viii. 39; Chap. ii. 28, 29; iv. 12, 16; Gal. vi. 16.

Jews had hitherto measured out unto Christ, was due to him from them, as from all other men. No words can more clearly express his divine, supreme majesty, and his gracious sovereignty over both Jews and Gentiles. The apostle closes all with the word, *amen*—An expression commonly used for a serious confirmation of what is said immediately before, together with an approbation of it; sometimes also importing a desire for the performance thereof. Some would persuade us that the true reading of this clause is, *ὡν ο ἐπι παντων θεος, whose is the God over all*; because by this reading, they say, the climax is completed; and the privilege in which the Jews gloried above all others, (namely, that of having the true God for their God,) is not omitted. "But as this reading," says Macknight, "is found in no copy whatever, it ought not to be admitted on conjecture." Thus also Doddridge: "How ingenious soever that conjecture may be thought, by which some would read this, *whose is the God over all*, to answer to, *whose are the fathers*, I think it would be extremely dangerous to follow this reading, unsupported as it is by any critical authority of manuscripts or ancient quotations. Nor can I find any authority for rendering *θεος ευλογητος εις τους αιωνας, God be blessed for ever*. I must, therefore, consider this memorable text as a proof of Christ's proper deity, which, I think, the opposers of that doctrine have never been able, nor will ever be able to answer. Though common sense must teach, what Christians have always believed, that it is not with respect to the Father, but to the created world that this august title is given to him:" that is, that he is said to be *God over all*.

Verses 6-8. *Not as though*—The original expression, *εχ οιον δε οτι*, is rather obscure; but Erasmus supplying, after the Greek scholiast, the words *τερο ε λεγω*, seems to have given the sense of it thus; *I do not say this, that the word of God hath fallen*, namely, to the ground, without effect. The apostle's meaning is, that nothing he had now said concerning the rejection of the greater part of the Jews, drew any such consequence after it, as that the word of God (that is, his promises made to Abraham and his seed) should miscarry, or fall to the ground; the Jews imagining that the word of God must fail, if all their nation were not saved. This sentiment Paul now refutes, showing, 1st, That the word itself had foretold their rejection: and, 2d, That though the body of the nation was rejected, God's promises were already fulfilled to the true Israelites, and hereafter *all Israel should be saved*: which is the sum of the ninth, tenth, and eleventh chapters. *For*—Here he enters upon the proof of it; *they are not all Israel*—True spiritual Israelites, to whom the

A. M. 4064. 7 Neither, because they are the
A. D. 60. seed of Abraham, *are they* all
children: but, In Isaac shall thy seed be
called.

8 That is, They which are the children of
the flesh, these *are* not the children of God;
but the children of the promise are counted
for the seed.

9 For this *is* the word of promise, At this

Gal. iv. 23.—Gen. xxi. 12; Heb. xi. 18.—Gal. iv. 28.

promises belong; *which are of Israel*—The natural posterity of Jacob, and Israelites by birth, and so visible members of the church. The Jews vehemently maintained the contrary; namely, that all who were born Israelites, and they only, were the people of God. The former part of this assertion is refuted here, the latter, verse 24, &c. The sum is, God accepts all believers, and them only; and this is no way contrary to his word. Nay, he hath declared in his word, both by types and by express testimonies, that believers are accepted as the *children of the promise*, while unbelievers are rejected, though they are *children after the flesh*. It is true the great promise, that Jehovah would be their God, was delivered to all the posterity of Israel without exception; but it was intended to be understood in a conditional sense, as what would not be fulfilled to them, unless they imitated the faith of Abraham. And in this sense it was made to the Gentiles, and to the whole world, as well as to the Jews. *Neither because they are the seed of Abraham*—According to the flesh; will it follow, that *they are all children of God*. This did not hold even in Abraham's own family, and much less in his remote descendants. *But*, God then said, *in Isaac shall thy seed be called*—Isaac's posterity, not Ishmael's, shall be spoken of as thy seed, by way of eminence; that seed to which the promises are made. That is, *they who are the children of the flesh*—The carnal seed of Abraham; *are not*—Purely upon that account; *the children of God*—In the true sense; namely, spiritual children. *But the children of the promise*—Those whom God hath promised to acknowledge for his children; namely, such as are born again by the supernatural power of God's Spirit, (as Isaac was conceived and born by a power above the course of nature,) and who by faith lay hold on the promise of salvation made in Christ; these are they who are intended in the covenant with Abraham, the persons whose God Jehovah promised to be, and to whom the spiritual blessings and the inheritance belong. In quoting these words, *in Isaac shall thy seed be called*, and inferring therefrom that the children of the promise shall be counted for the seed, the apostle does not intend to give the literal sense of the words, but the typical only; and by his interpretation signifies that they were spoken by God in a typical and allegorical, as well as in a literal sense, and that God there declared his counsel concerning those persons whom

time will I come, and Sarah shall
have a son. A. M. 4064.
A. D. 60.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth;)

Gen. xviii. 10, 14.—Gen. xxv. 21.—Chap. iv. 17; viii. 28.

he purposed to own as his children, and make partakers of the blessings of righteousness and salvation. As if he had said, This is a clear type of things to come; showing us, that in all succeeding generations, not the lineal descendants of Abraham, but they to whom the promise is made, that is, believers, *are the true children of God*.

Verses 9–13. *For this is the word of promise*—To show that Isaac was a son of promise, (and so a meet type of those that should be begotten of God by the promise of the gospel through faith,) he cites the words of the promise in substance, by which Isaac was begotten and born. See Gen. xvii. 20; xviii. 10; in which places two circumstances are mentioned, the one of God's coming to fulfil his promise, in causing Sarah to have a son; the other of the *set time* when he would thus come; which plainly evince Isaac to have been a son of promise, conceived and born by virtue of that peculiar promise, which Abraham and Sarah believed, in order to his conception. *At this time*—As if he had said, Even now, though thy body and Sarah's are dead, or at the time which I now appoint; *I will come*—Will manifest my power, and she shall conceive, and *have a son*—And he only shall inherit the blessing, and not whosoever is born of thee. Observe, reader, Isaac is not brought forward in this chapter as a type, or example, of persons personally elected by God from eternity, but as a type of those, how few or how many soever they may be, that shall be counted God's children, and judged meet to inherit his kingdom. *And not only this, &c.*—And that God's blessing does not belong to all the descendants of Abraham, appears not only by this instance, but by that of Esau and Jacob, the latter of whom was chosen to inherit the blessing of being the progenitor of the Messiah, and other blessings connected therewith, before either of them had done *good or evil*—The apostle mentions this to show, that neither did their ancestors receive their advantages through any merit of their own; *that the purpose of God according to election might stand*—Whose purpose was to elect to superior blessings, particularly to church privileges; *not of works*—Not for any preceding merit in him he chose; but of *him that calleth*—Of his own good pleasure, who calls to the enjoyment of particular privileges whom he sees good. "Nothing can be more evident," says Mr. Sellon, "to any one that considers the beginning and end of this chapter,

A. M. 4064. 12 It was said unto her, ^yThe
A. D. 60. ^zelder shall serve the ^ayounger.

13 As it is written, ^bJacob have I loved, but
Esau have I hated.

14 What shall we say then? ^cIs there un-
righteousness with God? God forbid.

15 For he saith to Moses, ^bI will have mer-

^y Gen. xxv. 23.—^z Or, greater.—^a Or, lesser.—^b Mal. i. 2, 3;
Deut. xxi. 15; Prov. xiii. 34; Matt. x. 37; Luke xiv. 26; John

than that the apostle is not speaking of the election of particular persons to eternal life, but of particular nations to outward church privileges, which duly used, through Christ, should be the means of bringing men to eternal life, and to higher degrees of glory therein than others should enjoy, who were not favoured with these privileges. Nor is God, the great Governor of the world, on this account, any more to be deemed a respecter of persons, than an earthly king, who takes some of his subjects for lords of his bed-chamber, and others for lower employments; since he will make them all, that behave well in their station, completely happy." See his Works, vol. ii. p. 134. *It was said unto her, The elder shall serve the younger*—Not in person, for Esau never served Jacob; but in his posterity. Accordingly the Edomites were often brought into subjection by the Israelites. But though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation: as little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election and reprobation of their progenitors. Add to this, that the circumstance of Esau's being elder than Jacob was very properly taken notice of to show that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour: but if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever. *As it is written*—With which word in Genesis, spoken so long before, that of Malachi agrees; *I have loved Jacob*—With a peculiar love; that is, the Israelites, the posterity of Jacob; and *I have comparatively hated Esau*—That is, the Edomites, the posterity of Esau. But observe, 1st, This does not relate to the person of Jacob or Esau: 2d, Nor does it relate to the eternal state either of them or their posterity. Thus far the apostle has been proving his proposition, namely, that the exclusion of a great part of the seed of Abraham, yea, and of Isaac, from the special promises of God, was so far from being impossible, that, according to the Scriptures themselves, it had actually happened. And his intent herein, as appears from verses 30–33, (which passage is a key to the whole chapter,) is evidently to show, that as God before chose Jacob, who represented the Jews, and admitted him and his posterity to peculiar privileges, above the Gentiles, without any merit in him or them

b

cy on whom I will have mercy, and A. M. 4064.
I will have compassion on whom I ^aA. D. 60.
will have compassion.

16 So then, *it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*

17 For ^cthe Scripture saith unto Pharaoh,

xii. 25.—^a Deut. xxxii. 4; 2 Chron. xix. 7; Job viii. 3;
xxxiv. 10; Psa. xciii. 15.—^b Ex. xxxiii. 19.—^c Gal. iii. 8, 22.

to deserve it; so now, (the Jews through their unbelief having rejected the Messiah, and being justly therefore themselves rejected of God,) he had chosen the Gentiles, represented by Esau, to be his peculiar people; according to the prediction of Hosea, *I will call them my people, &c.*, cited verse 25, where see the note; and that without any thing on their part to deserve this favour. It was entirely free with respect both to them and Jacob, God's mercy and goodness preventing, not the endeavour only, but even the will of both. As, before Jacob either willed or strove for it, the blessing was designed of God for him; so, before ever the Gentiles sought after God, the blessings of Christ's kingdom were designed for them. Yet it does not follow that all who are called Christians, and enjoy outward church privileges, shall be finally saved, any more than it is to be concluded that all the Jews were saved before Christ came in the flesh, on account of their privileges.

Verses 14–16. *What shall we say then?*—To this. The apostle now introduces and refutes an objection. *Is there unrighteousness, or injustice, with God?*—In the distribution of his providential blessings, in this or any other instance that can be produced? Was it unjust in God to choose Jacob and his posterity to be the members of his visible church on earth, and to inherit the promises in their literal meaning, rather than Esau and his posterity? Or to accept believers who imitate the faith of Jacob, and them only? *God forbid*—In no wise: this is well consistent with justice. *For he saith to Moses, &c.*—For he has a right to fix the terms on which he will show mercy; according to his declaration to Moses, petitioning for all the people, after they had been guilty of idolatry in worshipping the golden calf; *I will have mercy on whom I will have mercy*—According to the terms I myself have fixed; and *I will have compassion on whom I will have compassion*—Namely, on those only who submit to my terms; who accept of it in the way that I have appointed. *So then*—The inference to be drawn is; *It*—The blessing; *therefore is not of him that willeth, nor of him that runneth*—It is not the effect either of the will or the works of man, but of the grace and power of God. The will of man is here opposed to the grace of God, and man's running, to the divine operation. And this general declaration respects not only Isaac and Jacob, and the Israelites in the time of Moses, but likewise all the spiritual children of Abraham, even to the end of the world.

Verses 17, 18. *For*—Or, moreover, rather, as it

83

A. M. 4064. ^d Even for this same purpose have I
A. D. 60. raised thee up, that I might show
my power in thee, and that my name might
be declared throughout all the earth.

18 Therefore hath he mercy on whom he
will *have mercy*, and whom he will he hard-
eneth.

^d Exodus ix. 16.—^e 2 Chronicles xx. 6; Job ix. 12; xxiii. 13;
Dan. iv. 35.

seems *lap* ought to be translated, (the passage here
quoted being no proof of what immediately goes
before,) God has an indisputable right to reject those
who will not accept his blessings on his own terms.
And this he exercised in the case of Pharaoh; to
whom, after many instances of stubbornness and
rebellion, he said, as it is recorded in Scripture; *For
this very thing have I raised thee up*—That is, un-
less thou repent, this will surely be the consequence
of my *raising thee up*, making thee a great and
glorious king; that *my power* will be *shown upon
thee*—As, indeed, it was, by the terrible judgments
brought on Egypt, and overwhelming him and his
army in the sea; and *my name declared through all
the earth*—As it is at this day. Perhaps this may
have a still further meaning. It seems that God was
resolved to show his *power* over the river, the in-
sects, other animals, (with the natural causes of their
health, diseases, life, and death,) over meteors, the
air, the sun, (all of which were worshipped by the
Egyptians, from whom other nations learned their
idolatry,) and, at once, over all their gods, by that
terrible stroke, of slaying all their priests and their
choicest victims, the firstborn of man and beast:
and all this with a design, not only to deliver his
people Israel, (for which a single act of omnipotence
would have sufficed,) but to convince the Egyptians,
that the objects of their worship were but the crea-
tures of Jehovah, and entirely in his power; and to
draw them and the neighbouring nations who should
hear of all these wonders, from their idolatry, to
worship the one God. For the execution of this
design, (in order to the display of the divine *power*
over the various objects of their worship, in a va-
riety of wonderful acts, which were, at the same
time, just punishments for their cruel oppression of
the Israelites,) God was pleased to *raise* to the throne
of an absolute monarchy, a man, not whom he had
made wicked on purpose, but whom he *found* so, the
proudest, the most daring, and obstinate, of all the
Egyptian princes: and who, being incorrigible, well
deserved to be set up in that situation, where the
divine judgments fell the heaviest. *Therefore*—Or,
so then, upon the whole, we may conclude; *he hath
mercy on whom he will have mercy*—Namely, on
those that comply with his terms, on them that re-
pent and believe in Christ; and *whom he will*—
Namely, them that remain in impenitence and un-
belief, and who reject his counsel against themselves;
he hardeneth—Leaves to the hardness of their hearts.

Verse 19. *Thou wilt say then unto me, Why doth*

19 Thou wilt say then unto me, ^{A. M. 4064.}
Why doth he yet find fault? for ^{A. D. 60.}
^e who hath resisted his will?

20 Nay but, O man, who art thou that ⁶re-
pliest against God? 'Shall the thing formed
say to him that formed it, Why hast thou made
me thus?

^d Or, *answerest again*, or, *disputest with God?* Job xxxiii. 13.
^f Isa. xxix. 16; xlv. 9; lxiv. 8.

he yet find fault—As if he had said, Because I af-
firm concerning God, that *whom he will he hardeneth*,
thou wilt say, Why then doth he yet find fault with,
or complain of, such persons, that they continue
disobedient! *For who hath resisted his will*—Who
hath been, is, or ever will be, able to hinder that from
coming to pass which God willet shall come to pass?
Here it must be observed, that when the apostle saith,
Whom he will he hardeneth, he doth not suppose any
purpose or decree to be formed by God to harden
any man, without his having previously committed
those sins which he might not have committed: and
having resisted the strivings of God's Spirit, and
abused the light and grace whereby he might both
have known and complied with the divine will; but,
at the most, only a purpose to harden those who first
voluntarily harden themselves. Nor do his words
suppose that they, who are actually hardened by
God, have no capacity or possibility left them, by
means of that grace which is yet vouchsafed to them,
of recovering themselves from the state of hardness
in which they are, and yet of turning to God in true
repentance and reformation of life. Although then
the *will* of God be, in a sense, irresistible, yet if this
will be, 1st, To harden none but those who first vo-
luntarily harden themselves, by known and wilful
sin; and, 2d, To leave those whom he doth harden
in a capacity of relenting and returning to him, being
furnished with sufficient helps for that purpose, so
that if they do it not, it becomes a high aggravation
of their former sins; certainly he hath reason to
reprove and complain of those who are, at any time,
thus hardened by it.

Verses 20, 21. *Nay but, O man*—Little, impotent,
ignorant man; *Who art thou*—In all thy boasted
wisdom and penetration; *that repliest against God?*
—That accusest God of injustice, for himself fixing
the terms on which he will show mercy? or for
leaving those to the hardness of their hearts who
obstinately and perseveringly refuse or neglect to
comply with those terms? Or, (which may be ra-
ther intended,) who impiously formest arguments
against God, on account of his distributing to some
nations, or some individuals, favours which he denies
to others; not considering that privileges which God
is obliged to give to none, he may, without injustice,
withhold from whom he will? *Shall the thing
formed say to him that formed it, Why hast thou
made me thus?*—Why hast thou made me capable of
honour and immortality, only on the terms of re-
pentance and faith? Or, Why was I not entitled by

A. M. 4064. 21 Hath not the potter power over
A. D. 60. the clay, of the same lump to make
one vessel unto honour, and another unto
dishonour?

22 What if God, willing to show his wrath,
and to make his power known, endured with

Prov. xvi. 4; Jer. xviii. 6.—2 Tim. ii. 20.—1 Thess. v. 9.
Or, made up.—1 Pet. ii. 8; Jude 4.

birth, to advantages which others were born to? The apostle alludes here to Isa. xlv. 9, where, in answer to the objections and cavils of the unbelieving Jews, disposed to murmur against God, and arraign the wisdom and justice of his dispensations, in regard to them, the prophet asks similar questions; implying that "nations, who derive their existence and continuance merely from the power and goodness of God, have no right to find fault with him, because he hath denied them this or that advantage, or because he bears with the wickedness of some nations for a long time, while he instantly punishes others." *Hath not the potter power over the clay—And, much more, hath not God power over his creatures; to appoint one vessel—Namely, the believer; to honour, and another—Namely, the unbeliever; to dishonour?*—The power of the potter over the clay is the similitude which God himself used by Jeremiah for illustrating that power and sovereignty whereby he is entitled to make some nations great and happy, and to punish and destroy others. See Jer. xviii. 6, 7; where "every reader must be sensible that nothing is said concerning individuals, some to be saved, and some to be damned, by an exercise of absolute sovereignty. It is his power and sovereignty in the disposal of nations only, that is described by the figure of the potter." *To make of the same lump one vessel to honour, and another to dishonour*—"The same lump signifies the mass of mankind, out of which particular nations are formed; consequently the *one vessel* means, not any particular person, but a nation or community. And a *vessel to honour*, or an honourable use, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, a *vessel to dishonour*, signifies a nation which God depresses, by denying it the advantages bestowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this question is, May not God, without injustice, exalt one nation, by bestowing privileges upon it, and depress another, by taking away the privileges which it has long enjoyed."—Macknight. If we survey, says an eminent writer, the right which God has over us in a more general way, with regard to his intelligent creatures, God may be considered in two different views; as Creator, Proprietor, and Lord of all, or as their moral Governor and Judge. God, as sovereign Lord and Proprietor of all, dispenses his gifts or favours to his creatures with perfect wisdom, but by no rules or methods of proceeding that we are ac-

much long-suffering the vessels of A. M. 4064.
wrath fitted to destruction: A. D. 60.

23 And that he might make known the
riches of his glory on the vessels of mercy,
which he had afore prepared unto glory,

24 Even us, whom he hath called, not of

Chapter ii. 4; Eph. i. 7; Col. i. 27.—Chapter viii. 28-30.
Chap. iii. 29.

quainted with. The time when we shall exist, the country where we shall live, our parents, our constitution of body and turn of mind: these, and numberless other circumstances, are, doubtless, ordered with perfect wisdom, but by rules that lie quite out of our sight. But God's methods of dealing with us, as our Governor and Judge, are clearly revealed, and perfectly known; namely, that he will finally reward every man according to his works; *he that believeth shall be saved, and he that believeth not shall be damned.* Therefore, though *he hath mercy on whom he will, and whom he will he hardeneth*, (that is, suffers to be hardened, in consequence of their obstinate wickedness,) yet his is not the will of an arbitrary, capricious, or tyrannical being. He wills nothing but what is infinitely wise and good; and therefore his will is a most proper rule of judgment. He will show mercy, as he hath assured us, to none but true believers, nor harden any but such as obstinately refuse his mercy.

Verses 22, 23. *What if God, willing, &c.*—Referring to verses 18, 19. That is, Although it were now his will, because of their obstinate unbelief; *to show his wrath*—Which necessarily presupposes sin; *and to make his power known*—This is repeated from verse 17; *yet endured*—As he did Pharaoh—*With much long-suffering*;—Which should have led them to repentance; *the vessels of wrath*—Those who had moved his wrath, by still rejecting his mercy; *fitted for destruction*—By their own wilful and final impenitence: is there any injustice in this? *And that he might make known*—What if, by showing such long-suffering even to the vessels of his wrath, he did the more abundantly show the greatness of his glorious goodness, wisdom, and power; *on the vessels of mercy*—On those whom he had himself, by his grace; *prepared for glory*—Is this injustice? By *vessels of mercy* he means such persons as were formerly miserable by being dead in trespasses and sins, but had afterward, through believing the gospel, obtained mercy, even the great mercy of the forgiveness of sins, with the fruits and consequences of it; and by the term προητοιμασεν, he means, God's fitting them for glory, by working in them true repentance and living faith, by justifying and sanctifying them, and giving them all those qualifications necessary for the attainment of it.

Verses 24-26. *Even us, whom he hath called*—By his gospel and his grace, to repentance, faith, and holiness, and hath enabled us to obey the call; we are these vessels of mercy, of what nation soever we may be; *not of the Jews only*—Who have hith-

A. M. 4064. the Jews only, but also of the Gen-
A. D. 60. tiles ?

25 As he saith also in Osee, ° I will call them my people, which were not my people ; and her beloved, which was not beloved.

26 ¶ And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people ; there shall they be called, The children of the living God.

• Hos. ii. 23 ; 1 Pet. ii. 10.—¶ Hos. i. 10.—† Isa. x. 22, 23.
• Chap. xi. 5.—‡ Or, *the account*.

erto been the peculiar people of God ; *but also of the Gentiles*—Who are now taken for God's people, as well as the Jews. *As he saith also in Osee, I will call them my people, &c.*—These words are quoted from two places of the prophecy of Hosea ; (namely, chap. i. 10 ; ii. 23 ;) and according to the connection in which they there stand, they seem very evidently to refer primarily to God's purpose of restoring the Jews to the privileges of his people, after they had been a while rejected of him ; but nevertheless they are here applied by the apostle to the calling of the Gentiles, which they doubtless were also intended to include. (See the notes on those passages of Hosea.) Indeed, as Dr. Doddridge justly observes, that great event might, with some probability, be inferred, partly from the temporary rejection of the Jews, of which this text also speaks ; (for it was not to be imagined that God would have no people in the world ;) and partly as it was in the nature of things more probable that he should call the heathen, than that he should restore the Jews, when he had cast them off for such ingratitude, as rendered them less worthy of his favour than the most idolatrous nations. *And her beloved*—As a spouse ; who once *was not beloved*—Consequently not unconditionally elected. In these words the apostle, nearly following the Septuagint version, rather interprets than quotes Hosea's words, which are, *I will have mercy on her that had not obtained mercy*. The expressions of the apostle are different from those of the prophet, but their meaning is the same. “In the beginning of the chapter, Hosea, having described the idolatry of the Jews under the figure of whoredom, and their chastisement by hedging up their way with thorns, foretels their return to their first husband, who would speak comfortably to them, and betroth them a second time. He then adds the words above quoted, which the apostle very properly expresses by, *I will call her beloved who was not beloved*—That is, I will pardon her, and restore her to her former place in my affection, and to her ancient relation to me, by introducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was to happen first ; but the prophet speaks first of the conversion of the Jews.”—Macknight. *And it shall come to pass, &c.*—Here the apostle quotes Hosea's words exactly, (see chap. i. 10,) and that with a view still more fully

27 Esaias also crieth concerning A. M. 4064.
Israel, † Though the number of the A. D. 60.
children of Israel be as the sand of the sea, † a remnant shall be saved :

28 For he will finish † the work, and cut *it* short in righteousness : † because a short work will the Lord make upon the earth.

29 And as Esaias said before, † Except the Lord of Sabaoth had left us a seed, † we had

• Isa. xxviii. 22.—† Isa. i. 9 ; Lam. iii. 22.—‡ Isa. xiii. 19 ; Jer. l. 40.

to show that the conversion of the Gentiles had been foretold, to which this passage more plainly refers than those cited above: *that in the place*—In the countries ; *where it was said*—To the idolatrous Gentiles ; *Ye are not my people*—Where there was no church formerly, namely, in the times of the Old Testament ; *there they shall be called*—Not only the people, but *the children*—The sons and daughters ; *of the living God*—For, as *the living God*, he can easily bring it to pass, however incredible it may appear.

Verses 27–29. *Esaias also*—And, as the calling of the Gentiles, so the rejection of the Jews also is foretold by the prophets, particularly by Isaiah—*who crieth*—*κραζει*, *calleth aloud*—Speaks with great earnestness, as to a people unwilling to hear ; *concerning Israel*—That is, both the ten tribes about to be carried captive into Assyria, which was almost a total rejection, and Judah and Benjamin, which were to be wasted by the Assyrian invasion under Sennacherib, and afterward to be partly destroyed and partly carried into captivity by the king of Babylon : *though the children of Israel be as the sand, a remnant*—Only, out of the many myriads of them ; *shall be saved*—Shall escape destruction. But few escaped the ravages of Sennacherib's army, and only a small number returned from Babylon after the Babylonish captivity. These, however, that were preserved, were a type or figure of that small number of converts under the gospel, who escaped the vengeance which fell upon the main body of the Jewish nation from the Romans, and that still greater vengeance which awaits all that obey not the gospel, in the eternal world. See the note on Isa. x. 21–23. For, as the same prophet adds, (the apostle quotes the Septuagint translation,) *he will finish, &c.*—Greek, *συντελειω και συντεμνω*, *he is finishing and cutting short the work, λογον, the account, or matter, in righteousness*—In justice, and will leave but a small remnant. There will be so general a destruction, that but a small number will escape. *Because a short work*—A quick despatch in executing judgment ; *will the Lord make upon the earth*—Or, upon the land of Judea. For though in the LXX. it is *οικουμενη ολη*, *the whole world*, the scope of the passage seems to restrict the sense to the land of Judea, in which restricted sense the same word is used Luke ii. 1. *And as Esaias said before*—Namely, chap. i. 9, concerning those who were besieged in

A. M. 4064. been as Sodoma, and been made like
A. D. 60. unto Gomorrha.

30 What shall we say then? * That the Gentiles which followed not after righteousness, have attained to righteousness, † even the righteousness which is of faith :

31 But Israel, ‡ which followed after the law of righteousness, § hath not attained to the law of righteousness.

* Chap. iv. 11 ; x. 20.—† Chap. i. 17.—‡ Chap. x. 2 ; xi. 7.
§ Gal. v. 4.—|| Luke ii. 34 ; 1 Cor. i. 23.

Jerusalem by Rezin and Pekah ; *Except the Lord of Sabaoth*—So it is in the Hebrew, in which language the word *Sabaoth* signifies *hosts*, and is sometimes used to denote the sun, moon, and stars, as also the angels. The Lord of Sabaoth, or of hosts, therefore, as one of the titles of Jehovah, marks his supreme dominion over the universe, and particularly over the different orders of angels, who, on account of their multitude, and of their serving under the command of God, are named hosts, 1 Kings xxii. 19. The LXX., in the passages where this Hebrew word occurs, commonly express it in Greek letters, in which St. Paul has followed them. So also James, chap. v. 4, supposing that it would be agreeable to the ears of the Jews. The sense here is, *Except the Lord, who is the powerful and sovereign Ruler of all the creatures in heaven and earth, which are his hosts, ready to do him service ; had left us a seed*—Reserved from the common calamity, a small company, out of which, as a seed, God would cause his church to spring up again ; *we had been as Sodoma*—Utterly destroyed. So that, (as if he had said,) it is no unexampled thing for the main body of the Jewish nation to revolt from God, and perish in their sins.

Verses 30–33. *What shall we say then*—What is to be concluded from all that has been said, but this, *that the Gentiles, who followed not after righteousness*—Who a while ago had no knowledge of, no care or thought about it ; *have attained to righteousness*—Or justification ; *even the righteousness which is of faith*—Which is by faith in Christ and in his gospel, Phil. iii. 9. This is the first conclusion we may draw from the preceding observations. The second is, that *Israel, (the Jews,) which followed after the law of righteousness*—The law which, duly used, would have led them to faith, and thereby to righteousness ; *hath not attained to the law of righteousness*—To that righteousness, or justification, which

32 Wherefore ? Because *they* A. M. 4064.
sought it not by faith, but as A. D. 60.
it were by the works of the law. For
b they stumbled at that stumbling-
stone ;

33 As it is written, ° Behold, I lay in Sion a stumbling-stone, and rock of offence : and
d whosoever believeth on him shall not be
e ashamed.

° Psa. cxviii. 22 ; Isaiah viii. 14 ; xxviii. 16 ; Matt xxi. 42 ;
1 Pet. ii. 6–8.—d Chap. x. 11.—e Or, *confounded*.

is one great end of the law. Or, as Estius and Beza think, the law of righteousness is put for the righteousness of the law ; as Heb. vii. 16, *the law of a carnal commandment*, signifies the carnal commandment of the law. According to this interpretation, the apostle's meaning is, Israel, who pursued the righteousness of the law, have not attained it. Wherefore ? Is it because God eternally decreed they should not ? No : there is nothing like this to be met with in the apostle's reasoning ; but, agreeably to his argument, he gives us this grand reason for it : because they sought it not by faith, whereby alone it could be attained ; *but, as it were*—In effect, if not professedly ; *by the works of the law*—The works required by it, which they were not able perfectly to perform. *For they stumbled at that stumbling-stone*—Which lay in their way. This is an allusion to one who, running in a race, stumbles on a stone in his way, and, falling, loses the race. *As it is written*—Foretold by their own prophet ; *Behold, I lay in Sion*—I exhibit in my church what, though in truth the only sure foundation of religion and happiness, yet will be, in fact, *a stumbling-stone, and a rock of offence*—An occasion of ruin to many through their obstinate unbelief. *And whosoever believeth on him shall not be ashamed*—Or, as the original expression may be more literally translated, *No one who believeth on him shall be ashamed*. The reader will observe two passages of Isaiah are here joined in one quotation, because they relate to the same subject ; namely, Isaiah xxviii. 16, and viii. 14. See note on 1 Peter ii. 8. Accordingly, those in Israel who expected the Messiah to be a great temporal prince, stumbled at Jesus on account of the poverty, meanness, and state of suffering in which he appeared among them. Hence they fell short of righteousness and salvation, and lost all their privileges as the people of God.

CHAPTER X.

In this chapter, the apostle, (1.) Expresses his great concern for the error of the Jews in seeking righteousness and salvation by the Mosaic law, and rejecting the method appointed by God for attaining these blessings, 1–A. (2.) He shows the difference between the righteousness of the law, by which they expected to be justified, and the righteousness of faith revealed

in the gospel, 5-10. (3.) He shows that, with respect to salvation, and the way of obtaining it, there is no difference between the Jews and the Gentiles, but that the blessing is as free for the latter as for the former, and on the very same terms as the Jewish prophets, Joel, Isaiah, and Moses had foretold, 11-21.

A. M. 4061.
A. D. 60.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record ^a that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of ^b God's right-

^a Acts xxi. 20; xxiii. 3; Gal. i. 14; iv. 17; Chap. ix. 31.

NOTES ON CHAPTER X.

Verses 1-3. *Brethren, my heart's desire, &c.*—Here the apostle proceeds to show the cause of that rejection of the Jews which he had spoken of in the preceding chapter, namely, their rejecting that way of obtaining righteousness and salvation appointed by God. And lest they should suppose he spoke out of prejudice and ill-will to them, he professes his earnest desire for their salvation. *And my prayer to God for Israel is, that they may be saved*—He would not have prayed for this had they been absolutely reprobated. *For I bear them record*—I am ready to testify, from what I well know of them from my own observation and experience; *that they*—That is, many of them; *have a zeal of God*—A zeal for that worship and service of him instituted by Moses, by which they think to promote his glory; *but not according to knowledge*—Not directed by a proper acquaintance with the true way of becoming righteous, nor of the design of the law. Their zeal was like that of those mentioned John xvi. 2, who, as Christ predicted, would *put his disciples out of the synagogues*, and think they did God service by killing them; or like that of Paul, mentioned Phil. iii. 6. *For being ignorant of God's righteousness*—Of the purity of his nature, and the spirituality and extent of his holy law, and of the method of becoming righteous appointed by him; *and going about*—That is, striving; *to establish their own righteousness*—The merit of their own works as the ground of their justification, and hope of salvation; *have not submitted themselves*—Have not complied with, but rejected; *the righteousness of God*—The way of becoming righteous which he hath established.

Verse 4. *For*—That they have not submitted themselves to God's way of becoming righteous is evident in this, that they reject Christ, by whom alone righteousness can be obtained; *Christ is the end of the law*—The scope and aim of it; *for righteousness*—Observe, 1st, The righteousness here spoken of is evidently that which is necessary in order to eternal life, and leads to it, (see chap. v. 21,) termed the *righteousness of God by faith*, Phil. iii. 9; implying not only justification, chap. iii. 24, Tit. iii. 7, without which we, guilty, condemned sinners, can have no title to eternal life, it being the only means of cancelling our guilt, and freeing us from condemnation; but also sanctification, spoken of Eph. iv. 17-24, Tit. ii. 5, 6, without which we are not in Christ,

eousness, and going about to establish their own ^a righteousness, have not submitted themselves unto the righteousness of God.

4 For ^d Christ is the end of the law for righteousness to every one that believeth.

^b Ch. i. 17; ix. 30.—^c Phil. iii. 9.—^d Matt. v. 17; Gal. iii. 24.

2 Cor. v. 17, and have no fitness for heaven; and practical obedience consequent thereon, Eph. ii. 10, the grand evidence that we are righteous, Luke i. 6, 1 John iii. 7. 2d, This righteousness, in these three branches of it, is not attainable by the law, moral or ceremonial; not by the former, because it finds us guilty of violating its spiritual and holy precepts, and has no pardon to give us; it finds us depraved, weak, and helpless, and has neither a new nature nor supernatural aid to impart. But may we not have the help we want from the ceremonial law? Cannot the sacrifices of it remove our guilt? No. *It is impossible for the blood of bulls and goats, &c., to take away sin*, Heb. x. 4, &c. Cannot the various washings or purifications of it renew and cleanse our souls? No: they can only remove *the filth of the flesh*, Heb. ix. 13; 1 Pet. iii. 21. Cannot the various institutions respecting meats and drinks, and the observance of days, &c., assist us to attain practical righteousness or obedience? No: as they do not make the tree good, of course the fruit cannot be good; as they do not purify the fountain, the streams issuing thence cannot be pure, Matt. vii. 16-19. But, 3d, This righteousness may be found by us in Christ; the end, or the final cause, for which the law was instituted; the moral law being chiefly intended to convince men of sin, namely, of their guilt, depravity, and weakness, and thus to be a school-master to bring them to Christ; Gal. iii. 19-24; and the ceremonial, to shadow forth and exhibit his sacrifice and grace. Accordingly the law points to Christ, and directs the sinner to have recourse to him for all the different branches of righteousness above mentioned, which cannot be obtained by it, but may be had in and by Christ; namely, justification, through his obedience unto death, whereby he hath removed the curse of the moral law, being made a curse for us; and regeneration, or a new creation, with the practical righteousness proceeding therefrom, through his grace and Spirit; the information and direction, in the way of duty, afforded by his doctrine and example, and the motives to obedience furnished by his precepts, promises, and threatenings, co-operating as means to produce the same blessed effects. But, 4th, To whom is Christ thus the end of the law for righteousness? *To every one*—Whether Jew or Gentile; (see verse 11-15;) *that believeth*—Namely, with the faith described verse 5, &c. So that the very end and design of the

A. M. 4064. 5 For Moses describeth the right-
A. D. 60. eousness which is of the law, ° That
the man which doeth those things shall live by
them.

6 But the righteousness which is of faith
speaketh on this wise, † Say not in thy heart,
Who shall ascend into heaven? (that is, to
bring Christ down *from above* :)

7 Or, Who shall descend into the deep?

* Lev. xviii. 5; Neh. ix. 29; Ezra xx. 11, 13, 21; Gal. iii. 12.
† Deut. xxx. 12, 13.—‡ Deut. xxx. 14.

law was to bring men to believe in Christ, whom it
exhibited and pointed out, for justification, renova-
tion, and universal holiness.

Verse 5. *For Moses describeth the righteousness of the law*—The only way of becoming righteous by the law, when he saith, *The man that doeth these things shall live by them*—Not only a happy life in the land of Canaan, but in heaven, of which Canaan was a type and figure: (see on Lev. xviii. 5.) That is, he who perfectly keeps all these precepts in every point, he alone may claim life and salvation by them. For though the law directs to a better and more effectual righteousness in Christ, yet in itself, considered as a law, abstracted from its respect to Christ and the gospel, (for so the unbelieving Jews embraced and adhered to it,) it acknowledges nothing as a righteousness, sufficient to justify a man, but that of perfect obedience; a way of justification impossible to any who have ever transgressed any one law in any point. As if the apostle had said, Moses, by showing that the law requires exact and perfect obedience for righteousness, (an obedience impossible to be performed by us in our fallen state,) may thereby convince us that righteousness is not to be attained by our own works, but only by faith in Christ. It may be proper to observe here, that although the law, which was given from Sinai, was not, strictly speaking, a covenant of works, or of mere justice, (for who then could have been saved under that dispensation?) yet, that it might more effectually bring men to Christ, and render the covenant of grace more acceptable, it had a great mixture of the strictness and terror of such a covenant. Accordingly it condemned notorious offenders to temporal death in many cases, and made no provision for the pardon of any sin, deliberately and wilfully committed against it. See Heb. x. 28. It, however, contained some further discoveries of that covenant of grace, which was made with mankind after the fall, by which many had been saved during the patriarchal ages, and which had been solemnly and repeatedly renewed to Abraham, Isaac, and Jacob.

Verses 6-9. *But the righteousness which is of faith*—The method of becoming righteous by believing; *speaketh*—A very different language from that of the law, and may be considered as expressing itself thus; (to accommodate to our present subject the words which Moses spake touching the

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(that is, to bring up Christ again
from the dead.) A. M. 4064.
A. D. 60.

8 But what saith it? ° The word is nigh thee,
even in thy mouth, and in thy heart: that is,
the word of faith, which we preach:

9 That † if thou shalt confess with thy mouth
the Lord Jesus, and shalt believe in thy heart
that God hath raised him from the dead, thou
shalt be saved.*

° Matt. x. 32; Luke xii. 8; Acts viii. 37.—* St. Andrew's
Day, epistle, verse 9 to the end.

plainness of his law :) *Say not in thy heart, Who shall ascend into heaven?* as if it were to bring Christ down—To teach and instruct us, or to atone for our offences. "The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of his kingdom:" which some think was the sign from heaven which they expected, Matt. xvi. 1. Or, *Who shall descend into the deep?*—Into the grave, as if it were to bring up Christ again from the dead—Do not imagine that these things are now to be done in order to prove Jesus to be the true Messiah, or to confirm his doctrine. "The Jews expected that the Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being the Christ: Luke xxiv. 21, *We trusted that it had been he who should have redeemed Israel.* It is true, the objection taken from Christ's death was fully removed by his resurrection. But the Jews, pretending not to have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead."—Macknight. *But what saith it*—Namely, the gospel, or righteousness of faith: what is its language? Even these words, so remarkably applicable to the subject before us. All is done ready to thy hand. *The word is nigh thee*—Within thy reach; easy to be understood, remembered, practised; *in thy mouth and in thy heart*—Let thy mouth and heart perform the offices assigned them and thou shalt be saved; *that is, the word of faith*—The doctrine of the gospel, which teaches men to believe in Christ for salvation, chap. i. 16, 17; *which we preach*—Which we, the apostles and ministers of Christ, declare to you, and exhort you to embrace. *That if thou shalt confess with thy mouth the Lord Jesus*—Shalt make a free confession of thy faith in Christ and his truths, both by words and deeds, even in the time of persecution, when such a confession would expose thee to imprisonment, torture, and martyrdom: *and shalt believe in thy heart*—Sincerely, and with a faith that influences thy heart, and worketh by love; *that God hath raised him from the dead*—And thereby demonstrated him to be the Messiah; manifested the certain truth and infinite importance of his doctrine; the acceptable

69

A. M. 4064. 10 For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

11 For the Scripture saith, ¹ Whosoever believeth on him shall not be ashamed.

12 For ² there is no difference between the

Jew and the Greek: for ¹ the same Lord over all, ^m is rich unto all that call upon him.

13 ⁿ For whosoever shall call ^o upon the name of the Lord shall be saved.

14 How then shall they call on him in whom

¹ Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Chap. ix. 33.—² Chap. iii. 22; Acts xv. 9; Gal. iii. 28.

¹ Acts x. 36; Chap. iii. 29; 1 Tim. ii. 5.—^m Eph. i. 7; ii. 4, 7. ⁿ Joel ii. 32; Acts ii. 21.—^o Acts ix. 14.

ness and efficacy of the atonement which he made for sin; hath broken the power of death, and ensured to his followers an immortal life; as also the Holy Spirit to prepare them for it, by raising them from the death of sin to the life of righteousness: thou shalt be saved—From sin here, and its consequences hereafter. “The apostle mentions the resurrection of Jesus from the dead, as the principal article to be believed in order to salvation, because by that miracle God demonstrated Jesus to be his Son, established his authority as a lawgiver, and rendered all the things which he taught and promised indubitable.”—Macknight.

Verse 10. *For with the heart*—Not with the understanding only; *man believeth unto righteousness*—So as to obtain justification, regeneration, and holiness, in all its branches; *and with the mouth confession is made unto salvation*—So as to obtain eternal salvation. For if we so believe in Christ as to become truly righteous, and manifest that we are so by confessing him to be the Messiah, the Son of God, the Saviour of the world, when such a confession might deprive us of our property, our liberty, and our lives, we must, of course, love him better than any or all of these things; and therefore we willingly part with them for his sake. And being thus crucified to the world, and all visible and temporal things, our affections will be set on things above, where Christ sitteth at the right hand of God: and consequently, when he shall appear we shall appear with him in glory. “In the first ages, the spreading of the gospel depended, in a great measure, on Christ’s disciples confessing him openly before the world, and on their sealing their confession with their blood. Hence Christ required it, in the most express terms, and threatened to deny those who denied him, Matt. x. 32, 33; 1 John iv. 15. The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of final salvation therewith; because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him. There is a difference between the *profession* and the *confession* of our faith. To *profess* is to declare a thing of our own accord; but to *confess* is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration *Pro Cecinna*.”—Macknight.

Verses 11–13. *For the Scripture saith, &c.*—He proceeds to prove, by the Scriptures, the saving effects of faith and confession, spoken of in the two

last verses. He refers to Isa. xxviii. 16, and perhaps also to Psa. xxv. 3. Or, he means, that this is the general doctrine of the Scriptures: *Whosoever believeth on him*—Whether Jew or Gentile; *shall not be ashamed*—Disappointed of his expectation of salvation, or put to confusion in any imaginable circumstance. *For there is no difference between the Jew and the Greek*—As to the way of obtaining justification and salvation; *for the same Lord of all*—The Creator, Preserver, Governor, and Benefactor of the whole human race; *is rich*—Full of mercy and grace; so that his blessings are never to be exhausted, nor is he ever unable or unwilling to bestow them on such as are prepared to receive them; or, *that call upon him*—For them, sincerely, importunately, and in faith. *For whosoever shall call upon the name of the Lord*—Not only of the Jews, but also of the Gentiles, as appears from Acts ii. 21, where also these words of Joel are quoted; *shall be saved*—In the sense explained in the note there, and on Joel ii. 32, which see. “The word in the prophet, in the original, is Jehovah, whence it is certain that the prophet speaks these words of the true and only God; and yet it is as certain that he ascribes them to Christ, both from the following words, *How shall they call on him in whom they have not believed?* (for the apostle, in this whole chapter, discourses of faith in Christ,) and from the words foregoing, evidently spoken of Christ, of which these are a proof, and with which they are connected by the particle *for*. Here, then, we have two arguments for the divinity of Christ; 1st, That what is spoken of Jehovah is ascribed to him. 2d, That he is made the object of our religious invocation,” as he is also 1 Cor. i. 2, and in many other passages of the epistles.—Whitby. Bishop Pearson, also, (*on the Creed*, p. 149.) argues at large from hence, that if Christ be not here called *Jehovah*, the apostle’s argument is quite inconclusive. It may be observed here likewise, that the great truth proposed, verse 11, is so repeated in these two following verses, and further confirmed, verses 14, 15, as not only to imply that whosoever calleth upon him shall be saved, but also that the will of God is, that all should savingly call upon him.

Verses 14–17. *How then*—As if the apostle had said, From the promise of salvation made to them that shall call on the name of the Lord, I have inferred, that there is no difference between Jews and Gentiles, as to the possibility of obtaining salvation from God; and from hence we may

A. M. 4064. they have not believed? and how
A. D. 60. shall they believe in him of whom
they have not heard? and how shall they
hear ^pwithout a preacher?

15 And how shall they preach, except they be
sent? as it is written, ^qHow beautiful are the
feet of them that preach the gospel of peace,
and bring glad tidings of good things!

^p Tit. i. 3.—^q Isa. lii. 7; Nah. i. 15.—^r Chap. iii. 3; Heb.
iv. 2.—^s Isa. liii. 1; John xii. 38.—^t Gr. *the hearing of us.*

further infer, that the gospel must be preached to the Gentiles as well as to the Jews, and the sundry means of grace be dispensed to them, and therefore that we, the apostles, in so doing, do nothing but what is agreeable to the will of God, though on that account we are much reproached and persecuted. *For how shall they call upon him*—With sincerity; in whom they have not believed—In whose existence, power, and goodness they have not believed; or in whom, as capable of hearing, and able and willing to grant their requests, they have no confidence; (see on Heb xi. 6;) or whom they do not believe to be a proper object of worship, or worthy to be invoked with divine honours and adoration. *And how shall they believe in him of whom they have not heard?*—“Even the works of nature and providence must be made known to mankind by instructors, to make them able to understand them: much more the gospel of Christ.”—Baxter. Or the apostle speaks here chiefly, if not only, of believing in Christ, and therefore his words are not inconsistent with what he advances, chap. i. 19, 20, concerning the existence and perfections of God being made known to all mankind by the works of creation. Some way or other the divine revelation concerning Christ must be made known to us, before we can understand and believe it. In *hearing* is included *reading*, which is tantamount to hearing, and by which many are brought to believe, John xx. 31; *These things are written that you may believe.* But *hearing* only is mentioned as the more ordinary and natural way of receiving information. *How shall they hear without a preacher*—To carry these important tidings, which the light of nature could never be able to discover: or, except God reveal the gospel to them some way or other. *And how shall they*—The ministers of the gospel; *preach except they be sent*—Expressly for that purpose? that is, except they be both commissioned, and, at least in some measure, qualified for that difficult though important work? How shall a man act as an ambassador, unless he have both his instruction and his credentials from the prince that sends him? St. Paul probably intended to intimate, that as the apostles, and other first ministers of the gospel, were originally Jews, their own prejudices on this head were so strong, that they never would have thought of carrying the gospel to the Gentiles if God had not particularly charged them to do it; especially as its avowed opposition to the idolatry and the other vices which

16 But ^rthey have not all obeyed ^{A. M. 4064.}
the gospel. For ^{A. D. 60.} Esaias saith, ^sLord,
who hath believed ^tour ^ureport?

17 So then, *faith cometh* by hearing, and
hearing by the word of God.

18 But I say, Have they not heard? Yes
verily, ^vtheir sound went into all the earth, ^wand
their words unto the ends of the world.

^s Or, *preaching*?—^t Psa. xix. 4; Matt. xxiv. 14; xxviii. 10;
Mark xvi. 15; Col. i. 6, 23.—^u 1 Kings xviii. 10; Matt. iv. 8.

reigned in the Gentile countries, could not but expose them, more or less, to persecution in various forms, wherever they came and attempted to preach it. Thus, by a chain of reasoning from God's will, that the Gentiles also should call upon him, Paul infers that the apostles were sent by God to preach to them also. *As it is written*—And described in that striking prophecy, Isa. lii. 7, 8, *How beautiful are the feet*—The very footsteps, or the coming; *of them that preach the gospel of peace*—The gospel, which shows the way how peace is made between God and man. The figure here applied by Isaiah “is extremely proper. The feet of those who travel through dirty or dusty roads are a sight naturally disagreeable: but when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance to those who have been oppressed by their enemies, they appear beautiful.”—Macknight. Most commentators think “that the 52d chapter of Isaiah is to be explained as a prophecy of the return of the Jews from Babylon, and that the text here quoted refers to the joyful welcome that should be given to the messengers who brought the first tidings of Cyrus's decree for their dismissal. And if it were so, the apostle might very justly infer from thence the superior joy with which the messengers of the gospel should be received. But I think a great deal may be said to show it probable, that the context in question has, in its original sense, a further reference.”—Doddridge. See note on Isaiah lii. 7. *But they have not all obeyed, &c.*—As if he had said, But you may say, Why then doth not this preaching convert more of the Jews? This excellence of the gospel, and the preaching of it, doth not suppose that all that hear it will be converted by it: for though faith comes by hearing, yet there may be hearing without faith. *So Esaias saith*—In that very context which contains so many illustrious testimonies to the gospel, namely, chap. liii. 1, *Lord, who hath believed our report?*—That is, very few have been persuaded and converted by our preaching. *So then faith cometh by hearing*—Hearing is the ordinary means, even hearing *the word of God*, of begetting faith in people: and it was necessary for the Gentiles, in particular, who had not access to the Scriptures, to have the truths of the gospel declared to them by preaching, that they might hear and believe them.

Verses 18–21. *But I say, Have they not heard*—As if he had said, Their unbelief was not owing to the

A. M. 4064. 19 But I say, Did not Israel
A. D. 60. know? First, Moses saith, * I will
provoke you to jealousy by *them that are no*
people, and by a † foolish nation I will anger
you.

20 But Esaias is very bold, and saith, * I

* Deut. xxxii. 21 ; Chapter xi. 11.—† Tit. iii. 3.

want of hearing. For they have heard; *yes, verily, &c.*—So many nations have already heard the preachers of the gospel, that I may, in some sense, say of them as David did of the lights of heaven, *Their sound went into all the earth, &c.*—To the utmost parts of the known world. *But I say, Did not Israel know*—Namely, that the gospel should be preached to the Gentiles, and many of them thereby made members of the church? They might have known it even from Moses and Isaias, that many of the Gentiles would be received, and many of the Jews rejected. For first, *Moses saith*, (Deut. xxxii. 21,) *I will provoke you to jealousy*—To the highest degree of displeasure and exasperation; *by them that are no people*—By bestowing your privileges on the Gentiles, who at present are not my people, and of no account with me. As the Jews followed gods that were not gods, so he accepted, in their stead, a nation that was not a nation; that is, a nation that was not in covenant with him. This the Jews could not endure to hear of, and were exceedingly enraged when the apostles preached the gospel to the Gentiles. *And by a foolish nation*—A people who were destitute of the knowledge of the true God, and showed themselves to be fools by their idolatries. See Jer. x. 8. But indeed all who know not God, may well be called foolish. *But Esaias is very bold*—And speaks plainly what Moses only intimated, and by so doing showed he was not afraid of the resentment of the Jews, who he knew would

was found of them that sought me A. M. 4064.
not; I was made manifest unto them A. D. 60.
that asked not after me.

21 But to Israel he saith, * All day long I have stretched forth my hands unto a disobedient and gainsaying people.

* Isaias lrv. 1 ; Chapter ix. 30.—† Isaias lrv. 2.

be exceedingly provoked at the prophecy which he was about to utter. *I was found of them that sought me not*—That is, I will call the Gentiles, and by the preaching of my gospel will bring them to the knowledge of myself, who formerly neither knew nor regarded me. The Gentiles were too much occupied with the worship of their idols ever to think of worshipping, or even inquiring after, the true God. Nevertheless, even to them, while in this state, God, by the preaching of the gospel, made himself known, and offered himself to be the object of their worship, and their God in covenant. *But to Israel he saith*—Invidious as he knew his words would be to a nation so impatient of rebuke, *All the day long have I stretched forth my hands*—In the most importunate and affectionate addresses; *unto a disobedient and gainsaying people*—Who are continually objecting and cavilling; whom no persuasion can induce to regard their own happiness, so as to be willing to admit the evidence of truth, and the counsels of wisdom; and whose character is just opposite to that of those who believe with their hearts, and make confession with their mouths. The prophet's words are an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms to express his earnestness and affection. By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the Gentiles. See the notes on Isaias lrv. 1, 2.

CHAPTER XI.

Here the apostle shows, (1.) That, though the rejection of Israel was, for the present, general, according to the predictions of their own prophets, and attended with astonishing blindness and obstinacy, yet that it was not total, there being still a number of happy believers among them, 1–10. (2.) That the rejection of Israel was not final; but that the time would come when, to the unspeakable joy of the Christian world, the Jewish nation should be brought into the church of Christ, 11–24. (3.) He further illustrates the subject of the future conversion of the Jews; and concludes the argument with observing, that in the mean time their obstinacy was overruled to such happy purposes as made the whole scene a most glorious display of the unsearchable wisdom of God, 25–36.

A. M. 4064. I SAY then, * Hath God cast away
A. D. 60. his people? God forbid. For † I

* 1 Sam. xii. 22 ; Jer. xxxi. 37.

NOTES ON CHAPTER XI.

Verses 1–3. *I say then, &c.*—As if he had said, We have just seen how the perverseness of the Jews and the calling of the Gentiles have been foretold;

also am an Israelite, of the seed of A. M. 4064.
Abraham, of the tribe of Benjamin. A. D. 60.

* 2 Cor. xi. 22 ; Phil. iii. 5.

but do I say then that God hath entirely cast off his whole people, so as to have mercy on none of them? *God forbid*—In no wise; for I should then pronounce a sentence of reprobation upon myself; for

A. M. 4064. 2 God hath not cast away his
A. D. 60.

people which ^o he foreknew. Wot ye not what the Scripture saith ¹ of Elias? how he maketh intercession to God against Israel, saying,

3 ^d Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? ^o I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

^c Chap. viii. 29.—¹ Gr. in *Elias*?—^d 1 Kings xix. 10, 14.
^e 1 Kings xix. 18.—^f Chap. ix. 27.—^g Chap. iv. 4, 5; Gal. v. 4; Deut. ix. 4, 5.—^h Chap. ix. 31; x. 3.

I also am an Israelite—As it is well known; of the seed of Abraham, &c.—To whom, through the tribe of Benjamin, I can trace my genealogy; yet I am not cast off; I am still one of God's people, by believing in Christ. *God hath not cast off* that part of his people whom he foreknew, as repenting and believing. The apostle speaks after the manner of men. For in fact, *knowing* and *foreknowing* are the same thing with God, who knows or sees all things at once, from everlasting to everlasting. *Wot ye not*—Know ye not, that in a parallel case, amid a general apostacy, when Elijah thought the whole nation was fallen into idolatry, God knew there was a remnant of true worshippers. *How he maketh intercession*—Or *complaineth*, as the verb *επιτιμαει*, here used, evidently signifies, Acts xxv. 24, where Festus says, *The Jews, ετιμαον μοι, complained to me concerning Paul; against Israel*—The ten tribes, who had generally revolted to idolatry; saying, *Lord, they have killed thy prophets*—See note on 1 Kings xix. 10, 14; and *digged down thine altars*—Built upon extraordinary occasions by special dispensation, and with the authority of the Lord's prophets; altars which pious people attended who could not go up to Jerusalem, and would not worship the calves, nor Baal; these separate altars, though breaking in upon the unity of the church, yet being erected and attended by those that sincerely aimed at the glory of God, and served him faithfully, God was pleased to own for his altars, as well as that at Jerusalem; and the pulling of them down is mentioned and charged upon Israel by Elijah as a heinous sin. *And I am left alone*—Of all thy prophets who boldly and publicly plead thy cause; and they seek my life:—Send murderers in pursuit of me from place to place.

Verses 4-6. *But what saith the answer*—Recollect the answer which God gave to this doleful complaint; *I have reserved to myself*—To maintain my honour and true worship, I have preserved by my providence and grace not fewer than seven thousand; who have not bowed the knee to Baal—Nor to the golden calves, nor complied with any of those idolatrous rites which have been established by in-

5 ^f Even so then at this present A. M. 4064.
time also there is a remnant accord- A. D. 60.
ing to the election of grace.

6 And ^g if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? ^h Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ² blinded,

8 (According as it is written, ¹ God hath given them the spirit of ³ slumber, ^k eyes that they

² Or, *hardened*; 2 Cor. iii. 14.—¹ Isa. xxix. 10.—³ Or, *remorse*.—^k Deut. xxix. 4; Isa. vi. 9; Jer. v. 21; Ezra xii. 2; Matt. xiii. 14; John xii. 40; Acts xxviii. 26, 27.

iquitous laws. *Even so at this present time*—As it was then, so it is now; bad as this generation of Israelites is, *there is a remnant* who continue faithful to God; according to the election of grace—According to that gracious purpose of God, whereby he hath chosen those, whether Jews or Gentiles, for his people, that break off their sins by repentance, and believe on Jesus, as the true Messiah and Saviour of the world, with their hearts unto righteousness. Among those who thus repented and believed, in the first age of Christianity, were many thousands of Jews. Of the election here spoken of, see notes on chap. viii. 28-30. *And if by grace, then it is no more of works*—That is, of the merit of works, whether ceremonial or moral; whether of the Mosaic or any other law, except that of faith. In other words, it is no more an election according to any covenant of justice, like that made with our first parents before the fall, which required unsinning obedience, but according to the covenant of grace, made with man since the fall, which makes provision for pardoning his past sins, and renewing his fallen nature, and by which alone a sinful creature can be saved: *otherwise grace is no more grace*—The very nature of grace is lost. *But if it be of the merit of works, then it is no more grace, otherwise work is no more work*—No longer deserving the name, or is no longer meritorious, but the very nature of it is destroyed. There is something so absolutely inconsistent between the being justified by grace, and the being justified by the merit of works, that if you suppose either, you of necessity exclude the other. For what is given to works is the payment of a debt; whereas grace implies an unmerited favour. So that the same benefit cannot, in the very nature of things, be derived from both.

Verses 7-10. *What then*—What is the conclusion from the whole? It is this, that *Israel*, in general, *hath not obtained that which he seeketh*—Namely, justification, acceptance with God, and the blessings consequent thereon. *But the election*—Those of them only who repent and believe, and therefore are chosen of God to be his people; *have obtained it, and the rest were blinded*—By their own wilful pre-

A. M. 4061. should not see, and ears that they
A. D. 60. should not hear;) unto this day.

9 And David saith, ¹ Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 ^m Let their eyes be darkened, that they

¹ Psa. lxi. 22.—^m Psa. lxi. 23.—^a Acts xiii. 46 ;

judice, arising from their worldly spirit, which caused them to reject Jesus on account of his poverty, mean appearance, and state of suffering. The word *επαρωθησαν*, here rendered, *were blinded*, signifies properly, *were hardened*, being a metaphorical expression taken from the skin of the hand, made hard by labour. In general it denotes, in Scripture, both hardness of heart, and blindness of understanding. "The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence by which God confirmed the mission of his Son, and so were excluded from his covenant and church."—Macknight. *According as it is written*—Here the apostle refers to two passages of Isaiah, chap. xxix. 10; vi. 9, &c. *God hath given them the spirit of slumber—Or deep sleep*, as the word *κατανυψεως* signifies, being used with an allusion to the stupifying potions which were sometimes given to persons who were to suffer torture or death, to render them insensible. The meaning here is, God hath at length withdrawn his Spirit, and for their wilful impenitence, unbelief, and obstinacy, hath given them up to a state of blindness and insensibility, whereby they slumber, as it were, on the brink of ruin, and are careless about their salvation; while the wrath of God hangs over their heads, and the divine judgments are ready to break forth upon them, in a most awful manner. *Eyes that they should not see*—Here the apostle alludes to Deut. xxix. 4, where see the note. As if the apostle had said, Being forsaken of God, they are like to a man bereft of his senses: or he has given them up to such stupidity of mind, that though they have eyes yet they see not. *Unto this day*—So it was then, and so it is still. *And*—To show the causes and consequences of that spiritual blindness; *David saith*—Speaking prophetically of the Messiah's enemies; *Let their table be made a snare*—Or, as the words may be rendered, *Their table shall be for a snare to them, &c.* That is, the plentiful provision God has made for the supply of their wants, ghostly or bodily, being abused, shall become an occasion of sin and mischief to them; and their blessings shall be turned into curses, by reason of their depravity. The metaphors of a *snare* and a *trap* are taken from birds and beasts, which are allured into snares and traps to their destruction, by meat laid in their way. *Stumbling-blocks* occasion falls, which sometimes wound to death. *And a recompense*—A punishment as a recompense of their preceding wickedness. Thus sin is punished by sin; and thus the

may not see, and bow down their
back away. A. M. 4061.
A. D. 60.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* ^a through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

xviii. 6; xxii. 18, 21; xxviii. 24, 28; Chapter x. 19.

gospel, which should have fed and strengthened their souls, becomes a means of destroying them. *Let their eyes, &c.*—As if he had said, And in them the following words are also fulfilled: *Their eyes shall be darkened*—Not the eyes of their bodies, (for in that sense the prediction was neither fulfilled in David's nor in Christ's enemies,) but of their minds, so that they will not discern God's truth nor their own duty, nor the way of peace and salvation. *And bow down their back away*—Under a perpetual weight of sorrows, which they will not be able to support, and which will be a just punishment upon them for their having rejected so easy a yoke. *The darkening of the eyes, and the bowing down of the back*, denote the greatest affliction. For grief is said to make the eyes dim, Lam. v. 17; and a most miserable slavery is represented by walking with the back bowed down, as under a yoke or heavy burden, Psalm cxlvi. 8. They loved darkness rather than light, and therefore were permitted by the righteous judgment of God to go on in darkness, while the blind led the blind. And such still continues to be the state of the Jews, notwithstanding the intolerable load of wo which in all ages, since their rejection of the Messiah, has bowed down their backs to the earth. By quoting these prophecies, the apostle showed the Jews that their rejection and punishment for crucifying the Messiah, was long ago foretold in their own Scriptures. It is justly observed by Macknight here, that "God's ancient Israel, given up to deep sleep, to blind eyes, and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it they bring themselves into the like miserable condition."

Verses 11, 12. *Have they stumbled that, as a nation, they should fall*—Totally and finally? No: though they have taken such offence at Christ and the gospel that they are rejected by God at present, yet they are not fallen into irrecoverable ruin, so as never more to be owned by God as his people: but rather, through their fall, salvation, that is, the gospel, which is the means of salvation, is come unto the Gentiles—Not but that salvation might have come to the Gentiles if they had stood, but it was the divine appointment that the gospel should be preached to the Gentiles, upon its being rejected by the Jews. Thus in the parable, Matt. xxii. 8, 9, *they that were bidden were not worthy; Go ye therefore into the highways, &c.* See also Luke xiv. 21; and so the apostles acted. *It was necessary*, said St. Paul, Acts xiii. 46, *that the word of God*

A. M. 4064. 12 Now, if the fall of them be the
A. D. 60. riches of the world, and the *dimin-
ishing of them the riches of the Gentiles; how
much more their fulness?

13 For I speak to you Gentiles, inasmuch as

* Or, decay, or, loss.—Acts ix. 15; xiii. 2; xxii. 21;
Chapter xv. 16; Gal. i. 16; ii. 2, 7-9; Eph. iii. 8; 1 Timothy

should first be spoken to you, Jews: but seeing that you put it from you, lo! we turn to the Gentiles. See also Acts xviii. 6. Add to this, that the persecution of the Christians in Judea drove them into other countries, into which, whether private Christians or public teachers, they carried the gospel with them, and by conversation or preaching, communicated the knowledge of it to such as they found willing to receive it. See Acts viii. 4. To provoke them to jealousy—That is, to excite them to a holy emulation of sharing the blessings to be expected from their own Messiah, when they shall see so many heathen nations enjoying them. For the word *παραζηλω* is evidently to be taken here in a good sense, and signifies, to excite others to emulate those who enjoy advantages which they themselves do not possess. "The admission of the Gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because, when they saw the Gentiles endowed with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives, and the favour which God showed them; in short, when they found all the blessings and privileges of the people of God bestowed on the Gentiles, they would naturally conclude that the Christian was now the only church of God, and be excited to imitate the Gentiles by entering into it, that they might share with them in these privileges, verse 14; as it is probable a number of them actually did, especially after the destruction of Jerusalem."—Macknight. Thus, as the rejection of the Jews became an occasion of the calling of the Gentiles, so this calling of the Gentiles will prove an occasion of the restoration of the Jews. For, if the fall of them—That is, their rejecting the gospel, and so falling from the honour and happiness of being God's people, be the riches of the world—The occasion of God's spreading the light of his truth and the riches of his grace over all the world. And the diminishing of them—Greek *το ἠττημα*, the diminution or the lessening of them, by stripping them of their privileges; the riches of the Gentiles—The occasion of his manifesting his abundant mercy in pardoning and saving the heathen; how much more their fulness—That is, 1st, The general conversion of them, which the word *πληρωμα*, here rendered *fulness*, undoubtedly implies; since the general conversion of the Gentiles is expressed by the same word, verse 25. 2d, The restoring them to their forfeited privileges, and thereby raising them even to more than their former greatness, which is fitly called *their fulness*, because it will render both themselves and

° I am the apostle of the Gentiles, I A. M. 4064.
magnify mine office: A. D. 60.

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

ii. 7; 2 Tim. i. 11.—1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James v. 20.

the Christian church complete. For the word *πληρωμα*, *fulness*, is properly that which, being added to another thing, makes it complete. Thus Matt. ix. 16, the patch with which a torn garment is mended, or made complete, has this name given it: and in this sense the church is called, Eph. i. 23, *το πληρωμα*, the fulness of him who filleth all in all; because without the church, which is his body, Christ would not be complete. "The apostle's meaning is, that a general conversion of the Jews will take place before the end of the world, and will afford to the Gentiles the completest evidence of the truth of the gospel, by showing them that it is the finishing of a grand scheme, which God has been carrying on for the salvation of mankind, by means of his dispensation toward the Jews." Indeed so many prophecies refer to this grand event, that it is surprising any Christian should doubt of it. And these are greatly confirmed by the wonderful preservation of the Jews, as a distinct people, to this day. When it is accomplished, it will be so strong a demonstration both of the Old and New Testament revelation, as will doubtless convince many thousands of Deists, in countries professedly Christian; of whom, under such corrupt establishments as generally prevail, there will, of course, be increasing multitudes among merely nominal Christians. And this will be a means of swiftly propagating the gospel among Mohammedans and Pagans; who would probably have received it long ago, had they conversed only with real Christians.

Verses 13, 14. For, or now, I speak to you Gentiles—You believing Romans, and thus make known to you the present rejection of the Jews, and the happiness of the Gentiles in their future restoration, for your caution as well as comfort; inasmuch as I am the apostle of the Gentiles—By a special designation of divine providence and grace, and am accordingly under an indispensable obligation to communicate to them whatever will be for their profit; I magnify my office—Far from being ashamed of ministering to them, I glory therein, and esteem it the most signal honour of my life to be so employed. And the rather, if by any means—Especially by converting the Gentiles; I may provoke to emulation—To a striving to partake of the privileges of the gospel, as well as the Gentiles; them which are my flesh—My kinsmen; and might save some of them—Might bring them to believe in Jesus, and so to be saved. Here, by a most popular and affectionate turn, the apostle represents himself as zealous in converting the Gentiles, from his great love to the Jews.

A. M. 4064. 15 For if the casting away of them be
A. D. 60. the reconciling of the world, what shall
the receiving of them be, but life from the dead?

16 For if ^a the first-fruit be holy, the lump is
also holy: and if the root be holy, so are the
branches.

^a Lev. xxiii. 10; Num. xv. 18, 19-21.—^b Jer. xi. 16.—^c Acts

Verse 15. *For*—As if he had said, Their general conversion ought to be desired, because of the admirable benefit which will come to mankind thereby: *for if the casting away of them*—Their rejection, as signified above; *be the reconciling of the world*—An occasion of sending the gospel to the Gentiles in all parts of the world, and so bringing them to faith in Christ, whereby they obtain the pardon of their sins, and reconciliation with God; what shall the receiving of them into God's favour and into his church be, *but life from the dead*—A miraculous work, and productive of the greatest joy to the converted Gentiles; a joy like that which one would feel on receiving a beloved friend back from the dead. As, in the following verse, the apostle speaks of God's church under the emblem of a tree, Dr. Macknight thinks, in using the words *η αποβολη, the casting away*, "he may perhaps allude to the practice of gardeners, who cut off from vines and olive-trees such branches as are barren or withered, and cast them away. According to this notion of *casting away, the reconciling of the world, or Gentiles*, is the same thing with the ingrafting of them, mentioned verse 17. In this passage the unbelief and rejection of the Jews is justly represented as the means of the reception of the Gentiles. For, although the unbelief of the Jews may seem to have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned in a preceding note, it is to be considered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles." Add to this, there are many other predictions in the Old Testament, which demonstrate the truth of the gospel, but which derive their strength from their being in the possession of the Jews, in whose hands they have continued from the beginning, and who have preserved them with the greatest care, carrying them with them in all their dispersions, wherever they go. In all countries, therefore, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always at hand, cannot be called in question; because, having shown themselves from the beginning bitter enemies of Christ and of his gospel, no suspicion can be entertained that they have either forged these prophecies, or altered them to favour us. As little can it be suspected that we have forged or altered

17 And if ^a some of the branches be ^b broken off, ^c and thou, being a wild
A. M. 4064. olive-tree, wert grafted in ^d among them, and
A. D. 60. with them partakest of the root and fatness of
the olive-tree;

18 ^e Boast not against the branches. But if

ii. 39; Eph. ii. 12, 13.—^f Or. for them.—^g 1 Cor. x. 12.

these prophecies. For if any of us had been disposed so to do, it would have served no purpose while our enemies, the Jews, maintained the integrity of their copies.

Verses 16, 17. And their conversion will surely be effected, *For if the first-fruit of them, the patriarchs, be holy*—He alludes to the waved sheaf, which was said to be *holy*, because it was accepted of God, in token of his giving the appointed weeks of the harvest: and by the *first-fruit*, he either means the patriarchs, who were called and separated to the service of God from all the people of the earth; or, as many commentators understand him, the first converts to Christianity from among the Jews, teaching that they were most acceptable to God, as being the first members of the newly-erected Christian church. *The lump is also holy*—*The lump, φυραμα*, (which was the meal tempered with water, and kneaded for baking,) here denotes the mass of which the two wave-loaves were made, mentioned Lev. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the people's use, during the following year. By this latter similitude, therefore, the apostle intends the whole mass, or body of the nation, to be hereafter converted, and rendered acceptable to God, as members of his true church. *And if the root of them, namely, Abraham, was holy and beloved of God, so are the branches still beloved for the father's sake, and so will be once more, in his good time, admitted to his favour.* There seems here to be an allusion to Jer. ii. 16, where the Jewish nation, made the visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham was *the root*, and his descendants by Isaac *the branches*. Hence the thrusting the Jews out of the covenant of God, is here represented by the *breaking off of the branches*; and the admission of the Gentiles into that covenant, so as to make them members of God's church, is set forth under the idea of their being *ingrafted into the stock of the green olive-tree*; and the advantages which they enjoyed thereby, are expressed by their partaking of the *root and fatness of the olive-tree*. The expression, *a wild olive-tree*, means here, *a branch of a wild olive-tree*, for branches only are ingrafted. The Gentiles are called *a wild olive*, because God had not cultivated them as he did the Jews, who on that account were called, verse 24, *the good or garden olive*.

Verse 18. *Boast not against the branches*—Attri-

A. M. 4064. thou boast, thou bearest not the root,
A. D. 60. but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken

off, and thou standest by faith. ^a Be not high-minded, but ^b fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity

^a Chap. xii. 16.—^b Prov. xxviii. 14;

Isa. lxvi. 2; Phil. ii. 12.

bute not thy being ingrafted into the good olive to thy own merits, as if thou wert worthy of the blessing. *But if thou boast*—To humble thy pride, consider, *thou bearest not the root, but the root thee*—The Jewish church is not ingrafted into the Gentile, but the Gentile into the Jewish; the members thereof being by faith made children of Abraham, who was constituted by God's covenant the father of all believers, receiving on their behalf the promises. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: but the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews. "Because the converted Gentiles began very early to despise and hate the unbelieving Jews, on account of their opposition to the gospel, and because the apostle foresaw that in after-times the Jews would be treated with great cruelty and contempt by Christians of all denominations, he wrote this passage; in which, by mentioning the great obligations which the Gentiles are under to the Jews, he shows it to be unjust, ingratitude, and impiety, to despise and hate this people; and much more to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the Scriptures of the New Testament, as well as those of the Old; for the holy and honourable fellowship of the prophets and apostles were Jews. Of them, *as concerning the flesh, Christ, the Saviour of the world, came.* All the knowledge of religion, therefore, which we enjoy, is derived from them. And surely something of kindness and gratitude is due for such obligations."—Macknight.

Verses 19-21. *Thou wilt say*—Thou wilt object; *The branches were broken off*—For their infidelity and rejection of Jesus and his gospel; *that I might be grafted in*—And therefore we may glory over them as they once did over us. Well; take this thought at least along with thee, *Because of unbelief they were broken off*—It was not undeservedly, by an act of absolute sovereignty and prerogative, but because of unbelief: by which it appears, it is possible for whole churches, as well as individuals, that have long stood by faith, to fall into such a state of infidelity as may prove their ruin. Now thou art liable to the same infirmity and corruption that they fell by. *For thou standest*—Hast a place in God's favour and family; *by faith*—A grace which, in the very nature of it, implies dependance on God, and is itself the free, undeserved gift of God. Thou dost not stand in or by any strength of thy own, of which

thou mightest be confident: thou art only what the free grace of God makes thee; and his grace is his own, which he gives or withholds at pleasure. Therefore be not high-minded, but fear—Be not too confident of thy own strength. A holy fear is an excellent preservative against high-mindedness; *happy is the man that thus feareth always.* We need not fear lest God should not be true to his word; all the danger is, lest we should be false to our own: *let us therefore fear, lest a promise being left, to persevering believers, of entering into his rest, we should come short of it,* through not continuing in the faith, grounded and settled; but being moved therefrom, and from the hope of the gospel, Col. i. 23. *If God spared not the natural branches*—Of the good olive-tree, namely, the Jews, so called because they sprang from Abraham, the root of that tree, and consequently by their descent from him were naturally members of the Jewish Church; if God proceeded with so much severity against them, *take heed lest he spare not thee*—Or, as the Syriac translates the clause, *perhaps neither will he spare thee.* They, observe, were natural branches, and as such had a peculiar interest in Abraham's covenant, and in the promises, being descended from his loins; and yet, when they sunk into unbelief, neither prescription, nor long usage, nor the faithfulness of their ancestors, could secure them, but God cast them off. Take heed, therefore, lest thy unbelief and barrenness expose thee, who art not a natural branch, but a scion from a foreign stock, to the punishment of excision, after all the great obligations which he hath laid thee under by his unparalleled goodness.

Verses 22, 23. *Behold, therefore*—In this dispensation; *the goodness and severity of God*—Consider them maturely, and lay them deeply to heart: *on them which fell*—The unbelieving Jews, who took offence at the mean appearance of Jesus, and so fell into unbelief, and were cut off for it; *severity*—Or the exercise of strict justice; for *God laid righteousness to the line, and judgment to the plummet,* and dealt with them according to their sins, after many ages of astonishing patience and long-suffering exercised toward them. Observe, reader, God is most severe toward those who have been most distinguished by advantages on the one hand, and the abuse of them on the other. Divine patience, and privileges abused, turn to the greatest wrath. The word *ἀποτομία*, here rendered *severity*, literally means, *a cutting off*; the effect being put for severity, the cause. *But toward thee*—Who art called to faith in Christ, without any merit in thyself; *goodness*—Benignity and gentleness, as *χρηστότης* signifies; *if thou continue in his goodness*—That is,

A. M. 4064. of God : on them which fell, severi-
A. D. 60. ty ; but toward thee, goodness, ^r if
thou continue in *his* goodness : otherwise ^a thou
shalt be cut off.

23 And they also, ^a if they abide not still in
unbelief, shall be grafted in : for God is able to
graft them in again.

24 For if thou wert cut out of the olive-tree
which is wild by nature, and wert grafted con-

^r 1 Cor. xv. 2 ; Heb. iii. 6, 14. — ^a John xv. 2. — ² 2 Cor.
iii. 16. — ^b Chap. xii. 16.

walk worthy of this privilege, into which thou art
brought by God's goodness: or, if thou be careful
to maintain thine interest in God's favour by conti-
nuing to depend upon, and comply with the design
of his free grace, and endeavouring to please him
continually: *otherwise thou also shalt be cut off*—
From communion with God and his people. *And
they also*—The Jewish nation; *if they abide not in
unbelief*—And thereby continue to reject Christ;
shall be grafted in—Restored to union with Christ
and his church; *for God is able to graft them in
again*—And willing also, as the word *δύναμις* is fre-
quently taken: (see chap. iv. 21; xiv. 4; Heb. ii.
18:) for it was to no purpose to mention God's abili-
ty to graft in the Jews, unless it had been accom-
panied with willingness. Locke says, "This *grafting
in again* seems to import, that the Jews shall be a
flourishing nation again, professing Christianity in
the land of promise; for that is to be reinstated again
in the promise made to Abraham, Isaac, and Jacob.
This Paul might, for good reasons, be withheld
from speaking out here. But in the prophets there
are very plain intimations of it."

Verse 24. *For, &c.*—As if he had said, And it ap-
pears that he will do it, because he has done that
which was more unlikely, as being contrary to na-
ture: *if thou wert cut out of the tree wild by nature,
&c.*—If thou wert admitted into the family of God,
though descended from parents that were strangers
and enemies, how much more shall they who were
children of the covenant, to whom the promises
originally belonged, be taken into covenant with
him. In other words, God will not seem to do so
wonderful a thing, in restoring them to what might
appear the privilege of their birthright, and in saving
the seed of Abraham his friend, as he hath done
in calling you sinners of the Gentiles, to participate
the blessings of which you had not the least notion,
and to which you cannot be supposed to have had
any imaginable claim. This reasoning is certainly
very just; the conversion of the Jews, though it hath
not yet happened, appearing much more probable
than did the conversion of the Gentiles, before that
event took place. Some understand the expression,
grafted contrary to nature, as signifying *contrary
to the usual way of ingrafting*; which is, not to in-
sert a wild scion into a good stock, but a good scion
into a wild stock, to which it communicates its
changing efficacy, causing it to bear good fruit.

trary to nature into a good olive-tree; A. M. 4064.
how much more shall these, which be A. D. 60.
the natural *branches*, be grafted into their own
olive-tree?

25 For I would not, brethren, that ye should
be ignorant of this mystery, (lest ye should be
^b wise in your own conceits,) that ^c blindness ⁶
in part is happened to Israel, ^d until the fulness
of the Gentiles be come in.

^c Verse 7; 2 Cor. iii. 14. — ^a Or, *hardness*. — ^d Luke xxi. 24;
Rev. vii. 9.

But that circumstance appears not to have been at
all regarded by the apostle; nor was it necessary, as
Doddridge justly observes, that the simile taken
from ingrafting should hold in all its particulars:
and certainly the engagement to humility arises, in
a considerable degree, from the circumstances of the
ingrafting here supposed being the reverse of that
commonly used. Indeed, had the scion been nobler
than the stock into which it was inserted, its depend-
ance on it for life and nourishment would have ren-
dered it unreasonable that it should boast against it;
how much more when the case was the reverse of that
in use, and the wild olive was ingrafted on the good.

Verses 25-27. *For, &c.*—And this I now declare,
because *I would not have you ignorant of this mys-
tery*—Of the mysterious dispensation under consi-
deration, which, on the first view of it, may appear
very unaccountable; *lest you should be wise in your
own conceits*—Should have too high an opinion of
yourselves, on account of your being made the
people of God in place of the Jews. The apostle
calls the rejection of the Jews for a time, and their
restoration after the conversion of the Gentiles is
completed, *a mystery*; because it was a matter of
the greatest importance to mankind, and because it
had hitherto been kept a secret, like the doctrine of
the mysteries among the Greeks, which was discov-
ered to none but the initiated. See on Eph. i. 9.
That blindness in part—That is, as to the greatest
part of them, a remnant only being now brought to
the faith; *is happened to Israel*—For a certain time,
for Israel is neither totally nor finally rejected; *until
the fulness of the Gentiles be come in*—Here the
Christian Church is represented as a great temple,
erected for all nations to worship in. And the com-
ing of the Gentiles into this temple, or church, to
worship, signifies their conversion to Christianity;
a conversion which has hitherto only taken place in
a small degree. For, as Whitby observes, (Appon.
to Rom. xi.) "If the known regions of the world be
divided into thirty parts, the Christian part is only
as five, the Mohammedan as six, and the idolatrous
as nineteen." And, alas! of the part said to be Chris-
tian, how few are Scriptural Christians, possessed of
the *Spirit of Christ*, without which we are none of
his! *And so all Israel shall be saved*—Shall be
brought to believe in Jesus as the true Messiah, and
so shall be put into the way of obtaining salvation,
being convinced of the truth by the coming in of the

A. M. 4064. 26 And so all Israel shall be saved :
A. D. 60. as it is written, * There shall come
out of Zion the Deliverer, and shall turn away
ungodliness from Jacob :

27 † For this is my covenant unto them, when
I shall take away their sins.

28 As concerning the gospel, they are enemies
for your sakes : but as touching the election,
they are † beloved for the fathers' sakes.

* Isa. lix. 20; Psa. xiv. 7.—† Isa. xxvii. 9; Jer. xxxi. 31, &c.;
Hek. viii. 8; x. 16.—‡ Deut. vii. 8; ix. 5; x. 15.—^b Num.
xxiii. 19.

Gentiles. As it is written, Isa. lix. 20, *There shall come out of Zion the Deliverer*—Being the son of David, he is said, by the apostle, to come out of Zion, the city of David, and the seat of his kingdom, rather than *ἐκκεν Σιών*, for the sake of Zion, the words used by the LXX.; whose translation of this passage, in other respects, the apostle adopts. It differs, however, in some degree, from the Hebrew original, both in this and the next clause; for that is, *the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob*, which, no doubt, was the exact sense of the prophet's words. But since the coming of Christ as a deliverer to the Jews was all that the apostle's argument required, he quotes the passage merely to prove that point, and does not notice the variation of the Greek translation from the original Hebrew. It being certain, however, that the general tenor of God's covenant with Israel gave no hope of their deliverance and restoration, after rejection and chastisement, but in a way of repentance and reformation, the apostle properly observes, that when the deliverer came, he should *turn away ungodliness from Jacob*—Which, as it was not done by Christ at his first coming, will doubtless be accomplished in some future period by an extraordinary display of his mercy and grace. *For this is my covenant unto*—Or rather *with them, when I shall take away their sins*—That is, when their sins, as a nation, are remitted, it shall be to bring them again into covenant with myself.

Verses 28, 29. *As concerning the gospel*—That is, in reference to the gospel; *they are enemies for your sakes*—They reject it with the greater hatred, because you embrace it, or rather, (for they generally rejected the gospel before the Gentiles were called,) they reject the gospel, and thereby show that they are enemies to it, to God, and to themselves, which God permits for your sakes, and which turns to your advantage: (see on verses 11, 19, 30:) *but as touching the election*, that part of them who believe, and therefore are chosen of God to be his people along with the believing Gentiles; *they are beloved for the fathers' sakes*—God's gracious regard to the memory of their pious ancestors, engages him peculiarly to love and favour them. Or, the election here spoken of may be that national election, whereby the Jews were made the church and people of God. See on chap. ix. 11. In respect of that election,

b

29 For the gifts and calling of God A. M. 4064.
are † without repentance. A. D. 60.

30 For as ye † in times past have not † believed
God, yet have now obtained mercy through
their unbelief;

31 Even so have these also now not † believed,
that through your mercy they also may obtain
mercy.

32 For † God hath † concluded them all in

† Eph. ii. 2; Col. iii. 7.—⁷ Or, obeyed.—⁸ Or, obeyed.
‡ Chap. iii. 9; Gal. iii. 22.—⁹ Or, shut them all up to-
gether.

the Jews, though unbelieving, and enemies in respect of the gospel, as is said in the former clause, are still beloved with a love of compassion and goodwill, for the special love God bore to Abraham and the rest of the patriarchs, from whom they are descended: and, in consequence of the promises made to their fathers, they shall, as a people, in some future period, become the people of God, by believing the gospel. It is justly observed by Whitby, that there is a two-fold election of the Jews spoken of in this chapter; one whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6-8. The other, whereby such of them as believed on Christ, were made the people of God under the gospel dispensation. This election is mentioned Rom. xi. 7. *For the gifts and calling of God, &c.*—“The blessings which God freely bestowed on Abraham and his seed, and his calling, or making them his people, God will never repent of; but will restore to his natural seed the honour of being his people, after the Redeemer hath turned away their ungodliness of unbelief, Ezek. xvi. 60-62.”—Mac-knight.

Verses 30-32. *For as ye*—Believing Gentiles; *in times past*—Before Christ was preached to you; *have not believed God*—Did not believe in the living and true God: or rather, as the words *ποτε ηπειθσατε τω θεω* signify, *were once disobedient to God*, and were buried in ignorance and superstition; but *now have obtained mercy*—Namely, to be converted and pardoned; *through their unbelief*—*τη τωτων απειθεια*, through, or on occasion of, their disobedience. The apostle does not mean that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had embraced the gospel, the title of the Gentiles to all the blessings of the covenant with Abraham being established by the covenant itself. But his meaning is, as is explained in the note on verse 11. *Even so have these*—As if he had said, As you obtained mercy after a long time of disobedience, so shall the Jews, who now, since the preaching of the gospel, have not believed, *ηπειθσαν, have disobeyed*; *that through your mercy*—The mercy shown to you in the conversion of so many of you, being provoked to emulation, verse 11; *they also may obtain mercy*—May be brought

A. M. 4064. unbelief, that he might have mercy
A. D. 60. upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! ¹ how unsearchable are his judgments, and ^m his ways past finding out!

34 ⁿ For who hath known the mind of the

¹ Psa. xxxvi. 6.—^m Job xi. 7; Psa. xcii. 5.—ⁿ Job xv. 8; Isa. xl. 13; Jer. xxiii. 18; 1 Cor. ii. 16.—^o Job xxxvi. 22. ^p Job xxxv. 7; xli. 11.

to believe in Christ, and so partake of mercy. "The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them, as the fulfilment of the prophecies contained in their own sacred records. And by *obtaining mercy*, is meant the being admitted into the covenant and church of God, which is called *mercy*, because it proceeded entirely from the mercy of God, chap. ix. 15." *For God hath concluded them all in unbelief*—Suffered the main body both of the Jews and Gentiles, successively, for some time, to continue under the power of their unbelief, or disobedience rather, that, in his own time, he might fulfil the great counsel of his goodness, in showing undeserved mercy both to Jews and Gentiles. See John xii. 32. First, God suffered the Gentiles, in the early ages of the world, to revolt from him, and took the family of Abraham, as a peculiar seed, to himself: afterward he permitted them to fall through unbelief, disobedience, idolatry, and, at last, the rejection of their own Messiah, and took the believing Gentiles for his people. And he did even this to provoke the Jews to emulation, and so bring them also, in the end, to faith in, and obedience to, the gospel. This was truly a mystery in the divine conduct, which the apostle adores with such holy astonishment.

Verses 33–36. *O the depth*—The unsearchable, inconceivable abundance; *of the riches, &c.*—In the ninth chapter, Paul had sailed but in a narrow sea, now he is in the immense ocean: *of the wisdom and knowledge of God*—The depth of his knowledge is described in the latter part of this verse; the depth of wisdom in verse 34. Wisdom directs all things to the best end; knowledge sees that end, and the way that leads to it. Or, the divine wisdom was exercised in contriving and ordering these dispensations, and knowledge in foreseeing the effects which they would produce. By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents those perfections as forming a vast ocean. *How unsearchable are his judgments*—With regard to unbelievers; *and his ways*—With regard to believers; *are past finding out*—Or being traced. The word *ανεξιχνιαστοι* comes from *χιων*, which signifies the mark of a foot. The meta-

Lord? or ^o who hath been his counsellor? A. M. 4064. A. D. 60.

35 Or ^p who hath first given to him, and it shall be recompensed unto him again?

36 For ^q of him, and through him, and to him are all things: ^r to ¹⁰ whom be glory for ever. Amen.

^q 1 Cor. viii. 6; Col. i. 16.—^r Gal. i. 5; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. v. 11; 2 Pet. iii. 13; Jude 25; Rev. i. 6.—¹⁰ Gr. *him*.

phor is taken from animals which pursue and find out their prey by tracing their footsteps. By *judgments* here, Macknight understands God's determinations, or "methods of directing and governing all things, both generally and particularly. Agreeably to which interpretation of *κριματα*, judgments, the apostle adds, *and his ways are past finding out*. Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath willed, and said, and done, without disclosing the reasons either of his general or his particular conduct. The knowledge of whatever is above our present childish conceptions is to be sought for, not here, but in the future state." The apostle, in this part of the conclusion of his discourse, as Locke observes, "had an especial regard to the Jews, whom, in an elegant but inoffensive manner, he rebuked for their presumption in finding fault with the divine dispensations; as if God had done them an injury in admitting the Gentiles into his covenant and church." *For who hath known the mind of the Lord*—Before, or any further than he has revealed it; or who hath known what he intends to do, or hath comprehended all the reasons of his determinations or proceedings, so as to be able to judge of them? *Or who hath been his counsellor?*—Who hath given him advice respecting either the planning or managing of the affairs of the universe? Or, who hath first given to him either wisdom or power, or any thing, or conferred any obligation upon him? Let him show the obligation, and make out the claim, and we may answer for it that it shall be exactly repaid him again. "The apostle here very properly asks the Jews, if God was in their debt for any obligation they had conferred on him? Or, if he was, let them say for what, and they should have an ample remuneration made to them." *For of him*—As the Creator; *through him*—As the Preserver; *to him*—As the ultimate end, *are all things: to whom be*—*Η δοξα, the glory*, of his power, knowledge, wisdom, and of the effects thereof, the creation, preservation, and government of the universe, and the redemption and salvation of mankind, *for ever. Amen*—A concluding word, in which the affection of the apostle, when it is come to the height, shuts up all.

CHAPTER XII.

The apostle, having now finished the doctrinal part of his epistle, here enters on a series of most admirable practical exhortations and directions, some of which are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written. In them all, he labours to persuade his Christian readers to act in a manner worthy of that gospel, the excellence of which he had been illustrating. In this chapter, (1.) He urges on them an entire consecration of themselves to God, and a care to glorify him in their respective stations, by a faithful improvement of their various talents, 1-8. (2.) He exhorts them to the exercise of sundry Christian graces and virtues,—as of love, zeal, hope, patience, prayer, liberality, hospitality, meekness, sympathy, and condescension, 9-16. (3.) Presses them to manifest a peaceable, forgiving spirit, and becoming conduct toward all men, together with forbearance and kindness toward injurious enemies, 17-21.

A. M. 4064. I * * BESEECH you therefore, brethren, by the mercies of God, ^b that ye ° present your bodies ^d a living sacrifice,

* First Sunday Epiphany, epistle, verse 1 to verse 6.—→ 2 Cor. x. 1.—→¹ Pet. ii. 5.

NOTES ON CHAPTER XII.

Verse 1. *I beseech you therefore, brethren*—Paul uses to suit his exhortations to the doctrines he has been delivering. So here the general exhortation to universal holiness, grounded on, and inferred from, the whole of the preceding part of the epistle, is contained in the first and second verses. Particular advices and precepts follow from the third verse to the end of the epistle. *By the mercies*—*Δια τῶν οἰκτιρημάτων*, the bowels of mercies, or tender mercies of God—The whole sentiment is derived from chap. i.-v.; the expression itself is particularly opposed to the wrath of God, chap. i. 18. It has a reference here to the entire gospel, to the whole economy of grace or mercy, delivering us from the wrath of God, and exciting us to all duty. “The love,” says Macknight, “which God hath expressed in our redemption by Christ, and in making us [true] members of his church, is the most winning of all considerations to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.” *That*—Instead of the animal victims, whose slaughtered bodies you have been accustomed to offer, either to the true God, or to idols, you would now *present*—As it were, at his spiritual altar; *your own bodies*—That is, *yourselves*, as he expresses himself, chap. vi. 13, a part being put for the whole; and the rather, as in the ancient sacrifices of beasts, to which he alludes, the body was the whole. These also are particularly named, in opposition to the abominable abuse of their bodies, of which the heathen were guilty, mentioned chap. i. 24. And several other expressions follow, which have likewise a direct reference to other expressions in the same chapter. To this we may add, that having taught, chap. vii. 5, 18, 23, that the body, with its lusts, is the source and seat of sin, he exhorted the Romans, very properly, to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death. It may be proper to observe, also, that the word *παράσῃσαι*, here rendered to *present*, is the word by which the bringing of an animal to the altar to be sacrificed was ex-

b

holy, acceptable unto God, *which is* A. M. 4064. your reasonable service. A. D. 60.

2 And ° be not conformed to this world: but

° Psa. l. 13, 14; Chap. vi. 13, 16, 19; 1 Cor. vi. 13, 20.—^d Heb. x. 20.—^a 1 Pet. i. 14; 1 John ii. 15.

pressed. *A sacrifice*—Dedicated to God entirely and irrevocably; (for in the ancient sacrifices, the animals were wholly given, and were not taken back again;) made dead to the world and sin, being slain by the commandment, (chap. vii. 9,) or by the sword of the Spirit, which is the word of God, and is quick and powerful to effect this death, (Heb. iv. 12,) and *living* by that life which is mentioned chap. i. 17, vi. 4, &c.; that is, by faith in the gospel, the law of the spirit of life in Christ Jesus; and thus made a *living sacrifice* indeed; *holy*—A sacrifice such as the holy law requires, and the Holy Spirit produces. This is spoken in allusion to the sacrifices under the law being required to be without blemish. *Acceptable*—A sacrifice of a sweet-smelling savour. The sum is, Let your whole souls, with all their faculties, and your bodies, with all their members, being sanctified and animated by divine grace, be dedicated to, and employed in the service of him to whom you are under such immense obligations. *Which is your reasonable service*—Such a sacrifice is reasonable, not merely because, as Beza observes, it is the sacrifice of a rational creature; whereas the sacrifices of birds and beasts, &c., were sacrifices, *αλογῶν ζῶων*, of *irrational animals*; but because the whole worship and service is highly, nay, infinitely reasonable, being the worship and service of faith, love, and obedience, the objects of which are divine truth and love, and wise, just, holy, and kind commands: or, in other words, affections and dispositions, words and actions, suited to the divine perfections, and the relations subsisting between us and God, as our Creator, Preserver, Redeemer, Saviour, friend, and father in Christ Jesus. And as the sacrifice is thus reasonable, it is equally reasonable that we should offer it, being under indispensable, yea, infinite obligations so to do. So that in offering this sacrifice, and in all things, a Christian acts by the highest reason, from the mercy of God inferring his own duty.

Verse 2. *And be not conformed*—Neither in judgment, spirit, nor behaviour; *to this vain and sinful world*—Which, neglecting the will of God, entirely follows its own; *but be ye transformed*—Regenerated and created anew; *by the renewing of your minds*—Of your understandings, wills, and affec-

101

A. M. 4064. 'be ye transformed by the renewing
A. D. 61. of your mind, that ye may ^sprove
what is that good, and acceptable, and perfect
will of God.

3 For I say, ^hthrough the grace given unto
me, to every man that is among you, ^lnot to
think of *himself* more highly than he ought to
think; but to think ^lsoberly, according as God
hath dealt ^kto every man the measure of faith.

^f Eph. i. 18; iv. 23; Col. i. 21, 22; iii. 10.—^s Eph. v. 10, 17;
1 Thess. iv. 3.—^h Chap. i. 5; xv. 15; 1 Cor. iii. 10; xv. 10;
Gal. ii. 9.—^l Prov. xxv. 27; Eccles. vii. 10; Chap. xi. 20.
^k Gr. to *sobriety*.—¹ 1 Cor. xii. 7, 11; Eph. iv. 7.—¹ 1 Cor.

tions, through the influence of the Spirit of God, Tit. iii. 5. Thus, Eph. iv. 22-25, the new man is described as *renewed in the spirit of his mind*; that is, in all his faculties; in his affections and will, as well as in his understanding: in consequence whereof his whole conduct becomes holy and virtuous. *That ye may prove*—May be enabled to discern, approve, and know, not merely speculatively, but experimentally and practically, and by sure trial; *what is the good, and acceptable, and perfect will of God*—The will of God is here to be understood of all the preceptive part of Christianity, which is in itself so excellently good, so acceptable to God, and so perfective of our nature: and it is here "set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathen, which in their own nature were extremely bad; and, on the other, to the unprofitable ceremonies and sacrifices of the law of Moses, concerning which God himself declared that he had no pleasure in them, Heb. x. 5-9. The rites of Moses, therefore, in which the Jews gloried, were no longer acceptable to God. Whereas the duties recommended by the apostle are of eternal obligation, and separate the people of God from the wicked in a more excellent manner than the Jews had been separated from idolaters by the rites of Moses."—Macknight.

Verse 3. *For I say*—As if he had said, You must be renewed, in order that you may walk as it is your indispensable duty and great privilege to do. He proceeds to show what that will of God is, which he had just spoken of: *through the grace which is given to me*—He chiefly means, given him as an inspired apostle, whereby he was qualified and authorized to direct the believers at Rome, in their duty in general, and in the exercise of their gifts, and the execution of their offices in particular. And he modestly mentions the grace of God as the source of his authority and qualifications for this office, lest he should seem to forget his own direction; *to every one that is among you*—To all and each of you, who profess Christianity at Rome: well would it have been if the Christians there had always remembered his advice! *Not to think of himself more highly than he ought to think*—On account of any special gift conferred on him, or any public office assigned him in the church; not to be lifted up with pride on account of it, or of

4 For ^las we have many mem- A. M. 4064.
bers in one body, and all members A. D. 60.
have not the same office:

5 So ^mwe, *being* many, are one body in Christ, and every one members one of another.

6 ^{* a} Having then gifts, differing ^oaccording to the grace that is given to us, whether ^pprophecy, *let us prophesy* according to the proportion of faith:

xii. 12; Eph. iv. 16.—^m 1 Cor. x. 17; xii. 20, 27; Eph. i. 23; iv. 25.—^{* a} Second Sunday Epiphany, epistle, verse 6 to verse 16, Be not, &c.—^a 1 Cor. xii. 4; 1 Pet. iv. 10, 11.—^o Verse 3.—^p Acts xi. 27; 1 Cor. xii. 10, 28; xiii. 2; xiv. 1, 6, 29, 31.

his own wisdom or understanding, so as to arrogate to himself, or take upon him, more authority than he ought. *But to think soberly*—To think of himself, of his gifts or office, with modesty and humility; *according as God hath dealt to every man the measure of faith*—From which all other gifts and graces flow. And surely, as if he had said, When you consider it is God who hath given all, there will appear little reason to magnify yourselves on any distinguishing share of his bounty, which any one may have received; especially when you remember that this distribution is made not only, or chiefly, for your own sakes, but out of regard to the good of the whole. From the apostolic caution and advice here given, we may infer that "irregularities in the exercise of spiritual gifts had taken place, or were likely to take place, at Rome as at Corinth, 1 Cor. xii. 14, at Philippi, Phil. ii. 3, and Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct, or prevent, by the excellent rules prescribed in this passage."

Verses 4-8. *For as we have many members*—The apostle proceeds to illustrate his advice by a comparison taken from the members of the human body. *All members have not the same office*—But different members are appointed to different purposes. *So we*—Several believers, having different gifts and offices; *are one body*—All make up one body under Christ the head; *and members one of another*—Closely connected together, and nearly related to one another, and so bound to be helpful to one another. *Having then gifts differing*—In their nature, design, and use, although the ultimate tendency of all is the same; *according to the grace that is given to us*—Gifts are various, but grace is one; and grace, free grace, is the spring and origin of all the gifts which are given to men. It is grace that appoints the offices, calls and qualifies persons to fill them, and works in them both to will and to do. But by grace here the apostle seems chiefly to intend the favour which God manifested, in different respects and degrees, in bestowing gifts upon men. In the primitive church there were divers extraordinary gifts, as that of tongues, that of discerning of spirits, that of healing, with some others mentioned 1 Cor. xii. 4-10. But the apostle speaks here chiefly, if not only, of those that are ordinary. *Whether prophecy*

A. M. 4064. 7 Or ministry, *let us wait on our*
A. D. 60. ministering: or ^a he that teacheth, on teaching:

8 Or ^r he that exhorteth, on exhortation: ^s he that ^ggiveth, *let him do it* ³with simplicity: ^h he that ruleth, with diligence; he that

^a Acts xiii. 1; Eph. iv. 11; 1 Tim. v. 17.—^r Acts xv. 32; 1 Cor. xiv. 3.—^s Matt. vi. 1, 2.—^g Or, *imparteth.*—³ Or, *liberally*; 2 Cor. viii. 2.

—This, considered as an extraordinary gift, is that whereby things to come are foretold, or heavenly mysteries are declared to men. But it seems here to signify the ordinary gift of interpreting the Scriptures, and preaching the word of God, which is also the meaning of the expression, 1 Cor. xiv. 1, 3. *Let us prophesy according to the proportion*, or analogy rather, *of faith*. Or, as Peter expresses it, 1st Epist. iv. 11, *as the oracles of God*; according to the general tenor of them; according to that grand scheme of doctrine which is delivered therein, touching the original and fallen state of man, the person and offices, the deity and atonement of Christ, justification by faith, sanctification by the Holy Spirit, inward and outward holiness, the immortality of the soul, the resurrection of the body, a general judgment, and an eternal state of happiness or misery. There is a wonderful analogy between all these doctrines, and a close and intimate connection between the chief heads of that *faith which was once delivered to the saints*. Every article, therefore, concerning which there is any question, should be determined by this rule: every doubtful scripture interpreted according to the grand truths which run through the whole. Macknight, however, thinks that “the extent and energy of inspiration which was bestowed on some of the believers, is rather intended here, called *the measure of faith*, verse 3; and that the meaning of the apostle’s direction is, that such as enjoyed the prophetic inspiration were not to imagine, that because some things were revealed to them, they might speak of every thing; but that in prophesying, they were to confine themselves to what was revealed to them.” Or *ministry*—Although every office performed for the edification of the church was called *διακονια*, *ministry*, (see Eph. iv. 12,) and hence the word is applied to the apostleship itself, Acts i. 17, 25; vi. 4; and to the evangelist’s office, 2 Tim. iv. 5; yet, as the ministry here spoken of is joined with *teaching, exhorting, distributing, and showing mercy*, which were all stated offices in the church, it is probable that it was also a stated office, and most probably that of *deacons*, appointed to superintend the temporal affairs of the Christian societies: concerning whom see note on Acts vi. 2, 3. *Let us wait on our ministering*—Let a man employ himself actively and faithfully in his ministrations; or *he that teacheth*—The ignorant, who is appointed to instruct the catechumens, and to fit them for the communion of the church; let him attend to his office of teaching with humility, tenderness, patience, and diligence; or *he that exhorteth*—Whose peculiar business it was to

showeth mercy, ^a with cheerfulness. A. M. 4064.
A. D. 60.

9 ^r Let love be without dissimulation. ^s Abhor that which is evil; cleave to that which is good.

10 ^a Be kindly affectioned one to another

^a Acts xx. 28; 1 Pet. v. 2.—^r 2 Cor. ix. 7.—^s 1 Tim. i. 5; 1 Pet. i. 22.—^g Psa. xxxiv. 14; xxxvi. 4; xcvi. 10; Amos v. 15. ^h Heb. xiii. 1; 2 Pet. i. 7.

urge Christians to perform their duty, or to comfort them in their trials, let him continue in his exhortation. *He that giveth*—Any thing to a charitable use; *let him do it with simplicity*—Namely, of intention, and unfeigned liberality: neither seeking the applause of men, nor having any other sinister end in view, which he could desire to conceal. Let him act with disinterestedness and impartiality. *He that ruleth or presideth*, (Greek, *πρωταρχεω*), that hath the care of a flock, (see 1 Tim. v. 17,) or presideth in the distribution of charities, which sense the preceding and following clauses appear rather to favour: or, that is appointed to see that they do their duty in any department, (chap. xvi. 2,) *with diligence*—Let him perform his office faithfully. *He that showeth mercy*—In any instance, particularly in relieving the poor and afflicted; *with cheerfulness*—Rejoicing that he has such an opportunity of being useful to his fellow-creatures.

Verses 9–11. Having spoken of faith and its fruits, verse 3, he comes now to speak of love. *Let love be without dissimulation*—Not in pretence, but in reality; not *in word and tongue only*, but in deed and in truth, 1 John iii. 18. In consequence of loving God because he hath first loved you, sincerely love and desire the temporal and eternal welfare of all mankind; and let all your expressions of mutual friendship be as free as possible from base flattery and vain compliment. *Abhor that which is evil*—In every instance; and *cleave to that which is good*—Both inwardly and outwardly, whatever ill-will or danger may follow: practise benevolence and every other virtue with the greatest determination and perseverance of mind. *Be kindly affectioned one to another*—Or, as the very expressive words of the original, *τη φιλαδελφια, εις αλληλους φιλοσοργοι*, may be rendered, *In love to one another, as brethren in Christ, show that kindness of affection which near relations bear to one another*. So Macknight, who justly observes, “the force of the word *φιλοσοργοι*, can hardly be reached in any translation.” It is compounded of a word signifying that affection which animals, by instinct, bear to their young; and so teaches us, that Christian charity must be warm and strong, like that, and joined with *delight*, which the word also implies. *In honour preferring one another*—That is, let each, in his turn, be ready to think better of his brethren than of himself, which he will do, if he habitually consider what is good and excellent in others, and what is evil or weak in himself. It may imply also the preventing others in every office of respect and kindness; and, out of regard to

A. M. 4064. ⁴ with brotherly love; ^a in honour
A. D. 60. preferring one another;

11 Not slothful in business; fervent in spirit;
serving the Lord;

12 ^b Rejoicing in hope; ^c patient in tribulation;
^d continuing instant in prayer;

13 ^e Distributing to the necessity of saints;
^f given to hospitality.

14 ^g Bless them which persecute you; bless,
and curse not.

^a Or, in the love of the brethren.—^a Phil. ii. 3; 1 Pet. v. 5.
^b Luke x. 20; Chap. v. 2; xv. 13; Phil. iv. 4; 1 Thess. v. 16;
Heb. iii. 6; 1 Pet. iv. 13.—^c Luke xxi. 19; 1 Tim. vi. 11.
^d Luke xviii. 1; Acts ii. 42.—^e 1 Cor. xvi. 1.—^f 1 Tim. iii. 2.
^g Matt. v. 44; Luke vi. 28.

their advantage, giving up, with as good a grace as possible, any thing in which our own honour or personal interest may be concerned. The original words, however, *τη τιμη αλληλους προσημενοι*, are interpreted by some, *In every honourable action going before, and leading on one another. Not slothful in business*—That is, being diligent and industrious in your particular callings; or in your endeavours to advance the glory of God, and the good, especially the spiritual good, of one another, as the singular phraseology of the original, *τη σπουδη μη οκνηροι*, is thought by many to imply: "not slothful in the concerns of God and one another," says Dr. Whitby;—"in care for each other be not slothful," Mac-knight;—"perform not your duty slothfully, unwillingly, and heavily, but diligently," Baxter;—"whatsoever you do, do it with your might," Wesley. Although it is proper that Christians should attend to, and be diligent in prosecuting their temporal business, yet it does not appear that was the chief thing the apostle had in view in this passage. *Fervent in spirit*—Zealous and earnest, especially in all the duties of religion, and in every business diligently and fervently serving the Lord; doing all to God, and not to man; making God's will your rule, and his glory your end, in all your actions.

Ver. 12-18. *Rejoicing in hope*—Of perfect holiness and everlasting happiness; or of the glory of God; (Rom. v. 2;) and of eternal life, Tit. i. 2; *patient in tribulation*—To which you may be exposed for the cause of Christ, or in whatever you may be called to suffer, according to the wise disposals of God's gracious providence; *continuing instant in prayer*—That you may stand firm in the faith, and have a seasonable deliverance from your trouble. *Distributing to the necessities of the saints*—As far as is in your power; accounting nothing your own which their relief requires you to communicate. It is remarkable that the apostle, treating expressly of the duties flowing from the communion of saints, yet never says one word about the dead. *Given to, διακοντες, pursuing hospitality*—Not only embracing those that offer, but seeking opportunities to exercise it: a precept this, which the present circumstances of Christians rendered peculiarly proper, and indeed

15 ^b Rejoice with them that do re- A. M. 4064.
joice, and weep with them that weep. A. D. 60.

16 ⁱ ^a Be of the same mind one toward another. ^b Mind not high things, but ^c condescend to men of low estate. ^d Be not wise in your own conceits.

17 ^m Recompense to no man evil for evil.

ⁿ Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you,
^o live peaceably with all men.

^b 1 Cor. xii. 26.—ⁱ Chap. xv. 5.—^a Third Sunday Epiphany, epistle, verse 16 to the end.—^b Psa. cxxxi. 1, 2; Jer. xiv. 5.
^c Or, be contented with mean things.—^d Prov. iii. 7; xxvi. 12.
^m Prov. xx. 22.—ⁿ Chap. xiv. 18.—^o Mark ix. 50; Chap. xiv. 19; Heb. xii. 14.

necessary; especially toward those strangers that were exiles from their own country, or were traveling in the cause of Christianity. To which we may add, that the want of public inns, (which were much less common than among us,) rendered it difficult for strangers to get accommodations. *Bless*—That is, wish well to, and pray for, *them which persecute you*—That pursue you with evil intentions, and find means to bring upon you the greatest sufferings. *Bless, and curse not*—No, not in your hearts, whatever provocations you may have to do so. *Rejoice with them that do rejoice, &c.*—Maintain a constant sympathy with your Christian brethren, as the relation in which you stand to them, as members of the same body, requires. *Be of the same mind one toward another*—Desire for others the same good which you wish for yourselves. Or, "let each condescend to the rest, and agree with them as far as he fairly and honourably can: and where you must differ, do not by any means quarrel about it, but allow the same liberty of sentiments you would claim." So Doddridge. *Mind not high things*—Desire not riches, honour, or the company of the great; but condescend to men of low estate—To the meanest concerns of the meanest Christians, and stoop to all offices of Christian kindness toward them. *Be not wise in your own conceits*—So as to think you do not need the guidance of the divine wisdom, or the advice and counsel of your Christian brethren, Prov. iii. 5, 7. *Recompense to no man evil for evil*—Nor imagine that any man's injurious treatment of you will warrant your returning the injury. *Provide things honest in the sight of all men*—Think beforehand: contrive to give as little offence as may be to any. Take care that you do only such things as are justifiable and unexceptionable; such as may be above the need of excuse, and may appear, at the first view, fair and reputable. The word *προνοημενοι*, rendered *provide*, signifies, to think of the proper method of doing a thing, before we proceed to action. *If it be possible*—That is, so far as it may be done, 1st. Without dishonouring God; 2d, With a good conscience; 3d, If men's abuses be not insufferable; that is, as far as is consistent with duty, honour, and conscience; *live peaceably with all*

A. M. 4064. 19 Dearly beloved, ^aavenge not
A. D. 60. yourselves, but rather give place
unto wrath: for it is written, ^aVengeance is
mine; I will repay, saith the Lord.
20 ^aTherefore, if thine enemy hunger, feed

^a Lev. xix. 18; Prov. xxiv. 29; Verse 17.—^a Deut. xxxii. 35;

men—Even with heathen and unbelievers, with whom you have any dealings.

Verses 19, 20. *Dearly beloved*—So he softens the rugged spirit; *avenge not yourselves*—On those that have injured you, whatever wrongs you may receive; but rather give place unto wrath—Yield to the wrath of the enemy: for it is written, *Vengeance is mine*—It properly belongs to me; and I will repay—The deserved punishment; saith the Lord—Or perhaps the original expression, *δοτε τονον τω οργη*, might be more properly rendered, *leave room for wrath*; that is, the wrath of God, to whom vengeance properly belongs. “This precept,” says Macknight, “is founded, as in religion, so in right reason, and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly, through the influence of passion.” *Therefore*—Instead of bearing any thoughts of hurting them that abuse you, however unkindly and unjustly; if thine enemy hunger, feed him—Even with your own hand: yea, if it be needful, put bread into his mouth: if he thirst, &c.—That is, on the whole, do him all the good in thy power: for in so doing—As Solomon urges, (Prov. xxv. 21,) thou shalt heap coals of fire on his head—Thou wilt touch him so sensibly, that he will no more be able to stand against such a conduct, than to bear on his head burning coals; but will rather submit to seek thy friendship, and endeavour, by future kindness, to overbalance the injury. “The metaphor is sup-

posed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies: for it belongs to God to punish the injurious, but to the injured to overcome them, by returning good for evil.

21 Be not overcome of evil, but overcome evil with good.

Heb. x. 30.—^a Exod. xxiii. 4, 5; Prov. xxv. 21, 22; Matt. v. 44.

posed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies: for it belongs to God to punish the injurious, but to the injured to overcome them, by returning good for evil.

“So artists melt the sullen ore of lead,
By heaping coals of fire upon its head:
In the kind warmth the metal learns to glow,
And, pure from dross, the silver runs below.”

That the expression is used here in this sense, seems evident from the following verse, where we are commanded to overcome evil with good.

Verse 21. *Be not overcome of evil*—As all are who avenge themselves; but—Even if you see no present fruit, yet persevere; and overcome evil with good—Conquer your enemies with kindness and patience, which is the most glorious victory, and a victory which may certainly be obtained, if you have the courage to adhere to that which, being good, is always in its own nature, on the whole, invincible, to whatever present disadvantage it may seem obnoxious. Blackwall, after having praised the language in which this precept is delivered, adds, “This is a noble strain of Christian courage, prudence, and goodness, that nothing in Epictetus, Plutarch, or Antonine, can vie with. The moralists and heroes of paganism could not write and act to the height of this.”

CHAPTER XIII.

The apostle continues his practical exhortation, and inculcates, (1.) A conscientious subjection to the lawful commands of civil magistrates, as deputies of God, appointed for good to men, 1-7. (2.) An attention to exact equity, and affectionate love toward all men, as the fulfilling of the second table of the moral law, 8-10. (3.) Temperance, sobriety, and a conformity to Christ, in consequence of an interest in him, and union with him, 11-14.

A. M. 4064. LET * every soul * be subject unto
A. D. 60. the higher powers. For ^b there

* Fourth Sunday Epiphany, epistle, verse 1 to verse 8, as also 5 November.

NOTES ON CHAPTER XIII.

Verse 1. From exhorting the believers at Rome to a life of entire devotedness to God, and the various duties of brotherly kindness, the apostle now proceeds to inculcate upon them that subjection and

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is no power but of God: the powers A. M. 4064.
that be are ¹ordained of God. A. I. 60.

* Tit. iii. 1; 1 Pet. ii. 13.—^a Prov. viii. 15, 16; Dan. ii. 21; iv. 32; John xix. 11.—¹ Or ordered.

obedience which they owed to their civil rulers, and those duties of justice and benevolence which were due from them to all men. And as Rome was the seat of the empire, it was highly proper for the credit of Christianity, for which indeed it was, in

effect, a public apology for him to do this when writing to inhabitants of that city, whether they were originally Jews or Gentiles. *Let every soul—Every person, of whatever state, calling, or degree he may be, however endowed with miraculous gifts of the Holy Ghost, whatever office he may sustain, or in what esteem soever he may be held in the church of Christ; (for that these things were apt to make some Christians overvalue themselves, is obvious from what St. Paul says to the Corinthians, first epistle, chap. xii.; and to the Romans, in the preceding chapter of this epistle;) be subject to the higher powers—Εἰς βίας υπερχουσας, the superior or ruling powers; meaning the governing civil authorities which the Divine Providence had established in the places where they lived: an admonition this peculiarly needful for the Jews. For as God had chosen them for his peculiar people, “and, being their king, had dictated to them a system of laws, and had governed them anciently in person, and afterward by princes of his own nomination, many of them reckoned it impiety to submit to heathen laws and rulers. In the same light they viewed the paying of taxes for the support of heathen governments, Matt. xxii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone as their king and governor, in opposition to Cesar and all kings whatever, who were not of their religion, and who did not govern them by the laws of Moses.” And it is probable, as Locke and Macknight further observe, that some of the Jews who embraced the gospel, did not immediately lay aside this turbulent disposition, and that even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, thought that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. That some Christians were involved in this error, or at least were in danger of being involved in it, appears also from the caution which Peter gives the believers to whom he wrote, (first epistle, chap. ii.,) not to use their liberty for a cloak of maliciousness or misbehaviour. Now, as these principles and practices, if they should prevail, must, of necessity, cause the gospel to be evil spoken of, the apostle judged it necessary, in this letter to the Romans, to show that they had no countenance from the Christian doctrine, by inculcating the duties which subjects owe to magistrates, and by testifying that the disciples of Christ were not exempt from obedience to the wholesome laws, even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. For there is no power but of God—“There is no legal authority but may, in one sense or another, be said to be from God, the origin of all power. It is his will that there should be magistrates to guard the peace of societies; and the hand of his providence, in directing to the persons of particular governors, ought to be seriously considered and revered.”*

The powers that be—The authorities that exist,

under one form or another; *are ordained of God—*“Are, in their different places, ranged, disposed, and established by God, the original and universal governor.” So Dr. Doddridge renders the word *τεταγμεναι*, here used, thinking the English word *ordained* rather too strong. Compare Acts xiii. 48. “Divine Providence,” says he, “ranges, and in fact establishes the various governments of the world; they are, therefore, under the character of governments, in the general, to be revered: but this cannot make what is wrong and pernicious, in any particular forms, sacred, divine, and immutable, any more than the hand of God in a famine or pestilence is an argument against seeking proper means to remove it.” But the expression, *υπο θεος τεταγμεναι εστιν*, might be rendered, *are subordinate to, or orderly disposed under God*; implying that they are God’s deputies, or vicegerents, and consequently their authority, being in effect his, demands our conscientious obedience. “In other passages,” says Macknight, “*εξουσιαι*, powers, by a common figure, signifies persons possessed of power or authority. But here, *αι εξουσιαι υπερχουσαι*, the higher powers, being distinguished from *οι αρχοντες*, the rulers, verse 3, must signify, not the persons who possess the supreme authority, but the supreme authority itself, whereby the state is governed, whether that authority be vested in the people or in the nobles, or in a single person, or be shared among these three orders: in short, the higher powers denote that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle’s reasoning, while it holds good concerning the form of government established in a country, is not true concerning the persons who possess the supreme power, that there is no power but from God; and that he who resisteth the power, resisteth the ordinance of God. For, if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God, is not authorized by him, and ought to be resisted.” The declaration, *there is no power but of God*, he thinks, “was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorized government to be exercised in every country. At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family to exercise the power of government, he has left it to the people to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction; and the persons who by choice, or even by the peaceable submission

A. M. 4064. 2 Whosoever therefore resisteth ^c the
A. D. 60. power, resisteth the ordinance of God :
and they that resist shall receive to themselves
damnation.

3 For rulers are not a terror to good works,
but to the evil. Wilt thou then not be afraid
of the power ? ^d do that which is good, and thou
shalt have praise of the same :

^c Tit. iii. 1.—^d 1 Pet. ii. 14; iii. 13.

of the governed, have the reins of government in
their hands, are the lawful sovereigns of that coun-
try, and have all the rights and prerogatives belong-
ing to the sovereignty vested in their persons." The
sum appears to be, the office of civil government is
instituted by him, and the persons who exercise it
are invested therewith by the appointment or per-
mission of his providence.

Verse 2. *Whosoever therefore resisteth the power*
—Or the authority, of which the magistrate is pos-
sessed; *resisteth the ordinance of God*—God's ap-
pointment for the preservation of order and of the
public peace. *And they that resist*—Who withstand
so wise and beneficial an institution; *shall receive to
themselves damnation*—Or condemnation and pun-
ishment, not only from the civil powers they injure,
but from the supreme sovereign, whose laws they
break, and whose order they endeavour to reverse.
"As the precept in the foregoing verse, and the de-
clarations in this, are general, they must be inter-
preted according to the nature of the subjects to
which they are applied. Wherefore, since the
power of which the apostle speaks in both verses is
the form of government, and not the rulers of the
country, the subjection enjoined in the first verse is
not an unlimited passive obedience to rulers in things
sinful, but an obedience to the wholesome laws, en-
acted for the good of the community by common
consent, or by those who, according to the constitu-
tion of the state, have the power of enacting laws.
To these good laws the people are to give obedience,
without examining by what title the magistrates,
who execute these laws, hold their power; and even
without considering whether the religion professed
by the magistrates be true or false. For the same
reason the opposition to, and resistance of the power,
forbidden in verse 2, is an opposition to, and resis-
tance of the established government, by disobeying
the wholesome laws of the state; or by attempting
to overturn the government from a factious disposi-
tion, or from ill-will to the persons in power, or from
an ambitious desire to possess the government our-
selves. These precepts, therefore, do not enjoin
obedience to the magistrates in things sinful, but in
things not sinful; and more especially in things
morally good, and which tend to the welfare of the
state; besides, as in the following verses, the apos-
tle hath shown, from the nature and end of their
office, that the duty of rulers is to promote the hap-
piness of the people, it is plain from the apostle
himself, that they who refuse to do things sinful, or

b

4 For he is the minister of God to ^{A. M. 4064.}
thee for good. But if thou do that ^{A. D. 60.}
which is evil, be afraid; for he beareth not the
sword in vain: for he is the minister of God,
a revenger to *execute* wrath upon him that
doeth evil.

5 Wherefore ^e ye must needs be subject, not
only for wrath, ^f but also for conscience' sake.

^e Eccles. viii. 2.—^f 1 Pet. ii. 19.

even things inconsistent with the fundamental laws
of the state, do not resist the ordinance of God, al-
though these things should be commanded by a
lawful magistrate, because in commanding them he
exceeds his power. And opposition to a ruler who
endeavours utterly to subvert the constitution, or to
enslave a free people, is warranted not only by right
reason, but by the gospel, which teaches that rulers
are the servants of God for good to the people, and
are supported by God only in the just execution of
their office."

Verses 3-5. *For rulers*—In general, notwithstand-
ing some particular exceptions; *are not a terror to
good works*—Were not ordained, and do not use to
punish those that do well, and conform to good laws;
but to the evil—From which they deter people by
punishing those who do them. *Wilt thou*—Wouldst
thou then; *not be afraid of the power*—Of the high
authority with which they are invested? *Do that
which is good*—Carefully perform the good actions
which they enjoin, and, according to the general
course of administration, *thou shalt have*—Not only
protection, but *praise* and respect from it. There
is one fear that precedes evil actions, and deters from
them: this should always remain. There is another
which follows evil actions: they who do well are
free from this. *For he is*—According to the origi-
nal appointment, to be considered as elevated above
his fellow-men, not for his own indulgence, domin-
ion, and advantage, but that he might be to thee, and
to all the rest of his subjects, as *the minister of God
for good*—By maintaining all in their just posses-
sions, and protecting them from all injury and vio-
lence. *But if thou do that which is evil*—And so
makest thyself the enemy of that society of which
he is the guardian; *be afraid*—Thou hast reason to
be so. *For he beareth not the sword in vain*—
Namely, the sword of justice, the instrument of
capital punishment, which God hath put into his
hands, and hath authorized him to use against male-
factors. *A revenger to execute wrath*—Not his own
personal resentment, but the wrath of a righteous
Providence; *upon him that doeth evil*—In instances
wherein it would be highly improper to leave that
avenging power in the hands of private injured per-
sons. Therefore a sense of duty to God, as well as
prudence and human virtue, will teach you, that you
must needs be subject, not only for fear of wrath—
That is, punishment from man; *but for conscience'
sake*—Out of obedience to God. It must be well
observed, that "the apostle did not mean that they

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A. M. 4064. 6 For, for this cause pay ye tribute
A. D. 60.

also: for they are God's ministers,
attending continually upon this very thing.

7 * Render therefore to all their dues: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 *Owe no man any thing, but to love one another: for ^b he that loveth another hath fulfilled the law.

* Matt. xxii. 21; Mark xii. 17; Luke xx. 25.—* First Sunday in Advent, epistle, verse 8 to the end.—^b Verse 10; Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8.

were to be subject to the *sinful* laws of the countries where they lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under of *obeying God rather than man*. Besides, by telling them they were to be subject *on account of conscience*, he intimated that the subjection which he enjoined did not extend to things sinful."

Verse 6. *For this cause pay ye tribute also*—Not only in token of the duty and subjection you owe them, but because *they are the ministers* (officers) of God—For the public good; *attending continually on this very thing*—Giving the whole of their time, care, and labour to it. "The phrase, *leitργοι Θεου*, rendered *ministers of God*, signifies ministers appointed by God in behalf of the people. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote by restraining evil-doers, distributing justice, and repelling the attacks of foreign enemies. Now these things they cannot do, unless taxes are paid to them."

Verse 7. *Render, therefore, to all*—Magistrates, whether supreme or subordinate; *their dues*—What by law, or by the appointment of God, belongs to them, even though you may have opportunities of defrauding them of it, to your own immediate and temporal advantage. In this precept the apostle follows the Lord Jesus, who ordered the Jews to *render to Cesar the things which were Cesar's*, though Cesar was neither of the Jewish nation, nor of their religion. *Tribute*—Taxes on your persons or estates; *custom*—For goods exported or imported. "By using the general expression, *to whom tribute is due*, the apostle leaves it to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and what the tributes and customs are which are due to their governors; but by no means allows individuals to determine these points, because that would open the door to rebellion."—Macknight. *Fear*—Obedience; *honour*—Reverence: all these are due to the higher powers.

Verses 8-10. Here, from our duty to magistrates, he passes on to general duties. *Owe no man any thing*—Endeavour to manage your affairs with that *economy and prudent attention* that you may, as

9 For this, ¹ Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ² Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ¹ love is the fulfilling of the law.

11 And that, knowing the time, that now *it is*

¹ Exod. xx. 13, &c.; Deut. v. 17, &c.; Matt. xix. 18. ² Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; Jam. ii. 8.—¹ Matt. xxii. 40; Verse 8.

soon as possible, balance accounts with all who have any demands upon you, except it be with respect to that debt, which, while you pay, you will nevertheless still owe, namely, *to love one another*; an eternal debt, which can never be sufficiently discharged. But yet, if this be rightly performed, it, in a sense, discharges all the rest. *For he that loveth another*—As he ought; *hath fulfilled the law*—Of the second table. The word *ετερον*, *another*, here used, is a more general word than *πλησιον*, *neighbour*, in the next verse, and comprehends our very enemies; according to the sublime morality enjoined by Christ. *For this, Thou shalt not commit adultery, &c.*—All these precepts, prohibiting sins frequently committed, comprehend also the contrary duties, due to our fellow-creatures; *and if there be any other more particular commandment*—Respecting them, as there are many in the law; *it is briefly comprehended*—*Ανακεφαλαιωται*, *it is summed up in this saying*—In this one general and most excellent precept, *Thou shalt love thy neighbour as thyself*—Thou shalt learn to put thyself, as it were, in his place, and to act toward him as, in a supposed change of circumstances, thou wouldest reasonably desire him to act toward thee. *Love worketh no ill to his neighbour*—Nay, wherever that noble principle governs the heart, it will put men upon doing all they can for the good of others. *Therefore love is the fulfilling of the law*—For the same love which restrains a man from doing evil to any, will incite him, as he has ability and opportunity, to do good to all.

Verses 11, 12. *And that*—That is, do this to which I exhort you; fulfil the law of love in all the instances above mentioned; *knowing the time*—Greek, *τον καιρον*, *the season*, that it is the morning of the day of the gospel, a season of increasing light and grace, but hastening away: *that now it is high time to awake out of sleep*—Out of that sleep into which you had fallen during the darkness of heathenism, or before your illumination by divine truth and grace; that state of insensibility of, and unconcern about, things spiritual and eternal in general, and your own salvation in particular; to awake to a sense of the infinite importance of the truths and duties revealed to you in the gospel, and of the near approach of death and judgment, which will put a period to your state of trial, and fix you in a state of

A. M. 4064. high time ^m to awake out of sleep :
A. D. 60. for now is our salvation nearer than
when we believed.

12 The night is far spent, the day is at
hand : ⁿ let us therefore cast off the works of
darkness, and ^o let us put on the armour of
light.

^m 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6.—ⁿ Eph.
v. 11; Col. iii. 8.—^o Eph. vi. 13; 1 Thess. v. 8.—^p Phil.
iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.

final and eternal retribution. It is therefore high
time that you should labour, to the utmost of your
power, to improve every opportunity of receiving
and doing good, and of prosecuting the great busi-
ness of life, which is to secure the favour of God, a
conformity to his image, and your own everlasting
happiness. *For now is our final salvation*—Our
eternal glory; *nearer than when we at first believed*
—It is continually advancing, flying forward upon
the swiftest wings of time, and that which remains
between the present hour and eternity is, compara-
tively speaking, but a moment. *The night is far
spent*—The night of heathenish ignorance and error;
the day—Of gospel light and grace; *is at hand*—
Greek, *γγικεν*, hath approached, hath dawned: *the
day-spring from on high hath visited us, to give light
to us who sat in darkness and in the region of the
shadow of death, and to guide our feet into the way
of peace*. The night, also, of the present life is far
spent, during which we often confound truth and
error, duty and sin, and the day of eternity is at
hand, is drawing near, even that day which will
show every thing in its proper colours and forms.
Let us therefore cast off the works, only suitable to,
or excusable in, a state of darkness—That is, let us
abandon all manner of wickedness which is wont to
be practised in the night, or in a state of ignorance,
error, and folly; *and let us put on the armour of
light*—For, being soldiers, it is our duty to arm and
prepare for fight, inasmuch as we are encompassed
about with so many enemies. In other words, let us
be clothed with all Christian graces, which, like
burnished and beautiful armour, will be at once an
ornament and a defence to us, and which will re-
flect the bright beams that are so gloriously rising
upon us.

Verse 13. *Let us walk honestly*—Greek, *εσχημο-
ως*, decently, or in a manner becoming those to
whom the glorious light of the gospel has appeared:
as in the day—Namely, of gospel light, already
shining about us, which requires that we conduct
ourselves with great wisdom, and exemplary holi-
ness; *not in rioting*—Greek, *κωμοις*, a word derived
from *Comos*, the god of feasting and revelling; that
is, feasting with lascivious songs, accompanied with
music. “These revellings among the heathen were
performed in honour of Bacchus, the god of wine,
who, on that account, was named *Κωμης*, *Comastes*,
and were acted in the night-time, for the most part
without arms. However, the actors in these revel-

13 ¹ Let us walk ² honestly, as in A. M. 4064.
the day : ³ not in rioting and drunk- A. D. 60.
eness, ⁴ not in chambering and wantonness,
⁵ not in strife and envying.

14 But ⁶ put ye on the Lord Jesus Christ, and
⁷ make not provision for the flesh, to fulfil the
lusts thereof.

¹ Or, decently.—² Prov. xxiii. 20; Luke xxi. 34; 1 Pet. iv. 3.
³ 1 Cor. vi. 9; Eph. v. 5.—⁴ James iii. 14.—⁵ Gal. iii. 27;
Eph. iv. 24; Col. iii. 10.—⁶ Gal. v. 16; 1 Pet. ii. 11.

lings were sometimes armed, and insulted those
whom they happened to meet. The youth among
the heathen, especially in cities, when they were
enamoured, used, after they had got themselves
drunk, to run about the streets by night, having
crowns made of the branches and leaves of trees
upon their heads, and torches in their hands, with
musical instruments of various kinds, upon which
some of them played soft airs, while others accom-
panied them with their voice, and danced in the
most lascivious manner. These indecencies they
acted commonly before the house in which their
mistress lived, then knocked at the door, and some-
times brake in. Hence, in the book of Wisdom,
they are called, chap. xiv. 23, *επιανεις κωμοις*, *mad
revellings*.” From all this it appears with what
propriety the apostle joins *μεθαι*, *drunkenness*, and
the other vices here mentioned, together, and op-
poses *τα οπλα τω φωτος*, *the instruments*, or *weapons*
of light, to these nocturnal dresses and revellings.
See Macknight. *Not in chambering*—In fornication,
adultery, and fleshly lusts. The original ex-
pression, *κοιταις*, is interpreted by Leigh, of *lying
long in bed*. “I will not defend that sense of the
word,” says Dr. Doddridge; “but I will here record
the observation which I have found of great use to
myself, and to which, I may say, that the production
of this work, and most of my other writings, is ow-
ing; namely, that the difference between rising at five
and at seven o'clock in the morning, for the space
of forty years, supposing a man to go to bed at the
same hour of the night, is nearly equivalent to the
addition of ten years to a man's life; of which, (sup-
posing the two hours in question to be so spent,)
eight hours every day should be employed in study
and devotion.” *And wantonness*—*Ασελγεια*, *las-
civiousness*, any kind of uncleanness, or lewd
practices. In vices, alas! such as those here cen-
sured by the apostle, many, even professing Chris-
tians, are wasting and polluting the hours which
nature has destined to necessary repose. *Not in
strife and envying*—In contention about riches, or
honours, or opinions; or envying the prosperity of
others.

Verse 14. *But put ye on the Lord Jesus Christ*—
A strong and beautiful expression for the most inti-
mate union with him, and the being clothed with all
the graces which were in him; including the receiv-
ing, in faith and love, every part of his doctrine;
obeying his precepts, imitating his example, and

adorning ourselves therewith as with a splendid robe, not to be put off; because it is the garb intended for that eternal day, which is never to be followed by night. The apostle does not say, "Put on purity and sobriety, peacefulness and benevolence;" but he

says all this, and a thousand times more, at once, in saying, *Put on Christ. And make not provision for the flesh*—To raise foolish and sinful desires in your hearts, or, when they are raised already, to devise means to gratify them.

CHAPTER XIV.

Some of the Jewish converts at Rome, supposing that the meats forbidden by Moses were unclean in themselves, and still prohibited, and that the days which he ordered to be kept holy, ought still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews, as ignorant bigots, for making any distinction of meats and days, and refused to admit them into church fellowship. To remedy these disorders, the apostle, in this chapter, (1.) Recommends mutual candour; especially between those Christians who did, and those who did not think themselves obliged in conscience to observe the ceremonies enjoined by Moses, 1-9. (2.) He endeavours to turn their zeal for or against these observances, into a concern to prepare for their final appearance before Christ's tribunal, 10-12. (3.) He further urges the mutual tenderness and candour he had recommended above, by representing the love of Christ to all Christians, the nature and design of his religion, and the danger of a contrary temper, 13-23.

A. M. 4064. **H**IM that ^ais weak in the faith
A. D. 60. receive ye, but ¹not to doubtful
disputations.

2 For one believeth that he ^bmay eat
all things; another, who is weak, eateth
herbs.

^aChap. xv. 1, 7; 1 Cor. viii. 9, 11; ix. 22.—¹Or, not to
judge his doubtful thoughts.

NOTES ON CHAPTER XIV.

Verse 1. *Him that is weak in the faith*—Whose conscience is scrupulous, or whose mind is doubtful, unsatisfied in, or not well acquainted with the principles of Christianity; particularly that concerning Christian liberty and freedom from the ceremonial law. "The apostle means the Jewish Christian, who, through weakness of understanding, or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle showed great tenderness, when he represented them as only weak in faith." *Receive ye*—With all love and courtesy, into Christian fellowship: *but not to doubtful disputations*—About questionable points. "The force of the apostle's admirable reasoning, in favour of candour and mutual condescension, cannot be enervated by saying, as some have done, that here was no separation between Jewish and Gentile Christians. For had the things judged indifferent by the latter, and apprehended sinful by the former, been imposed, a separation of communion must have ensued, and the schism, on the apostle's principles, would have been chargeable on the imposers."—Doddridge.

Verses 2-4. *For one believeth that he may eat all things*—A converted Gentile, who rightly understands his Christian liberty, is firmly persuaded that

3 Let not him that eateth, despise A. M. 4064.
him that eateth not; and ^clet not A. D. 60.
him which eateth not, judge him that eateth:
for God hath received him.

4 ^dWho art thou that judgest another man's
servant? to his own master he standeth or

^bVerse 14; 1 Cor. x. 25; 1 Tim. iv. 4; Tit. i. 15.—^cCol.
ii. 16.—^dJames iv. 12.

he may eat any kind of food indifferently, though forbidden by the ceremonial law, (blood excepted, of which see on Acts xv. 20.) without sin. *Another, who is weak*—A believing Jew, not thoroughly informed of his Christian liberty; *eateth herbs*—Name-ly, for fear lest he should offend by eating any meat forbidden by the law, or which was not killed in a legal manner. See Lev. xvii. 10-14; Dan. i. 8. *Let not him that eateth*—That makes use of his liberty to eat any thing that is wholesome indifferently; *despise him*—As over-scrupulous or superstitious; *that eateth not*—That forbears the use of such kind of food as is forbidden by the law. *And let not him which eateth not*—Who, from a scrupulous conscience, abstains from many kinds of food; *judge him that eateth*—Censure him as profane, or as taking undue liberties. *For God hath received him*—Acknowledges both the one and the other for his servant, on account of their common faith in Christ, and in the truths and promises of his gospel. This is a powerful argument for our conversing in a friendly manner, and holding communion with those who differ from us in opinion, on some points of lesser importance in religion. *Who art thou*—Whether weaker or stronger; *that judgest another man's servant*—One over whom thou hast no power. *To his own master he standeth or falleth*—He must abide by Christ's judgment only, to whom it belongs either to acquit or condemn him. *Yea, he shall be*

A. M. 4064. falleth : yea, he shall be holden up :
A. D. 60. for God is able to make him stand.

5 * One man esteemeth one day above another : another esteemeth every day alike. Let every man be ²fully persuaded in his own mind.

6 He that ¹regardeth ³the day, regardeth it unto the Lord : and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for ⁴he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

* Gal. iv. 10 ; Col. ii. 16.—²Or, fully assured.—³Gal. iv. 10.—⁴Or, observeth.—¹1 Cor. x. 31 ; 1 Tim. iv. 3. ²1 Cor. vi. 19, 20 ; Gal. ii. 20 ; 1 Thess. v. 10 ; 1 Pet. iv. 2.

holden up—If he offends in no greater points than these in debate among you, he shall be upheld in his Christian profession, and established to eternal salvation. *For God is able to make him stand*—And certainly will do it, if he continue to act conscientiously and uprightly.

Verses 5, 6. And with respect to days, *one man esteemeth one day above another*—Thinks that the new moons and Jewish festivals are holier than other days, and ought still to be observed. *Another esteemeth every day alike*—Holds that the difference of days appointed by Moses has now ceased. The Jewish holydays only being the subject of controversy, what the apostle hath here written concerning them cannot be extended to the sabbath, instituted at the creation, nor to the Christian sabbath, the Lord's day. *Let every man be fully persuaded in his own mind*—That a thing is lawful before he does it, or well satisfied as to the grounds of his practice, that so he may not knowingly offend God. *He that regardeth the day*—That observes these new moons and festivals ; *regardeth it unto the Lord*—That is, out of a principle of conscience toward God, and with a view to his glory. *And he that regardeth not the day*—That does not make conscience of observing it ; *to the Lord he doth not regard it*—He also acts from a principle of conscience, and aims at God's glory. *He that eateth*—Indifferently of all meats ; *eateth to the Lord*—Endeavours to glorify him, as it becomes a good Christian to do. *For he giveth God thanks*—For the free use of the creatures, and for his Christian liberty respecting them. *And he that eateth not*—The food which the law forbids ; *to the Lord*—Out of respect to God's commands, *he eateth not, and giveth God thanks*—For his herbs, or that other food is provided, on which he may conveniently subsist, and that he is not forced to eat what he thinks unclean, out of absolute necessity.

Verses 7-9. *For none of us*—True Christians, in the things we do, *liveth to himself*—Is at his own disposal, doth his own will ; *and no man dieth to himself*—Only for his own advantage, and according to his own pleasure, when he will. *For whether*

7 For ^hnone of us liveth to himself, A. M. 4064.
and no man dieth to himself. A. D. 60.

8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

9 For ⁱto this end Christ both died, and rose, and revived, that he might be ^kLord both of the dead and living.

10 But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for ^lwe shall all stand before the judgment-seat of Christ.

11 For it is written, ^mAs I live, saith the

¹2 Cor. v. 15.—^kActs x. 36.—^lMatt. xxv. 31, 32 ; Acts x. 42 ; xvii. 31 ; 2 Cor. v. 10 ; Jude 14, 15.—^mIsaiah xlv. 23 ; Phil. ii. 10.

we live, we live unto the Lord—Spend our lives in his service, and according to his will ; *and whether we die, we die unto the Lord*—Either by sacrificing our lives to his glory, if he demand it of us ; or, if we expire in a natural way, by behaving to the last as those who have his love ruling in our hearts, and his sacred cause still in our eye. *Whether we live, therefore, or die, we are the Lord's*—In consequence of being thus truly devoted to Christ, both in life and death, we have the pleasure of knowing that living or dying we are his servants ; yea, and the objects of his favour and care. *For to this end*—Or purpose ; *Christ both died*—Paying thereby the price of our ransom ; *and rose*—Receiving in consequence thereof his purchase and dominion ; *and revived*—Or liveth, as *εζησεν* may be rendered, namely, ever liveth, not only to appear in the presence of God as our advocate and intercessor, but that, having subdued our enemies, he might exercise his dominion over us, *and be Lord*—Of all his redeemed people, both such as are yet alive, and those that are dead. “ From this passage, and from Phil. ii. 10, where *those under the earth* are said to bow the knee to Jesus, it may be inferred, that the souls of men at death neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not, with propriety, be said to rule over them, nor they be said to bow the knee to him.”—Macknight.

Verses 10-12. *But why dost thou judge*—Or condemn ; *thy Gentile brother*—Because he neglects the distinction of meats and days ? *Or why dost thou*—O Gentile believer ; *set at naught*—And deride, as weak or superstitious, thy Jewish brother, who conscientiously observes that burdensome ritual, from which thou art so happy as to apprehend thyself free ? This censoriousness, or contempt, is greatly to be blamed ; and, as well as the judging and condemning just mentioned, must very ill become the state in which we are, and must quickly be : for no principle of our common faith is more certain than this, that *we shall all stand and take our trial before the judgment-seat of Christ*—And it is surely a dangerous presumption to anticipate that judgment. *For it is written*—In the Jewish

A. M. 4064. Lord, every knee shall bow to me, A. D. 60. and every tongue shall confess to God.

12 So then ^aevery one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that ^ono man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord

^a Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5.—^o 1 Cor. viii. 9, 13; x. 32.—^p Acts x. 15; Verses 2, 20; 1 Cor. x. 25; 1 Tim. iv. 4; Tit. i. 15.—^q Gr. common.

Scriptures, (Isa. xlv. 23.) *As I live, saith the Lord*—An oath proper to him, because he only possesseth life infinite and independent; *every knee shall bow to me*—Shall stoop to my dominion; and *every tongue shall confess to God*—Shall acknowledge my sovereignty, which shall be done most fully and perfectly at the day of judgment. The Lord grant we may find mercy in that day! And may it also be imparted to those who have differed from us! Yea, to those who have censured and condemned us for things which we have done from a desire to please him, or have refused to do from a fear of offending him. *So then every one of us*—The high, as well as the low, the rich, as well as the poor; *shall give account of himself to God*—Of his own conduct, and not of the weaknesses of others; and therefore we should not trouble ourselves about them, but look to ourselves.

Verse 13. *Let us not therefore judge one another any more*—Seeing that judgment belongs to Christ. "The apostle's meaning is, Since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigoted, or wicked, merely because we differ in opinion about matters, concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured," and God dishonoured, "being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it." *But judge this rather*—Instead of judging others, let us observe this as an important rule for our conduct; *that no man put a stumbling-block*—Any cause of stumbling; or *an occasion to fall*—Into sin; *in his brother's way*—Hindering him in his way to heaven: let us do nothing, how indifferent soever it may be in itself, which may tend to prejudice, discourage, or mislead any other Christian; especially let us not, by an unseasonable use of our Christian liberty, induce him to act against his conscience, or with a doubting conscience, or unnecessarily move him to hate or judge us.

Verses 14–16. *I know*—By the light of reason; and *am persuaded*—Or assured; by the Lord Jesus

Jesus, ^pthat *there is nothing* ^qunclean of itself: but ^rto him that esteemeth any thing to be ^sunclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not ^tcharitably. ^uDestroy not him with thy meat, for whom Christ died.

16 ^vLet not then your good be evil spoken of:

17 ^wFor the kingdom of God is not meat and

^q 1 Cor. viii. 7, 10.—^s Gr. common.—^t Gr. according to charity.—^r 1 Cor. viii. 11.—^u Chap. xii. 17.—^v 1 Cor. viii. 8.

—Probably by a particular revelation from him; *that there is nothing*—No kind of meat; *unclean of itself*—Or unlawful under the gospel. *But to him that esteemeth any thing unclean*—That in his conscience accounts it to be so; *it is unclean*—How indifferent soever it is in itself: and he will contract guilt before God, by allowing himself in it, whether it be to indulge his own taste, or to engage the favour of others, while he hath this inward apprehension of its being unlawful. The reader must observe here, that things clean in themselves, that is, things naturally fit for food, might be made unclean by the positive command of God, as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these kinds of food were really unclean, and could not be eaten without sin. *But if thy brother*—Thy weak fellow-Christian; *be grieved*—And thereby cast down, or prejudiced against the Christian society, of which thou art a member; *with thy meat*—By thine eating that kind of meat, which he judges unlawful to be eaten; or if he be prevailed on by thy example to do that, the lawfulness of which he questions, and thereby his conscience be wounded; *now walkest thou not charitably*—Tenderly and condescendingly to his infirmity, as charity requires. *Destroy not him with thy meat*—Be not thou an occasion of sin, condemnation, and wrath to him through thy meat, thy rash and unkind use of such meat as he thinks prohibited; *for whom Christ died*—Not only submitted to smaller instances of self-denial, but endured all the agonies of crucifixion: do not value thy meat more than Christ valued his life. Here we see that a person, for whom Christ died, may be destroyed; a sure proof that Christ died for all, even for those that perish everlastingly. *Let not then your goods*—Your Christian liberty, a good which belongs to you; *be evil spoken of*—Be blamed for being the occasion of so much mischief to your fellow-creatures and fellow-Christians.

Verses 17, 18. *For the kingdom of God*—Into which we enter by believing in Christ, and becoming his subjects, or which thereby enters into us, and is set up in our hearts, namely, true religion; *is not*—Does not consist in; *meat and drink*—Or in any ceremonial observances whatever; *but righteousness*—The righteousness of faith, love, and obe-

A. M. 4064. drink, but righteousness, and peace,
A. D. 60. and joy in the Holy Ghost.

18 For he that in these things serveth Christ,
is acceptable to God, and approved of men.

19 Let us therefore follow after the things
which make for peace, and things wherewith
one may edify another.

20 For meat destroy not the work of God.
All things indeed are pure; but it is evil for
that man who eateth with offence.

^a 2 Cor. viii. 21.—^b Psa. xxxiv. 14; Ch. xii. 18.—^c Ch. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11.—^d Verse 15.—^e Matt. xv. 11; Acts x. 15; Verse 14; Tit. i. 15.

dience; or justification, sanctification, and a holy conduct; see notes on chap. v. 21, and x. 4; *peace*—With God, peace of conscience, and tranquillity of mind, the consequence of these three branches of righteousness; and *joy in the Holy Ghost*—Joy arising from a sense of the forgiveness of our sins; (Psa. xxxii. 1;) and of the favour of God; (Psa. iv. 8, 7;) from a lively hope of the glory of God; (chap. v. 2;) from the testimony of a good conscience; (2 Cor. i. 12;) and from communion with God, and an earnest of our future inheritance in our hearts; (Eph. i. 14; Phil. ii. 1.) *He that in these things*—In this righteousness, peace, and joy in the Holy Ghost; *serveth Christ*—Lives in obedience to his commands, and dedicates his soul and body, faculties and members, to serve his cause and interest in that line of life to which he believes God hath called him; *is acceptable to God*—Whether he abstains from the liberties in question, or allows himself in them; and *approved of men*—Namely, of truly wise and good men; how much soever the ignorant and wicked may censure such a man as an enthusiast, fanatic, or hypocrite, he will not want the approbation of those who are truly enlightened by the truth, and regenerated by the grace of God.

Verses 19-21. *Let us therefore*—In consistency with these certain and momentous truths; *follow after the things which make for peace*—Which tend to procure, preserve, and promote peace among the faithful; and things wherewith one may edify another, may build him up in faith and holiness. Observe, reader, peace and edification are closely connected: practical divinity tends equally to peace and edification. Controversial divinity less directly tends to edification, although sometimes we, as they of old, Neh. iv. 17, cannot build without it. *For meat*—For so small a matter as the eating a little meat; or, for the use of any indifferent thing, *destroy not the work of God*—That work which he builds in the soul by faith, and in the church by concord: do nothing toward destroying it. *All things indeed are pure*—All meats are, in themselves, lawful; but it, the eating what a person thinks to be prohibited, *is evil*, sinful, and hurtful, to that man who eateth with offence—So as to offend another thereby, or contrary to the dictates of his

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21 It is good neither to eat flesh, A. M. 4064.
nor to drink wine, nor any thing A. D. 60.
whereby thy brother stumbleth, or is offended,
or is made weak.

22 Hast thou faith? have it to thyself before
God. Happy is he that condemneth not him-
self in that thing which he alloweth.

23 And he that doubteth is damned if he
eat, because he eateth not of faith: for what-
soever is not of faith is sin.

^b 1 Cor. viii. 9-12.—^c 1 Cor. viii. 13.—^d 1 John iii. 21.
^e Or, discerneth and putteth a difference between meats.—^f Tit. i. 15.

own conscience, and insnaring to the consciences of others. And in this view I may affirm, *It is good*, pleasing to God, and profitable for edification, and therefore every Christian's duty, *neither to eat flesh, &c.*—Not only to abstain from what is forbidden in the law of Moses, but from every other thing which gives offence; *whereby thy brother stumbleth*—By imitating thee against his conscience, contrary to *righteousness; or is offended* at what thou dost to the loss of his peace; or *is made weak*, hesitating between imitation and abhorrence, to the loss of that joy in the Lord, which was his strength. Macknight interprets the clause rather differently, thus: "The first of these words, προσκοπει, *stumbleth*, (which signifies to dash one's foot against something without falling, or being much hurt,) expresses the case of a person who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second, σκανδαλιζεται, from σκαζω, *to halt*, (meaning to fall and be lamed by stumbling,) expresses the case of one who, through temptation, actually commits sin contrary to his knowledge and conviction: the third, ασθενει, (which signifies to be weakened in consequence of such a fall,) expresses the condition of a person who, by sinning, hath his piety so weakened, that he is in danger of apostatizing."

Verses 22, 23. *Hast thou faith*—That these things are lawful? *Have it to thyself, before God*—In circumstances like these keep it to thyself, and do not offend others by it. *Happy is he that condemneth not himself*—For using his liberty in an undue manner, respecting those things which he practises, or judges lawful in themselves. Or, as others understand the apostle, that condemneth not himself by an improper use of even innocent things. And happy is he who is free from a doubting conscience, which he that hath may allow the action which he does, and yet condemn himself for it, and thereby make himself miserable. *And he that doubteth*—Namely, whether it be lawful for him to eat, (or do any other thing,) or not, *is damned*—Or condemned, contracts guilt and wounds his conscience; *if he eat*—That which he doubts of, or does that the lawfulness of which he questions; *because he eateth not of faith*—With a persuasion of its lawfulness. *For whatsoever is not of faith is sin*—Whatever a

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b

man does without a full persuasion that it is lawful, it is sin to him. The reader will observe that here, as in verse 22, faith does not signify the believing in Christ, and in the truths and promises of his gospel, but a persuasion that what one doth is lawful. And thus understood, the apostle's declaration is perfectly just in every case; because if a man acts without that

persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may, in some instances, be materially right, it is sin in the sight of God, as being done without a sense of duty. From this it follows, that if a person acts contrary to his conscience in any thing, he is exceedingly blameable

CHAPTER XV.

The apostle having declared, in the preceding chapter, that the weak Jewish Christians, in the affair of meats and days, were bound to act according to their own conscience, notwithstanding it might be erroneous, here urges mutual condescension by new motives, and (1.) Directs how stronger believers should condescend to and bear with the weak, 1-6. (2.) Exhorts Jews and Gentiles to receive one another as brethren, united in one church under Christ, agreeably to ancient predictions and promises, 7-13. (3.) Assigns his reasons for dealing so freely with them, 14-16. (4.) Takes occasion, from what he had been saying, to mention the extent of his own labours, and his purposes of further journeys, in which he hoped to visit Rome, and even Spain, after he had delivered to the poor saints at Jerusalem a contribution which he had raised for them, 17-29. In the mean time, (5.) He earnestly recommends himself to their prayers, particularly as he foresaw the persecution that would be raised against him by the unbelieving Jews in Judea, 30-33.

A. M. 4064. WE * then that are strong ought
A. D. 60. to bear the ^b infirmities of the weak, and not to please ourselves.

2 * Let every one of us please his neighbour for his good ^d to edification.

3 * For even Christ pleased not himself; but,

* Gal. vi. 2.—^b Chap. xiv. 1.—^c 1 Cor. ix. 19, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.—^d Chap. xiv. 19.—^e Matt. xxvi. 39; John v. 30; vi. 38.

NOTES ON CHAPTER XV.

Verses 1-3. *We then that are strong*—Who have attained a greater degree of knowledge in spiritual things, have a clearer judgment, and are free from these scruples; *ought to bear the infirmities of the weak*—To accommodate ourselves to their weakness, so far as not to use our liberty to their offence and hinderance in religion; and also to bear with them in their failings, consequent on their ignorance or weakness, and not to condemn or despise them; and *not to please ourselves*—Without any regard to others. On the contrary; *let every one of us*—Without exception; *please his neighbour for his good*—Comply with his opinion in indifferent matters, so far as may tend to his advancement in holiness. *For even Christ pleased not himself*—Had regard to our advantage more than his own. “Christ might in his own life-time have declared the law of Moses abrogated, and have eaten of all kinds of meat indifferently, and have freed himself from the burdensome services enjoined by the law. But because his doing so would have been premature, and, by bringing reproach on the gospel, might have marred its success among the Jews, he abstained from the meats forbidden by the law, and performed the services which it enjoined;” and thereby, as well as by many other and much greater things, showed that he did not make it an object to please himself, “but in all his actions studied to promote the honour of

as it is written, ‘The reproaches of A. M. 4064. them that reproached thee fell on me. A. D. 60.’

4 For * whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

^f Psa. lxxix. 9.—^g Chap. iv. 23, 24; 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17.—* Second Sunday in Advent, epistle, verse 4 to verse 14.

God, and the happiness of men.” *But as it is written*—In words which may well be applied to him; *The reproaches of them that reproached thee fell upon me*—The punishment due to the wicked, who, by their speeches and actions, had dishonoured God, was laid on me. See note on Psa. lxxix. 9, the verse here quoted. That this Psalm is a prophecy concerning Christ, we learn from John xix. 28, where their giving Jesus vinegar to drink on the cross is represented as a fulfilment of the 21st verse of it. In like manner, verse 9, *The zeal of thy house hath eaten me up*, was applied to Jesus by the disciples, John ii. 17. Paul, therefore, hath rightly interpreted verses 22, 23, of the same Psalm, of the Jews who crucified Christ. See note on Rom. xi. 9, 10.

Verse 4. *For whatsoever things were written aforetime*—In the Old Testament; *were written for our learning*—As if he had said, Though this may seem to concern David or Christ only, yet it, and all other parts of Scripture, whether containing promises or threatenings, whether speaking of rewards or punishments, were intended to be useful to God's people in after ages; and by this passage in particular, we may learn to bear with the infirmities of others, a matter of great importance in religion; nay, of absolute necessity, considering that we ourselves, and all around us, not excepting the wisest and holiest Christians, are compassed about with infirmity; *that through patience and comfort of the*

A. M. 4064. 5 ^b Now the God of patience and
A. D. 60. consolation grant you to be like-mind-
ed one toward another ¹ according to Christ
Jesus :

6 That ye may ¹ with one mind *and* one
mouth glorify God, even the Father of our Lord
Jesus Christ.

7 Wherefore ² receive ye one another, ¹ as

^b Chapter xii. 16; 1 Corinthians i. 10; Philippians iii. 16.
¹ Or, after the example of.—¹ Acts iv. 24, 32.—² Chapter xiv.
1, 3.—¹ Chap. v. 2.

Scriptures—By learning and exercising such pa-
tience as the Scriptures prescribe, especially in
bearing with the infirmities of others, and by obtain-
ing those comforts the Scriptures hold forth to us;
we might have hope—Might be confirmed in our
expectation of eternal life, or that through the con-
solation which God gives us by the Scriptures, we
might have patience and a joyful hope.

Verses 5-7. *Now the God of patience and conso-
lation*—From whom all these gracious and season-
able provisions proceed; *grant you to be like-minded
one toward another*—That is, to be united in peace
and love; *according to Christ Jesus*—His doctrine,
command, and example, and for his honour and
glory. Or, as *το αυτο φρονειν εν αλληλοις* may be pro-
perly rendered, *to have the same disposition toward
one another*; the verb *φρονειν*, signifying *to care for*,
as well as *to think*, Phil. ii. 2: a disposition, there-
fore, to live in peace with one another, and to bear
one another's weaknesses, according to Christ's pre-
cept and example, is here prayed for on behalf of
the Romans. Having in the preceding verse men-
tioned the patience and consolation of the Scripture,
the apostle here calls God the God of patience and
consolation, to show that the patience and consola-
tion of the saints proceeded from him. In like man-
ner, having in verse 12 said, *In him the Gentiles
shall hope*, he calls God, verse 13, *the God of hope*,
to show that the hope which the Gentiles entertained
of salvation, proceeded from him. So also verse 33,
the God of peace, and elsewhere, *the God of glory*,
the God of order, &c. *That ye*—Both Jews and
Gentiles; believing *with one mind*—And confessing
with *one mouth*, or with united hearts and voices,
may *glorify God, even the Father of our Lord Jesus
Christ*—Who hath sent his beloved Son into the
world, to unite our hearts in love to each other, and
in gratitude to him for his unspeakable love to us.
Wherefore receive ye one another—Weak and
strong, into communion with mutual love, without
despising or judging one another; *as Christ also
received us*—Whether Jews or Gentiles, to be mem-
bers of his body the church, and joint heirs with him
of eternal felicity; *to the glory of God*—Namely, of
his truth to the Jews and mercy to the Gentiles.

Verses 8-12. *Now*—To show more fully what I
mean in saying Christ received us, I observe, *that
Jesus Christ was a minister of the circumcision*—
Or vouchsafed to be a servant of the Jews, in preach-

Christ also received us, to the glory ^{A. M. 4064.}
of God. ^{A. D. 60.}

8 Now I say that ² Jesus Christ was a
minister of the circumcision for the truth of
God, ² to confirm the promises *made* unto the
fathers :

9 And ^o that the Gentiles might glorify God
for *his* mercy; as it is written, ^p For this cause

² Matthew xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46.
^o Chapter iii. 3; 2 Cor. i. 20.—^o John x. 16; Chapter ix. 23.
^p Psalm xviii. 49.

ing the gospel among them; *for the truth of God*—
To demonstrate his faithfulness in fulfilling *the pro-
mises made unto the fathers*—Of sending them the
Messiah; and therefore, 1st, The believing Jews,
though weak, ought not to be despised by the believ-
ing Gentiles, though stronger. And, 2d, It is no
objection to Christ's receiving the Gentiles, that he
never preached to them, for he became a minister
of the circumcision, not only in order to the salva-
tion of the Jews, but also that, by converting them,
and sending them to preach to the Gentiles, he might
accomplish the promises made to the fathers concern-
ing the blessing of all nations. *And that the
Gentiles might glorify God for his mercy*, as it is
written, Psa. xviii. 49; where the Gentiles and Jews
are spoken of as joining in the worship of the true
God, the God of Israel. To explain this more fully,
"Jesus Christ was born a Jew, and exercised his
ministry among the Jews, in order that the truth of
God's promises to the fathers, concerning the bless-
ing of the nations in Abraham's seed, might be con-
firmed by the conversion of the Jews and Gentiles.
For as the Jews were the only people on earth who
worshipped the true God, and had his revelations in
their hands, it was absolutely necessary that the
gospel, in which all the former revelations termi-
nated, should be first preached to them; that a suffi-
cient number of them receiving it, might preach it
to the Gentiles, as the fulfilment of the former reve-
lations, of which their nation were the keepers.
The gospel being thus offered to the Gentiles, as the
word of the same God who anciently spoke to the
fathers of the Jewish nation by the prophets; that
circumstance, with the miracles which accompanied
the first preaching of it, so powerfully demonstrated
it to be from God, that multitudes of the Gentiles,
receiving it, turned from idols to worship the living
and true God; whereby the truth of God's promise
to the fathers, concerning the blessing of the nations
in Christ, was illustriously confirmed, and the Gen-
tiles had an opportunity of glorifying God for his
mercy in their conversion." It may be proper to
observe further here, that "conversion to the true
God being the *mercy*, or blessing, which God prom-
ised to bestow on the Gentiles, it is particularly
mentioned here, not only to make the Gentiles sen-
sible that they ought not to despise the Jews, through
whom they had received so great a blessing, but also
to persuade the Jews to acknowledge the Gentiles as

A. M. 4064. I will confess to thee among the Gen-
A. D. 60. tiles, and sing unto thy name.

10 And again he saith, ^a Rejoice, ye Gentiles, with his people.

11 And again, ^r Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, ^r There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

^a Deuteronomy xxxii. 43.—^r Psalm cxvii. 1.—^r Isaiah xi. 1, 10; Revelation v. 5; xxii. 16.—^r Chapter xii. 12;

the people of God, equally with themselves."—Mac-knight. *And again Moses saith, (Deut. xxxii. 43.) Rejoice, ye Gentiles, with his people*—Implying that the time would come when the Gentiles should become the people of God as well as the Jews, and should join with them in the worship of God, and rejoice in a sense of his goodness to them. *And again, (Psa. cxvii. 1.) Praise the Lord, all ye Gentiles, for the mercy vouchsafed to you; therefore they shall know God, and obtain mercy; and Esaias saith, There shall be a root of Jesse*—See note on Isa. xi. 10. The apostle here follows the translation of the LXX, because, though it differs in expression from the Hebrew, it represents the prophet's meaning with sufficient exactness to prove the point for which he quotes it, which was to show that the Gentiles should become the people of God by believing, and confiding in the Messiah, and therefore should be united in the same church with the believing Jews. And the apostle's design in this part of his epistle being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to show the Jews that this coalition was foretold in their own Scriptures; for which purpose the apostle, with great propriety, quotes the various passages here adduced.

Verse 13. *Now the God of hope*—A glorious title of God, but till now unknown to the heathen; for their goddess *Hope*, like their other idols, was nothing, whose temple at Rome was burned by lightning. It was indeed built again not long after, but was again burned to the ground. It is with great propriety that Jehovah is termed *the God of hope*, for there is, 1st, In his nature and attributes; 2d, In the relations in which he stands to mankind in general, as their Creator, Preserver, Benefactor, Governor, and Judge; and to his own people in particular, as their Redeemer, Saviour, Friend, and Father; 3d, In what he hath already done for them in giving his Son for their redemption, and in sending them the gospel light, and his Spirit's aid; and, 4th, In what he hath promised still further to do for such as do not reject his counsel against themselves;—there is, in these particulars, a most sure and glorious foundation laid for the most firm, lively, enlarged, and blessed hope, for all who will be persuaded to come to it and build thereon, by true repentance, living faith, and new obedience.

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

14 And ^r I myself also am persuaded of you, my brethren, that ye also are full of goodness, ^r filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the

xiv. 17.—^r 2 Peter i. 12; 1 John ii. 21.—^r 1 Corinthians viii. 1, 7, 10.

And we may assure ourselves beyond a doubt, that
"No man too largely from his love can hope,
If what he hopes he labours to secure."

He is also called *the God of hope*, because, by raising his Son from the dead, and bringing life and immortality to light by the gospel, he hath presented to our view the most glorious object of hope possible to be presented to us; and because, by adopting believers into his family, regenerating them by his grace, constituting them his heirs, and giving them an earnest of their future inheritance in their hearts, he hath *begotten them again to a lively hope of an incorruptible inheritance, an exceeding great and eternal weight of glory. Fill you with all joy*—True spiritual joy, at all times, Phil. iv. 4; and in all things, 1 Thess. v. 16, 18; joy arising from the sources mentioned in the note on chap. xiv. 17: *and peace, of all sorts, in believing*—In or by the exercise of your faith in God and Christ, and the truths and promises of the gospel. *That ye may abound in hope*—In a lively expectation of eternal life, felicity, and glory, and of continued, increasing grace, to help you *in every time of need*—And of all things necessary for life and godliness. *Through the power of the Holy Ghost*—Enlightening and quickening, renewing, strengthening, and comforting you.

Verses 14–17. *And I myself am persuaded of you*—The apology which the apostle here offers for writing to a church with which he was not personally acquainted was the more necessary, because, in his letter, he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and prove them, by virtue of his apostolic office, (verse 15;) the truth of which he proved by his success in converting the Gentiles; (verses 16, 17;) and by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts, in all the Gentile countries which he had visited. *That ye*—Some among you, by being created anew; *are full of goodness*—Of kindness, so as to forbear giving unnecessary offence to, or censuring one another; *filled with all knowledge*—A large measure of knowledge in all needful points, through your long experience in the ways of God; *able also to admonish*—To instruct, and confirm; *one another*—In all things of importance.

A. M. 4064. more boldly unto you in some sort,
A. D. 60. as putting you in mind, ^γ because of
the grace that is given to me of God,

16 That ^α I should be the minister of Jesus
Christ to the Gentiles, ministering the gospel
of God, that the ^β offering ^α up of the Gentiles
might be acceptable, being sanctified by the
Holy Ghost.

17 I have therefore whereof I may glory
through Jesus Christ, ^β in those things which
pertain to God.

^γ Gal. i. 15; Eph. iii. 7, 8.—^α Gal. ii. 7-9; 1 Tim. ii. 7;
Phil. ii. 17.—^β Or, *sacrificing*.—^α Isa. lxvii. 20; Phil. ii. 17.

There are several conclusions of this epistle: the first begins at this verse; the second, chap. xvi. 1; the third, verse 17; the fourth, verse 21; and the fifth, verse 25. *Nevertheless, brethren*—Notwithstanding your grace and knowledge; *I have written the more boldly unto you*—Have used the greater freedom and plainness in writing; *in some sort*—*Απο μέρος, in part, or partly; as putting you in mind*—That is, setting before you, and inciting you to the practice of what you know already; *because of the grace that is given to me*—That is, because I am constituted an apostle of the Gentiles. Whithy thinks, that by the expression, *in part*, in the former clause of the verse, the apostle meant to signify the *Gentile part* of the Church of Rome to whom he wrote, to put them in mind of God's great goodness to them. But it seems more probable he intended thereby to insinuate, that his design in writing was, besides calling things to their remembrance which they knew, to instruct them in some things which they did not know. *That I should be the minister*—The servant; *of Jesus Christ to the Gentiles, ministering, preaching, the gospel of God*—In order to their conversion and edification; *that the offering up of the Gentiles*—To him, as living sacrifices; *might be acceptable*—In his sight; *being sanctified by the Holy Ghost*—Plentifully communicated to them, not only in a rich variety of gifts, but in his regenerating, purifying, and comforting influences; making them wise and good, holy toward God, and useful to their fellow-creatures. *I have therefore*—Having, by the blessing of God upon my labours, been instrumental in converting many of them, *whereof I may glory through Jesus Christ*—In and through whom all my glorying is; *in those things which pertain to God*—In the success of my ministry, wherein the glory of God is so much concerned.

Verses 18, 19. *For I will not dare to speak, &c.* I will not glory of more than is true and has been really done by my ministry; *to make the Gentiles obedient*—To bring them to the faith, and to the worship and service of the true God; *by word and deed*—By preaching and miracles. The apostle would not speak of what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise

b

18 For I will not dare to speak of ^α any of those things ^α which Christ ^α hath not wrought by me, ^δ to make the Gentiles obedient, by word and deed,

19 ^α Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, ^ε lest I should

^α Heb. v. 1.—^α Acts xxi. 19; Gal. ii. 8.—^δ Chap. i. 5; xvi. 26.
^α Acts xix. 11; 2 Cor. xii. 12.—^ε 2 Cor. x. 13, 15, 16.

also from their success. But he would speak only of what Christ had wrought by him personally; namely, that he had preached the gospel with the greatest success, in many of the Gentile countries. *Through mighty signs and wonders*—It does not appear that the apostle intended by these different names to express different things, as some have supposed, namely, that the *σημεία, signs*, were the miracles intended to prove the truth of the doctrine asserted, or message brought by the miracle-worker; and that *τεράτα, wonders*, were such miracles as were intended to astonish, and terrify, and draw the attention of beholders; of which sort was the punishment of Ananias and Sapphira with death, and of Elymas with blindness: he doubtless meant miracles in general, by both expressions. In the gospels, the miracles of Christ are commonly called *δυνάμεις, powers*, or mighty works, to express the great power exerted in the performance of them. *By the power of the Spirit of God*—Enlightening men's minds, and changing their hearts, and thereby rendering the miracles wrought, and the word preached, effectual to their conviction and conversion. *So that I have fully preached the gospel of Christ*—Have made a full declaration thereof, not shunning to declare the whole counsel of God; not keeping back any thing that I had reason to believe would be profitable to my hearers: *from Jerusalem round about unto Illyricum*—This phraseology implies, that he had propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide, on every hand, through the interjacent countries. "Illyricum was a country in Europe, lying between Pannonia and the Adriatic sea. It is now called Scлавonia. In the history of the Acts, there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country, on the south, bordered on Macedonia, where Paul often preached, he may, on some occasion, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel *in*, but only *as far as Illyricum*: which country, it appears, at the time he wrote this epistle, was the boundary of his preaching westward."—Macknight.

Verses 20-22. *Yea, so have I strived to preach*—Greek, *ως δε φιλοτιμημενον ευαγγελιζεσθαι*, literally,

A. M. 4064. build upon another man's foundation :
A. D. 60.

21 But as it is written, ^a To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also ^b I have been ³ much hindered from coming to you.

23 But now having no more place in these parts, and ⁱ having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain,

^a Isa. lii. 15.—^b Chap. i. 13; 1 Thess. ii. 17, 18.—³ Or, many ways, or, oftentimes.—ⁱ Acts xix. 21; Verse 32; Chap. I. 11.—^k Acts xv. 3.

being ambitious; or, it being the object of my ambition; namely, so far as Providence would permit me to indulge it; to preach the gospel, not where Christ was named—Had been preached before by others: that is, This way I took, as to my choice of places where to preach, lest I should build on another man's foundation, and so decline the difficulties which attend the settlement of new churches, or should assume to myself the credit due to others. He generally, though not altogether, declined preaching where others had preached, having a holy ambition to make the first proclamation of the gospel in places where it was quite unheard of, in spite of all the difficulty and danger that attended the doing of it. And the providence of God seemed, in a special manner, to prevent his preaching where others had preached, (though not entirely,) lest his enemies, who sought every occasion to set light by him, should have had room to say that he was behind other apostles, not being sufficient for planting churches himself, but only for preaching where others had prepared his way; or that he declined the more difficult part of the ministry. But as it is written—According to that prophecy which is now fulfilling in my ministry; to whom he was not spoken of—Namely, the Gentiles; they shall see—See on Isa. lii. 15. And they that have not heard—In former times; shall understand—And obey the gospel. For which cause—That I might not build on another man's foundation; I have been much hindered from coming³ to you—Among whom Christ had been named. Or he means, that he had been hindered by the important work of planting the gospel elsewhere.

Verses 23, 24. But now, having no more place in these parts—Where Christ has now been preached in every city; and having a great desire—On various accounts; to come to you—I will attempt to put it in execution. Whensoever—At whatever time; I take my journey into Spain—Greek, εὐπορευομαι εἰς τὴν Σπανίαν, if I go into Spain; I will come to you—Namely, if God shall so permit. But this zealous design, it seems, was hindered by his imprisonment. It appears probable, from hence, considering the principle that Paul chose to govern

I will come to you: for I trust to see ^a you in my journey, ^k and to be brought ^a on my way thitherward by you, if first I be somewhat filled ⁴ with your company.

25 But now ¹ I go unto Jerusalem to minister unto the saints.

26 For ^m it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For ⁿ if the Gentiles have

⁴ Gr. with you. Verse 32.—¹ Acts xix. 21; xx. 22; xxiv. 17. ^m 1 Corinthians xvi. 1, 2; 2 Corinthians viii. 1; ix. 2, 12. ⁿ Chapter xi. 17.

himself by, of not building on another man's foundation, that no apostle had yet planted any church in Spain. For I trust—I hope; to see you in my journey thither—But he was not assured hereof by any divine revelation. Indeed this, among other instances, is a proof that, in speaking of what he meant to do afterward, the apostle did not make known any determinations of God revealed to him by the Spirit, but his own resolutions and opinions only. For there is no evidence that he ever went to Spain. And be brought on my way thitherward by you—By some of your church; if first I be somewhat filled—Satisfied and refreshed; with your company—Your society and fellowship. The Greek is only, with you. How remarkable is the modesty with which he speaks! They might rather desire to be satisfied with his company. He says, somewhat satisfied, intimating the shortness of his stay, or perhaps that the presence of Christ alone can thoroughly satisfy the soul.

Verses 25–27. But now I go unto Jerusalem—Of this journey the apostle gave an account to Felix, Acts xxiv. 17; to minister unto the saints—To perform the office of carrying some contributions to them for their relief. For it hath pleased them—That is, the Christians; of Macedonia and Achaia, particularly the brethren at Philippi, Thessalonica, Beraa, Corinth, and in every other city of these provinces, where churches were planted by the apostle; to make a certain contribution—Κοινωνίαν τινα, literally, some communication, namely, of money; for the poor saints—For their believing brethren; which are at Jerusalem—Exposed to peculiar persecution and affliction. It hath pleased them, I say, and their debtors they are—That is, they are bound in justice, as well as mercy. “This repetition is very emphatical, especially as the apostle immediately explains the obligation under which the Christians in Macedonia and Achaia lay to make these collections for the poor of the brethren at Jerusalem. And his intention in this, no doubt, was to show the brethren in Rome that they ought to follow the example of the Macedonians and Achaians in that matter.” For if the Gentiles have been made partakers of their spiritual things—

A. M. 4064. been made partakers of their spi-
A. D. 60. ritual things, ° their duty is also to
minister unto them in carnal things.

28 When therefore I have performed this,
and have sealed to them ° this fruit, I will come
by you into Spain.

29 ° And I am sure that when I come unto
you, I shall come in the fulness of the bless-
ing of the gospel of Christ.

° 1 Corinthians ix. 11; Galatians vi. 6.—° Philippians
iv. 17.—° Chap. i. 11.—° Philippians ii. 1.—° 2 Corin-
thians i. 11; Colossians iv. 12.—° 2 Thessalonians iii. 2.

That is, the gospel, and the blessings of it, which
were first declared to the Jews, and were spread
abroad from Jerusalem to the Gentiles, throughout
the world, Acts i. 4-8. *Their duty is also*—They are
under an obligation by the great benefit received
from them to recompense them in some sort, and
(which is the only way they can recompense them)
to minister unto them carnal things—Things need-
ful for the body. “By calling the knowledge of the
gospel, which was imparted to the Gentiles by the
Jewish preachers, spiritual things, and the money,
which the Gentiles were sending to the Jews, carnal
things, the apostle hath declared the true nature of
both, and showed the great excellence of the one
above the other; money procures conveniences
only for the flesh; but the gospel improves the spi-
rit, and fits it for a blessed immortality.”—Mac-
knight.

Verses 28, 29. *When, therefore, I have performed
this journey and service, and have sealed to them*—
Safely delivered to them, without diminution, as a
treasure under a seal; *this fruit*—This contribu-
tion, which is a fruit of their brethren’s faith and
love; *I will come by you into Spain*—Such was his
design, though it seems it was never accomplished.
There are often holy purposes in the minds of good
men, which are overruled by the providence of
God, so as never to take effect; and yet they are
precious in the sight of God. *And I am sure*—
*Οὐδα, I know; that when I come to you, I shall come
to you in the fulness, &c.*—I shall be a means of
communicating to you abundance of gospel bless-
ings. It is evident from this, and from the 28th
verse, as well as from chap. i. 10, 11, that Paul
wrote this epistle while he was at liberty, and before
Christ had told him, as is mentioned Acts xxiii. 11,
that he must testify of him at Rome; and before he
was constrained to appeal to Cesar, as is related
Acts xxv. 11; for in this epistle he speaks still of
his journey to Rome as of a voluntary undertaking,
not supposing that he should be sent thither as a
prisoner.

Verses 30-33. *Now I beseech you for the Lord
Jesus Christ’s sake*—That is, by all which he has
done for you; *and for the love of the Spirit*—That
is, by the love to God, and Christ, and his saints and
servants, which is the fruit of the Spirit, *that ye
strive*—*Συναγωνισσασθαι, that you agonize together*

30 Now I beseech you, brethren, for A. M. 4064.
the Lord Jesus Christ’s sake, and ° for A. D. 60.
the love of the Spirit, ° that ye strive together
with me in *your* prayers to God for me;

31 ° That I may be delivered from them that
° do not believe in Judea; and that ° my ser-
vice which *I have* for Jerusalem, may be ac-
cepted of the saints;

32 ° That I may come unto you with joy ° by

° Or, *are disobedient.*—° 2 Corinthians viii. 4.—° Chap-
ter i. 10.—° Acts xviii. 21; 1 Corinthians iv. 19; James
iv. 15.

*with me; or, as Doddridge renders it, that you join
your utmost strength with mine*—In your prayers
to God for me; the original expression being de-
rived from a word which signifies exerting the great-
est strength and agility, such as the combatants
exerted in the Grecian games. They must pray
for themselves, who would have *others* strive to-
gether with them in prayer. Of all the apostles, Paul
alone is recorded as desiring the prayers of the
faithful for himself; and this he generally does in
the conclusions of his epistles; yet not without
making a difference. For, he speaks in one manner
to them whom he treats as his children, with the
gravity, or even severity of a father, such as Ti-
mothy, Titus, the Corinthians, and Galatians; in
another, to them whom he treats rather like equals,
such as the Romans, Ephesians, Thessalonians, Co-
lossians, Hebrews. *That I may be delivered from
them that do not believe in Judea*—“The unbe-
lieving Jews at Jerusalem had got notice of Paul’s
success in converting the Gentiles, to whom he
preached salvation, without requiring them to obey
the law of Moses. And being falsely informed
that *he taught all the Jews which were among the
Gentiles to forsake Moses, &c.*, (Acts xxi. 21,) they
were exceedingly enraged against him.” Of this
the apostle being well apprized, and knowing of
what importance the preservation of his life was to
the church, is thus urgent in his requests for the
continued, fervent prayers of the brethren at Rome,
that he might be preserved from the power of these
enemies of Christ and his servants; and that his
service in making the collections might be well re-
ceived by the saints there. These were evidently
the grand reasons why he was so earnest in desiring
the prayers of the faithful for him; for, had his
own personal safety alone been the object of his
solicitude, independent of the prosperity of God’s
work, and the salvation of the souls of the Gentiles,
he doubtless would have *desired to depart, and be
with Christ*, which he knew would be *far better*
than remaining longer in the body, in this world of
sin and sorrow. *That I may come unto you with
joy*—“As the apostle proposed to visit the Romans
after delivering the collections at Jerusalem, he
earnestly wished that that service might be accepta-
ble to the brethren there; because, if it was well
received, it would have great influence in producing

A. M. 4064. the will of God, and may with you
A. D. 60. * be refreshed.

33 Now * the God of peace be with you all. Amen. A. M. 4064.
A. D. 60.

* Chap. xvi. 20; 1 Cor.

xiv. 33; Heb. xiii. 20.

that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much he was disappointed in his generous design, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us." See

chap. xxi.-xxvi. *Now the God of peace*—Who is at peace with us, being reconciled to us in Christ, and causes us to know, by experience, that the fruit of the Spirit is peace,—even a peace passing understanding,—*be with you all*—Whether I am present or absent. *Amen.*

CHAPTER XVI.

In this chapter, (1.) Phebe, a deaconess of the church of Cenchrea, having occasion to go to Rome on some important business, the apostle earnestly recommends her to the good offices of the believers at Rome, 1, 2. (2.) He subjoins to this recommendation salutations to a number of persons by name, members of the church at Rome, with whom he seems to have been acquainted, 3-16. (3.) After finishing his salutations, he gives the Roman Christians a few more practical advices, suited to their circumstances; especially cautioning them against those who wished to divide the church, 17-20. (4.) He sends them salutations from his assistants, adding thereto his own apostolical benediction, 21-24. (5.) He concludes this letter, in which he had considered the dispensations of God to mankind from the beginning of the world to the end of time, with a sublime doxology to God the Father, 25-27.

A. M. 4064. I COMMEND unto you Phebe our
A. D. 60. sister, which is a servant of the
church which is at * Cenchrea :

cometh saints, and that ye assist her A. M. 4064.
in whatsoever business she hath need A. D. 60.
of you : for she hath been a succourer of many,
and of myself also.

2 ^b That ye receive her in the Lord, as be-

* Acts xviii. 18.

^b Phil. ii. 29; 3 John 5, 6.

NOTES ON CHAPTER XVI.

Verses 1, 2. *I commend*—Rather, *recommend*; unto you—That is, To your love and assistance; *Phebe our sister*—The bearer of this letter; a *servant*—Or *deaconess*, as the Greek word signifies; of the *church at Cenchrea*—Which seems to have been a church distant from that at Corinth. Indeed, this place, being situated on the Saronic gulf, was about seventy furlongs, near nine miles, distant from that city; therefore those Christians that lived there could not with convenience, at least generally, assemble with such as resided at Corinth. In the apostolic age, some grave and pious women were appointed deaconesses in every church; and it was their office, not to teach publicly, but to visit the sick, the women in particular, and to minister to them both in their temporal and spiritual necessities. The apostle calls Phebe his sister, because she was a true Christian, a genuine believer on the Lord Jesus, and consequently a child and *heir of God, and joint heir with Christ*. For the appellations of *brother and sister*, which the disciples gave to one another in the first age, were founded on their being all the children of God by faith, consequently the brethren and sisters of Christ, who acknowledged the relation by publicly declaring, Matt. xii. 50, *Whosoever shall do*

the will of my Father, the same is my brother, and sister, and mother. That ye receive her—Entertain her, and treat her with affection; *in the Lord*—For the Lord Christ's sake, and in regard to her relation to him, our common Saviour; *as becometh saints*—According to the duty which Christians owe one toward another, and as it is proper they should act who profess to be saints, separated from the world to the honour of Christ's name; *and that ye assist her*—With counsel, and every necessary aid; *in whatsoever business she hath need of you*—This implies, that she had come to Rome on business of importance; perhaps to seek the payment of a debt owing to her by some of the inhabitants of Rome, or to complain of undue exactions by some of the emperor's officers in the province. *For she hath been a succourer of many*—Probably supplying their wants, if not also entertaining them at her house. The word *προσηγορία* properly signifies a *patron*, a name which the Romans gave to persons who assisted with their advice and interest those who were connected with them as clients. Therefore, as Phebe had this name given her, it is reasonable to believe that she was a person of considerable wealth and influence. Or, we may suppose the name was given her on account of the offices

A. M. 4064. 3 Greet ° Priscilla and Aquila, my
A. D. 60. helpers in Christ Jesus :

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet ° the church that is in their

° Acts xviii. 2, 18, 26 ; 2 Tim. iv. 19.

she performed to many as a deaconess. The apostle's direction implies, that all the faithful ought to be particularly attentive in giving assistance and relief to those who have been remarkable for assisting and relieving others.

Verses 3-5. *Greet*—Or, *salute*, as *ασπασαοτε* is generally rendered ; *Priscilla and Aquila*—That is, declare to them my Christian love, and desires of their welfare. The apostle first became acquainted with this excellent couple at Corinth, to which city they had come from Rome in consequence of a decree of the Emperor Claudius commanding all Jews to depart thence. When Paul left Corinth the first time, they accompanied him to Ephesus, Acts xviii. 2, 18, 19 : and when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned, as appears from their sending their salutations to the Corinthians in the apostle's first epistle to them, chap. xvi. 19, written from Ephesus while he abode there, after his return from Jerusalem, mentioned Acts xix. 1. But on the death of Claudius they appear, from this verse, to have gone back to Rome to follow their occupation, being there when this salutation was sent to them. *My fellow-helpers*—Namely, in propagating the gospel, being always ready to exert themselves to the utmost to aid its progress, as far as they had opportunity. They had been very active in spreading the gospel both at Corinth and Ephesus ; and doubtless they were so now at Rome also. *Who have for my life laid down their own necks*—Hazarded their own lives to save mine ; perhaps in the violent opposition which the Jews made to him, as mentioned Acts xviii. 6, 7 ; or in the uproar at Corinth, recorded Acts xviii. 12 ; or in that at Ephesus, Acts xix. 23. The expression, which is proverbial, and denotes their undergoing the greatest perils, is used in allusion to the custom of placing on blocks the necks of criminals, whose heads are to be cut off. *Unto whom not only I, but all the churches of the Gentiles*—Even that at Rome ; *give thanks*—Because the preservation of his life redounded to the benefit of them all. *Likewise greet*—Salute ; *the church that is in their house*—The Christian congregation, that was wont to assemble there for divine worship. Aquila, it seems, performed the same part at Rome which Gaius did at Corinth, verse 23 ; he opened his house to receive the gospel, and those that were desirous to attend the ministry of it, and to join in the worship of the true God. As yet, however, it seems the Christians at Rome had neither bishops nor deacons. So far were they from any shadow of papal power. Nay,

b

house. Salute my well-beloved Epe- A. M. 4064.
netus, who is ° the first-fruits of Acha- A. D. 60.
ia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

° 1 Cor. xvi. 19 ; Col. iv. 15 ; Phil. ii.—° 1 Cor. xvi. 15.

there does not appear to have been then in the whole city any more than one of these domestic churches, otherwise there can be no doubt but Paul would have saluted them also. *Salute my well-beloved Epenetus*—Although the apostle had never been at Rome, yet he had many acquaintances there. It is justly observed by Theophylact, that it was a very great praise to any one to have been the *beloved* of Paul, because his love was not the effect of a blind partiality, but of a well-founded judgment concerning the person's true character. *Who is the first-fruits of Achaia*—The Alexandrine and Clermont MSS., with the Arabic, Ethiopic, and Vulgate versions, and many Greek and Latin commentators, have *της Ασιας, of Asia*, in this place ; which some suppose to be the true reading, because, 1 Cor. xvi. 15, the apostle calls the house of Stephanas, *the first-fruits of Achaia*. But if Epenetus was one of that house, or was converted at the same time with Stephanas, he also was a part of the first-fruits of Achaia, for there is no manner of necessity to understand by that expression the very first Christian convert.

Verse 6. *Greet Mary, who bestowed much labour on us*—Performed many good offices for the faithful, especially for the preachers of the gospel. The apostle is very affectionate in these salutations, giving almost every one some signal epithet, that he might both recommend them for their piety and virtue, and propose them as examples for the imitation of others ; as also that he might show his gratitude to them, and the esteem he had for them. And concerning these salutations, and others in the apostolic epistles, it is proper to remark in general, " that they were of great benefit to the persons saluted. For, being sent to individuals in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the sufferings attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ on account of their character. Further, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity an honourable character of them, but hath furnished an additional proof of the truth and authenticity of his own epistles. For all the persons named in them were appealed to as witnesses of the things which he had written."

Verses 7, 8. *Salute Andronicus and Junia*—Or, *Junias* rather, it being evidently the name of a man, as appears from the apostle's terming them both his *kinsmen*—And saying, that they were of *note among*

121

A. M. 4064. men, and my fellow-prisoners, who
A. D. 60. are of note among the apostles, who
also ^f were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus's ¹ household.

11 Salute Herodian my kinsman. Greet them that be of the ² household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who la-

^f Gal. i. 22.—¹ Or, friends.—² Or, friends.—³ 2 John 1.

the apostles. My fellow-prisoners—That is, imprisoned for the gospel as I was. At the time when this epistle was written, Paul had been in prison often, 2 Cor. xi. 23. On some of these occasions, the persons here named had been imprisoned with him; but where or when that happened, is not known. Who also were in Christ before me—Converted to the faith of Christ before I was. From these two persons being Christians before Paul, joined with their being of note among the apostles, Origen infers that they were of the number of the seventy disciples: but that is quite uncertain. Their being called the apostle's kinsmen, does not necessarily imply that they were his relations: he might term them so, as well as several others, mentioned in this chapter, merely because they were of the same nation with himself. The names, however, of many here saluted, show them to have been Greeks, or of Greek extraction. We may therefore conjecture, that they had formerly settled themselves at Rome, for the sake of commerce, or of exercising their particular trades; but, being afterward banished, by the Emperor Claudius, under the denomination of Jews, they had retired, some of them into Greece, others into the Lesser Asia, and others into Judea, where, it is supposed, they became known to the apostle in the course of his travels through these countries. These, with many others, returned to Rome in consequence of the death of Claudius, and re-established the church in its former lustre. See on chap. i. 7, 8.

Verses 9–11. Salute Urbane, or Urbanus rather, our helper—*Συνεργον*, our fellow-labourer—Mine and Timothy's, verse 21. Salute Apelles, *τον δοκιμον*, the approved in Christ—One who hath showed himself a sincere Christian and faithful servant of Christ, when tried by affliction and persecution for the gospel; a noble character this, and greatly to be respected. Salute those of the family of Aristobulus—Aristobulus himself is not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus, mentioned in the next verse, seem each of them to have had a numerous family; some of whom only were converted, and are here saluted

bour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus ^e chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 ^h Salute one another with a holy kiss. The churches of Christ salute you.

^b 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

by the apostle, whom the fame of their virtues had reached: for probably some of them, at least, were not known to him by face, but only by character.

Verses 12–15. Salute Tryphena and Tryphosa—Probably two sisters; who labour in the Lord—In the service of the Lord, according to their stations: as did also Persis, who seems to be here termed beloved, because she was distinguished among many for her fidelity and diligence. Salute Rufus—Perhaps the same that is mentioned Mark xv. 21. And his mother and mine—This expression may only denote the tender care which Rufus's mother had taken of him. Salute Asyncritus, Phlegon, &c.—He seems to join those together who were joined by kindred, nearness of habitation, or some other circumstance. It could not but encourage the poor especially to be saluted by name, who, perhaps, did not know that the apostle had ever heard of them. It is observable, that while the apostle forgets none who are worthy, yet he adjusts the nature of his salutation to the degrees of worth in those whom he salutes. Salute all the saints—Here all the believers at Rome, male and female, have the appellation of saints, or holy persons, given them; as being new creatures in Christ Jesus, having in them the mind that was in him, and walking as he walked. The Papists affirm, that at the time the apostle wrote this epistle, Peter was at Rome, exercising the office of bishop in the Christian Church there: but if so, Paul doubtless would have known it; and, in that case, he surely would not have omitted saluting him, and have mentioned so many others of inferior note; and yet if Peter were not there at this time, the whole Roman tradition, with regard to the succession of their bishops, fails in the most fundamental article.

Verse 16. Salute one another with a holy kiss—“The Jews considered the kiss as an expression of friendship. Thus Joab, pretending great friendship to Amasa, took him by the beard to kiss him, when he slew him, 2 Sam. xx. 9. Our Lord says to Simon, Luke vii. 45, *Thou gavest me no kiss*; meaning, that he had not expressed such affection to him as the woman had done who kissed his feet. Judas

A. M. 4064. 17 Now I beseech you, brethren, A. D. 60. mark them ⁱ which cause divisions and offences, contrary to the doctrine which ye have learned; and ^k avoid them.

18 For they that are such serve not our Lord

ⁱ Acts xv. 1, 5, 24; 1 Tim. vi. 3.—^k 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Tit. iii. 10; 2 John 10.

also kissed our Lord, pretending friendship to him, at the time he betrayed him. This manner of expressing friendship to each other the disciples of Christ adopted, and practised in their religious assemblies. So Justin Martyr informs us, in his account of the religious assemblies of the Christians, *Apolog. Prayers being ended, we salute one another with a kiss, and then the bread and cup is brought to the president, &c.* This was called the *holy kiss*, to distinguish it from the lustful kiss; and the *kiss of charity*, 1 Pet. v. 14, to distinguish it from the treacherous kiss of Joab and Judas; being given as an expression of that sincere, chaste, and spiritual love, which Christians owed to one another. On the occasions mentioned by Justin, the men and women did not kiss each other promiscuously: the men saluted the men only, and the women kissed none but their own sex; as may be known from their manner of sitting in the public assemblies, described *Apost. Constit.*, lib. ii. c. 57. *On the other side let the laics sit, with all silence and good order; and the women, let them sit also separately, keeping silence.* Then, after a long description of the worship, the author adds, *Then let the men salute one another, and the women one another, giving the kiss in the Lord.* Through length of time, and difference of manner, this method of sitting in public assemblies hath been changed. But that it was the ancient method cannot be doubted, being derived from the synagogue."—Macknight.

Verses 17, 18. *Now I beseech*—Παρακαλω, *I exhort you, brethren, mark them*—Observe and point them out for the caution of others. The word σκοπεω, rendered to *mark*, signifies, to observe attentively and diligently, as those do who are placed on a watch-tower to observe the motions of their enemies. *Who cause divisions*—Or, *separations*, as διαστασις signifies, namely, by their false doctrine; and *offences*—Τα σκανδαλα, *stumbling-blocks*, or occasions of falling, by their factious spirit and scandalous conduct. Dr. Hammond thinks the apostle refers to the Gnostics, to whom indeed the characters, given in the next verse, of those here meant, do well agree. It is more probable, however, as Theodoret says, that he intends, τες λακκεις τε νομυ συνηγορες, *the wicked advocates of the law*, namely, those who preached up circumcision, and the observation of the ceremonies of the law, as necessary to the salvation of the Gentiles: and Chrysostom, Ecumenius, and Theophylact, agree with Theodoret in this opinion. And it is certain that these men caused divisions and separations from others, as unclean and not fit to be conversed with, Acts xi. 3; xv. 24; Gal. ii. 12, 13, 21: and set up separate assemblies for the wo ship

Jesus Christ, but^l their own belly; A. M. 4064. and ^m by good words and fair speeches A. D. 60. deceive the hearts of the simple.

19 For ⁿ your obedience is come abroad unto all men. I am glad therefore on your behalf:

^l Phil. iii. 19; 1 Tim. vi. 5.—^m Col. ii. 4; 2 Tim. iii. 6; Tit. i. 10; 2 Pet. ii. 3.—ⁿ Chap. i. 8.

of God, (see Jude, verse 19,) on pretence of greater orthodoxy and sanctity than others, and who would admit none into their communion but such as joined them in their peculiarities, and who represented all others as erroneous and impious. *Contrary to the doctrine which ye have learned*—Of us, the apostles of Jesus Christ, or from me in this epistle. Many of the Roman brethren, probably, had heard the apostles and other inspired men in Judea and elsewhere, from whom they had learned the genuine doctrines of the gospel. Estius justly observes here, that the apostle intimates that even the common people, by the help of general principles, might discern the true doctrine, even that which was delivered by the apostles, from that which was false and not so delivered. But this could only then be done by comparing that which was declared by the apostles, and confirmed by their miracles, with that which was delivered as different from, or in opposition to it, and was not so confirmed. And this can only now be done by private Christians in general, by comparing all pretenders to the apostle's doctrine, with those Scriptures which they wrote, under the influence of the Holy Ghost. *And avoid them*—Avoid all unnecessary intercourse with them. "It is worthy of notice," says Macknight here, "that the apostle desires the faithful to mark them who caused divisions, not for the purpose of disputing with them, and far less for the purpose of apprehending and punishing them with fines, imprisonment, torture, and death; but that they might avoid their company, lest, by conversing familiarly with such, they should be infected with their errors and vices. For, as the apostle told Timothy, 2d Epist. ii. 17, *their word eats as doth a canker, or gangrene.*" *For they that are such serve not our Lord Jesus*; they have not his glory in view, whatever they may pretend: *but their own belly*—Their chief aim and design is to advance their secular interests, and gratify their carnal desires. *And by good words*—Χρησολογιας, *by speaking kindly*, or by plausible discourse, and *fair speeches*—Ευλογιας, *by blessings*; by praying for, or pronouncing blessings upon their disciples, or by praising and flattering them; *deceive the hearts of the simple*—Των ακακων, *of the harmless*, who, doing no ill themselves, are not upon their guard against them that do. The word denotes persons free from guile, upright and unsuspecting; but who have not discernment or prudence sufficient to enable them to see and avoid the snares which the wicked lay in their way.

Verses 19, 20. *For, &c.*—As if he had said, This exhortation I give you, to preserve you in the way in which hitherto you have walked, to the credit of the

A. M. 4064. but yet I would have you ° wise
A. D. 60. unto that which is good, and ° simple
concerning evil.

20 And ° the God of peace ° shall ° bruise
Satan under your feet shortly. ° The grace of
our Lord Jesus Christ be with you. Amen.

21 ° Timotheus my work-fellow, and ° Lucius,

° Matt. x. 16; 1 Cor. xiv. 20.—° Or, harmless.—° Ch. xv. 33.
° Gen. iii. 15.—° Or, tread.—° Verse 24; 2 Cor. xvi. 23; 1 Cor.
xiii. 14; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; Rev.

gospel: for your ready obedience and conformity to it, is come abroad unto all men—Is generally taken notice of by all who observe such things: see 1 Thess. i. 8. The Greek is, literally, *your obedience hath come to all*—That is, the fame of your obedience. For that such a number of the inhabitants of the metropolis of the Roman empire had forsaken the gods whom they and their forefathers had worshipped, and had believed in and now worshipped the God of the Jews, and relied for salvation, present and eternal, on a person who had been crucified as a malefactor in Judea, must have been much spoken of through all the provinces, even among the heathen, and must have been observed by the Christians with great joy and gratitude to God. *I am glad, therefore, on your behalf*—That you manifested such readiness in embracing the gospel, and that you have hitherto had your conversation according to it. *But yet I would have you*—Not only obedient, but discreet also; *wise*, with regard to *that which is good*—As well-informed and knowing in this as possible; *and simple* with regard to *that which is evil*—As little as possible acquainted with it, or perfectly free from all improper views and designs of every kind. “The apostle’s argument is this: Since ye have shown such prudence and discernment in receiving the gospel, ye should show like prudence and discernment in your behaviour under it, by doing every thing that is good, and by preserving yourselves unpolluted with evil.” *And the God of peace*—Who hath made peace for us through the blood of the cross; He, from whom we derive all our peace and happiness, who delights in seeing this peaceful temper prevail among his servants, and who is an enemy to those divisions, mentioned verse 17, *shall bruise Satan*—Who, by his instruments, seeks to seduce and disturb you; *under your feet shortly*—Shall give you victory over him, and defeat all the artifices of that sower of tares. It is with great propriety that this epithet, *the God of peace*, is here used, because, unless peace had been made between God and us, Satan would have kept us in everlasting bondage and misery. *The grace of our Lord Jesus Christ*—The unmerited favour of God, as the fountain of all good, and the influences of the Spirit, as streams flowing from thence, together with the increase thereof, as blessings purchased for us, and communicated to us by Christ, *be with you*, still more constantly and abundantly! Amen.

Verse 21. *Timotheus my work-fellow*—Or fellow-

and ° Jason, and ° Sosipater, my kins- A. M. 4064
men, salute you. A. D. 60.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 ° Gaius mine host, and of the whole church, saluteth you. ° Erastus the chamberlain of the city saluteth you, and Quartus a brother.

xxii. 21.—Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23.—° Acts xiii. 1.—° Acts xvii. 5
° Acts xx. 4.—° 1 Cor. i. 14.—° Acts xix. 22; 2 Tim. iv. 20

labourer, and Lucius, &c., salute you—Desire that their sincere love and Christian friendship may be testified to you. As Timothy had never been at Rome, he is not named in the beginning of the epistle. Of Paul’s first acquaintance with Timothy, see on Acts xvi. 1–3. We find a person of the name of Lucius, spoken of Acts xiii. 1, as one of the prophets of the church at Antioch; but that Lucius, being nowhere mentioned as Paul’s companion in travel, Origen was of opinion that the Lucius here mentioned was Luke the evangelist, whom the apostle called *Lucius* after the Roman manner, as he called *Silas, Silvanus*. But we have no proof that Luke was with the apostle at Corinth when he wrote this epistle. *Jason* is probably the person so called, with whom Paul lodged at Thessalonica, Acts xvii. 7; and who, on that account, was accused to the magistrates of harbouring seditious persons. *Sosipater* is the person called *Sopater* of Berea, Acts xx. 4: he and Jason are probably called the apostle’s *kinsmen*, merely because they were Jews.

Verses 22–24. *I Tertius, who wrote this epistle*—While the apostle dictated it to me; or he might mean that he transcribed it from the apostle’s autograph: *salute you in the Lord*—The Lord Christ, our common Master. This sentence Tertius inserted by the apostle’s advice, or at least, permission. *Gaius, mine host*, by whom I am entertained here at Corinth; see 1 Cor. i. 14: *and of the whole church*—To all the members of which he shows great hospitality. Or the meaning may be, that the members of the church at Corinth met for some time in his house. *Erastus the chamberlain of the city*—Namely, of Corinth, *saluteth you*—The original expression, *οικονομος της πολως*, is, literally, *the steward of the city*; but in the Vulgate version it is translated, *arcarius civitatis, treasurer of the city*. *And Quartus a brother*—That is, a Christian brother; or, as some think the expression implies, a Christian minister: doubtless he was a person of some note among the first Christians, otherwise his name would not have been inserted here. *The grace of our Lord, &c., be with you all*—This apostolical benediction, (which the apostle here repeats to testify still further his great affection for them, and his earnest desire of their welfare,) he always wrote with his own hand, to distinguish his genuine epistles from those that were forged in his name, 2 Thess. iii. 17; and he commonly ended his letters with it. But on this occasion he added also,

A. M. 4064. 24 ^a The grace of our Lord Jesus
A. D. 60. Christ be with you all. Amen.

25 Now ^b to him that is of power to establish
you ^c according to my gospel, and the preaching
of Jesus Christ, ^d according to the revelation of
the mystery, ^e which was kept secret since the
world began,

^a Verse 20 ; 1 Thess. v. 28. — ^b Eph. iii. 20 ; 1 Thess. iii. 13 ;
2 Thess. ii. 17 ; iii. 3 ; Jude 24. — ^c Chap. ii. 16. — ^d Eph. i. 9 ;
iii. 3-5 ; Col. i. 27.

(it seems in his own hand-writing,) that grand doxology contained in the three following verses ; in which he offers a solemn thanksgiving to God for the calling of the Gentiles by the apostle's preaching Christ to them, according to the revelation of that mystery made to him, and according to God's express commandment in the prophetic writings of the Jews. And as he had explained these subjects in the foregoing epistle, this doxology was placed at the conclusion of it with great propriety, and could not but be very acceptable to all the Gentiles.

Verses 25-27. Now to him that is of power, *To δυναμενω*, that is able, to establish you according to my gospel—That is, in your belief of the great and important doctrines contained in it, particularly those that respect the gratuitous justification of Jews and Gentiles by faith. “These doctrines he calls his gospel, or good news, not in contradistinction to the good news of the other apostles, as Locke fancies, to the great discredit of the rest, whose doctrine was the same with Paul's, so far as it went : but in opposition to the doctrines taught by the Judaizers, and other false teachers, who added the law to the gospel, on pretence that the gospel was defective in rites of atonement.” This is not all : he doubtless desired also that they should be established in the possession of all Christian graces, particularly in the faith whereby the just live and walk ; in that hope of life eternal which is as an anchor of the soul, sure and steadfast ; and in that love to God, his people, and all mankind, in which whosoever abideth, dwelleth in God, and God in him ; and in all other graces comprehended in, or flowing from these. He wished them to be established also in the steady, persevering performance of every Christian duty, whether toward God or man : or, in seeking glory, honour, and immortality ; by a patient continuance in well-doing—By being steadfast, unmoveable, always abounding in the work of the Lord : according to the revelation of the mystery—Of the admission of the Gentiles into the church of God, without subjecting them to the law of Moses ; which, as plainly as it was foretold in the prophets, was still hid from many even of the believing Jews, and is therefore called a mystery, (in allusion to the mysteries of the heathen, which used to be concealed from all but the initiated,) kept secret since the world began—Or, as *χρονος αιωνιους σεσγημενυ*, may be rendered, kept in silence from eternal ages ; or in all

b

26 But ^f now is made manifest, and ^g by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for ^h the obedience of faith :

27 To ^b God only wise, be glory through Jesus Christ for ever. Amen.

^a 1 Cor. ii. 7 ; Eph. iii. 5, 9 ; Col. i. 26. — ^b Eph. i. 9 ; 3 Tim. i. 10 ; Tit. i. 2, 3 ; 1 Pet. i. 20. — ^c Acts vi. 7 ; Chap. i. 5 ; xv. 18. — ^d 1 Tim. i. 17 ; vi. 16 ; Jude 25.

former ages from the beginning of the world. *But now is made manifest*—By the preaching of the gospel ; and by, or according to, the scriptures of the prophets, the meaning whereof is now set forth and elucidated by the revelation of the Spirit ; not by chance, but according to the commandment (which is the chief foundation of the apostolical office) of the everlasting God—A more proper epithet could not be used. A new dispensation infers no change in God. Known unto him are all his works, and every variation of them, from eternity. Made known to all nations—To the Gentile nations as well as the people of Israel ; for the obedience of the faith—That they might not only know the blessings of the gospel, but enjoy them also, by believing in Christ, and in the truths and promises of his gospel, as they are commanded to do. To God only wise—Whose manifold wisdom is known in the church through the gospel, and who has so prudently contrived, and so effectually executed, this grand scheme. Dr. Mac knight renders the clause, *To the wise God alone*, thinking that is the true translation, both here and in 1 Tim. i. 17 ; Jude 25 ; because, “if the translation were to be, *To the only wise God*, it would imply that there are some gods who are not wise. Or if we render the clause, *To God only wise*, the reader might be apt to think that God hath no perfection but wisdom.” Whereas “the apostle's meaning is, that glory ought to be ascribed to God alone in the highest degree : or that God alone is entitled thereto, in and of himself ;” all other beings, to whom any glory is due, deriving their title to it from the perfection which God has communicated to them, or the authority which he has bestowed on them : be glory in all the churches on earth, and in the general assembly and church of the firstborn in heaven ; through Jesus Christ for ever—Through his mediation and grace, through which alone guilty and sinful creatures can give glory to God in an acceptable manner ; and let every believer say, Amen !

“Thus endeth Paul's Epistle to the Romans ; a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any human composition ; and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars.”

PREFACE

TO THE

FIRST EPISTLE TO THE CORINTHIANS.

CORINTH, as has been observed in the note on Acts xviii. 1, was a celebrated city of Greece; for some time, indeed, the most illustrious of all the Greek cities, and the capital of Achaia. It is said to have been founded 1514 years before the Christian era, by Sisyphus, the son of Eolus, and grandfather of Ulysses. Various reasons are given for its name, but most authors derive it from Corinthus, the son of Pelops. It was situated in the south part of the isthmus which joins the Peloponessus (now the Morea) to the continent. It consisted of a citadel, built upon an eminence, and thence called Acro-corinthus; besides which, it had two maritime towns subject to it, named Lecheum and Cenchrea. And so advantageously were these ports situated, that they might have gained the Corinthians a superiority, if not a command, over all Greece, had not their advantageous situation for commerce inclined them to attend to it, rather than war: for their citadel was almost impregnable; and, commanding both the Ionian and Ægean seas, they could easily have cut off all communication from one half of Greece with the other; for which reason this city was called one of the fetters of Greece. But as the genius of the Corinthians led them to prefer commerce to martial exploits, their city became the finest in all Greece. It was adorned with the most sumptuous buildings, as temples, palaces, theatres, porticoes, and other edifices, all enriched with a beautiful kind of columns, which, with their capitals and bases, gave rise to the Corinthian order in architecture.

This city continued to preserve its liberty till the year before Christ 146, when it was pillaged and burned by the Romans. It was, at that time, the strongest place in the world; but the inhabitants were so disheartened by a preceding defeat, and the death of their general, that they had not presence of mind enough even to shut their gates. The Roman consul, Mummius, was so much surprised at this, that, at first, he could scarce believe it; but afterward, fearing an ambuscade, he advanced with all possible caution. As he met with no resistance, his soldiers had nothing to do but to destroy the few inhabitants who had not fled, and plunder the city. The men were all put to the sword, and the women sold for slaves. After this, the city was ransacked by the greedy soldiers, and the spoils of it are said to have been immense. There were more vessels, of all sorts of metal, more fine pictures and statues, done by the greatest masters, in Corinth than in any other city in the world. All the princes of Europe and Asia, who had any taste in painting and sculpture, furnished themselves here with their finest moveables: here were cast the finest statues for temples and palaces, and all the liberal arts brought to the greatest perfection. Many inestimable pieces of the most famous painters and statuaries fell into the hands of the ignorant soldiers, who either destroyed them, or parted with them for a trifle. When the city was thoroughly pillaged, fire was set to all the corners of it at the same time. The flames grew more violent as they drew near the centre; and at last, uniting there, made one prodigious conflagration; at which time the famous metalline mixture is said to have been made, which could never afterward be imitated by art. The gold, silver, and brass, which the Corinthians had concealed, were melted, and ran down the streets in streams; and when the flames were extinguished, a new metal was found, composed of several different ones, and greatly esteemed in after ages.

The town lay desolate till Julius Cesar settled there a Roman colony; when, in removing the rubbish, and digging, many vases were found of brass, or earth, finely embossed. The price given for these curiosities excited industry in the new inhabitants. They left no burying-place unexamined; and Rome, it is said, was filled with the furniture of the sepulchres at Corinth. After this, Achaia

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being made a Roman province, and Corinth becoming the residence of the pro-consul, who governed it, this city soon regained its ancient splendour; for, its inhabitants increasing exceedingly, they began to carry on, by means of its two sea-ports, an extensive commerce, which brought great wealth into it. From that time forth, the arts which minister to the conveniences and luxuries of life were carried on at Corinth in as great perfection as formerly; schools were opened in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth to be instructed in the sciences and arts: so that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce: in a word, a universal corruption of manners soon prevailed; so that Corinth, in its second state, became as corrupt as in any former period whatever; even as when, according to Strabo, "there were more than a thousand harlots in the temple of Venus, who, in honour of the goddess, prostituted themselves to all comers for hire, and through these the city was crowded, and became wealthy." And as it furnished to the debauched opportunities of gratifying their lusts, under the pretext of religion, it is easy to see what corruption of manners must have been caused thereby. Indeed, lasciviousness was carried to such a pitch in Corinth, that, in the language of these times, the appellation of "a Corinthian," given to a woman, imported that she was a prostitute; and, *Κορινθιαζειν*, "to behave as a Corinthian," spoken of a man, was the same as *ερασιπειν*, "to commit whoredom." The apostle, therefore, had good reason, in this epistle, to exhort the Corinthian brethren to "flee fornication;" and, after giving them a catalogue of the "unrighteous, who shall not inherit the kingdom of God," (1 Cor. vi. 9, 10,) he was well entitled to add, "and such were some of you." In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more debauched than any of the other cities of Greece. Yet, even in this city, the gospel of our Lord Jesus Christ was preached with great success; a great reformation was effected in the manners of many of its inhabitants, and a flourishing Christian church was founded, in which were some Jews of note, (verse 8,) and a great number of Gentiles; (1 Cor. xii. 2;) a church which hath continued, though not without many changes, to the present times.

Of the manner in which Christianity was first introduced into Corinth, see the notes on Acts xviii. 2-11. This was about A. D. 54, at which period the apostle continued in this city eighteen months, preaching with considerable success, first in the synagogue of the Jews, every sabbath day, and afterward in the house of one Justus, a religious proselyte, whom he had been instrumental in converting to the faith. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him, from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which he wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed by his discourses and miracles, that many of them renounced their ancient superstition. So we learn from Acts xviii. 8, where Luke tells us that "many of the Corinthians hearing, believed, and were baptized." Such was the state of the church at Corinth during the time of the apostle's continuing with them. And soon after his departure, he appears, from 1 Cor. v. 9, to have written a friendly letter of admonition and advice to them, which is now lost. His cautions and counsels not producing the desired effect, but various disorders and schisms quickly taking place, partly, it seems, through false teachers creeping in among them, he judged it needful to write to them more at large than he had done before, to prevent, if possible, the fruit of his labours from being entirely blasted; and this letter, which seems to have fully answered the end intended, has been preserved, by the care of Providence, for the benefit of the church in all ages.

With regard to the place where this epistle, which is now to come under our consideration, was written, there never has been any doubt among commentators. The mention that is made (chap. xvi. 8) of the apostle's purpose of remaining at Ephesus till the pentecost, and the salutation of the churches of Asia, show that this letter was not written at Philippi, as the spurious postscript indicates; but at Ephesus, during his second abode in that city, of which we have an account Acts xix. 1-41. It is not, however, so generally agreed at what particular time of the apostle's abode in Ephesus this letter was written. Mill (Proleg. No. 9) says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus is mentioned in it, (chap. xv. 32,) which he thinks happened during the riot. But Paul did not then go into the theatre, being restrained by the disciples.

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and by some of the Asiarchs, who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts. That this epistle was written a little while before the riot of Demetrius, appears probable from two circumstances. The first is, the apostle told the Corinthians, (chap. xvii. 8, 9,) that he resolved to abide in Ephesus till pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned Paul's turning much people from the worship of idols (and thereby putting an end to their occupation and wealth) as a recent event. These two circumstances joined, lead us to conclude that this epistle was written a little while before the riot; for if it had been written after it, the apostle could not have said, "I will abide at Ephesus till pentecost." And on this supposition, that it was written a little while before that riot, its date may be fixed to about A. D. 57. As to the design of this first epistle to the Corinthians, it was intended, partly, to correct some corruptions and abuses among the believers at Corinth, and partly to answer certain queries which they had proposed to him. After expressing his satisfaction at all the good he knew of them, particularly at their having received the extraordinary gifts of the Spirit, for the confirmation of the gospel, (chap. i. 1-9,) setting himself to correct the disorders and evils which had taken place among them, he, 1. Rebukes the factious men among them, and defends himself against one or more false teachers, who had alienated the affections of most of the Corinthians from him, chap. i. 10-v. 2. He considers the case of a notorious offender, who had married his father's wife, that is, his own step-mother; and orders them to excommunicate this person, and to acknowledge no fornicator as a brother, chap. v. 3. He reproves them for their covetous and litigious temper, which caused them to prosecute their Christian brethren in heathen courts of judicature, chap. vi. 1-9. 4. Cautions them against fornication, a vice to which they had been extremely addicted before their conversion, (chap. vi. 10-20,) and which some of them still reckoned among the things indifferent. In the next place, he answers certain queries which they had proposed: and, 1. He determines some questions relating to the marriage state, chap. vii. 2. He instructs them how to act with respect to things that had been offered to idols, chap. viii.-xi. 1. 3. He answers a query concerning the manner in which women should deliver any thing in public, when they thought themselves called to it by a divine impulse, chap. xi. 2-17; and he censures the unusual dress of both sexes, in prophesying, which exposed them to the contempt of the Greeks, among whom the men usually went uncovered, and the women veiled. He also takes occasion here to censure the irregularities committed at their celebrations of the Lord's supper, and in the exercise of the extraordinary gifts of the Holy Ghost, chap. xi. 18-xv. 4. He asserts the resurrection of the dead, which some among the Corinthians doubted, and others denied, chap. xv. He then concludes with some directions to the Corinthian church concerning the manner of collecting alms, promises them a visit, and salutes some of the members, chap. xvi.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CHAPTER I.

After an assertion of his apostolic authority, which some had called in question, the apostle, (1.) Affectionately salutes the church of God at Corinth, and gives them the usual benediction, 1-3. (2.) He congratulates them on their conversion to Christ, and on the rich variety of gifts and graces which God had bestowed on them, and encourages them to expect a continuance of his favour in the Lord Jesus, to the day of his final appearance, 4-9. (3.) He exhorts them to brotherly love and unity; and reproves them for their divisions, and ranking themselves under different ministers as heads of parties, when they were under such strong engagements to be united to Christ, as their common Saviour and Master, 10-16. (4.) He asserts and vindicates the doctrine of Christ crucified, (with his own simple and plain way of preaching it,) as a fundamental article of the Christian faith, and admirably calculated to advance the glory of God, and humble men before him, 17-31.

A. M. 4063.
A. D. 59. **PAUL**, ^a called to be an apostle
of Jesus Christ ^b through the will
of God, and ^c Sosthenes our brother,

^d 2 Unto the church of God which is ^e A. M. 4063.
at Corinth, ^f to them that ^g are sancti- A. D. 59.
fied in Christ Jesus, ^h called to be saints, with

^a Romans i. 1.—^b 2 Cor. i. 1; Eph. i. 1; Col. i. 1.—^c Acts xviii. 17.

^d Jude 1.—^e John xvii. 19; Acts xv. 9.—^f Romans i. 7;
^g 2 Tim. i. 9.

NOTES ON CHAPTER I.

Verse 1. *Paul, called to be an apostle*—There is great propriety in every clause of the salutation, particularly in this, as there was a faction at this time in the church at Corinth, which pretended to entertain doubts of his apostleship, chap. ix. 1; probably in consequence of insinuations thrown out against it by the Judaizing teacher, or teachers, who had come thither after his departure. The apostle, therefore, begins his letter by informing them, "that he was not, like Matthias, an apostle made by men, neither did he assume the office by his own authority, but he was called to it by Christ himself, who for that purpose appeared to him from heaven." The original expression, κλητος αποστολος Ιησου Χριστου, is literally, a called apostle of Jesus Christ, or Jesus Christ's called apostle. *Through the will of God*—Termed the commandment of God, 1 Tim. i. 1. This was, to the churches, the ground of his authority; to Paul himself, of an humble and ready mind. By the mention of *God*, the authority of man is excluded, Gal. i. 1; by the mention of *the will of God*, the merit of Paul, chap. xv. 8, &c. *And Sosthenes*—If,

as most commentators think, this person be that chief ruler of the synagogue at Corinth, mentioned Acts xviii. 17, as active in persecuting Paul, we must suppose that he was afterward converted, and became an eminent preacher of the gospel. And as it seems he had considerable influence among the Corinthians, it was prudence, as well as humility, in the apostle, thus to join his name with his own, in an epistle where he was to reprove so many irregularities. *Sosthenes our brother*—Probably this word is emphatical; as if he had said, Who, from a Jewish opposer of the gospel, became a faithful brother.

Verse 2. *Unto the church of God which is at Corinth*—The apostle, writing in a familiar manner to the Corinthians, as also to the Thessalonians and Galatians, uses this plain appellation; to the other churches he uses a more solemn address: *to them that are sanctified in*, or through, *Christ Jesus*—That is, called out of the world, set apart for God, and made holy, through faith in Christ, and by grace derived from him, the head of his mystical body. Thus sanctified, undoubtedly they were in general, notwithstanding some exceptions, called—

A. M. 4063. all that in every place ^a call upon the
A. D. 59. name of Jesus Christ ^b our Lord,

ⁱ both theirs and ours:

3 ^k Grace be unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 ^l I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*

5 That in every thing ye are enriched by him, ^m in all utterance, and *in* all knowledge;

^a Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 42.—^b Chap. viii. 6.
ⁱ Rom. iii. 22; x. 12.—^k Rom. i. 7; 2 Cor. i. 2; Eph. i. 2;
1 Pet. i. 2.—^l Rom. i. 8.—* Eighteenth Sunday after Trinity,
epistle, verse 4 to verse 9.—^m Chap. xii. 8; 2 Cor. viii. 7.
Chap. ii. 1; 2 Tim. i. 8; Rev. i. 2.

Of Jesus Christ, Rom. i. 6; *to be saints*—That is, holy persons, by virtue of that calling, or, as *κλητοις αγιοις* is literally, *saints*, or holy persons, called: *with all that in every place*—All the world over; and particularly in every part of Achaia; nothing could better suit that catholic love which Paul labours to promote in this epistle, than such a declaration of his good wishes for every true Christian upon earth. *Call upon the name of Jesus Christ our Lord*—This plainly implies that all true Christians pray to Christ, as well as to the Father through him. We have the same expression with that here used, Acts vii. 59: *They stoned Stephen, επικαλυμενον, calling upon, or invoking, namely, Christ, and saying, Lord Jesus, receive my spirit.* See also Acts ix. 14; xxii. 16; Rom. x. 12–14. Praying to Christ was so much practised by the first Christians, that Pliny mentions it in the letter to Trajan: *Carmen Christo quasi Deo dicere, They sing a hymn to Christ as God.* *Both theirs and ours*—That is, who is Lord of all true believers everywhere. This the apostle mentioned in the beginning of his letter, to show the Corinthians how absurd it was for the disciples of one master to be divided into factions under particular leaders. Christ is the only Lord or Master of all his disciples, whether they be Jews or Gentiles; and therefore they ought not to disagree among themselves. "Though this epistle was written primarily to correct the disorderly practices of the Corinthians, it contains many general instructions, which could not fail to be of use to all the brethren in the province of Achaia likewise, and even to Christians in every place: for which reason the inscription consists of three members, and includes them all."

Verses 3–9. *Grace be unto you, &c.*—See on Rom. i. 7. *I thank my God always*—Whenever I mention you to God in prayer, or on every occasion; *on your behalf*—On your account; *for the grace of God which is given you, &c.*—For all those spiritual blessings which are freely conferred upon you by God, for Christ's sake. *That in every thing*—With all kinds of spiritual gifts, pertaining to the knowledge and preaching of the gospel; *ye are enriched by him*—That is, many among you are; *in all utter-*

6 Even as ⁿ the testimony of Christ A. M. 4063.
was confirmed in you: A. D. 59.

7 So that ye come behind in no gift; ^o waiting for the ¹ coming of our Lord Jesus Christ:

8 ^p Who shall also confirm you unto the end, ^q that ye may be blameless in the day of our Lord Jesus Christ.

9 ^r God is faithful, by whom ye were called unto ^s the fellowship of his Son Jesus Christ our Lord.

^o Phil. iii. 20; Tit. ii. 13; 2 Pet. iii. 12.—¹ Gr. revelation;
Col. iii. 4.—^p 1 Thess. iii. 13.—^q Col. i. 22; 1 Thess.
v. 23.—^r Isa. xlix. 7; Chap. x. 13; 1 Thess. v. 24; 2 Thess.
iii. 3; Heb. x. 23.—^s John xv. 4; xvii. 21; 1 John i. 3;
iv. 13.

ance—With great freedom of speech; *and in all knowledge*—Namely, of the mystery of the gospel. These gifts the Corinthians particularly admired. Therefore this congratulation naturally tended to soften their spirits, and make way for the reproofs which follow. *Even as the testimony of Christ*—The gospel, which testifies of Christ, and declares the will of God concerning the way of saving sinners, Matt. xxiv. 14; *was confirmed in*—Or among, *you*—That is, was plainly proved to be from God, Rev. xix. 10, by these gifts bestowed upon you. They knew they had received these gifts by the hand of Paul, and that long before the false teachers came among them, and that they had received none from them. And this consideration was highly proper to revive in them their former reverence and affection for their spiritual father, and to show them how much they were to blame for attaching themselves to teachers who had given them no proof at all either of their divine mission or of the truth of their doctrine. *So that ye come behind*—Other churches, and are defective *in no gift*—Namely, tending to edification and confirmation in the faith and hope of the gospel; *waiting for the coming*—*την αποκάλυψιν, the revelation of our Lord Jesus Christ*—A sure mark of a true or false Christian, to long for, or dread, the second glorious revelation of the Lord Jesus. The apostle speaks here, not of all individual believers at Corinth, but of the church there in general; as having in it many spiritual persons, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly he asked them, 2 Cor. xii. 13, *What is it wherein ye were inferior to other churches? Who shall also*—If you faithfully apply to him; *confirm you*—In these gifts and graces; *unto the end*—Of your lives, and of the time of your trial; *that ye may be blameless*—Clear from the guilt of any known sin; *in the day of our Lord Jesus Christ*—The time of his coming to judgment. Now it is our day, wherein we are to work out our salvation: then it will be eminently *the day of Christ*, and of his glory in the saints. *God is faithful* to all his promises, and therefore to him that hath shall be given: *by whom ye were called*—By his word and Spirit: *unto the*

A. M. 4063. 10 Now I beseech you, brethren,
A. D. 59. by the name of our Lord Jesus Christ,
' that ye all speak the same thing, and *that*
there be no ² divisions among you; but *that* ye
be perfectly joined together in the same mind,
and in the same judgment.

11 For it hath been declared unto me of

¹ Romans xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16;
1 Pet. iii. 8.—² Or, *schisms*; Chap. xi. 18.

fellowship of his Son—To partake, through him, of all the blessings of the gospel. And this calling, as if he had said, you should consider as a pledge of his willingness to save you unto the uttermost.

Verses 10. *Now I beseech*, παρακαλω, *I exhort you, brethren*—You have faith and hope, secure love also; *by the name of our Lord Jesus Christ*—That endearing name, infinitely preferable to all the human names in which you glory. The apostle intending, says Locke, to abolish the names of the leaders, whereby the parties distinguished themselves, besought them by the name of Christ. Indeed, as the same writer observes, the apostle scarcely ever makes use of a word or expression which hath not some relation to his main purpose. *That ye all speak the same thing*—That ye agree both in your judgments and expressions concerning the doctrines of the gospel: or, that you do not unnecessarily and unkindly contradict each other, but rather maintain a peaceful and loving disposition toward each other. *And that there be no divisions*—Greek, σχισματα, *schisms, among you*—No alienation of affection from each other, and no factions or parties formed in consequence thereof: *but that ye be perfectly joined together*—Κατηρητισμενοι, *perfectly united, or knit together, in the same mind and in the same judgment*—Touching all the great truths of the gospel; waiving unnecessary controversies, debating those which are necessary with temper and candour, and delighting to speak most concerning those great and excellent things, in which, as Christians, you cannot but be agreed, and which, if duly considered, will cement your hearts to each other in the strictest and most tender bonds. "It was morally impossible, considering the diversities of their educations and capacities, that they should all agree in opinion; nor could he intend *that*, because he does not urge any argument to reduce them to such an agreement, nor so much as declare what that one opinion was in which he would have them agree. The words must therefore express that peaceful and unanimous temper, which Christians of different opinions may and ought to maintain toward each other; which will do a much greater honour to the gospel, and to human nature, than the most perfect uniformity that can be imagined."—Doddridge. In short, "the meaning is, that in our deliberations we should yield to each other from mutual affection, and from a love of peace. Accordingly the heathen moralists describe true friendship as cemented by the same inclinations and aversions: *Idem velle, et idem nolle*," &c.

b

you, my brethren, by them *which are* A. M. 4063.
of the house of Chloe, that there are A. D. 59.
contentions among you.

12 Now this I say, ^v that every one of you saith, I am of Paul; and I of ^x Apollos; and I of ^y Cephas; and I of Christ.

13 ^z Is Christ divided? was Paul crucified for

^v Chapter iii. 4.—^x Acts xviii. 24; xix. 1; Chap. xvi. 12.
^y John i. 42.—^z 2 Cor. xi. 4; Eph. iv. 5.

Verses 11, 12. *For it hath been declared*—Not out of ill-will, but to procure a remedy of the evil; *unto me*—Whom it concerns to know such things, that I may redress them; *of you, my brethren—Brethren*, says Locke, is a name of union and friendship, and is twice used by the apostle in this exhortation to these virtues. *By them of the house of Chloe*—According to Grotius, these were *Stephanas, Fortunatus, Achaicus*, mentioned chap. xvi. 17; who, he thinks, were Chloe's sons, and the bearers of the letter which the Corinthians sent to the apostle, chap. vii. 1. *That there are contentions among you*—A word equivalent with *schisms*, in the preceding verse: *now this I say*—That is, what I mean is this; *that every one of you saith, I am of Paul, &c.*—There are various parties among you, who set themselves one against another, in behalf of the several teachers they admire. *And I of Cephas*—This seems to have been the boast of the Judaizing teachers: for as they came recommended by letters from Judea, they might be particularly attached to Peter, perhaps having been converted under his ministry: *and I of Christ*—Such spoke well, if they did not, on this pretence, despise their teachers. It seems there were now in the church at Corinth some Jewish Christians, who, having heard Christ preach, had been converted by him, and who claimed greater respect on that account. Chrysostom thought this was said by Paul himself, to show the Corinthians that all ought to consider themselves as the disciples of Christ, and of no other master; otherwise they derogated from the honour due to Christ. The Greeks, it must be observed, "valued themselves greatly on account of the fame of their masters in philosophy and the arts. This humour the Corinthians brought with them into the church. For some, especially the heads of the faction, claimed an authority over others on account of the dignity of the persons who had converted them, and to whom they had attached themselves, as their masters in the gospel. But others, who reckoned themselves equally honourable on account of the reputation of their teachers, opposed their pretensions. Hence arose those envyings, strifes, and divisions, which prevailed in the Corinthian church, and which the apostle termed, *a walking after the manner of men*, chap. iii. 3."—Macknight.

Verses 13-16. Why do you not all say the same thing, namely, *I am of Christ*, chap. iii. 23. *Is Christ divided?*—Did one Christ send Paul, and another Apollos, to preach the gospel to you? Is not

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A. M. 463. you? or were ye baptized in the
A. D. 59. name of Paul?

14 I thank God that I baptized none of you,
but ^a Crispus and ^b Gaius;

15 Lest any should say that I had baptized
in mine own name.

^a Acts xviii. 8.—^b Rom. xvi. 23.—^c Chap. xvi. 15, 17.

one and the same Christ preached to you by us all? or is his body divided? See 2 Cor. xi. 4. *Was Paul*—Or any other but Christ Jesus; *crucified for you*—That you should be baptized into his death, as Christians are into the death of Christ? that is, engaged by baptism to be conformed to his death, by dying to sin and to the world. As if he had said, Are your obligations to me, or to any other apostle or Christian minister, equal or comparable to those which you are under to our common Master? to him who died for us upon the cross? He mentions himself, as it was least invidious to do so; though the application was equally just as to every other instance. The apostle's question here implies, that the sufferings of Christ have an influence in saving the world, which the sufferings of no other man have, or can have. *Or were ye baptized in the name of Paul*—By his authority, and dedicated to his service? To be baptized in or into the name of any person is, as Locke observes, "to enter himself a disciple of him into whose name he is baptized, with profession to receive his doctrine and rules, and submit to his authority: a very good argument here, why they should be called by no one's name but Christ's." In this sense the Israelites are said, chap. x. 2, to have been baptized into Moses, in the cloud, and in the sea. *I thank God*—Who so ordered it in the course of his providence: it is a pious phrase for the common one, *I rejoice: that I baptized none of you, but Crispus and Gaius*—Crispus was the ruler of the synagogue at Corinth, and among the first of the Corinthians who were converted by Paul, Acts xviii. 8: Gaius, or Caius, was the person with whom the apostle lodged when he wrote his epistle to the Romans, chap. xv. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle's assistants, Silas, Titus, and Timothy. *Lest any should say I had baptized in my own name*—In order to attach the persons baptized to myself, and cause them to acknowledge me for their head. *Also the household of Stephanas*—Who, according to Theophylact, was a person of note among the Corinthians; and his family seem all to have been adults when they were baptized, being said, chap. xvi. 15, to have addicted themselves to the ministry of the saints. *I know not*—That is, it does not at present occur to my memory; *whether I baptized any other*—"Here the apostle intimates that he is not speaking by inspiration, but from memory. He did not remember whether he baptized any more of the Corinthians. The Spirit was given to the apostles indeed to lead them into all truth; but it was truth relative to the

16 And I baptized also the household of ^a Stephanas; besides, I know
A. M. 4063. A. D. 59. not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: ^dnot with wisdom of ^e words, lest the cross of Christ should be made of none effect.

^d Chap. ii. 1, 4, 13; 2 Pet. i. 16.—^e Or, speech.

plan of man's salvation, which was thus made known to them, and not truth, like the fact here mentioned, the certain knowledge of which was of no use whatever to the world."

Verse 17. *For Christ sent me not to baptize*—Not chiefly: this was not the principal end of my mission. He did not call me in so wonderful a way, and endue me with extraordinary powers, chiefly in order to my doing that which might be done as well by an ordinary minister: (all the apostles, however, were also sent to baptize, Matt. xxviii. 19:) *but to preach the gospel*—Or to plant churches by preaching the gospel to those that never heard it before, Acts xxvi. 17, 18. "The apostles, being endued with the highest degrees of inspiration and miraculous powers, had the office of *preaching* committed to them, rather than that of *baptizing*, because they were best qualified for converting the world, and had not time to give the converted, either before or after their baptism, such particular instruction as their former ignorance rendered necessary. These offices, therefore, were committed to the inferior ministers of the Word." The apostle here slides into his general proposition, respecting preaching the gospel, namely, the doctrine which he preached, and the manner in which he preached it. *Not with wisdom of words*—*Λογῆς, of speech*, with the artificial ornaments of discourse, invented by human wisdom. This observation was intended to show the Corinthians how ill-founded the boasting of the faction was, who valued themselves on the learning and eloquence of their teachers. *Lest the cross of Christ should be made of none effect*—Lest the bare preaching of Christ crucified, verse 23, as a fundamental article of Christianity, and the foundation of all our hopes, should be thought unavailing to procure salvation for guilty sinners. The whole effect of Paul's preaching was owing to the power of God accompanying the plain declaration of this great truth, *Christ bore our sins upon the cross*. But this effect might have been imputed to another cause, had he come with that wisdom of speech which the Greeks admired. "To have adorned the gospel with the paint of the Grecian rhetoric would have obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy. Besides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the gospel arise not from its being proved by philosophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God."—Mac-knight.

A. M. 4063. 18 For the preaching of the cross
A. D. 59. is to *them that perish, † foolishness;
but unto us ‡ which are saved, it is the § power
of God.

19 For it is written, † I will destroy the wis-
dom of the wise, and will bring to nothing the
understanding of the prudent.

20 † Where is the wise? where is the scribe?
where is the disputer of this world? † hath not
God made foolish the wisdom of this world?

21 † For after that in the wisdom of God the

world by wisdom knew not God, it A. M. 4063.
pleased God by the foolishness of A. D. 59.
preaching to save them that believe.

22 For the † Jews require a sign, and the
Greeks seek after wisdom:

23 But we preach Christ crucified, † unto the
Jews a stumbling-block, and unto the Greeks
‡ foolishness;

24 But unto them which are called, both Jews
and Greeks, Christ † the power of God, and ‡ the
wisdom of God.

* 2 Cor. ii. 15.—† Acts xvii. 18; Chap. ii. 14.—‡ Ch. xv. 2.
§ Rom. i. 16; Verse 24.—¶ Job v. 12, 13; Isa. xxix. 14; Jer.
viii. 9.—‡ Isa. xxxiii. 18.—¶ Job xii. 17, 20, 24; Isa. xlv. 21;
Rom. i. 22.—¶ Rom. i. 20, 21, 28; Matt. xi. 25; Luke x. 21.

¶ Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48.
¶ Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; John vi. 60, 66;
Rom. ix. 32; Gal. v. 11; 1 Pet. ii. 8.—¶ Verse 28; Chap. ii. 14.
¶ Rom. i. 4, 16; Verse 18.—¶ Col. ii. 3.

Verses 18-21. *The preaching of the cross*—The doctrine of the crucifixion of the Son of God, to expiate the sins of mankind, and procure salvation for such as should believe in him; *is to them that perish*—By obstinately rejecting the only name whereby they can be saved; *foolishness*—Accounted an absurd, ridiculous, and impossible thing, and what no men of sense will believe; *but unto us who are saved*—That is, believe in order to salvation; *it is the power of God*—The great instrument whereby his power regenerates, sanctifies, and finally saves us. *For, &c.*—As if he had said, It appears that this is the only means of salvation, because all other ways of man's own invention are ineffectual; *it is written*—And the words are remarkably applicable to this great event, (see the note on Isa. xxix. 14.) *I will destroy the wisdom of the wise, &c.*—That carnal and worldly wisdom, which they so much confide in and boast of, as to despise the doctrine of the gospel, shall be of no advantage to them for their salvation. *Where is the wise, &c.*—The deliverance of Judea from Sennacherib is what Isaiah refers to in these words, (see note on Isa. xxxiii. 18;) in a bold and beautiful allusion to which, the apostle, in the clause that follows, triumphs over all the opposition of human wisdom, to the victorious gospel of Christ. What could the wise men of the Gentiles do against this? Or the Jewish scribes? Or the disputers of this world?—Those among both, who, proud of their acuteness, were fond of controversy, and thought they could confute all opponents. *Hath not God made foolish the wisdom of this world*—That is, shown it to be very foolishness? *For after that*—Since it came to pass, that *in the wisdom of God*—According to his wise disposals, leaving them to make the trial; *the world*—Whether Jewish or Gentile, by all its boasted wisdom knew not God—Though the whole creation declared its Creator, and though he declared himself by his servants the prophets, the heathen were not brought to the true saving knowledge of God, and the generality of the Jews did not attain that spiritual, experimental, and practical knowledge of him, which entitles to, and prepares for eternal life. *It pleased God by the foolishness of preaching*—By a way which those who

perish count mere foolishness; *to save them that believe*—From the guilt and power of sin here, and from its consequences hereafter.

Verses 22-25. *For the Jews require a sign*—Demand of the apostles, as they did of their Lord, more signs still, after all they have seen already. *And the Greeks*—Or Gentiles; *seek after wisdom*—The depths of philosophy, and the charms of eloquence. *But we preach Christ crucified*—We proceed to bear our testimony in a plain and historical, not rhetorical or philosophical manner, to the sufferings and death of Christ, endured to expiate the guilt of mankind, and procure for them pardon, holiness, and eternal life: *unto the Jews a stumbling-block*—An occasion of offence, by reason of his mean appearance, his sufferings, and death; they having looked for a glorious and victorious Messiah, who should rescue them from all their enemies, and exalt them to wealth, dignity, and power; and because the profession of Christianity was attended with reproach, and various other sufferings. This doctrine therefore was in direct opposition to the signs which they demanded, and to all their secular expectations; *and unto the Greeks foolishness*—A silly tale, just opposite to the wisdom they seek. *But unto them which are called*—And who obey the call; *both Jews and Greeks*—For the effect is the same on both; *Christ*—With his doctrine, his miracles, his life, his death, his resurrection, &c.; *the power of God*—Creating men anew by his word and Spirit, enabling them to withstand and conquer all their spiritual enemies, and to do with cheerfulness, and suffer with patience, the whole will of God: *and the wisdom of God*—The person by whom God also manifests his infinite wisdom in the contrivance and execution of his plan of redemption and salvation, and the preaching of whom in the gospel, is not such folly as the Greeks count it; but the declaration of that great mystery of godliness, in which are hid all the treasures of wisdom and knowledge. *Because the foolishness of God*—That preaching of Christ crucified which men account foolishness; *is wiser than men*—Contains more true wisdom than any or all of the apparently wise contrivances of men: or, the lowest expressions of God's wisdom in those actions and

A. M. 4063. 25 Because the foolishness of God
A. D. 59. is wiser than men; and the weakness
of God is stronger than men.

26 For ye see your calling, brethren, how that
*not many wise men after the flesh, not many
mighty, not many noble are called :

*John vii. 48.

dispensations, which are most contrary to the judgment, wisdom, and experience of carnal persons, are incomparably wiser than all the projects which the wit of men can devise; and the weakness of God—Those weak means by which God is wont to accomplish his purposes, or the smallest effects of his power; are stronger than men—More available than any human power to bring about their designs. In other words, the weakness of Christian teachers which God makes use of will be found to be stronger than all the efforts which men can make, either to reform the world any other way, or to obstruct the prevalence and success of this.

Verse 26. And hereby it appears that the foolishness of God is wiser than men, &c.—Because he makes use of such weak and mean instruments to bring men to the knowledge of the truth. For ye see—*Βλεπετε, behold, consider; your calling*—And you will discern how agreeably to these things the divine wisdom hath ordered it; observe especially the state of your fellow-Christians in general, and what method he uses, and what manner of persons he employs, to bring men to the knowledge of, and to obedience to the gospel; that not many wise men after the flesh—In secular matters, and according to the wisdom of this world, or in the account of carnal, worldly men. Not many mighty, &c., are called—Are brought to the knowledge of the truth: or, as the apostle rather means, and as ought to have here been supplied to complete the sense, are employed to call you. Our translators, in supplying the words, are called, “convey a sentiment,” says Macknight, “neither true nor suitable to the apostle’s design. It is not true: for even in Judea, among the chief rulers, many believed on him, John xii. 42; particularly Nicodemus, and Joseph of Arimathea. Other Jews, likewise, of rank and learning were called; such as the nobleman whose sick son Jesus cured, John iv. 53; and Manaen, Herod’s foster-brother, and Cornelius, and Gamaliel; and that great company of priests mentioned Acts vi. 7, who were obedient to the faith. At Ephesus many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books, which they burned after embracing the gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth, and Rome, it can hardly be doubted that there were disciples in the higher ranks of life. There were brethren even in the emperor’s family, Phil. iv. 22. In short, the precepts in the epistles to masters, to treat their slaves with humanity, and to

27 But ‘God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty :

28 And base things of the world, and things

‘Matt. xi. 25; James ii. 5; Psa. viii. 2.

women, concerning their not adorning themselves with gold and silver, and costly raiment, show that many wealthy persons had embraced the gospel. On the other hand, though it were true, that not many wise men, &c., were called, it did not suit the apostle’s argument to mention it here. For surely God’s not calling many of the wise, &c., joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse be understood of the preachers of the gospel, who were employed to convert the world, all is clear and pertinent. God chose, not the learned and mighty, and the noble ones of this world, to preach the gospel, but illiterate and weak men, and men of low birth: and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathen, and the learned scribes and doctors among the Jews, who never had done any thing to the purpose in that matter.”

Verses 27–29. But God hath chosen the foolish things—Or, supplying the word *προσωπα, the foolish persons of the world*. Such persons as are of little esteem in the world, for want of learning, parts, eloquence, and such other endowments as some have attained, and who are judged altogether unfit to teach others, especially the Greeks and Romans. To confound the wise—To shame those who account themselves, and are accounted wise; and of whom the world is most ready to boast. In this passage the apostle imitates the contemptuous language in which the Greek philosophers, and men of learning, affected to speak of the Christian preachers: yet, as he does it in irony, he aggrandizes them. The first preachers of the gospel, as Bishop Newton observes, “were chiefly a few poor fishermen, of low parentage, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome!” But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See on 2 Cor. iv. 7. And the weak things of the world—Persons who pretend to no extraordinary abilities or endowments; to confound—Or shame; the things which are mighty—Which, with all their boasted powers and qualifications, have never been able to work such a reformation among

A. M. 4063. which are despised, hath God chosen,
A. D. 59. *yea*, and ^a things which are not, ^x to
bring to naught things that are :

29 ^y That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of

^a Rom. iv. 17.—^x Chap. ii. 6.—^y Rom. iii. 27; Eph. ii. 9.
^z Verse 24.—^z Jer. xxiii. 5, 6; Rom. iv. 25; 2 Cor. v. 21;

men, as these despised disciples of Jesus have been the means of effecting. *And base things of the world*—Things accounted vile and despised, *εἰς ἐδωρημένα, set at naught*; and *things which are not*—Which are as little regarded, or as much overlooked, as if they had no being, and were below contempt itself; *hath God chosen*—To be his instruments in renewing and saving mankind; *to bring to naught*—To annihilate; *things that are*—In the highest esteem, and that make the most illustrious figures among mankind. *That no flesh*—A fit appellation; flesh is fair, but withering as grass; *should glory in his presence*—That no human being might boast of any advantages or distinctions, or of any excellence in himself, as the cause of his being appointed an apostle, evangelist, or minister of Christ, and employed in preaching the gospel: and that none who are converted by the preaching of such, should consider their conversion as the effect of any human abilities, natural or acquired, but should be compelled to ascribe the glory of all to God.

Verses 30, 31. *But of him*—Of his free mercy and grace; *are ye in Christ Jesus*—Ingrafted into

God is made unto us ^a wisdom, and ^b righteousness, and ^c sanctification, and ^d redemption :
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31 That, according as it is written, ^d He that glorieth, let him glory in the Lord.

Phil. iii. 9.—^b John xvii. 19.—^c Eph. i. 7.—^d Jer. ix. 23, 24; 2 Cor. x. 17.

him, and therefore possessed of an interest in him, and union with him; *who of God*—The original source of our salvation in all its parts, and of all the gifts and graces we possess; *is made unto us who now believe*—But were formerly ignorant and foolish; *wisdom*—Teaching us by his word and Spirit, and making us wise unto salvation; *righteousness*—The procuring cause of justification through his obedience unto death, to us who were before under guilt, condemnation, and wrath; *sanctification*—The principle and example, source and author of universal holiness to us, whereas before we were altogether polluted and dead in sin; *and redemption*—Complete deliverance from all the consequences of sin, and especially from death, the punishment of it, by a glorious resurrection, (termed *the redemption of our body*, Rom. viii. 23,) and eternal bliss both of soul and body. *That, as it is written*, (see on Jer. ix, 23, 24,) *He that glorieth, let him glory in the Lord*—Not in himself, not in the flesh, not in the world, not in any creature, nor in any endowment or qualification, mental or bodily.

CHAPTER II.

The apostle proceeds. (1.) To illustrate further the reasons for which he had declined all ostentation of eloquence when he came among the Corinthians, and had preached Christ crucified in a plain manner, and with humility, diffidence, and fear; viz., that their faith might not be grounded on "the wisdom of man," but "in the power of God," 1-5. (2.) He represents the deep and excellent wisdom contained in this doctrine, 6-9. (3.) Shows that it cannot be duly known and received but by the light and influence of the Holy Ghost, 10-16.

A. M. 4063. **AND I**, brethren, when I came to
A. D. 59. you, ^a came not with excellency

^a Chap. i. 17; Verses 4, 13; 2 Cor. x. 10; xi. 6.

NOTES ON CHAPTER II.

Verse 1. *And I, brethren, &c.*—As if he had said, I have been showing that God is wont to call and convert persons to himself by unlikely and contemptible means; and that his design in the gospel is of a very humbling nature, and admirably calculated to stain human pride, and bring men to glory in him alone; therefore, in perfect harmony with this wise and excellent scheme, *when I came to you*—To preach the gospel; *I came not with excellency of speech, &c.*—I did not affect either deep wisdom, or commanding eloquence; *declaring the testimony*

b

of speech, or of wisdom, declaring ^a wisdom, and ^b the testimony of God.
A. M. 4063. A. D. 59.

^b Chap. i. 6.

of God—What God gave me to testify concerning his Son, namely, concerning his incarnation, his doctrine, his miracles, his life, his death, his resurrection and exaltation to be a *Prince and a Saviour*. This is called *the testimony of God*, 1 John v. 9, because God bore witness to the truth of these things by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, Heb. ii. 4. The expression implies that the evidence of the great facts of Christianity, and of the truth and importance of the doctrines of the gospel, is not founded on proofs drawn from human reason, but

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A. M. 4063. 2 For I determined not to know any
A. D. 59. thing among you, ° save Jesus Christ,
and him crucified.

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

4 And my speech and my preaching ° was
not with ° enticing words of man's wisdom,
° but in demonstration of the Spirit, and of
power :

° Gal. vi. 14 ; Phil. iii. 8. — ° Acts xviii. 1, 6, 12. — ° 2 Cor.
iv. 7 ; x. 1, 10 ; xi. 30 ; xii. 5, 9 ; Gal. iv. 13. — Verse 1 ;
Chap. i. 17 ; 2 Pet. i. 16. — ° Or, *persuasive*. — ° Rom. xv. 19 ;
1 Thess. i. 5. — ° Gr. *be*.

on the authority of God, who hath revealed them by
his Spirit, and confirmed them by miracles, and by
the extraordinary influence which they had on the
hearts and lives of multitudes.

Verses 2-5. *For I determined not to know any
thing, &c.*—To act as one who knew nothing, or to
waive all my other knowledge, and not to preach
any thing *save Jesus Christ and him crucified*—
That is, what he taught, did, and suffered. Or, not
only to preach the gospel sincerely, without any
mixture of human wisdom, but chiefly to insist upon
that part of it which seems most contemptible, and
which human wisdom does most abhor, namely, con-
cerning the sufferings and crucifixion of Christ.
And I was with you—At my first entrance ; *in weak-
ness*—Of body, 2 Cor. xii. 7 ; *and in fear*—Lest I
should offend any ; *and in much trembling*—The
emotion of my mind affected my very body. For I
knew that I had enemies about me on every side,
Acts xviii. 6, 9, and laboured under natural disad-
vantages, 2 Cor. x. 10 ; and the force of the preju-
dice which I had to encounter was strong. *And my
speech*—In private ; *and my preaching*—In public ;
was not with enticing words—Or persuasive dis-
courses ; *of man's wisdom*—With eloquence or phi-
losophy, or with that pomp and sophistry of argu-
ment, which the learned men of the world are so
ready to affect ; *but in demonstration of the Spirit
and of power*—With that powerful kind of demon-
stration which flows from the Holy Spirit ; which
works on the conscience with the most convincing
light, and the most persuasive evidence. *That your
faith should not stand in the wisdom of men, &c.*—
That your belief of the gospel, and the various im-
portant truths of it, might not be grounded on, or
appear to be gained by, human wisdom or eloquence ;
but in the wisdom and power of God—Teaching
men's ignorance, guiding their foolishness, and giv-
ing efficacy to such weak means as he has seen fit
to use.

Verses 6-8. *Howbeit, we speak wisdom*—Yea, the
truest and most excellent wisdom : for the subject
matter of our preaching is the most wise contri-
vance and counsel of God concerning the salvation
of mankind by Christ crucified, which will be ac-
knowledged to be the highest wisdom, though not
by learned philosophers, yet by humble, sincere,

5 That your faith should not ° stand A. M. 4063.
in the wisdom of men, but ° in the A. D. 59.
power of God.

6 Howbeit, we speak wisdom among them
° that are perfect : yet not ° the wisdom of this
world, nor of the princes of this world, ° that
come to naught :

7 But we speak the wisdom of God in a mys-
tery, *even the hidden wisdom* ° which God

° 2 Cor. iv. 7 ; vi. 7. — ° Chap. xiv. 20 ; Eph. iv. 13 ; Phil.
iii. 15 ; Heb. v. 14. — ° Chap. i. 20 ; iii. 19 ; Verse 1, 13 ;
2 Cor. i. 12 ; James iii. 15. — ° Chap. i. 28. — ° Rom. xvi. 25,
26 ; Eph. iii. 5, 9 ; Col. i. 26 ; 2 Tim. i. 9.

and well-instructed Christians. Such are here meant
by *them that are perfect*—That is, perfectly enlight-
ened by the Word and Spirit of God, and renewed
by his grace, so as to have attained to a maturity of
Christian knowledge and experience : being no
longer *children, but men in understanding*, (chap.
xiv. 20,) having arrived at spiritual manhood, called,
Eph. iv. 13, *the measure of the stature of the fulness
of Christ*. See also Heb. v. 14, and vi. 1, where
τελειοι, *perfect*, is taken in the same sense, and is ren-
dered, *of full age*, and signifies those who no longer
need to be fed with milk, being able to digest strong
meat, *having, by reason of use, or habit, their senses
exercised to discern both good and evil*. What the
apostle here calls *wisdom*, includes, as Mucknight
justly observes, “the doctrine concerning the *person
and offices of Christ*, treated of in his epistles to the
Ephesians and Colossians ; *the justification of sin-
ners by faith counted to them for righteousness*, ex-
plained in his epistle to the Romans ; *the rejection
and resumption of the Jews*, foretold in the same
epistle ; *the coming and destruction of the man of
sin*, foretold 2 Thess. ii. ; *the priesthood, sacrifice,
and intercession of Christ*, explained in his epistle
to the Hebrews ; and *the resurrection of the dead*,
foretold in this epistle : in short, the whole doctrine
of the gospel, taken complexly.” *Yet not the wis-
dom of this world*—The wisdom admired and taught
by the men of this world, such as that which teaches
men how to manage their temporal affairs properly,
in order to their living comfortable lives upon earth,
and the various branches of human learning. *Nor
of the princes*—Or *rulers* ; *of this world*—The wis-
dom admired and sought by the great politicians of
the age, whether Jews or Gentiles ; *that come to
naught*—Both they, and their wisdom, and the world
itself. *But*—Being taught of God to despise the
transient vanities which delude the generality of
mankind ; *we speak the wisdom of God*—Infinitely
more worthy, surely, of the attentive consideration
and regard of all rational and immortal beings, than
the short-lived wisdom of this world : *in a mystery*
—Such as no creature could discover without super-
natural revelation, Eph. iii. 9, 10, and which was
especially kept secret from the wise and learned of
the world, verse 8 : *even the hidden wisdom*—Hid-
den formerly under holy mysteries and Jewish types,

A. M. 4063. ordained before the world unto our
A. D. 59. glory;

8 ^a Which none of the princes of this world knew: for ^o had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, ^p Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But ^q God hath revealed *them* unto us by

^a Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14.
^o Luke xxiii. 34; Acts iii. 17; John xvi. 3.—^p Isaiah lxi. 4.

and but darkly revealed to and by the prophets; and altogether unknown to the heathen: *which God ordained before the world*—Purposed from everlasting to reveal in the gospel; *unto our glory*—To bring us to glory by the saving knowledge of it: glory arising from the glory of our Lord, and then to be revealed when all worldly glory vanishes. So far is this wisdom from coming to naught, like worldly wisdom! *Which none of the princes of this world knew*—Whether Jewish or heathen; *for had they known it*—Had they understood this wisdom, and known that the only way to attain happiness was to receive in faith, love, and new obedience, Jesus of Nazareth, as the true Messiah and only Saviour, and the great truths of his everlasting gospel; *surely they would not have crucified*—Punished as a slave; *the Lord of glory*—The glorious Head of his church and of the world, the final Judge of men and angels, and the author of eternal salvation to all that obey him, Heb. v. 9. The giving Christ this august title, peculiar to Deity, plainly shows him to be, in union with the Father and the Holy Spirit, the true God. Thus the Father is styled, *the Father of glory*, Eph. i. 17, and the Holy Ghost, the *Spirit of glory*, 1 Pet. iv. 14. The application of this title to all the three, shows that the Father, Son, and Holy Ghost are *the God of glory*, as the only true God is called, *Psa. xxix. 3, Acts vii. 2.*

Verses 9–11. *But*—This ignorance fulfils what is written concerning the blessings of the Messiah's kingdom; *eye hath not seen, &c.*—No merely natural or unenlightened man hath either seen, heard, or known; *the things which God hath prepared*, saith the prophet, *for them that love him*—“These words do not immediately respect the blessings of another world, but are spoken by the prophet of the gospel state, and the blessings then to be enjoyed by them that should love God, Rom. viii. 28. *For all the prophets, say the Jews, prophesied only of the days of the Messiah.*”—Whitby. Indeed, as he adds, both the context and the opposition of these words to the revelation of these things by the Spirit, show the primary intent of the apostle to be, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a supernatural illumination. *But God hath revealed*—Yea,

his Spirit; for the Spirit searcheth all things, yea, the deep things of God. A. M. 4063. A. D. 59.

11 For what man knoweth the things of a man, ^r save the spirit of man which is in him? ^s even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but ^t the Spirit which is of God; that we might know the things that are freely given to us of God.

^q Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.
^r Prov. xx. 27; xxvii. 19; Jer. xvii. 9.—^s Rom. xi. 33, 34.
^t Rom. viii. 15.

and freely given, verse 12, *them to us by his Spirit*—Who intimately and fully knows them; *for the Spirit searcheth*—Knows and enables us to search and find out; *all things*—Which it concerns us, and would be for our profit, to be acquainted with; even *the deep things of God*—Be they ever so hidden and mysterious; the depths both of his nature and attributes, and of his kingdom of providence and grace. Or, these deep things of God “are the various parts of that grand plan which the wisdom of God hath formed for the salvation of mankind, their relation to and dependance on each other, and operation and effect upon the system of the universe, the dignity of the person by whom that plan had been executed, and the final issue thereof in the salvation of believers; with many other particulars, which we shall not know till the light of the other world break in upon us.”—Macknight. *For what man knoweth the things of a man*—What individual of the human race could know the things belonging to human nature; *save the spirit of man which is in him*—Unless he were possessed of a human spirit? Surely the spirit of a creature inferior to man, can neither discern nor comprehend the things peculiar to the human nature. *Even so the things of God*—Things that belong to the divine nature; *knoweth no man*—No mere man; no man devoid of divine teaching; the teaching of the Spirit of God. In other words, as soon might brute creatures, by the help of the faculties peculiar to them, understand human things, as a man, only possessed of human faculties, could, merely by the aid of them, understand divine things; and indeed much sooner; for God is infinitely more elevated above man, than man is above the brutes.

Verses 12, 13. *Now we have received, not the spirit of the world*—Which suggests worldly wisdom; the spirit that is in worldly, carnal people, and which guides and governs them; a spirit which is earthly, sensual, and devilish. This spirit is not, properly speaking, *received*, for the carnal and unregenerate always had it; but true believers properly receive the Spirit of God, which before they had not. *That we might know*—Might discern, understand, form just ideas of, and be experimentally acquainted with; *the things freely given to us of God*—Which, without that Spirit, it is as impossible we should know, as it is that the inferior creatures should know the

A. M. 4063. 13 ^a Which things also we
A. D. 59. speak, not in the words which
man's wisdom teacheth, but which the Holy
Ghost teacheth; comparing spiritual things
with spiritual.

^a 2 Pet. i. 16; Chap. i. 17; Verse 4.—^a Matt. xvi. 23.

things belonging to man. *Which things also we speak*—Make it our business to communicate to others; *not in the words which man's wisdom teacheth*—To excite men's curiosity, amuse their imaginations, or gain their applause; *but which the Holy Ghost teacheth*—And consequently must be best adapted to convey such ideas as he would impart; and to impress the hearts and consciences of men with a reverent and deep sense of those holy mysteries: *comparing spiritual things with spiritual*—Or rather, as the apostle seems to mean, *explaining spiritual things by spiritual words*; or, *adapting spiritual words to spiritual things*; being taught by the Spirit to express the things of the Spirit. The original word, *συγκρινοντες*, is rightly translated *interpreting*, or *explaining*, being used by the LXX. to denote the interpretation of dreams, Gen. xl. 16, 22; xli. 12, 13, 15; Dan. ii. 4; v. 7, 12. Pearce translates the clause, *explaining spiritual things to spiritual men*; a sense which the original will doubtless bear; but it does not agree so well with the first part of the verse, where words taught by the Holy Spirit are mentioned. This language of the apostle, as Doddridge justly observes, "may certainly convince us of the great regard which we ought always to maintain to the words of Scripture; and may especially teach ministers how attentively they should study its beauties, and how careful they should be to make it the support of their discourses." Indeed, "this language, in which the doctrines of the gospel were revealed to the apostles, and in which they delivered these doctrines to the world, is what Paul calls *the form of sound words*, which Timothy had heard from him, and was to *hold fast*, 2 Tim. i. 13. Every one, therefore, ought to beware of altering or wresting the inspired language of Scripture, in their expositions of the articles of the Christian faith. Taylor, in the sixth chapter of his *Key*, explains the verse under consideration thus: *Which things we speak, not in philosophical terms of human invention, but which the Spirit teacheth in the writings of the Old Testament*; and contends that the apostle's meaning is, that he expressed the Christian privileges in the very same words and phrases by which the Spirit expressed the privileges of the Jewish Church, in the writings of the Old Testament. But if the Spirit suggested these words and phrases to the Jewish prophets, why might not he suggest to the apostles the words and phrases in which they communicated the gospel revelation to the world? especially as there are many discoveries in the gospel, which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish Church. Be-

14 ^a But the natural man receiveth A. M. 4063.
not the things of the Spirit of God: A. D. 59.
^r for they are foolishness unto him: ^a neither
can he know *them*, because they are spiritually
discerned.

^r Chap. i. 18, 23.—^a Rom. viii. 5, 6, 7; Jude 19.

sides, it is evident, that when the apostles introduce into their writings the words and phrases of the Jewish prophets, they explain them in other words and phrases, which no doubt were suggested to them by the Spirit."—See Macknight, and 2 Tim. iii. 16.

Verse 14. *But the natural man*—The man who has only the powers of nature, the faculties derived from Adam, but not a supernatural principle of saving grace; who has a soul in his body, (as the word *ψυχιος*, derived from *ψυχη*, a soul, implies,) but no divine inspiration in that soul; or who is not truly enlightened and renewed by the Word and Spirit of God, and therefore has no other way of obtaining knowledge but by his senses and natural understanding; *receiveth not*—Does not understand or apprehend; *the things of the Spirit of God*—Whether relating to his nature or kingdom. *For they are foolishness to him*—He is so far from understanding, that he utterly despises them. *Neither can he know them*—As he has not the will, so neither has he the power; *because they are spiritually discerned*—They can only be discerned by the aid of that Spirit, and by those spiritual senses which he has not. Some commentators consider these declarations of the apostle as being only applicable to mere *animal* or *sensual* persons, who are under the guidance and government of their natural senses, appetites, and passions; and it must be acknowledged that the word above mentioned, rendered *natural* in the beginning of this verse, is translated *sensual* James iii. 15; Jude 19. And yet it is certain that the word *ψυχη*, from which it is derived, frequently signifies the rational and immortal soul; even that soul which they *that kill the body, cannot kill*, Matt. x. 28, 29; and therefore the epithet formed from it may justly be considered as referring to the powers of the mind, as well as to the inferior faculties. Besides, though the word is rendered *sensual*, in the before-mentioned passages, yet in the latter of them (Jude 19) it is explained as signifying those *who have not the Spirit*. And it is evident that in this verse St. Paul is not opposing a man that is governed by his appetites and passions, or by his mere animal nature, and his prejudices arising therefrom, to one that is governed by his reason; or one destitute of consideration and judgment, and of amiable, moral qualities, to one possessed of them; but a *car-nal* to a *spiritual* man; or a mere natural and unrenewed, to a truly enlightened and regenerated man. Indeed, "the apostle's argument," as Mr. Scott justly observes, "absolutely requires that by *the natural man*, we should understand the unregenerate man, however sagacious, learned, or abstracted from sensual indulgences, for he opposes him to the *spiritual*

A. M. 4063. 15 ^aBut he that is spiritual ³judgeth
A. D. 59. all things, yet he himself is ⁴judged
of no man.

^aProv. xxviii. 5; 1 Thess. v. 21; 1 John iv. 1.—³Or, discerneth.—⁴Or, discerned.

man: and the pride of carnal reasoning is at least as opposite to spirituality, as the most grovelling sensuality can be. No man, as naturally born into the world, and not supernaturally born again of the Spirit, can see the kingdom of God, or receive, in faith and love, the spiritual mysteries of redemption by the cross of Christ. To all unregenerate men, these things will, in one way or other, appear foolishness, uninteresting, unnecessary, inconsistent, absurd: and doubtless proud reasoners have scoffed at them, more than ever mere sensualists did. No ingenuity, address, or reasoning of the preacher can prevent this effect: no application of a man's own mind, except in humble dependance on the teaching of the Holy Spirit, can enable him to perceive the real nature and glory of them. *For they are spiritually discerned*—That is, by the illuminating and sanctifying work of the Spirit of God upon the mind, by which a spiritual capacity is produced, which discerns, loves, admires, and delights in, the divine excellence of heavenly things. When this change has taken place, and a man's spiritual senses have been matured by growth and exercise, he may be called a *spiritual man*: and he perceives the spiritual glory and excellence of every truth and precept in the Word of God; he distinguishes one object from another by a spiritual taste, or a kind of *extempore* judgment, and so he becomes a competent judge in these matters."

Verses 15, 16. *But he that is spiritual*—Whose mind is enlightened, and his heart renewed by the Spirit of God; *judgeth*—Or rather discerneth; *all things*—Namely, all the things of God whereof we have been speaking; *yet he himself is judged*—Is discerned; by no man, by no natural men; they neither understand what he is, nor what he says, while, perhaps, they are very forward and confident in their censures of him: he remains, says Doddridge, like a man endowed with sight among those born blind, who are incapable of apprehending what

16 ^bFor who hath known the mind A. M. 4063
of the Lord, that he ⁵may instruct A. D. 59.
him? ^cBut we have the mind of Christ.

^bJob xv. 8; Isaiah xl. 13; Jer. xxiii. 18; Rom. xi. 34
^cGr. shall.—^cJohn xv. 15.

is clear to him, and amidst their own darkness cannot participate of, nor understand, those beautiful ideas and pleasing sensations, which light pours upon him. And surely if matters be considered aright, this cannot be any cause of wonder. *For who*—That is not supernaturally enlightened, but is a mere natural man; *hath known the mind of the Lord*—Those counsels of his respecting the salvation of mankind, which exist in his eternal mind, or his deep designs concerning us; *that he may instruct him?*—So as to take upon him to judge of his schemes, and arraign his conduct. "There must undoubtedly be in the divine counsels many secret and hidden things, and a man must have a mind capacious as that of the blessed God himself, to take upon him to judge of his schemes. See note on Isa. xl. 13, 14, the passage here referred to. But many approved commentators suppose, although the words of the prophet evidently refer to God, yet that, as they are here varied, they were intended by the apostle of the spiritual man, intending thereby chiefly a divinely-inspired teacher, and that the question means, What unenlightened, carnal man, *hath known the mind of the Lord*, his deep counsels, (verse 10,) so that he can *instruct* the spiritual man? that is, as the expression, *συμβιβασει αυτου*, seems to imply, prove to him that the principles on which he judges of spiritual things are false, inform him of things he is ignorant of, and show him, that in believing the gospel he hath fallen into error. "The truth implied in this question," says Macknight, "must afford great satisfaction to all the faithful. No man, no infidel, hath been, or ever will be, able to confute the gospel; or to show a better method of instructing, reforming, and saving mankind, than that which God hath chosen, and made known by revelation." *But we*—Spiritual men, apostles in particular; *have*—Know, understand; *the mind of Christ*—Concerning the whole plan of gospel salvation.

CHAPTER III.

In this chapter, (1.) The apostle reproves the Corinthians for their carnality and contentions about ministers, 1-4. (2.) Shows the absurdity of such contentions, since ministers were but mere instruments in God's hands, who could do nothing effectual toward the salvation of mankind without his aid, and who all unanimously preached Christ as the great foundation of all true religion, and its blessed consequences, 5-11. (3.) He mentions the different ways men take of building on this foundation, and warns them of the great trial which every man's work was to undergo, and of the great guilt of destroying, or defiling, God's church or temple, 12-17. (4.) Shows the vanity of human wisdom in the sight of God, and cautions them against glorying in men, as through Christ, ministers, and all things necessary for their welfare, were by God's grant made the property of true believers, 18-23.

b

A. M. 4063. **AND** I, brethren, could not speak
A. D. 59. unto you as unto ^aspiritual, but
as unto ^bcarnal, *even* as unto ^cbabes in
Christ.

2 I have fed you with ^dmilk, and not with
meat: ^efor hitherto ye were not able to *bear it*,
neither yet now are ye able.

3 For ye are yet carnal: for ^fwhereas *there*
is among you envying, and strife, and ^gdivi-
sions, are ye not carnal, and walk ^has men?

4 For while one saith, ⁱI am of Paul; and
another, I *am* of Apollos; are ye not carnal?

^a Chap. ii. 15.—^b Chap. ii. 14.—^c Heb. v. 13.—^d Heb.
v. 12, 13; 1 Pet. ii. 2.—^e John xvii. 12.—^f Chap. i. 11; xi.
18; Gal. v. 20, 21; James iii. 16.—^g Or, factions.—^h Gr. ac-
cording to man.—ⁱ Chap. i. 12.—¹ Chap. iv. 1; 2 Cor. iii.
3.—² Rom. xii. 3, 6; 1 Pet. iv. 11.

NOTES ON CHAPTER III.

Verses 1-3. *And I, brethren*—The apostle having, in the latter part of the preceding chapter, observed that mere natural men, still unenlightened and un-renewed, receive not the things of the Spirit, begins this chapter with informing the Corinthians, that though he was an apostle, fully instructed in the mind of Christ, he could not, during his abode with them, speak to them as to truly spiritual persons: inasmuch as they really were not such, but still in a great measure *carnal*, even mere *babes in Christ*; as little acquainted with, and experienced in, the things of God, as babes are with respect to the things of the world. He had spoken before (chap. ii. 1) of his entrance, now he speaks of his progress among them. *I have fed you with milk*—With the first and plainest truths of the gospel, alluding to milk being the proper food of babes: *not with meat*—The higher truths of Christianity; such as are more difficult to be understood, received, and practised, and therefore belong to those believers who have made some considerable progress in Christian knowledge and holiness. *For ye were not able to bear it*—Your state of grace has been, and still is, so low, that it would not properly admit of such a way of teaching. So should every preacher suit his doctrine to the state and character of his hearers. *For ye are yet carnal*—That is, the greater part of you are so in some degree; *for whereas there is among you envying*—One another's gifts in your hearts, or uneasiness of mind that others have greater gifts than yourselves: or the word *ζηλος* may be rendered, *emulation*, a kind of rivalry, or a desire of superiority over others; *and strife*—Outward contentions in words and deeds; *and actual divisions*—Of one party from another; *are ye not carnal*—Is not this a clear proof that you are so; *and walk as men?*—*Κατα ανθρώπων*, according to man; as worldly men walk, who have no higher principle from which to act than that of mere nature, and not according to God, as thorough Christians walk.

Verses 4-7. *For while one saith, I am of Paul*—I am one of Paul's disciples, admiring his sublime

5 Who then is Paul, and who is ^{A. M. 4063.}
Apollos, but ^{A. D. 59.} ^bministers by whom ye
believed, ^ceven as the Lord gave to every
man?

6 ^kI have planted, ^lApollos watered: ^mbut
God gave the increase.

7 So then, ⁿneither is he that planteth any
thing, neither he that watereth: but God that
giveth the increase.

8 Now he that planteth and he that watereth
are one: ^oand every man shall receive his
own reward, according to his own labour.

^k Acts xviii. 4, 8, 11; Chap. iv. 15; ix. 1; xv. 1; 2 Cor. x.
14, 15.—^l Acts xviii. 24, 27; xix. 1.—^m Chap. i. 30; xv. 10;
2 Cor. iii. 5.—ⁿ 2 Cor. xii. 11; Gal. vi. 3.—^o Psa. lxxii.
12; Rom. ii. 6; Chap. iv. 5; Gal. vi. 4, 5; Rev. ii. 23;
xxii. 12.

sentiments, and being greatly edified by his instructive discourses: *and another, I am of Apollos*—I give the preference to Apollos, being delighted with his fine language, and the pleasing manner of his address. St. Paul names himself and Apollos, to show that he would condemn any division among them, even though it were in favour of himself, or the dearest friend he had in the world. *Are ye not carnal?*—For the Spirit of God allows no party zeal. *Who then is Paul*—That some of you are so attached to him; *and who is Apollos*—That others of you are so charmed with him? Are they the authors of your faith and salvation? Surely not: they are *but ministers*—Or servants; *by whom*—As instruments; *ye believed*—The word of the truth of the gospel; *as the Lord*—Of those servants *gave* to each of them gifts and grace for the work. *I have planted*—A Christian Church at Corinth, being instrumental in converting many of you to the faith of Christ: *Apollos* came afterward, and, by his affecting and useful addresses, *watered* what I had planted; *but God gave the increase*—Caused the plantation thus watered to grow, quickened and rendered effectual the means used to produce the fruit of the conversion of souls to God, and their confirmation in the faith and hope of the gospel. *So then*, the inference to be drawn is, *neither is he that planteth any thing*—Comparatively speaking; *neither he that watereth*—When you compare our part with that of God, it appears even as nothing: *but God that giveth the increase*—Who by his efficacious operation causes fruit to be produced, is all in all: for without him neither planting nor watering avails.

Verses 8, 9. *He that planteth and he that watereth are one*—United in affection, and engaged in one general design, the design of glorifying God in the salvation of souls, though their labours may be in some respect different: and hence, instead of being pleased, we are rather displeased and grieved with those invidious comparisons in favour of one against another. Our great concern is to please our common Lord, to whom we are shortly to give up our account; *and from whom every man*—He primarily means every

A. M. 4063. 9 For ^p we are labourers together
A. D. 59. with God: ye are God's ³ husbandry,
ye are ^q God's building.

10 ^r According to the grace of God which is given unto me, as a wise master-builder, I have laid ^s the foundation, and another buildeth thereon. But ^t let every man take

heed how he buildeth thereup- A. M. 4063.
on. A. D. 59.

11 For other foundation can no man lay than ^u that is laid, ^x which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

^p Acts xv. 4; 2 Cor. vi. 1.—^q Or, *tillage*.—^r Eph. ii. 20; Col. ii. 7; Hebrews iii. 3, 4; 1 Peter ii. 5.—^s Romans i. 5; xii. 3.

^u Rom. xv. 20; Verse 6; Chap. iv. 15; Rev. xxi. 14.—^x 1 Pet. iv. 11.—^y Isa. xxviii. 16; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7.—^z Eph. ii. 20.

minister of Christ; *shall receive his own reward*—The reward in some respects peculiar to himself; *according to his own peculiar labour*—For as some labour with greater zeal and diligence, and others with less, so they shall be rewarded with different degrees of felicity and glory. He does not say, according to his success, because he who labours much, supposing he labours with a single eye to the glory of God, from a principle of love to him, and a conscientious regard to his will, shall have a great reward, though it may please God to give him little success. Has not all this reasoning the same force still? Ministers are still barely instruments in God's hand, and depend as entirely as ever on his blessing, to give the increase to their labours. Without this they are nothing; with it their part is so small, that they hardly deserve to be mentioned. May their hearts and hands be more united; and, retaining a due sense of the honour God doth them in employing them, may they faithfully labour, not as for themselves, but for the great Proprietor of all, till the day come when he will reward them in full proportion to their fidelity and diligence! *For we are labourers together, &c.*—Greek, *Οες γαρ εσμεν συνεργοι*, we are fellow-labourers of God; or, we are God's labourers, and fellow-labourers with each other. *Ye are God's husbandry*—Or God's tillage, God's cultivated ground: a comprehensive word, taking in a field, a garden, and a vineyard. This is the sum of what went before. *Ye are God's building*—This refers to what follows.

Verses 10, 11. *According to the grace of God*—This he premises, lest he should seem to ascribe any thing to himself; *as a wise master-builder*—A skilful architect, directed by divine wisdom; *I have laid the foundation*—Jesus Christ and him crucified, a foundation sufficient to support the whole fabric of Christianity, with all its blessed effects: *and another buildeth thereon*—Succeeding teachers bestow further labour for your instruction and edification. *But let every man*—Every minister; *take heed how he buildeth thereon*—That all the doctrines which he teaches may be consistent with the foundation. *For other foundation*—On which the whole church, with all its doctrines, privileges, and duties, may be built; *can no man lay*—How much soever he may endeavour to do it; *than that which is laid*—In the counsels of divine wisdom, in the prophecies and promises of the Old Testament, and in the preaching of Christ himself and his apostles, St. Paul in par-

ticular; *which is Jesus Christ*—Who in his person and offices, in his love and sufferings, his humiliation and exaltation, his atoning death, his victorious resurrection, his glorious ascension, and his prevalent intercession, is the firm, immoveable rock of ages; a foundation every way sufficient to bear all the weight that God himself, or the sinner, when he believes, can lay upon him, even to support his immortal hopes. Christ, in his prophetic office, as a teacher come from God, is the foundation of all the doctrines of Christianity, and as *made of God unto us wisdom*, the source of our knowledge of, and faith in those doctrines: in his priestly office, atoning and interceding for us, he is the foundation of all the privileges of Christianity; and, when made of God unto us righteousness, puts us in possession of those privileges; in his kingly office he is the foundation of all the duties of Christianity, and when made of God unto us sanctification, of our power to perform those duties; for when the tree is good, the fruit is good; when we are *created anew in Christ Jesus*, good works are the never-failing consequence, Eph. ii. 10. Add to this, that as *the firstborn of them that sleep*, and our forerunner into glory, he is the foundation of all our hopes; and when made of God unto us complete and eternal redemption, he brings us to the enjoyment of the blessings hoped for.

Verse 12. *If any man build upon this foundation*—Thus firmly laid; *gold, silver, precious stones*—The most valuable materials in nature, the most solid, durable, and precious, and which can bear the fire. And here they stand for true, firm, and important doctrines; doctrines necessary to be known, believed, and laid to heart, and which, when so received, fail not to build up the people of God in faith, love, and obedience; rendering them wise unto salvation, holy and useful here, and preparing them for eternal life hereafter. The apostle mentions next, as materials wherewith some might possibly build, and with which indeed many have built in all ages, *wood, hay, and stubble*; materials flimsy, unsubstantial, worthless, if compared with the former, and which cannot bear the fire. And these are here put, not merely for false doctrines, condemned or unsupported by the word of God, or doctrines of human invention, but all ceremonies, forms, and institutions, which have not God for their author, and are neither connected with, nor calculated to promote, the edification and salvation of mankind: all doctrines that are unimportant, and not suited to the

A. M. 4063. 13 ' Every man's work shall be
A. D. 59. made manifest: for the day ^a shall
declare it, because ^a it ^a shall be revealed by fire;
and the fire shall try every man's work, of
what sort it is.

14 If any man's work abide which he hath

^γ Chap. iv. 5.—¹ Pet. i. 7; iv. 12.—^α Luke ii. 35.—^Δ Gr.
is revealed.

state and character of the hearers; all but the vital, substantial truths of Christianity. To build with such materials as these, if it do not absolutely destroy the foundation, yet disgraces it; as a mean edifice, suppose a hovel, consisting of nothing better than planks of wood, roughly put together, and thatched with hay and stubble, would disgrace a grand and expensive foundation, laid with great pomp and solemnity.

Verse 13. *Every man's work shall be made manifest—God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil*, Eccl. xii. 14. *There is nothing covered that shall not be revealed, neither hid, that shall not be known.* But the apostle's primary meaning here is, that it shall be made manifest what kind of materials every spiritual builder uses, that is, what kind of doctrines every minister of Christ preaches, whether they are true or false, important or trivial, calculated to produce genuine repentance, faith, and holiness in the hearers, or not; to promote the real conversion of sinners, and edification of believers, or otherwise: and of consequence, what kind of converts every minister makes, whether they be such as can stand the fiery trial or not. *For the day shall declare it*—Perhaps, 1st, *ἡ ἡμέρα δηλώσει*, might be rendered, *time will declare it*; for time, generally a little time, manifests whether a minister's doctrine be Scriptural and sound, and his converts genuine or not. If his preaching produce no saving effect upon his hearers, if none of them are reformed in their manners, and renewed in their hearts; if none of them are turned from sin to righteousness, and made new creatures in Christ Jesus, there is reason to suspect the doctrine delivered to them is not of the right kind, and therefore is not owned of God. 2d, The expression means, *The day of trial shall declare it*; (see 1 Peter iv. 12;) for a day of trial is wont to follow a day of merciful visitation; a time of suffering to succeed a season of grace. Where the gospel is preached, and a church is erected for Christ, the religion of such as profess to receive the truth is generally, in the course of divine providence, put to the test; and if it be a fabric of *wood, hay, and stubble*, and not of *gold, silver, and precious stones*, it will not be able to bear the fiery trial, but will certainly be consumed thereby. The religion (if it can be called religion) of those who are not grounded on, and built up in Christ, (Col. ii. 7,) will evaporate like smoke from wood, hay, and stubble, in the day of trial. But, 3d, and especially the day of final judgment, the great

built thereupon, ^b he shall receive a ^{A. M. 4063}
^{A. D. 59.} reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; ^c yet so as by fire.

16 ^d Know ye not that ye are the temple of

^b Chap. iv. 5.—^c Jude 23.—^d Chap. vi. 19; 2 Cor. vi. 16, Eph. ii. 21, 22; Heb. iii. 6; 1 Pet. ii. 5.

day of the Lord, is here intended, and this day shall declare it; shall declare every man's work to all the universe: *because it shall be revealed by fire*—Which shall consume the earth with its increase, and shall melt down the foundations of the mountains; *the heavens and the earth, which are now, being kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men*, 2 Pet. iii. 7. *And the fire shall try every man's work*—As fire tries metals, and finds out and separates whatever dross is mixed with them; or, as the fire of that great and awful day will penetrate the earth to its centre, and consume whatever is combustible, so shall the strict process of the final judgment try, not only the religion of every private Christian, but the doctrine of every public teacher, and manifest whether it came up to the Scripture standard or not. Although there is here a plain allusion to the general conflagration, yet the expression, when applied to the trying of doctrines, and consuming those that are wrong, and the trying of the characters of professors, is evidently figurative; because no material fire can have such an effect on what is of a moral nature.

Verses 14, 15. *If any man's work abide which he hath built, &c.*—If the superstructure which any minister of Christ raises on the true foundation, if the doctrines which he preaches can bear the test by which they shall be tried at that day, as being true, important, and adapted to the state of his hearers; and the converts which he makes by preaching these doctrines, be of the right kind, truly regenerated and holy persons, *he shall receive a reward*—In proportion to his labours. *If any man's work shall be burned*—If the doctrines which any minister preaches cannot bear the test of the great day, as being false or trivial, or not calculated to convert and edify his hearers; or if the converts which he makes by preaching such doctrines be only converts to some particular opinion, or mode of worship, or form of church government, or to a certain sect or party, and not converts to Christ and true Christianity, to the power as well as the form of godliness, to the experience and practice, as well as to the theory of true religion, and therefore cannot stand in that awful judgment, *he shall suffer loss*—Shall lose his labour and expectation, and the future reward he might have received, if he had built with proper materials; as a man suffers loss who bestows his time and labour on the erection of a fabric of *wood, hay, and stubble*, which is afterward consumed. *But he himself*—That preacher

A. M. 4063. God, and *that* the Spirit of God
A. D. 59. dwelleth in you?

17 If any man ⁵defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

⁵ Or, *destroy*.—Prov. v. 7; Isa. v. 21.

himself; *shall be saved*—Supposing he himself be a true disciple of Christ, built up in faith and holiness on the true foundation; *yet so as by fire*—As narrowly as a man escapes through the fire, when his house is all in flames about him: or rather, if so be that his own religion, his personal faith and holiness, can bear both the fiery trial which he may be called to pass through on earth, whether of reproach and persecution, or of pain and affliction, or any other trouble, and also the decisive trial of the last day. Let it not be supposed by any that the apostle is here putting a case that never occurs, or can occur: such cases, there is reason to believe, have often occurred, and still do and will occur; in which ministers, who are themselves real partakers of the grace of Christ, and truly pious, yet, through error of judgment, attachment to certain opinions, or a particular party, or under the influence of peculiar prejudices, waste their time, and that of their hearers, in building wood, hay, and stubble, when they should be labouring to raise an edifice of *gold, silver, and precious stones*; employ themselves in inculcating unessential or unimportant, if not even false doctrines, when they ought to be testifying with sincerity, zeal, and diligence, the genuine gospel of the grace of God. Dr. Macknight, who considers the apostle as speaking in these verses, not of the foundation and superstructure of a system of doctrines, “but of the building or temple of God, consisting of all who profess to believe the gospel,” gives us the following commentary on the passage: “*Other foundation of God’s temple, no teacher, if he teaches faithfully, can lay, except what is laid by me, which is Jesus, the Christ, promised in the Scriptures. Now if any teacher build on the foundation, Christ, sincere disciples, represented in this similitude by gold, silver, valuable stones; or if he buildeth hypocrites, represented by wood, hay, stubble, every teacher’s disciples shall be made manifest in their true characters; for the day of persecution, which is coming on them, will make every one’s character plain, because it is of such a nature as to be revealed by the fire of persecution: and so that fire, falling on the temple of God, will try every teacher’s disciples, of what sort they are. If the disciples, which any teacher has introduced into the church, endure persecution for the gospel without apostatizing, such a teacher shall receive the reward promised to them who turn others to righteousness, Dan. xii. 3. If the disciples of any teacher shall, in time of persecution, fall away, through the want of proper instruction, he will lose his reward; he himself, however, having in general acted sincerely, shall be saved; yet, with such difficulty, as one is*”

b

18 *Let no man deceive himself. A. M. 4063.
A. D. 59. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For ¹the wisdom of this world is foolish-

¹ Chap. i. 20; ii. 6.

saved who runs through a fire.” But, as by the *foundation*, which he says he had laid, the apostle undoubtedly meant the doctrine concerning Christ, and salvation through him, it seems more consistent with his design to interpret what refers to the superstructure attempted to be raised by different builders, of doctrines also, and not of persons introduced by them into the Christian Church: and to understand him as cautioning the Corinthians against disfiguring and destroying the beautiful edifice, by inculcating tenets which were heretical, and pernicious to the souls of men, and would not stand the test of the approaching fiery trial. Thus what follows.

Verses 16, 17. *Know ye not, &c.*—As if he had said, You should also take heed what doctrine you deliver, lest by teaching what is false, unimportant, or improper to be taught, you should defile or destroy the temple of God; *that ye*—True believers, genuine Christians; *are the temple of God*—Whether considered collectively as a church, (Eph. ii. 21; 1 Tim. iii. 15,) or as individuals and members of one, (chap. vi. 19; 2 Cor. vi. 16; Eph. ii. 22; Heb. iii. 6; 1 Pet. ii. 5,) being set apart from profane uses, and dedicated to his service, among whom, and in whom, he manifests his gracious presence by his Spirit. See on Rom. viii. 9. *If any man defile, corrupt*—Or *destroy* rather, (as it seems the word *φθειρει* should be rendered,) that is, should divide and scatter a Christian church or society, by schisms or unscriptural doctrines, or leaven with error, and lead into sin, a real Christian; *him shall God destroy*—Punish with eternal condemnation and wrath; so that he shall not be saved at all, not even as through fire: *for the temple of God is holy*—Consecrated to him, separated from all pollution, and to be considered as peculiarly sacred; and therefore it is an awful thing to do any thing which tends to destroy it. *Which temple ye are*—Called and intended to be such.

Verses 18-20. *Let no man deceive himself*—Neither teacher, by propagating errors through pride of his own understanding; nor hearers, by a factious preferring of one above another for his gifts. *If any man among you seemeth to be wise in this world*—Be wise with respect to the things of this world only, and on that account be puffed up with pride; *let him become a fool*—Such as the world accounts so; let him renounce his carnal wisdom, and submit to the doctrine of the gospel, which the world considers as folly; *that he may be*—Prove himself to be, *wise*—Namely, spiritually, and in God’s account; wise in matters that concern his everlasting salvation. *For the wisdom of this world*—However men may boast of it, and think highly

A. M. 4063. ness with God. For it is written, A. D. 59. ^s He taketh the wise in their own craftiness.

20 And again, ^b The Lord knoweth the thoughts of the wise, that they are vain.

^s Job v. 13.—^b Psa. xciv. 11.—¹ Chap. i. 12; iv. 6; Verses 4, 5, 6.

of themselves because they suppose they possess it; is foolishness with God—Is accounted so by him. For it is written, (Job v. 13, where see the note,) He taketh the wise in their own craftiness—Not only while they think they are acting wisely, but by their very wisdom, which itself is their snare, and the occasion of their destruction. In other words, they are entangled and brought to ruin by those subtle contrivances, whereby they thought to secure themselves. The Lord knoweth the thoughts of the wise—The worldly wise, or of those that think themselves wise; that they are vain—Empty, foolish, unprofitable, ineffectual to secure themselves against God.

Verses 21–23. Therefore—Upon the whole, considering all that has been advanced, and especially considering in what view the great God regards these things which we are so ready to value ourselves upon; let no man glory in men—So as to divide into parties on their account; for all things are yours—And we in particular. We are not your lords, but

21 Therefore ¹ let no man glory in A. M. 4063. men: for ^b all things are yours; A. D. 59.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ¹ ye are Christ's: and Christ is God's.

¹ 2 Cor. iv. 5, 15.—¹ Rom. xiv. 8; Chap. xi. 3; 2 Cor. x. 7; Gal. iii. 29.

rather your servants: whether Paul, or Apollos, or Cephas—We are all equally yours, to serve you for Christ's sake: or the world—This leap, from Peter to the world, greatly enlarges the thought, and argues a kind of impatience of enumerating the rest. Peter, and every one in the whole world, however excellent in gifts, or grace, or office, are also your servants for Christ's sake; or life or death—These, with all their various circumstances, are disposed as will be most for your advantage; or things present—On earth, or things to come—In heaven. Contend therefore no more about these little things, but be ye united in love as ye are in blessings. And ye are Christ's—His property, his subjects, his members; and Christ is God's—As Mediator, he acted as his Father's servant, and referred all his services to his Father's glory. Others understand the passage thus: "All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory."

CHAPTER IV.

As a further antidote against the pride and the factious spirit working, and ready to prevail, among the Christians at Corinth, the apostle, in this chapter, (1.) Leads them into several useful reflections on the nature of the ministerial office, and the final judgment of Him who searches all hearts, 1–5. (2.) Represents the obligations they were under to the divine goodness for every advantage by which they were distinguished from others, and cautions them against thinking highly of themselves on account of what they had received, and against despising him and his fellow-servants, on account of the ignominious treatment they met with from the world; which treatment he contrasts with that easy state in which the Corinthians were, 6–13. (3.) He claims their regard to him as their spiritual father in Christ, 14–16. (4.) He shows that, in great concern for them, he had sent Timothy to them, and intended himself to come and rectify disorders among them, warning them not to force him to use severity, which he was very averse to do, 17–21.

A. M. 4063. LET ^a a man so account of us, A. D. 59. as of ^a the ministers of Christ,

^b and stewards of the mysteries of A. M. 4063. God. A. D. 59.

^a Third Sunday in Advent, epistle, verse 1 to verse 6.

^a Matt. xxiv. 45; Chap. iii. 5; ix. 17; 2 Cor. vi. 4; Col. i. 25.—^b Luke xii. 42; Tit. i. 7; 1 Pet. iv. 10.

NOTES ON CHAPTER IV.

Verse 1. Let a man, &c.—Having warned the believers at Corinth against entertaining an undue esteem for their own ministers, he now proceeds to show them in what light they ought to view all true ministers of Christ: and lest, from what was advanced in the preceding chapters concerning the inspiration of the apostles by the Holy Spirit, these Corinthians should imagine that Paul claimed to himself and his brethren an authority not derived

from Christ, he here tells them that even the apostles were only Christ's servants; obliged in all things to act in entire subjection to him; and obedience to his will. So account of us as of the ministers of Christ—The original word, *υπηρετας*, properly signifies such servants as laboured at the oar in rowing vessels, and accordingly intimates the pains which every faithful minister of Christ takes in his Lord's work. O God! where are these ministers to be found? Lord, thou knowest! and stewards of the

A. M. 4063. 2 Moreover, it is required in stew-
A. D. 59. ards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's ¹ judgment: yea, I judge not mine own self.

4 For I know nothing by myself; ^o yet am I not hereby justified: but he that judgeth me is the Lord.

5 ^d Therefore judge nothing before the time, until the Lord come, ^o who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:

¹ Gr. day; Chap. iii. 13.—^c Job ix. 2; Psa. cxxx. 3; cxliii. 2; Prov. xxi. 2; Rom. iii. 20; iv. 2.—^d Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13; Rev. xx. 12.—^e Chap. iii. 13.

mysteries of God—Dispensers of the mysterious truths of the gospel. "The apostle gives to those doctrines, which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation of the *mysteries of God*, to recommend them to the Corinthians. And he calls himself the steward of these mysteries, to intimate, that the deepest doctrines, as well as the first principles of the gospel, were intrusted to him to be dispensed or made known."—Macknight.

Verses 2-5. *Moreover*—As for what remains to be done in the discharge of this office; *it is required of stewards*—Since they also, as well as lower servants in the family, are subject to account; *that a man be found faithful*—That he act according to his commission, and neither withhold any privilege, or any part of God's will from the people; nor deliver his own notions as the will of God, nor take more authority upon him than God has given him; as also that he discover and communicate divine truths and blessings as the hearers are able to receive them. *With me it is a very small thing*—A thing that concerns me very little; *that I should be judged of you*—*ἵνα ἀνακριθῶ*, that I should be examined, as the word properly signifies, namely, in order to the being judged, or to a judicial sentence being passed, which is evidently the meaning of the same word in the last clause of the verse; *or of man's judgment*—A judgment passed by any man whatsoever, though in the most solemn manner. The original expression, ἀνθρωπίνης κρισεως, is literally, *human day*; namely, of judgment, in allusion to the great day of judgment. *Yea, I judge not myself*—Namely, finally, infallibly, definitively: my final state is not to be determined by my own judgment. *For I know nothing by myself*—I am not conscious to myself of doing any thing evil, or of any unfaithfulness or negligence in the discharge of my ministry; *yet am I not hereby justified*—Acquitted from all fault in God's sight, who observes those failings in us which we cannot discern in ourselves; *for who can understand his errors?* Psa. xix. 12: or, I do not depend on my own conscience not condemning me, as a sufficient justification of myself in God's

and ^f then shall every man have A. M. 4063.
A. D. 59. praise of God.

6 And these things, brethren, ^e I have in a figure transferred to myself, and to Apollos, for your sakes: ^b that ye might learn in us not to think of men above that which is written, that no one of you ⁱ be puffed up for one against another.

7 For who ² maketh thee to differ from another? and ^k what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

^f Rom. ii. 29; 2 Cor. v. 10.—^e Chap. i. 12; iii. 4.—^b Rom. xii. 3.—ⁱ Chap. iii. 21; v. 2, 6.—^k Gr. distinguisheth thee. ^k John iii. 27; James i. 17; 1 Pet. iv. 10.

sight: *but he that judgeth me is the Lord*—By his sentence I must stand or fall. *Therefore judge nothing before the time*—Appointed for judging all men; *until the Lord come*—To judge the world in righteousness; *who*—In order to pass a righteous judgment, which otherwise would be impossible; *will both bring to light the hidden things of darkness*—The things covered with the veil of impenetrable obscurity, and will make manifest the counsels of the heart—The most secret springs of action, the principles and intentions of every heart: *and then shall every man*—Who is sincere, faithful, and praiseworthy; *have praise of God*—Both commendation and reward.

Verses 6, 7. *And these things*—Mentioned chap. i. 10, &c., iii. 4, &c.; *I have in a figure* very obviously transferred to myself and Apollos—And Cephas, instead of naming those particular preachers at Corinth, to whom you are so fondly attached; *that ye might learn in us*—From what has been said concerning us; *not to think of any man above what is written*—Here or elsewhere, in God's word; that is, above what Scripture warrants; not to set a higher value upon any of your teachers, or their gifts and abilities, than what I have expressed, chap. iii. 6-8, agreeable to Scripture; namely, that they are only instruments in God's hand, and that all the success of their labours depends on his blessing. Thus this great apostle, by stripping himself of all honour, and by taking to himself the simple character of a *servant of Christ*, taught the heads of the faction to lay aside their boasting, and behave with modesty, especially as all the teachers at Corinth did nothing but build upon the foundation which he had laid, and exercised no spiritual gift but what they had received, either through him or through some other apostle. *That none of you be puffed up for one against another*—That you should not value yourselves by reason of your relation to, or dependance upon, one teacher more than another, thereby magnifying one, and vilifying another. *For who maketh thee to differ*—Either in gifts or graces; or who has so far advanced thee in point of wisdom and judgment above all other believers, as that thou canst, by thy own authority, set up any one teacher

A. M. 4063. 8 Now ye are full, ¹ now ye are rich, A. D. 59. ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth ³ us the apostles last, ^m as it were appointed to death: for ^a we are made a ⁴ spectacle unto the world, and to angels, and to men.

10 ^o We are ^p fools for Christ's sake, but ye

are wise in Christ; ^q we are weak, A. M. 4063. but ye are strong; ye are honourable, A. D. 59. but we are despised.

11 ^r Even unto this present hour we both hunger, and thirst, and ^s are naked, and ^t are buffeted, and have no certain dwelling-place;

12 ^u And labour, working with our own hands. ^x Being reviled, we bless; being persecuted, we suffer it;

¹ Rev. iii. 17.—² Or, *us the last apostles, as.*—^m Psa. xlv. 22; Rom. viii. 36; Chap. xv. 30, 31; 2 Cor. iv. 11; vi. 9. ⁿ Heb. x. 33.—³ Gr. *theatre.*—^o Chap. ii. 3.—^p Acts xvii. 18; xxvi. 24; Chap. i. 18, &c.; ii. 14; iii. 18; 2 Kings ix. 11. ^q 2 Cor. xiii. 9.

^r 2 Cor. iv. 8; xi. 23-27; Phil. iv. 12.—^s Job xxii. 6; Rom. viii. 35.—^t Acts xxiii. 2.—^u Acts xviii. 3; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10.—^x Matt. v. 44; Luke vi. 28; xxiii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Peter ii. 23; iii. 9.

above another? *What hast thou that thou didst not receive*—From God, who has given as much to others also? *Why dost thou glory*—Or boast in the unmerited gift of his liberal goodness; *as if thou hadst not received it?*—As if thou hadst it originally from thyself?

Verse 8. *Now ye are full*—The Corinthians abounded with spiritual gifts; and so did the apostles. But the apostles, by continual want and sufferings, were preserved from self-complacency. The Corinthians suffered nothing; and having plenty of all things, were pleased with and applauded themselves. And they were like children who, being raised in the world, disregard their poor parents. *Now ye are full*, says the apostle, in a beautiful gradation; *ye are rich*; *ye have reigned as kings*—A proverbial expression, denoting the most splendid and plentiful circumstances; *without us*—That is, without any thought of us; or, by the ministry of your own teachers, without our help. *And I would to God ye did reign*—In the best sense: I would ye had attained to an eminence of grace and holiness as well as of gifts; *that we also might reign with you*—Might have no more sorrow on your account.

Verse 9. *For God hath set forth us the apostles*—And all faithful ministers; *last, as it were appointed to death*—He alludes to the Roman theatrical spectacles, in which those persons were brought forth last on the stage, either to fight with each other, or with wild beasts, who were devoted to death; so that if they escaped one day, they were brought out again and again, till they were killed. For, from a passage of Seneca's Epistles, quoted by Whitby, it appears that in the morning those criminals, to whom they gave a chance of escaping with their lives, fought with the wild beasts armed. But in the afternoon the gladiators fought naked, and he who escaped was only reserved for slaughter to another day; so that they might well be called *enavarius*, persons appointed to death. "By comparing the apostles to these devoted persons, Paul hath given us a strong and affecting picture of the dangers which the apostles encountered in the course of their ministry; dangers which at length proved fatal to most of them. Their labours and sufferings were greater than those of the ancient prophets." *A spectacle to the world, to angels, and to men*—"By

the angels, to whom the apostles were made a spectacle, some understand the evil angels, who may be supposed to delight in the blood of the martyrs. Others understand the good angels, to whom the faith and constancy of the apostles gave great joy. Probably both were intended. For it must have animated the apostles in combating with their persecutors, to think that they were disappointing the malice of evil spirits, while they were making the angels in heaven and good men on earth happy, by the faith, and patience, and fortitude, which they were exerting in so noble a cause."—Macknight.

Verses 10-13. *We are fools*—In the account of the world, *for Christ's sake*—Because we expose ourselves to so many dangers and sufferings for his cause: or because we preach the plain truths of the gospel, and affirm such high things of one who was crucified as a malefactor. *But ye are wise in Christ*—Though ye are Christians, ye think yourselves wise; and ye have found means to make the world think so too: or, you think you have found out a way at once of securing the blessings of the gospel, and escaping its inconveniences and persecutions. *We are weak*—In presence, in infirmities, and in sufferings: *but ye are strong*—Just in opposite circumstances. *Ye are honourable*—Adorned with extraordinary gifts, in which you are ready to glory, and some of you appear in circumstances of external distinction; *but we are despised*—Treated with contempt wherever we come. Or the apostle may be considered in this verse as repeating ironically the things which his enemies in Corinth said of him, and as attributing to them, in the same spirit of irony, the contrary qualities. *Even unto this present hour*—Not only at our first entrance upon our office, when all the world was set against Christianity, but still, though many thousands are converted; *we both hunger and thirst, &c.*—Are destitute of necessary food and apparel, and exposed to wants of all sorts. Who can imagine a more glorious triumph of the truth than that which is gained in these circumstances? When Paul, with an impediment in his speech, and a person rather contemptible than graceful, appeared in a mean, perhaps tattered dress, before persons of the highest distinction, and yet commanded such attention, and made such deep impressions upon them! *Being reviled, we bless,*

A. M. 4063. 13 Being defamed, we entreat: ⁷ we
A. D. 59. are made as the filth of the world, and
are the off-scouring of all things unto this day.

14 I write not these things to shame you,
but ⁸ as my beloved sons I warn you.

15 For though ye have ten thousand in-
structors in Christ, yet *have ye* not many fa-
thers: for ⁹ in Christ Jesus I have begotten
you through the gospel.

16 Wherefore, I beseech you, ¹⁰ be ye follow-
ers of me.

17 For this cause have I sent unto you ^c Ti-

⁷ Lam. iii. 45.—⁸ 1 Thess. ii. 11.—⁹ Acts xviii. 11; Rom. xv. 20; Chap. iii. 6; Gal. iv. 19; Philem. 10; Jam. i. 18.—¹⁰ Chap. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9.—^c Acts xix. 22; Chap. xvi. 10; Phil. ii. 19.

suffer it, entreat—We do not return revilings, persecution, defamation; nothing but blessing. *We are made as the filth of the world, and the off-scouring of all things*—Such were those poor wretches among the heathen, who were taken from the dregs of the people to be offered as expiatory sacrifices to the infernal gods. They were loaded with curses, affronts, and injuries, all the way they went to the altars. And when the ashes of those unhappy men were thrown into the sea, those very names were given them in the ceremony.

Verses 14–16. *I write not these things to shame you*—Publicly to disgrace you, and stain your credit with other churches; *but as my beloved sons I warn you*—Show you in a mild and tender way what is wrong in your conduct, and put you in mind of your duty. It is with admirable prudence and sweetness the apostle adds this, to prevent any unkind construction of his words. *For though you have ten thousand instructors*—To advance you in the knowledge of Christ; *yet have ye not many fathers*; to convert you to Christ: *for in Christ Jesus*—By his blessing upon my labours; *I have begotten you through the gospel*—Been the first instrument of your conversion. This excludes, not only Apollos, his successor, but also Silas and Timothy, his companions. And the relation between a spiritual father and his children brings with it an inexpressible nearness and affection. *Be ye followers of me*—In that spirit and behaviour which I have so largely declared.

Verse 17. *For this cause*—That you may be better able to trace my steps, and may be animated to do it with the greater care; *I have sent unto you Timotheus, my beloved son*—One whom I love with an entire fatherly affection, as if he were my son, 2 Tim. i. 2. Elsewhere he styles him *brother*, but here paternal affection takes place. *And faithful in the Lord*—In the Lord's work, (Phil. ii. 20,) and by his assistance; *who shall bring you into remembrance of my ways*—My Christian course of life for your imitation, verse 16. *As I teach everywhere*—According to the constant tenor of my preaching. With regard to Paul's sending Timothy to Corinth, the case seems to have been this: the great success

motheus, ^d who is my beloved son, A. M. 4063. and faithful in the Lord, who shall ^{A. D. 59.} bring you ^e into remembrance of my ways which be in Christ, as I ^f teach everywhere ^g in every church.

18 ^h Now some are puffed up, as though I would not come to you.

19 ⁱ But I will come to you shortly, ^k if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For ^l the kingdom of God is not in word, but in power.

^d 1 Tim. i. 2; 2 Tim. i. 2.—^e Chapter xi. 2.—^f Chapter vii. 17.—^g Chapter xiv. 33.—^h Chapter v. 2.—ⁱ Acts xix. 21; Chapter xvi. 5; 2 Corinthians i. 15, 23.—^k Acts xviii. 21.—^l Chapter ii. 4.

with which the apostle preached at Ephesus having induced him to remain a while longer there, after he heard of the dissensions in Corinth, he judged it proper to send Timothy and Erastus into Macedonia, (of which mention is made Acts xix. 22,) to learn how matters stood at Corinth. And if, on the information they received, they should judge their presence would be of use in composing the disagreements among the Corinthians, they were to go forward and attempt it, by putting them in remembrance of the apostle's doctrine and practice. Yet it appears from chap. xvi. 10, where he says, *if Timothy come*, that he was uncertain whether he went to Corinth or not.

Verses 18–21. *Now some are puffed up*—Are grown insolent; *as though I would not come*—To censure them for their misconduct, and to reform abuses; fancying that, because I have sent Timothy, I am not coming myself, being afraid to appear in a place where I have so many opposers. The apostle saw, by a divine light, the thoughts which would arise in their hearts. *But I will come to you shortly*—*So he purposed in spirit*, (Acts xix. 21,) intending to take Macedonia in his way; *if the Lord will*—Who guides us in all our journeys, Acts xvi. 7–10; Gal. ii. 2; *and will know*—Consider, examine, and find out; *not the speech of them that are puffed up*—Their specious profession of religion, and vain ostentation of knowledge and eloquence; *but the power*—How much of the power of God attends the ministrations of such of them as take upon them to teach, and how much true and vital godliness is found in their disciples. *For the kingdom of God*—Real, genuine religion, Rom. xiv. 17; *is not in word*—Does not consist in empty professions, and vain boastings, nor in delivering elegant and eloquent discourses; *but in power*—Namely, the power of God, creating men anew, and governing their hearts and lives in the fear and love of God, and obedience to his holy will. *What will ye*—What, on the whole, do ye desire? *Shall I come unto you with a rod*—To chastise by the exercise of my apostolic power? Will you, by persisting in your dissensions and disorders, compel me to come in this spirit, and for this purpose? *Or in love, and a spirit of meekness*—

A. M. 4063. 21 What will ye? ^m shall
A. D. 59. I come unto you with a rod,

or in love, and in the spirit of A. M. 4063.
meekness? A. D. 59.

= 2 Cor. x. 2;

xiii. 10.

Commending and comforting, instead of chastising? Will you amend your ways, and reform what is amiss, that I may be kind and gentle toward you? The apostle, in speaking of *coming with a rod*, alludes to the power which he and the other apostles possessed of punishing obstinate offenders by miracle. For that they had often such a miraculous power, extending even in some cases of aggravated offence to the inflicting of temporal death, appears from several other passages of Scripture; (see Acts v. 5, &c.; xiii. 10, 11; 1 Tim. i. 20;) and is referred to more than once or twice in these epistles to the

Corinthians; (as 1 Cor. v. 5; 2 Cor. i. 23; x. 6, 8; xiii. 2, 3, 10.) And here we see the wisdom of Providence in permitting such opposition to arise against St. Paul, particularly at Corinth; as it gave him an opportunity of making the strongest appeals to what they knew of his miraculous power; appeals which, had they not been indeed founded on the most certain and evident truth, must, instead of restoring him to their regards, (as we find in fact they did,) have been sufficient of themselves utterly to have ruined all his reputation and interest among the Corinthians, had it before been ever so great.

CHAPTER V.

The apostle now proceeds to speak of the irregularities which prevailed in the church at Corinth; and here, (1.) Censures the Corinthians for their connivance at the sin of an incestuous person, and orders them to separate him from their communion, 1-5. (2.) Exhorts them to purge out every thing offensive, from a regard to Christ's death and their own danger, 6-8. (3.) Directs them to avoid all familiarity with such professors of Christianity as disgraced their profession by their conduct, even to a far greater degree than with mere heathens, 9-13.

A. M. 4063. IT is reported commonly that
A. D. 59. there is fornication among you,
and such fornication as is not so much

as ^a named among the Gentiles, A. M. 4063.
^b that one should have his ^c father's A. D. 59.
wife.

^a Eph. v. 3. — ^b Lev. xviii. 8;

Deut. xxii. 30; xxvii. 20. — ^c 2 Cor. vii. 12.

NOTES ON CHAPTER V.

Verses 1, 2. *It is, &c.*—As if he had said, I have spoken of coming to you with a rod of correction, and it is too probable I may be laid under a necessity of using it, though it be an unwilling necessity: for it is commonly reported that there is fornication practised among you—The original word, *porneia*, implies criminal conversation of any kind whatever; and is used by the LXX., and by the writers of the New Testament, in the latitude which its correspondent word hath in the Hebrew language, namely, to denote all the different kinds of uncleanness committed, whether between men and women, or between men, or with beasts. Accordingly it is used in the plural number, chap. vii. 2. Here the word signifies incest joined with adultery, the woman's husband being still living, as appears from 2 Cor. vii. 12. In the Old Testament whoredom sometimes signifies idolatry, because the union of the Israelites with God as their king being represented by God himself as a marriage, their giving themselves up to idolatry was considered as adultery. Such fornication as is not named among the Gentiles—Degenerate as they are, and abandoned to very vile practices; but is generally much condemned and detested.

Accordingly many quotations brought by Whitby and others on this text, show that incest was held in high abomination among the heathen. And an enormity of this kind, as is well known, is called by Cicero, *scelus incredibile et inauditum, an incredible and unheard-of wickedness. That one should have*—Should cohabit with, or should marry, his father's wife—His step-mother, and that during his father's life. And ye, notwithstanding, are puffed up—Glory in your present condition, (chap. iv. 8, 10,) and make an ostentation of your spiritual gifts to the neglect of your duty. And have not rather mourned—Given evident proofs of sorrow, such as one would have supposed a crime like this should have occasioned to the whole society, throwing every member of it into a state of humiliation and self-abasement; that he who hath done this deed might be taken from among you—Might, at that time of solemn mourning, have been expelled from your communion. From the Corinthians tolerating this crime, Macknight infers "that the guilty person was of some note among them; perhaps one of the teachers of the faction, who, being greatly admired for his personal qualifications, had escaped censure by arguing that such marriages were not forbidden by the gospel." "It is

A. M. 4063. 2 ^d And ye are puffed up, and
A. D. 59. have not rather ^o mourned, that he
that hath done this deed might be taken away
from among you.

3 ^f For I verily, as absent in body, but present
in spirit, have ^l judged already as though
I were present, *concerning* him that hath so
done this deed.

4 In the name of our Lord Jesus Christ,
when ye are gathered together, and my spirit,
^s with the power of our Lord Jesus Christ,

5 ^h To deliver such a one unto ⁱ Satan for

^d Chap. iv. 18.—^e 2 Cor. vii. 7, 10.—^f Col. ii. 5.—^g Or, determined.—^h Matt. xvi. 19; xviii. 18; John xx. 23; 2 Cor. ii. 10; xiii. 3, 10.—ⁱ Job ii. 6; Psa. cix. 6; 1 Tim. i. 20. ^j Acts xxvi. 18.—^k Verse 2; Chap. iii. 21; iv. 19; Jam. iv. 16.

remarkable, that neither here, nor in any of the passages where this affair is spoken of, is the woman mentioned, who was the other party in the crime. Probably she was a heathen, consequently not subject to the discipline of the church."

Verses 3-5. *I verily, as absent*—Or though absent; *in body, but present in spirit*—Having a full (it seems a miraculous) view of the whole fact; *have judged already*—Passed sentence upon him by my apostolical authority, since you have neglected doing it; *as though I were present*—As deliberately, justly, and authoritatively; *that hath so done*—Hath acted in such a scandalous manner. *In the name of our Lord Jesus*—By his authority and command; *when ye are gathered together*—In an assembly for judgment, and calling upon his name, Matt. xviii. 20; *and my spirit*—Being present with you; *with the power of our Lord Jesus*—To confirm what you do; *to deliver such a one to Satan*—To expel him from your communion. This was the highest degree of punishment in the Christian Church; and we may observe, the passing this sentence was the act of the apostle, not of the Corinthians: whereupon usually followed terrors of conscience, and bodily pains or diseases inflicted by Satan, the terrible executioner of the divine justice and displeasure. *For the destruction*—Though slowly and gradually; *of the flesh*—Unless prevented by speedy repentance; *that the spirit*—Being brought to true contrition and humiliation; *may be saved*—From those infinitely more insupportable and everlasting agonies to which it might otherwise be doomed. It was observed, in the note on chap. iv. 21, that the apostles were empowered to punish notorious offenders miraculously with diseases and death. And doubtless the command here given by the apostle to deliver the incestuous person to Satan, was an exertion of that power, especially as it was to be done at the command of the inspired apostle, and by the power of the Lord Jesus. "Accordingly Chrysostom, Theophylact, and Eucumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. The Latin fathers

b

the destruction of the flesh, that the A. M. 4063.
spirit may be saved in the day of the A. D. 59.
Lord Jesus.

6 ^k Your glorying is not good. Know ye
not, that ^l a little leaven leaveneth the whole
lump?

7 Purge out therefore the old leaven, that
ye may be a new lump, as ye are unleavened.
For even ^m Christ our ⁿ passover ^o is sacrificed
for us:

8 Therefore ^p let us keep ^q the feast, ^r not
with old leaven, neither ^s with the leaven of ma-

^l Chapter xv. 33; Gal. v. 9; 2 Tim. ii. 17.—^m Isa. v. 3, 7; John i. 29; Chap. xv. 3; 1 Pet. i. 19; Rev. v. 6, 12.—ⁿ John xix. 14.—^o Or, is slain.—^p Exod. xii. 15; xiii. 6.—^q Or, holiday.—^r Deut. xvi. 3.—^s Matt. xvi. 6, 12; Luke xii. 1.

and Beza, however, thought no such effect followed that sentence; because when the Corinthians were ordered (2 Cor. ii. 7) to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore, by the *destruction of the flesh*, they understood the destruction of the offender's *pride, lust, and other fleshly passions*; which they thought would be mortified, when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion," says Macknight, "agree with the threatenings written 1 Cor. iv. 21; 2 Cor. xiii. 1, 2, 10; nor with the apostle's design in inflicting that punishment. For when the faction found the offender's flesh wasted by some grievous disease, in consequence of the apostle's sentence, it could not fail to terrify such of them as were capable of serious thought."

Verses 6-8. *Your glorying*—Of the flourishing state of your church, or of your gifts, at such a time as this; *is not good*—Is very unseasonable, your church being defiled by tolerating such vices, and thereby exposed to God's judgments, and also in danger of infection from such an example. *Know ye not*—Who boast so much of your knowledge; *that a little leaven*—One sin or one sinner; *leaveneth the whole lump*—Diffuses guilt and infection perhaps through a whole religious society or congregation; that is, this single example, if tolerated, will infect others, and draw them to the like evil practices. *Purge out, therefore, the old leaven*—Both of sinners and of sin; *that ye may be a new lump*—That your whole church may be a holy society; *as ye are unleavened*—As, by profession, you are obliged to be saints, and separated from sin, or that, being unleavened, ye may be a new lump, holy unto the Lord. *For even Christ our passover*—Who was represented by the paschal lamb, John i. 29; *is sacrificed for us*—Has been slain to make satisfaction for our sins, chap. xv. 3. As if he had said, It concerns you to let nothing of leaven, nothing of sin, be found about you, because as Christians we are now keeping a perpetual passover, of which the Jewish passover (about the time of which this epistle was written) was only a type.

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A. M. 4063. lice and wickedness ; but with the un-
A. D. 59. leavened bread of sincerity and truth.

9 I wrote unto you in an epistle, ^r not to company with fornicators :

10 ^r Yet not altogether with the fornicators ^r of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go ^u out of the world.

11 But now I have written unto you not to keep company, ^r if any man that is called a

brother be a fornicator, or covetous, or A. M. 4063
an idolater, or a railer, or a drunkard, A. D. 59.
or an extortioner: with such a one ^r no not to eat.

12 For what have I to do to judge ^r them also that are without? do not ye judge ^r them that are within?

13 But them that are without God judgeth. Therefore ^b put away from among yourselves that wicked person.

^r Verses 2, 7; 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. ^r Chap. x. 27.—^r Chap. i. 20.—^r John xvii. 15; 1 John v. 19. ^r Matt. xviii. 17; Rom. xvii. 17; 2 Thess. iii. 6, 14; 2 John 10.

^r Gal. ii. 12.—^r Mark i. 11; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7.—^r Chap. vi. 1, 2, 3, 4.—^r Deut. xiii. 5; xvii. 7; xxi. 21; xxii. 21, 22, 24.

What exquisite skill, both here and everywhere, conducts the zeal of the inspired writer! How surprising a transition is here! And yet how perfectly natural! The apostle, speaking of the incestuous criminal, slides into his darling topic, a crucified Saviour! Who would have expected it on such an occasion? Yet when it is thus brought in, who does not see and admire both the propriety of the subject, and the delicacy of its introduction? *Therefore let us keep the feast*—Let us feed on him by faith; or let the whole of our lives be like the Jewish feast of passover and unleavened bread. Here is a plain allusion to the Lord's supper, which was instituted in the room of the passover; *not with the old leaven*—Of heathenism or Judaism; or with such errors and vices as we were formerly addicted to, and influenced by: *neither with the leaven of malice and wickedness*—Nor allowing ourselves in any unkind and corrupt affections, or sinful practices, or tolerating among us any scandalous conduct. *Malice* is ill-will in the mind; but *wickedness* is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled *ο πονηρος*, the wicked one. *But with the unleavened bread of sincerity and truth*—With the most simple and sincere desire of knowing and practising every branch of our duty; which if we really have, it will keep us from all these evils, and will ensure such a uniformity of behaviour, as will be honourable to our profession, and agreeable to the design of its glorious author. The apostle gives the epithet of *unleavened* to the graces of *sincerity and truth*, in allusion to the emblematical meaning of the unleavened bread, which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate that feast with pious and holy dispositions.

Verses 9-11. *I wrote to you in a former epistle*—Doubtless both Paul and the other apostles wrote many things which are not extant now; *not to company*—*μη συναναμιγνυσθαι*, *not to be intermixed*, not to associate with fornicators, and such scandalous sinners; not to contract any intimacy or acquaintance with them, more than is absolutely necessary. *Yet not altogether*—I did not mean thereby that ye should altogether refrain from conversing with heathen, who are guilty of that sin, or others

equally heinous; or *with the covetous, or extortioners, or idolaters*—Sinners against themselves, their neighbour, and God. *For then must ye needs go out of the world*—Then all civil commerce must cease, the citizens of Corinth being generally such. So that *going out of the world*, which some account a perfection, Paul accounts an utter absurdity. *But now I have written unto you*—Now I explain my mind more fully, that I meant it of persons professing Christianity: *not to keep company*—To abstain from ordinary, familiar, unnecessary converse with them. *If any man that is called a brother*—A Christian, and a member of your church; *be a fornicator, &c., with such a one, no not to eat*—Which is the lowest degree of familiarity. The sense of this is, that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; and avoid, as far as his necessary affairs will permit, the conversation and fellowship of such as Paul here describes. This is a thing (what decay soever of public discipline there may be) in each particular Christian's power.

Verses 12, 13. *For, &c.*—I speak of Christians only: for *what have I to do to judge them that are without*—Namely, heathen: *do not ye judge them that are within?*—Ye, as well as I, judge those of your own community: *them that are without, God judgeth*—The passing sentence on these God hath reserved to himself, and they shall not go unpunished, though they fall not under your censure. *Therefore*—In consideration of this, both in one view and the other, let it be your immediate care, as you regard the peace of the church, and the safety of your own souls; to *put away from among yourselves*—Speedily, and with all due solemnity; *that wicked person*—Whom I have mentioned, and any others, whose characters may, like his, be scandalous and infectious. The apostle is thought, by some, to have written this, and the preceding verse, to show the Corinthians the reason why, after commanding them to pass so severe a sentence on the man, he said nothing to them concerning the woman, who was guilty with him. The discipline of the church was not to be exercised on persons out of it. Hence it appears that this woman was a heathen.

CHAPTER VI.

Here, (1,) The apostle reproves the Corinthians for prosecuting their brethren in heathen courts, 1-8. (2,) He solemnly warns them of the sad consequences which would attend the indulgence of those criminal dispositions and practices to which they had been formerly addicted, but from which they were now reformed and cleansed, through the merits of Christ and the Spirit of God, 9-11. (3,) After cautioning them against the abuse of their Christian liberty, in meats and other things indifferent, 12, 13, he vehemently exhorts them to shun all uncleanness, as a defilement and abuse of their bodies, which were the members of Christ, inhabited by his Spirit, and purchased by his blood, to be instruments of glorifying God, 13-20.

A. M. 4063. A. D. 59. **DARE** any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more, things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

* Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4.—2 Pet. ii. 4; Jude 6.

* Chap. v. 12.—Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15.—1 Thess. iv. 6.

NOTES ON CHAPTER VI.

Verses 1-6. The apostle, having mentioned one very great irregularity among the professors of Christianity at Corinth, proceeds now to animadvert upon another, namely, their entering into suits of law with each other in heathen courts: *Dare any of you*—Have you so little regard for the glory of God, and the credit of Christianity, that, *having a matter against another*—Any controversy about civil affairs; you go to law before the unjust—Heathen judges, who generally were very corrupt, and from whom a Christian could expect no justice: *and not before the saints*—Who might easily decide these smaller differences in a private and friendly manner. *Do ye not know*—This expression occurs six times in this single chapter, and that with a peculiar force: for the Corinthians knew, and gloried in their knowledge, but their conduct was not consistent therewith. *That the saints*—After having been judged themselves; *shall judge the world*—Shall be assessors with Christ in the judgment wherein he shall condemn all the wicked, as well angels as men, Matt. xix. 28; Rev. xx. 4. *And if the world shall be judged by you, are ye unworthy*—Unfit, unable for such a work; *to judge the smallest matters*—Differences about worldly affairs, which are of small moment, in comparison of spiritual and heavenly matters. *Know ye not that we shall judge angels?*—Namely, evil angels: as Christ is their judge, we shall be honoured to join with him in that judgment also, when all his enemies shall be put under his feet and ours. *How much more* are ye fit to decide in these low and transitory secular affairs? *If then ye have judgments*—Differences to

be decided; of things pertaining to this life, set them to judge who are least esteemed in the church—Even the weakest among you might be adequate to that work, and certainly fitter for it than unjust heathen. *I speak to your shame*—To make you ashamed of your proceedings. The apostle certainly did not seriously design that they should set persons to judge in these matters, (though of little importance, in comparison of spiritual things,) who were the weakest and of least esteem among them, as appears from the next clause; but he spoke ironically. *Is it so, that there is not a wise man among you*—Among you who are such admirers of wisdom, who is wise enough to decide in such causes? *Not one able to judge between his brethren*—In those disputes which they have about earthly things? *But brother goeth to law with brother*—One Christian with another; *and that before the unbelievers*—To the great discredit of the Christian name; yea, to the scandal of the whole Christian institution; for they cannot but take occasion, from your mutual quarrels and accusations, to brand the whole body of you as injurious and avaricious; who, while you pretend to be so far superior to secular views, are yet so strongly attached to them, that, with all your professions of universal benevolence and brotherly love, you cannot forbear wronging one another.

Verses 7, 8. *Now therefore*—But, indeed, there is plainly a fault in you, whoever may have the right on his side; that ye go to law with one another—Or that ye quarrel with one another at all, whether ye go to law or not. *Why do ye not rather take, or suffer, wrong*—Endure it patiently, and sit down with the loss? *Why do ye not suffer yourselves to*

A. M. 4063. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are

^f Chap. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15.—^e Chap. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Tit. iii. 3.—^h Chap. i. 30; Heb. x.

be defrauded—Rather than seek a remedy in such a way as this? All men cannot, or will not, receive this saying. Many aim only at this, "I will neither do wrong nor suffer it." These are honest heathen, but no Christians. *Nay*—*ἄλλα*, but, ye are so far from bearing injuries and frauds, that ye do wrong to, or injure openly, and defraud—Privately, and that even your Christian brethren.

Verses 9-11. *Know ye not*—With all your boasted knowledge; that the unrighteous—That is, not only the unjust, but those destitute of true righteousness and holiness, comprehending the various classes of sinners afterward mentioned, the term *unrighteous* here including them all: shall not inherit the kingdom of God—Namely, the kingdom of eternal glory. And can you contentedly sacrifice this great and glorious hope which the gospel gives you, for the sake of those pleasures of sin which are but for a short season? *Be not deceived*—By a vain imagination that the Christian name and privileges will save you, while you continue in the practice of your vices. *Neither fornicators, nor idolaters, &c.*—Idolatry is here placed between fornication and adultery, because these things generally accompanied it. Indeed, among the heathen idolatry was not only a great crime in itself, but was the parent of many other crimes. For the heathen were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c., by the example of their gods. *Nor effeminate*—Who live in an easy, indolent way, taking up no cross, enduring no hardship. But how is this, that these good-natured, harmless people are ranked with idolaters and sodomites, those infamous degraders of human nature? We may learn hence, that we are never secure from the greatest sins, till we guard against those which are thought to be the least; nor indeed till we think no sin is little, since every one is a step toward hell. *And such were some of you*—Namely, in some kind or other; but ye are washed—Delivered from the guilt and power of those gross abominations. *Ye are sanctified*—Renewed in the spirit of your minds, dedicated to, and employed in the service of God; conformed, at least in a measure, to his image, and possessed of his divine nature, and this not before, but in consequence of your being justified. Or, Ye are regenerated and purified, as

justified in the name of the Lord Jesus, and by the Spirit of our God. A. M. 4063. A. D. 59.

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

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

22.—^l Chap. x. 23.—^l Or, profitable.—^k Matt. xv. 17; Rom. xiv. 17; Col. ii. 22, 23.—^l Verses 15, 19, 20; 1 Thess. iv. 3, 7.—^m Eph. v. 23.

well as discharged, from the condemnation to which ye were justly obnoxious. See the nature of justification explained in the notes on Rom. iii. 21, 22; and its fruits, on Rom. v. 1-5. *In the name of the Lord Jesus*—Through his merits, or his sacrifice and intercession; and by the Spirit of our God—Creating you anew, and inspiring you with all those blessed graces which are the genuine fruits of his divine influences, Gal. v. 22, 23. You ought therefore, as if he had said, to maintain the most grateful sense of these important blessings which God hath conferred upon you, to stand at the utmost distance from sin, and to be tender of the peace and honour of a society which God hath founded by his extraordinary interposition, and into which he hath been pleased in so wonderful a manner to bring even you, who were in a most infamous and deplorable state.

Verses 12-14. *All things*—That are indifferent in their own nature, and neither commanded nor forbidden; are lawful unto me—Or, as some paraphrase the clause, *All things which are lawful for you are lawful for me*. Since the apostle could not say, in any sense, that absolutely all things were lawful for him, the sentence must be considered as elliptical, and what is wanting to complete it must be supplied, according to the apostle's manner, from the subsequent verse. *But all things are not expedient*—Proper to be used, in regard of circumstances; as when they would offend our weak brethren, or when they would enslave our own souls. *Although all things*—Of the above description; are lawful for me, yet I will not be brought under the power of any—So enslaved to any thing, as to be uneasy when I abstain from it, for in that case I should be under the power of it. *Meats for the belly, &c.*—As if he had said, I speak this chiefly with regard to meats; particularly with regard to those offered to idols, and those forbidden in the Mosaic law. These, I grant, are all indifferent, and have their use, but it is only for a time, for soon, meats, and the organs which receive them, will together moulder into dust. *For God will destroy both it and them*—Namely, when the earth, and the things which it contains, are burned. From this it is evident, that at the resurrection, the parts of the body which minister to its nutrition are not to be

A. M. 4063. 14 And ^a God hath both raised up
A. D. 59. the Lord, and will also raise up us
* by his own power.

15 Know ye not, that ^b your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for ^c two, saith he, shall be one flesh.

^a Rom. vi. 5, 8; viii. 11; 2 Cor. iv. 14.—^b Eph. i. 19, 20.
^c Rom. xii. 5; Chapter xii. 27; Eph. iv. 12, 15, 16; v. 30.
^d Gen. ii. 24; Matt. xix. 5; Eph. v. 31.—^e John xvii. 21, 22,

17 ^f But he that is joined unto the A. M. 4663.
Lord is one spirit. A. D. 59.

18 ^g Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth ^h against his own body.

19 What! ⁱ know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, ^j and ye are not your own?

23; Eph. iv. 4; v. 30.—^k Rom. vi. 12, 13; Hebrews xiii. 4.
^l Rom. i. 24; 1 Thess. iv. 4.—^m Chap. iii. 16; 2 Cor. vi. 16.
ⁿ Rom. xiv. 7, 8.

restored; or, if they are to be restored, that their use will be abolished. *Now—Or rather but; the body is not for fornication*—As if he had said, The case is quite otherwise with fornication; this is not a thing indifferent, but at all times evil; *for the body is for the Lord*—Designed only for his service: *and the Lord*—In an important sense; *is for the body*—Being the Saviour of this as well as of the soul, and consequently must rule and employ it. And as a further proof that the body was made for glorifying the Lord, *God hath both raised up the body of the Lord, and will also raise up* our bodies, and render them immortal like his.

Verses 15–18. *Know ye not that your bodies are the members of Christ*—Mystically united to him, as well as your souls, if you are his true disciples, as you profess to be. *Shall I then take the members of Christ*—My body, which is united to him, with its members; *and make them the members of a harlot*—United to her, and used to gratify her sinful inclinations? *Know ye not*—Need I inform you; *that he who is joined to a harlot is one body* with her? *But he that is joined unto the Lord*—By faith and love; *is one spirit* with him. And shall he make himself one flesh with a harlot? *Flee fornication*—All unlawful commerce with women, with speed, with abhorrence, with all your might. *Every sin that a man doeth*—Every other sin, except gluttony and drunkenness, or every other sin that a man commits against his neighbour; *is without the body*—Terminates in an object out of himself, and does not so immediately pollute his body, though it does his soul. *But he that committeth fornication*—Or any kind of lewdness; *sinneth against his own body*—Pollutes, dishonours, and degrades it to a level with brute beasts; and perhaps infects and enfeebles, wastes and consumes it, which these vices have a manifest tendency to do. Inasmuch as the person who is addicted to gluttony and drunkenness sins against his own body, as well as a fornicator, and debilitates it by introducing into it many painful and deadly diseases: in this prohibition of fornication, those vices likewise are comprehended, being indeed the ordinary concomitants of it. And the way to flee whoredom, is to banish out of the mind all lascivious imaginations, and to avoid carefully the objects and occasions of committing that vice, and

to maintain habitual temperance in the use of meat and drink.

Verses 19, 20. *Know ye not, &c.*—As if he had said, There is another view in which the baseness of this crime must appear to you, Christians, in consequence of your relation to that blessed agent, the Spirit of God. *For your body is the temple of God*—Dedicated to him, and inhabited by him; even by that Spirit *which is in you*—As true believers in Jesus, John vii. 37, 38; Eph. i. 13. *Which ye have*—Which you receive; *of God*—As a most important, most necessary gift, without which you could not be Christ's, Rom. viii. 9. What the apostle calls elsewhere, *the temple of God*, (chap. iii. 16, 17,) and *the temple of the living God*, (2 Cor. vi. 16,) he here styles *the temple of the Holy Ghost*; plainly showing that the Holy Ghost is the living God. The two things, as Whithy observes, necessary to constitute a temple of God, belong to the bodies of believers: they are consecrated to God, and he resides in them. "Excellent, therefore," says he, "is the inference of Tertullian; that since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred house, and suffer nothing unclean or profane to enter into it, lest the God who dwells in it, being displeased, should desert his habitation thus defiled." *And ye are not your own*—Even as to your bodies, any more than your souls. Both are God's, not only by creation and preservation, but by redemption, being *bought with a price*; and that infinitely beyond what you can pretend to be worth, even the precious blood of Christ, by which you have been redeemed out of the hands of divine justice, and through which, being put in possession of the Holy Spirit, you are rescued from the bondage of sin and Satan, and have become subjects and servants of Christ, who has thus obtained an eternal dominion over you: whose you are too by a voluntary donation of yourselves to him, and a mystical union with him as his temples. *Therefore glorify God in your body*—By temperance, chastity, purity; *and in your spirit*—By faith, hope, and love; humility, resignation, patience; by meekness, gentleness, long-suffering, and universal benevolence. Or, as the words may with equal propriety be rendered, *Glorify him*

A. M. 4063. 20 For ye are bought with a
A. D. 59. price: therefore glorify God in

7 Acts xx. 28; Chap. vii. 23; Gal. iii. 13;

with your body and your spirit; that is, yield your bodies and all your members, as well as your souls and all their faculties, as instruments of right-

your body, and in your spirit, which are God's.

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Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; Rev. v. 9.

eousness to God: or devote and employ all you have, and all you are, entirely, unreservedly, and for ever, to his glory.

CHAPTER VII.

The apostle now proceeds to answer certain questions which the Corinthians had put to him: and first those which related to the marriage state; with respect to which he determines, (1.) That, in some circumstances, it should be entered into and continued in, but in others forborne, 1-9. (2.) That for the honour of Christ, and for preserving the federal holiness of their children, married Christians should not separate from their heathen consorts, 10-16. (3.) That ordinarily, persons should be content to abide in that civil station in which they were first called to the faith of Christ, 17-24. (4.) That marriage was not generally expedient in the distressed circumstances of the church at that time; and the rather, as all such things were very transitory, and marriage cares often hindered the service of God, 25-35. (5.) That great prudence, as well as piety, ought to be exercised in the marriage both of virgins and widows, 36-40.

A. M. 4063. **N**OW concerning the things where-
A. D. 59. of ye wrote unto me: * *It is good* for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 ^b Let the husband render unto the wife due

* Verses 8, 26.—^b Exod. xxi. 10; 1 Pet. iii. 7.

NOTES ON CHAPTER VII.

Verses 1, 2. *Now concerning the things whereof ye wrote unto me*—The letter of the Corinthian believers to which the apostle alludes here, and in which it appears they put divers questions to him, hath long been lost; a circumstance to be much regretted; for had it been preserved, it would doubtless have illustrated many passages of the two epistles to the Corinthians, which are now obscure because we are ignorant of the matters to which the apostle alludes in these passages. *It is good for a man*—Who is master of himself, and has his passions and appetites under due control; *not to touch a woman*—That is, not to marry; so great and many are the advantages of a single life, especially in the present calamitous state of the church. *Nevertheless*—Since the God of nature has, for certain wise reasons, implanted in the sexes a mutual inclination to each other; *to avoid*—That is, in order to prevent; *fornication*—And every other species of uncleanness and pollution; *let every man*—Who finds it expedient in order to his living chastely; *have his own wife*—His own, for Christianity allows no polygamy; *and every woman her own husband*—“Here the apostle speaks in the imperative mood, using the style in which superiors give their commands; but

benevolence: and likewise also the A. M. 4063.
A. D. 59. wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 ^c Defraud ye not one the other, except if

^c Joel ii. 16; Zech. vii. 3; Exod. xix. 15; 1 Sam. xxi. 4, 5.

although he recommends a single life in certain circumstances, this and the injunction (verse 5) given to all who cannot live chastely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Further, as no person in early life can foresee what his future state of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chastely unmarried. Wherefore, as that is the only case in which the apostle allows persons to live unmarried, vows of celibacy and virginity, taken in early life, must in both sexes be sinful.”—Macknight.

Verses 3, 4. *Let the husband*—Where this relation is commenced; *render unto the wife*, τὴν οφειλομένην ἐννοίαν, the due benevolence—That is, the conjugal duty, the duty resulting from the nature of the marriage-covenant. Or, let not married persons fancy that there is any perfection in living with each other as if they were unmarried. *The wife hath not power over her own body*—Namely, in this respect, but by the marriage-covenant hath transferred it to her husband. *And likewise the husband hath not power over his own body*; but it is, as it were, the property of the wife, their engagements being mutual; so that, on every occasion, conscience obliges them to remain appropriated to each other. “The

A. M. 4063. *be* with consent for a time, that ye
A. D. 59. may give yourselves to fasting and
prayer; and come together again, that ^d Satan
tempt you not for your incontinency.

6 But I speak this by permission, ^e and not
of commandment.

7 For ^f I would that all men were ^g even as

^h 1 Thess. iii. 5.—ⁱ Verses 12, 25; 2 Cor. viii. 8; xi. 17.
^j Acts xxvi. 29.

right of the wife to her husband's body, being here represented as precisely the same with the husband's right to her body, it excludes the husband from simultaneous polygamy; otherwise the right of the husband to his wife's body would not exclude her from being married to another, during her husband's lifetime. Besides, the direction, (verse 2,) *let every woman have her own husband*, plainly leads to the same conclusion. The right of the wife to her husband's body is a perfect right, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the prevention of fornication. But these ends would, in a great measure, be frustrated, if the wife had not an exclusive right to her husband's person."—Macknight.

Verses 5-7. *Defraud not*—Or deprive not; *one the other*—Of this benevolence; or withdraw not from the company of each other; *except it be with consent for a time, that*—On those special and solemn occasions, *you may entirely give yourselves up to the exercises of devotion*. From this passage it appears, that, in the first age, when married persons parted for a time to employ themselves in the duties of devotion, they lived in separate habitations, or rather in different parts of their own house. For in the eastern countries the houses were so built, that the women had apartments allotted to themselves. *And come together again*—As usual, and do not continue the separation too long; *that Satan tempt you not*—To unclean thoughts, if not actions too, which he probably might do, if you should long remain separate from each other; *for your incontinency*—The word *ακασια*, thus translated, properly signifies, *the want of the government of one's passions and appetites*. It is properly observed here by Dr. Macknight, "that marriage being an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties, as well as the obligation and duties of the other relations of life, should be declared by inspiration in the Scriptures. This passage, therefore, of the word of God ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because throughout the whole of his discourse the apostle has used the greatest chastity and delicacy of expression." *But I speak this*—That which I have said, for the preventing of incontinency, both in the unmarried, (verse 2,) and married, (verse 5,) *by permission*—From Christ, to leave you to your liberty therein, if you have the gift of continency. Or, *as an advice*, as some render *κατα συγγνωμην*. Bengelius says the word denotes an opinion, rightly suited to the state

b

I myself. But ^h every man hath ^{A. M. 4063.}
his proper gift of God, one after this ^{A. D. 59.}
manner, and another after that.

8 I say therefore to the unmarried and widows, ⁱ It is good for them if they abide even as I.

9 But ^k if they cannot contain, let them mar-

^l Chap. ix. 5.—^m Matt. xix. 12; Chap. xii. 11.—ⁿ Verses 1,
26.—^o 1 Tim. v. 14.

or disposition of another. *And not of commandment*—Not as an *injunction*. Or, as some commentators suppose, he may refer to what follows. *For I would that all men*—All the disciples of Christ who are unmarried, and can live chastely, *were even as I myself*—That is, would remain *eunuchs for the kingdom of heaven's sake*; or, that they could as easily bear the restraints of a single life in present circumstances, and exercise as resolute a command over their natural desires. Paul, having tasted the sweetness of this liberty, wished others to enjoy it as well as himself. *But every man hath his proper gift of God*—According to our Lord's declaration, *All men cannot receive this saying, save they to whom it is given*, Matt. xix. 11.

Verses 8, 9. *I say, therefore*—I give this advice; *to the unmarried and widows, It is good for them*—It is a condition of life which will tend to promote their eternal welfare, that, *if they conveniently can, they abide even as I*—Namely, unmarried; for that Paul was then single is certain: and from Acts vii. 58, compared with the following parts of the history, it seems probable that he always was so. It may not be improper to observe, that many of the things which the apostle delivers here, as also chap. xiv., and in some other parts of this epistle, are rather to be considered as advices about what was best to be done in many particular cases, to which the general precepts, or doctrine of the gospel revealed to this apostle, did not descend, than as commands, enjoining these things to the believers, under the penalty of their contracting guilt, and exposing themselves to the divine displeasure, if they did not comply with them. Yet these also were directions, or counsels of the Lord, concerning what was expedient to be done, and were delivered to the apostle by the infallible inspiration of the Holy Spirit, (as appears by comparing 1 Cor. xiv. 37; 2 Cor. i. 17; 1 Thess. iv. 1, 2, 8; with 1 Cor. xiv. 40.) and were faithfully delivered by him; and therefore the assent of the Corinthians is required to them as such. See the like advice concerning some particular charities of the Corinthians, 2 Cor. viii. 8, 10; the apostle distinguishing between the commands of God, which none might disobey without sin, and these advices, concerning what was fitting and proper, though not absolutely necessary. And therefore, as he directs, that it was better to observe them, so he acknowledges that there was no command that made it unlawful to omit them. *But if they cannot*—Live continently, or preserve themselves in purity of body and spirit in a single state; *let them marry*—Espe-

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A. M. 4063. ry: for it is better to marry than to
A. D. 59. burn.

10 And unto the married I command, ¹yet not I, but the Lord, ^mLet not the wife depart from *her* husband :

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband : and

¹ Verses 12, 25, 40.—^m Mal. ii. 14, 16; Matt. v. 32;

cially the younger widows, (1 Tim. v. 14,) or widowers; for *it is better to marry*—And suffer the inconveniences attending marriage, than to be tormented with unchaste desires.

Verses 10, 11. *The married I command*—Greek, *τοὺς δὲ γεγαμηκοῦσι παραγγέλλω*, Now those that have married I charge: so these words should be rendered, the phrase being the same with that in 1 Tim. i. 3, rendered by our translators, *that thou mightest charge some*. Yet not I—Only, or not I by any new revelation, nor by mere counsel, or prudential advice, as verses 25, 40. *But the Lord*—Namely, in the first institution of marriage, Gen. ii. 24; and the Lord Christ also commanded the same, Matt. v. 32; xix. 6, 9. The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore there is a just foundation for distinguishing the commandments which the Lord delivered in person, from those which he revealed to the apostles by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not only made by Paul; it is insinuated likewise by Peter and Jude, 2 Pet. iii. 3, Jude 17, where *the commandments of the apostles of the Lord and Saviour* are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments as those which he delivered in person,) but as different in the manner of their communication. And the apostle's intention here was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to show us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because, although he was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be collected from 1 Cor. xi. 23; xv. 3; 1 Tim. v. 18; and from many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings, not recorded by any of the evangelists, Acts xx. 35. Further, that the apostle's intention, in distinguishing the Lord's commandments from those he calls his own, was not to show what things he spake by inspiration, and what not, is evident, from his adding certain circumstances, which prove that, in delivering his own commandments, or judg-

let not the husband put away *his* A. M. 4063.
wife. A. D. 59.

12 But to the rest speak I, ⁿ not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband

xix. 6, 9; Mark x. 11, 12; Luke xvi. 13.—ⁿ Verse 6.

ment, he was really inspired. Thus, when he asserted that a widow was at liberty to marry a second time, by adding, (verse 40,) *she is happier if she so abide, after* (that is, according to) *my judgment; and I think*, or, (as *δοκῶ* rather means,) *I am certain that I also have the Spirit of God*, he plainly asserted that he was inspired in giving that judgment or determination. See more on this subject in Macknight. *Let not the wife depart from her husband*—Wilfully leave him, on account of any disagreement between them. *But if she depart*—Contrary to this express prohibition, assigning, perhaps, reasons apparently necessary for it, as that her life is in danger, or the like; *let her remain unmarried, or*—Rather, if it may be accomplished by any submission on her part, let her *be reconciled to her husband*—That, if possible, they may live in such a union and harmony as the relation requires. *And let not the husband put away his wife*—Except for the cause of adultery; because the obligations lying on husbands and wives are mutual and equal. The apostle, after saying concerning the wife, that if she departed from her husband, she must remain unmarried, or be reconciled to him, did not think it necessary to add a similar clause respecting the husband, namely, that if he put away his wife, he must remain unmarried, or be reconciled to her. This, however, is implied in what he says concerning him.

Verses 12, 13. *To the rest*—Who are married to unbelievers; *speak I*—By revelation from God; *not the Lord*—Who, during his ministry, gave no commandment concerning the matter. *If any brother hath a wife that believeth not*—Is a heathen, not yet converted; *let him not put her away*—If she consent to dwell with him. The Jews indeed were obliged, of old, to put away their idolatrous wives, Ezra x. 3; but their case was quite different. They were absolutely forbid to marry idolatrous women; but the persons here spoken of were married while they were both in a state of heathenism. It is probable that some of the more zealous Jewish converts, on the authority of that example of Ezra, contended that the Corinthians, who before their conversion had been married to idolaters, were bound to put away their spouses, if they continued in idolatry. Therefore the sincere part of the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as a difference of religion often proves an occasion of family quarrels, and there was danger, if the believers should be connected in marriage with idolaters and open sin-

A. M. 4063. that believeth not, and if he be
A. D. 59. pleased to dwell with her, let her not
leave him.

14 For the unbelieving husband is sanctified
by the wife, and the unbelieving wife is sancti-
fied by the husband: else ^o were your children
unclean; but now are they holy.

• Mal. ii. 15.—^o Rom. xii. 18; xiv. 19; Chap. xiv. 33; Heb.

ners, lest they should be drawn by their partners
into similar vices and abominations, the apostle ad-
vised them, in his second epistle, in contracting
marriages after their conversion, by no means to
marry idolaters, 2 Cor. vi. 14. And—On the other
hand, if any Christian woman have an unbelieving
husband, whether he be a Jew or a Gentile, and he
consent to dwell with her, let her not leave him—Nor
put him away, as the expression *αφιερῶ αὐτὸν* (the
same that is used in the preceding verse) implies.
And it is certain, though the Jewish law did not put
it into a woman's power to divorce her husband, yet
that in those countries, in the apostle's days, the
wives among the heathen had a power of divorce
as well as the husbands; and that the Roman women
practised it in a most scandalous manner, as did sev-
eral Jewish ladies of distinguished rank; and
among them, even Josephus's own wife. See Lar-
ner's *Credibility*, part 1, vol. ii. p. 890, *Juv. Sat.*,
vi. 222-230.

Verse 14. For the unbelieving husband is sancti-
fied by the wife—That is, so far that their matrimo-
nial converse is as lawful, holy, and honourable, as
if they were both of the same faith: and in many
instances the unbeliever, whether husband or wife,
hath been converted to God by the instrumentality
of the believing partner. The former sense, how-
ever, and not this latter, seems to be the primary
meaning of the apostle. Else were your children
unclean—And must be looked upon as unfit to be
admitted to those peculiar ordinances by which the
seed of God's people are distinguished; but now are
they holy—Confessedly; and are as readily admitted
to baptism as if both the parents were Christians:
so that the case, you see, is in effect decided by this
prevailing practice. So Dr. Doddridge, who adds,
“On the maturest and most impartial consideration
of this text, I must judge it to refer to infant bap-
tism. Nothing can be more apparent than that the
word *holy* signifies persons who might be permitted
to partake of the distinguishing rites of God's peo-
ple. See Exod. xix. 6; Deut. vii. 6; xiv. 2; xxvi. 19;
Ezra ix. 2; Acts x. 28, &c. And as for the interpre-
tation, which so many of our brethren, the Baptists,
have contended for, that *holy* signifies *legitimate*,
and *unclean*, *illegitimate*, (not to urge that this seems
an unscriptural sense of the word,) nothing can be
more evident, than that the argument will by no
means bear it; for it would be proving a thing by
itself, (*idem per idem*,) to argue that the converse
of the parents was lawful, because the children were
not bastards; whereas all who thought the converse

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15 But if the unbelieving depart, A. M. 4063.
let him depart. A brother or a sis- A. D. 59.
ter is not under bondage in such cases; but
God hath called us ^o to ¹peace.

16 For what knowest thou, O wife, whether
thou shalt ^o save *thy* husband? or ² how knowest
thou, O man, whether thou shalt save *thy* wife?

xii. 14.—¹ Gr. *in peace*.—^o 1 Peter iii. 1.—² Gr. *what*.

of the parents unlawful, must of course think that
the children were illegitimate.” Thus also Dr.
Whitby: “He doth not say, ‘else were your children
bastards, but now they are legitimate,’ but ‘else were
they unclean;’ that is, heathen children, not to be
owned as a holy seed, and therefore not to be ad-
mitted into covenant with God, as belonging to his
holy people. That this is the true import of the
words *ακαθαρτα* and *αγια*, will be apparent from the
Scriptures, in which the heathen are styled *the un-
clean*, in opposition to the Jews, who were in cove-
nant with God, and therefore styled a *holy people*.
Whence it is evident that the Jews looked upon
themselves as *δουλοι θεου καθαρτοι*, *the clean servants of
God*, Neh. ii. 20; and upon all the heathen and their
offspring, as unclean, by reason of their want of
circumcision, and the sign of the covenant. Hence,
whereas it is said that *Joshua circumcised the people*,
chap. v. 4, the LXX. say, *περικαθαρευ*, *he cleansed
them*. Moreover, of heathen children, and such as
are not circumcised, they say, *they are not born in
holiness*; but they, on the contrary, are styled *σπερ-
μα αγιον*, *a holy seed*, Isa. vi. 13; Ezra ix. 2; and the
offspring from them, and from those proselytes
which had embraced their religion, are said to be
born *in holiness*, and so thought fit to be admitted to
circumcision, or baptism, or whatsoever might initi-
ate them into the Jewish Church; and therefore to
this sense of the words *holy* and *unclean*, the apostle
may be here most rationally supposed to allude.
And though one of the parents be still a heathen,
yet is the denomination to be taken from the better,
and so their offspring are to be esteemed, not as
heathen, that is, unclean, but holy; as all Christians
by denomination are. Hence, then, the argument
for infant baptism runs thus: ‘If the holy seed among
the Jews was therefore to be circumcised, and be
made federally holy, by receiving the sign of the
covenant, and being admitted into the number of
God's holy people, because they were born in sancti-
tity; then, by like reason, the holy seed of Chris-
tians ought to be admitted to baptism, and receive
the sign of the Christian covenant, the laver of re-
generation, and so be entered into the society of the
Christian Church.’ So also Clemens Alexandrinus
and Tertullian.”

Verses 15-17. But if the unbelieving party depart,
let him or her depart—And take the course they
think best. A brother or sister—A Christian man or
woman; is not under bondage—Is at full liberty;
in such cases: but—Let it be always remembered;
God hath called us to peace—To live peaceably with

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A. M. 4063. 17 But as God hath distributed to
A. D. 59. every man, as the Lord hath called
every one, so let him walk. And ^r so ordain I
in all churches.

18 Is any man called being circumcised?
let him not become uncircumcised. Is any
called in uncircumcision? ^r let him not be cir-
cumcised.

19 ^r Circumcision is nothing, and uncircum-
cision is nothing, but ^r the keeping of the
commandments of God.

^r Chapter iv. 17; 2 Corinthians xi. 23.—^r Acts xv. 1, 5, 19,
24, 28; Galatians v. 4.—^r Galatians v. 6; vi. 15.—^r John
xv. 14; 1 John ii. 3; iii. 24.—^r John viii. 36; Rom. vi. 18, 22;

them, if it be possible: and therefore it ought to be
our care to behave in as inoffensive a manner as may
be, in all the relations of life; that so, if there must
be a breach, the blame may not be chargeable upon
the Christian. *For what knowest thou, &c.*—As if
he had said, It is of great importance that you should
conduct yourselves properly toward those who thus
make, as it were, a part of yourselves, and that you
should adorn the gospel by the most amiable and
engaging behaviour possible, that thereby the unbel-
iever may be gained over to Christianity. And
surely the everlasting happiness of the person, now
the companion of your life, will be more than an
equivalent for all the self-denial to which you may
be required at present to submit. See on 1 Pet. iii.
1, 2. *But*—However it be, whether the unbeliever
be converted or not; *as God hath distributed to
every man*—The various stations of life, and various
relations, let him take care to discharge his duty
therein; for the gospel disannuls none of them: *And
as the Lord hath called every one, so let him walk*—
“By declaring here, and verses 20, 24, that men were
bound, after their conversion, to continue under all
the moral and just political obligations, which lay
on them before their conversion, the apostle con-
demned the error of Judaizers, who taught, that, by
embracing the true religion, all the former obliga-
tions, under which the convert lay, were dissolved.
The gospel, instead of weakening any moral or just
political obligation, strengthens them all.” *This I
ordain in all churches*—This I lay down as a gen-
eral rule for all Christians to observe, and insist on it,
as a matter of the greatest importance.

Verses 18, 19. *Is any man called*—Brought to the
saving knowledge of Christ, and to a participation
of his grace; *being circumcised*—Having been born
of Jewish parents, and therefore circumcised in his
childhood, or being a *proselyte of righteousness*, and
therefore circumcised; *let him not become uncir-
cumcised*—Not act as if he were desirous, as far as
possible, to undo what was done for him by his
Jewish parents, or others. *Is any called in uncir-
cumcision*—Having been a Gentile by birth; *let him
not be circumcised*—The Judaizing teachers urged
the Gentile converts to receive circumcision as nec-
essary to salvation. This the apostle declared to

20 Let every man abide in the same A. M. 4063.
calling wherein he was called. A. D. 59.

21 Art thou called *being* a servant? care not
for it; but if thou mayest be made free, use
it rather.

22 For he that is called in the Lord, *being* a
servant, is ^r the Lord's ^r freeman: likewise also
he that is called, *being* free, is ^r Christ's ser-
vant.

23 ^r Ye are bought with a price; be not ye
the servants of men.

Philem. 16.—^r Gr. *made free*.—^r Chap. ix. 21; Gal. v. 13;
Eph. vi. 6; 1 Pet. ii. 16.—^r Chap. vi. 20; 1 Pet. i. 18, 19;
Lev. xxv. 42.

be a renouncing of the gospel, Gal. v. 2, 3. *Circum-
cision is nothing, and uncircumcision is nothing*—
Will neither promote nor obstruct our salvation.
The one point is, *keeping the commandments of God*
—Namely, from a principle of faith and love, and
with a single eye to the glory of God: for this, ac-
cording to the same apostle, implies *faith working
by love*, and a *new creature*, or a *new creation*, the
necessity of which the apostle declares, in similar
terms, Gal. v. 6; vi. 15.

Verses 20–24. *Let every man abide wherein he
was called*—Affect not to change without the clear
and evident leadings of Providence, as there is gen-
erally greater reason to expect a man will enjoy
comfort, and be holy and useful, in a situation to
which he is accustomed, than in another to which
he is a stranger. The apostle repeats the injunction
because of its great importance; for they who are
so unsettled in their minds as to be continually
changing from one condition or line of life to another,
seldom make progress, or are of much use to them-
selves or others, in any one. *Art thou called
being a servant*—Or *bondman*, as *δουλος* properly signifies;
care not for it—Do not much regard it, nor anxiously
seek liberty: do not suppose that such a condition
renders thee less acceptable to God, or is unworthy
of a Christian. *But if thou mayest be made free*—
By any lawful method; *use it rather*—Embrace the
opportunity. *He that is called in, or by, the Lord*—
To the Christian faith; *being a servant*—Or a bond-
man; *is the Lord's freeman*—Being delivered by
him from the slavery of sin and Satan, and therefore
possesses the greatest of all dignities. *Likewise*—
In like manner; *he that is called, being free*—From
the authority of any human master; *is Christ's
servant*—Or bondman; not free in this respect; not
at his own disposal; not at liberty to do his own will,
but bound to be subject and obedient to Christ.
Surely, as Goodwin observes, “the apostle could not
have expressed in stronger terms his deep convic-
tion of the small importance of human distinctions
than he here does; when, speaking of what seems, to
great and generous minds, the most miserable lot,
even that of a slave, he says, *Care not for it.*” To
this Doddridge adds, “If liberty itself, the first of all
temporal blessings, be not of so great importance as

A. M. 4063. 24 Brethren, ^b let every man, wherein A. D. 59. he is called, therein abide with God.

25 Now concerning virgins, ^c I have no commandment of the Lord: yet I give my judgment as one ^d that hath obtained mercy of the Lord ^e to be faithful.

26 I suppose therefore that this is good for

^b Verse 20.—^c Verses 6, 10, 40; 2 Cor. viii. 8, 10.—^d 1 Tim. i. 16.

that a man, blessed with the high-hopes and glorious consolations of Christianity, should make himself very solicitous about it, how much less in those comparatively trifling distinctions on which many lay so disproportionate, so extravagant a stress." *Ye are bought with a price*—Christ hath redeemed you at the expense of his own blood, a price of infinite value; *be not ye the servants*—The slaves; *of men*—If it can be by any lawful means be avoided, since so many evils, dangers, and snares are inseparable from such a condition. *Brethren, let every man, &c.*—Here the apostle repeats the same advice a third time in the compass of a few verses, intending, L'Enfant thinks, "to correct some disorders among the Christian slaves in Corinth, who, agreeably to the doctrine of the false teachers, claimed their liberty, on pretence that, as brethren in Christ, they were on an equality with their Christian masters." *Therein abide with God*—Doing all things as unto God, and as in his immediate presence. They who thus abide with God, preserve a holy indifference with regard to outward things.

Verses 25, 26. *Now concerning virgins*—The word *παρθενων*, translated *virgins*, denotes persons of either sex, who never were married. For Elsner, after Suidas, tells us, that men were called *παρθενoi*, *virgins*, as well as women; of which Rev. xiv. 4 is an undoubted example; *these are they which were not defiled with women, for they are virgins*. The apostle seems here to speak of such single persons as were in their fathers' families. *I have no commandment of the Lord*—Namely, delivered during his ministry, or communicated by any particular revelation. Nor was it necessary he should; for the apostles wrote nothing which was not divinely inspired, but with this difference, sometimes they delivered what Christ had expressly declared or enjoined during his personal ministry, or what was made known to them by a particular revelation, and a special commandment; at other times they wrote from the divine light, which abode with them, the standing treasure of the Spirit of God. And this also was not their own private opinion, but a divine rule of faith and practice to the Christians, or a directory to them in cases of difficulty. See note on verse 6. *Yet I give my judgment*—Guided by the Holy Spirit, not only to deliver sound doctrine, but faithful and wholesome advice, verse 40; 1 Thess. iv. 8. *As one that hath obtained mercy to be faithful*—As one whom God hath in mercy made faithful in my apostolic office, who therefore faithfully deliver what I receive from him. The apostle, in other

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the present ^ddistress; *I say*, ^e that it is good for a man so to be. A. M. 4063. A. D. 59.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sin-

^e Chap. iv. 2; 1 Tim. i. 12.—^d Or, *necessity*.—^f Verses 1, 8.

passages, ascribes his inspiration and supernatural gifts to divine mercy, (2 Cor. iv. 1,) and grace; (Gal. ii. 9:) wherefore, as by this mercy and grace he was enabled to be a faithful apostle and steward of the mysteries of God, his judgment, in all cases, must be considered as being dictated by inspiration. *I suppose therefore*—The word *νομίζω*, thus rendered, might, with propriety, have been translated *I determine*, or *I establish by law*; (see Park. Dict. ;) for the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision: *that this is good*—Is right and proper, and ought to be observed; *for the present distress*—Or exigency; that is, while any church is under persecution. The same word, *αυακη*, is used for affliction arising from outward circumstances, Luke xxi. 23. By mentioning the present distress as the chief, or only thing which rendered a single state proper, the apostle hath prevented us from fancying that celibacy is a more holy or perfect state than matrimony. The one or the other, as Macknight justly observes, is proper, according to the circumstances in which persons are placed. *I say that it is good for a man so to be*—“Though the English word *man*, like its corresponding word in Greek and Latin, denotes both sexes, the Greek word here might have been translated *a person*, better to agree with the signification of the word *virgin*, which, as we have just observed, denotes an unmarried person of either sex.”

Verses 27, 28. *Art thou bound to a wife?*—“Because the directions which the apostle was about to give (verse 36) to fathers, concerning the disposal of their children in marriage, were partly to be founded on the inclination and circumstances of the children, before he gave these directions, he very properly addressed the children themselves, and set before them the considerations by which their inclinations were to be regulated in that matter, namely, the inconveniences attending a married state, and the brevity and uncertainty of all human enjoyments; considerations which, he told them, ought to determine them to wish to remain unmarried under the present distress.” *Seek not to be loosed*—From her by an unjust divorce, or by deserting her. *Art thou loosed?*—Hath Providence never led thee into those engagements; or has it broken the bond by the death of thy former companion? *Seek not a wife*—If thou canst conveniently and virtuously continue as thou art; at least at present, till the storm, which now hovers over the church, be a little blown over, and more peaceful times return. *But yet if thou marry, thou hast not thereby sinned: and if a vir-*

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A. M. 4063. ned. Nevertheless, such shall have
A. D. 59. trouble in the flesh; but I spare you.

29 But ^ε this I say, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not ^habusing it. For ⁱthe fashion of this world passeth away.

32 But I would have you without careful-

^ε Rom. xiii. 11; 1 Pet. iv. 7; 2 Pet. iii. 8, 9.—^h Chap. ix. 18.—ⁱ Psa. xxxix. 6; James i. 10; iv. 14; 1 Pet. i. 24; iv. 7;

gin marry, she hath not sinned—The marriage state is, no doubt, both lawful and honourable. *Nevertheless, such shall have trouble in the flesh*—Many outward troubles; *but I spare you*—I speak as little and as tenderly as possible.

Verses 29-31. *But this I say, &c.*—But though I leave every one to his own liberty in the case now mentioned, yet here is what is necessary for all to observe. *The time*—Of our abode here, and of these worldly enjoyments; *is short: it remaineth*—It plainly follows; *that those who have wives be as though they had none*—Namely, as serious, zealous, and active, dead to the world, as devoted to God, as holy in all manner of conversation, preserving themselves from all inordinate affection toward them, and to be prepared to leave them, or to part with them, whenever a wise, unerring, and gracious Providence shall call them so to do. By so easy a transition does the apostle slide from every thing else to the one thing needful, and, forgetting whatever is temporal, is swallowed up in eternity. *And they that weep*—That sorrow on account of any trouble; *as though they wept not*—Knowing that the end of temporal troubles, as of temporal joys, is fast approaching, and therefore not being too much concerned, cast down, and distressed on account of them. *And they that rejoice, as though they rejoiced not*—Knowing the transitory nature of all earthly joys, and therefore tempering their joy with godly fear. *And they that buy, as though they possessed not*—Considering that they hold nothing here by a certain tenure, but must shortly resign all, and therefore not placing much dependance on any thing secular for happiness; and knowing themselves to be only stewards, and not proprietors of what they possess, and that they must shortly be called to give an account of the use they have made of it. *And they that use this world*—That is, the comforts and accommodations thereof; *as not abusing it*—By employing them to other ends than those to which they were intended; or in another manner than that prescribed by the great Proprietor of all, and not seeking happiness therein, but in God: using every thing only in such a manner and degree as most tends to the knowledge and love

ness. ^k He that is unmarried, careth ^{A. M. 4063}
for the things ^lthat belong to the ^{A. D. 59.}
Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman ¹careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not

1 John ii. 17.—^k 1 Tim. v. 5.—^l Gr. of the Lord, as verse 34.—Luke x. 40, &c.

of him. *For the fashion of this world*—The whole scheme of it, and the manner and way of living or conversing here, with the several conditions, relations, and connections of life; this marrying, weeping, rejoicing, and all the rest, not only will pass, but now *passeth away*, is this moment flying off like a shadow.

Verses 32-35. *But—Or now; I would have you—*During this flying moment; *without carefulness—*Or anxiety, amidst all these uncertainties: without any encumbrance or distraction of your thoughts, about the affairs of this short uncertain life, in order that you may freely and cheerfully wait on God in a due attendance on all his ordinances, and may serve him according to his will; and therefore, for the present, I advise you to remain single as you are. *For he that is unmarried*—If he understand and use the advantage he enjoys; *careth chiefly for the things that belong to the Lord*—Namely, the Lord Christ; *how he may please the Lord*—And is in a great degree at liberty to employ his thoughts, cares, and labours, for the advancement of the Redeemer's kingdom among men; and surely there is no other employment so honourable, so delightful, and, when remote consequences are taken into the account, so profitable. *But he that is married careth for the things of the world*—And it is his duty so to do, so far as becomes a Christian; *how he may please his wife*—May accommodate himself to her temper in all lawful things, so as to make her easy and happy, and provide all things needful for her and his family. *There is a difference also between a wife and a virgin*—Whether the church be under persecution or not. *The unmarried woman*—Not burdened with a family, if she know and use her privilege; *careth chiefly for the things of the Lord*—All her time, care, and thoughts, centre in this, *how she may be holy both in body and spirit*.—This is the standing advantage of a single life in all ages and nations: but who makes a suitable use of it? *But she that is married, careth how she may please her husband*—And the diversity of humours both in men and women, and the imperfection of even the best tempers, make this sometimes, on both sides, a difficult task;

A. M. 4063. that I may cast a snare upon you, A. D. 59. but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed

Heb. xiii. 4.—Rom. vii. 2.—2 Cor. vi. 14.

on which account single persons have always some considerable advantages, and especially in times of public danger. *And this*—Concerning the advantages of a single life; *I speak for your profit*—To show you what is most advantageous for your souls; *not that I may cast a snare upon you*—Who are not able to receive this saying; *but for that which is comely*—Προς το ενοχημον, for that which is decent, agreeable to your holy calling and profession: *and that you may attend upon the Lord*—May resolutely and perseveringly wait upon him in the use of all the means of grace, and in a continual attention to the voice of his providence, word, and Spirit. The word *επιπροσεδρον*, rendered *attend upon*, signifies sitting close by a person, in a good posture to hear: so Mary sat at the feet of Jesus, Luke x. 39: *without distraction*—Without having the mind drawn from its centre, from its close attention to God, by any person or thing, care or encumbrance whatsoever.

Verses 36-38. *But if any man*—Who is a parent or guardian; *think that he behaveth himself uncomely*—That he should act indecently, or in a manner unbecoming his character, or unsuitably to her credit and reputation; *toward his virgin*—By hindering her from marriage; *if she pass, &c.*—Greek, *αν η υπερακος*, if she be above age, or of full age; *and need so require*—Και ουτως οφειλει γινεσθαι, and it be necessary to be so done, whether the necessity ariseth from her conscience and inclination, or her being sought in marriage; *let him do what he will*—As he sees occasion, according to circumstances, either to marry her, or keep her single. Or, as the words may be rendered, *Let him do what she inclineth to; he sinneth not*—In complying with her inclination in such a case: *let them*—Let such virgin daughters, *marry*—See on verse 9. "As both the Jews and Gentiles reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage; while others, following the opinion of the Essenes and rigid philosophers, fancied they acted properly in restraining them. The Corinthians, therefore, had judged it necessary to consult the apostle on that head." *Nevertheless*—Or *but*; *he that standeth steadfast, &c.*—Who continueth firmly persuaded in his mind, that it is no sin in his daughter to remain unmarried;

in his heart that he will keep his virgin, doeth well. A. M. 4063. A. D. 59.

38 ^m So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 ^a The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^o only in the Lord.

40 But she is happier if she so abide, ^p after my judgment; and ^q I think also that I have the Spirit of God.

p Verse 25.—q 1 Thess. iv. 8.

having no necessity—From her opinion, or inclination, or circumstances, to give her in marriage; *and hath power over his own will*—Which would incline him to desire the increase of his family, and the strengthening of it by new relations; or, who hath the direction of his own will—In that affair, being a freeman, and not a slave; *and hath so decreed, &c.*—Hath determined this in his mind; *to keep his virgin*—Unmarried, agreeably to her own inclination; *doeth well*—Doeth what is preferable. *So then he that giveth her in marriage*—When need so requires, *doeth well*—Doth what is lawful, and in his daughter's case is, on the whole, proper, even in the present distress; *but he that giveth her not doeth better*—What is better for her, more for her spiritual improvement; because if she agrees to it, by keeping her in his own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that knowledge of, and faith in, the gospel, with holiness in heart and life, which will enable her to adhere to and adorn the cause of Christ in a time of persecution.

Verses 39, 40. *The wife is bound by the law*—See on Rom. vii. 2. Or the apostle may mean the law of the gospel, called the law of faith, and the law of liberty; or he may intend the law of marriage given to Adam and Eve in paradise: *is bound to her husband so long as he liveth*—This is the general rule, from which is excepted the case of fornication, (Matt. v. 32,) and desertion, verse 15. The apostle repeats what he had enjoined in the preceding part of the chapter, (verses 10-13,) namely, that married Christian women were not to leave their husbands on account of the troubles which in that time of persecution attended the married state. *But if her husband be dead*—Or if he be justly divorced from her, or maliciously deserts her; *she is at liberty to be married, but only in the Lord*—That is, let Christians only marry Christians; or let the truly pious only marry the truly pious: a standing direction, and one of the utmost importance. *But she is happier*—Approaches nearer to the happiness of heaven, which consists in freely enjoying God, and uninterruptedly serving him; *if she so abide*—Remain a widow; *after my judgment*—See on verses

6, 25: he speaks only modestly, not doubtingly. *And I think that I also*—As well as any of you, and no less than the other apostles; *have the Spirit of God*—Teaching me in all things that concern the religion of Jesus; or, that I am infallibly guided by God's Spirit, and endued with knowledge and wisdom to determine matters of controversy in the church. The word *δοκω*, rendered *I think*, in this, as in many other passages, does not express *doubting*, but *certainly*, 1 Cor. iv. 9; Mark x. 42; Luke viii. 18; 1 Cor. xi. 16; xiv. 32. From these, and many other examples which might be adduced, it is evident that

the word in this verse does not imply that the apostle was in any doubt whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used ironically in reference to, and reproof of, the false teachers and others who called his inspiration in question. Whoever therefore would conclude from hence that St. Paul was not certain he had the Spirit of Christ, neither understands the true import of the words, nor considers how expressly he lays claim to the Spirit, both in this epistle, chap. ii. 16; xiv. 37; and in the other, chap. xiii. 3.

CHAPTER VIII.

The apostle now proceeds to answer another question proposed to him by the Corinthians, viz., respecting the lawfulness of eating things that had been sacrificed to idols: with respect to which, (1,) He cautions them against self-conceit with respect to their knowledge, 1-3. (2,) Asserts the vanity of idols, and the unity of the true God, 4-7. (3,) Shows the sin and danger of giving offence to others by eating what had been offered to idols, though it were ever so innocent in itself, 8-13.

A. M. 4063. A. D. 59. **N**OW, *as touching things offered unto idols, we know that we all have ^bknowledge. ^cKnowledge puffeth up, but charity edifieth.

2 And ^dif any man think that he knoweth

any thing, he knoweth nothing yet A. M. 4063. A. D. 59. as he ought to know.

3 But if any man love God, ^ethe same is known of him.

4 As concerning therefore the eating of

* Acts xv. 20, 29; Chapter x. 19.—^b Romans xiv. 14, 22. ^c Rom. xiv. 3, 10.—^d Chap. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim.

vi. 4.—^e Exod. xxxiii. 12, 17; Nah. i. 7; Matt. vii. 23; Gal. iv. 9; 2 Tim. ii. 19.

NOTES ON CHAPTER VIII.

Verses 1-3. *Now*—As to the next question you proposed, namely, *touching things offered*—Meats sacrificed, and so consecrated; *unto idols*—When the heathen offered sacrifices of such animals as were fit for food, a part of the carcass was burned on the altar, a part was given to the priest or priests, and on the remainder the offerers feasted with their friends, either in the idol's temple or at home. Sometimes also a part was sent as a present to such as they wished to oblige, and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts the heathen often invited the Christians of their acquaintance in Corinth, and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations. They knew an idol was nothing in the world: and therefore they judged that their partaking of the sacrifice, given in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered, by enlightened Christians, as a common meal, which under the gospel they were at liberty to eat; especially if they did it to show their belief that idols had no existence as gods. These arguments, indeed, are not explicitly stated by the apostle; but the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren, in their letter referred to chap.

vii. 1. The apostle here, and in chap. x. 20, 21, treats of the meats which, having been sacrificed to idols, were afterward eaten in the idol's temple, and in honour of the idol: of that which was sold in the shambles, or eaten in private houses, he speaks chap. x. 25-33. *We all have knowledge*—That is, the generality, for some had not, verse 7: we are well instructed in the nature of Christian liberty, concerning meats, and the nature of idols. *Knowledge*—That is, mere knowledge, knowledge without grace; *puffeth up*—Often has that tendency, and is the occasion of self-conceit and arrogance; a gentle reproof this of the self-conceit of the Corinthians. *But charity*—Love to God and our brethren; *edifieth*—Builds people up in holiness. *If any man think he knoweth any thing aright*—Unless so far as he is taught by God, and has love in proportion to his knowledge; *he knoweth nothing*—To any good purpose; *yet, as he ought to know*—Namely, to answer the proper ends of knowledge, or to make him humble in himself, and useful to others. *If any man love God*—In deed and in truth, in consequence of a persuasion of God's love to him, 1 John iv. 19; if any man, being justified by faith, and having peace with God, hath also the love of God shed abroad in his heart, Rom. v. 1, 5; *the same is known of him*—That is, approved by him, Psa. i. 6. Or, if *εως*, *he*, refers to God, the immediate antecedent, as some think the sense is, *he, God, is known of*

A. M. 4063. those things that are offered in sacrifice unto idols, we know that ^f an idol is nothing in the world, ^e and that there is none other God but one.

5 For though there be that are ^h called gods, whether in heaven or in earth; (as there be gods many, and lords many;)

6 But ⁱ to us there is but one God, the Father, ^k of whom are all things, and we ^l in

^f Isa. xli. 24; Chap. x. 19.—^e Deut. iv. 39; vi. 4; Isa. xlii. 8; Mark xii. 29; Verse 6; Eph. iv. 6; 1 Tim. ii. 5.—^h John x. 34.—ⁱ Mal. ii. 10; Eph. iv. 6.—^k Acts xvii. 28; Rom. xi. 36.

him; namely, in a proper manner. See an example of the same phraseology, Acts x. 36.

Verse 4-6. *As, &c.*—To proceed, therefore, to the question in debate; concerning the eating of those things that are offered unto idols—Meats of whatever kind sacrificed to them. *We know that an idol*—Or the supposed deity residing therein; *is nothing*—A mere nominal god, having no real divinity, virtue, or power; and that there is none other God but one—Jehovah, the self-existent, independent, infinite, and eternal Being, to whom the Scripture in general, and the gospel in particular, hath taught us to appropriate our worship. “The Greek word εἰδωλον, translated idol, signifies an image formed in the mind, and which exists nowhere else. Wherefore, to show that the gods of the heathen were mere creatures of the human imagination, the Jews, who used the Greek language, termed them εἰδωλα, idols. By this word, likewise, they signified the pictures and statues which the heathen set up in their temples, as representations of their gods; and by giving them the appellation of idols, they declared their persuasion that the things of which they were the representations had no existence. Nevertheless, as the apostle knew that some of the heathen worshipped their dead ancestors, legislators, kings, &c., others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that an idol is nothing, in the sense of its having no existence as a being, but of its having no existence as a god, and no share in the government of the world.” *For though there be that are called gods, whether in heaven or in earth*—Or even under the earth; for the heathen had not only their celestial and terrestrial, but likewise their infernal deities: *as there be gods many, and lords many*—Who are in their various subordinations adored by the Gentiles, and have great, though very absurd worship paid to them. *But to us*—Christians; *there is*—In the whole universe; *but one God*—One supreme essence; *the Father*—Of angels and men. This is exclusive not of the Word which was in the beginning with God, and was God, termed *the one Lord*, in the next clause, any more than of the Holy Spirit, but only of the idols, to which the one God is opposed. *Of*—Or from; *whom are all things*—By creation, providence, and grace; *and we in him*—Living,

b

him; and ¹ one Lord Jesus Christ, A. M. 4063. ^m by whom are all things, and we by him.

7 Howbeit, there is not in every man that knowledge: for some ⁿ with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience, being weak, is ^o defiled.

8 But ^p meat commendeth us not to God:

¹ Or, for him.—John xiii. 13; Acts ii. 36; Chap. xii. 3; Eph. iv. 5; Phil. ii. 11.—^m John i. 3; Col. i. 6; Heb. i. 2.—ⁿ Chapter x. 28, 29.—^o Rom. xiv. 14, 23.—^p Romans xiv. 17.

moving, and having our being; or *we are, εις αυτον, for him*, for his glory, the end of all we are, have, and do. *And one Lord*—The Word and Son of the eternal Father, equally the object of divine worship; *by whom are all things*—Created, sustained, and governed; *and we by him*—Thankfully acknowledging ourselves obliged to his agency and care for all we are, have, or hope for, and by whom, as the only Mediator between God and man, we have access to the Father and all spiritual blessings.

Verses 7, 8. *Howbeit, there is not in every man*—In every professing Christian; *that knowledge*—Namely, that there is but one God, and one Lord, and that an idol is nothing, and has no power to defile the meat: some Christian converts may not sufficiently apprehend this, but may imagine there is really some invisible spirit present in the idol, and acting by and upon it: *for some with conscience of the idol*—Out of some respect to it, as if it were a kind of deity; *unto this hour*—Even since their embracing of Christianity; *eat it*—The meat; *as a thing offered unto an idol*—With some religious regard to the idol, intending thereby to pay some kind of homage to it; *and their conscience being weak, is defiled*—“The weakness of their conscience,” says Macknight, “consisted in their believing that idols had a real existence as gods, and were employed by God in the government of particular countries and cities. And the defiling of their conscience consisted in their hoping to receive benefit from the idol, or at least to avoid the effects of his wrath, by joining in the sacrifice that was offered to him.” Others interpret the verse more consistently with the context, thus: Some eat with consciousness of the idol, that is, fancying it is something, and that it makes the meat unlawful to be eaten; and their conscience being weak—That is, not rightly informed; is defiled—Contracts guilt by so doing. *But*—Why should we occasion this inconvenience? for we know that *meat commendeth us not* in any degree to the acceptance and favour of God—Abstracted from circumstances; neither by our eating, nor by our refraining from it: eating and not eating are in themselves things merely indifferent. *For neither if we eat*—What has been offered to an idol, are we the better, more holy in God’s sight; *neither if we eat not*—But conscientiously abstain from such meat; *are we the worse*—

A. M. 4063. for neither if we eat ²are we the bet-
A. D. 59. ter; neither if we eat not, ³are we
the worse.

9 But ⁴take heed lest by any means this
⁴liberty of yours become ⁵a stumbling-block
to them that are weak.

10 For if any man see thee, which hast know-
ledge, sit at meat in the idol's temple, shall not ⁶the
conscience of him which is weak be ⁵imboldened
to eat those things which are offered to idols;

² Or, have we the more.—³ Or, have we the less.—⁴ Gal. v. 13.—⁵ Or, power.—⁶ Rom. xiv. 13, 20.—⁷ Chap. x. 28, 32.

Disapproved of by him, and exposed to his displeasure. "The great God does not so much esteem a man for being, or disapprove of him for not being, superior to such little scruples: but the tenderness of his conscience, together with the zeal and charity of his heart, are the grand qualities he regards."—Doddridge.

Verses 9-13. *But take heed lest this liberty of yours*—To eat indifferently of such meats; *become a stumbling-block*—An occasion of doing what they judge unlawful; *to them that are weak*—Uninformed in the truth, or unsettled as to their knowledge of it. *For if any man see thee*—Whom he believes to have more knowledge than himself, and who really hast this knowledge, that an idol is nothing; *sit at meat in the idol's temple*—To an entertainment there; *shall not the conscience of him that is weak*—Scrupulous; *be imboldened*—Encouraged by thy example; *to eat those things which are offered to idols*—Though with a doubting, or perhaps condemning conscience. *And through thy knowledge*—Thy abuse and unseasonable discovery of thy knowledge; *shall the weak brother perish*—Be drawn into sin, which is the way to destruction; *for whom Christ died*—And for whom thou wilt not lose a meal's meat: so far art thou from laying down thy life for him! We see Christ died even for them that perish. Observe this, reader. *But when ye sin so*—Act so uncharitably and contrary to your duty; *against the brethren*—Who, as well as you, are the children and heirs of God, and joint-heirs

11 And ⁸through thy knowledge A. M. 4063.
shall the weak brother perish, for A. D. 59.
whom Christ died?

12 But ⁹when ye sin so against the brethren,
and wound their weak conscience, ye sin
against Christ.

13 Wherefore, ¹⁰if meat make my brother to
offend, I will eat no flesh while the world
standeth, lest I make my brother to of-
fend.

⁸ Gr. edified.—⁹ Rom. xiv. 15, 20.—¹⁰ Matt. xxv. 40, 45. Rom. xiv. 21; 2 Cor. xi. 29.

with Christ; *and wound their weak conscience*—Their ill-informed and scrupulous consciences, leading them into guilt, and hazarding their salvation; *ye sin against Christ*—Whose members they are, and who had such regard for their souls, that he died in ignominy and torture to redeem them, and hath done all that example or precept could do, to make his followers enter into such humane and compassionate views. *Wherefore*—For a conclusion, I lay down this general rule, that all things indifferent in their own nature are to be forborne, when the use of them would be a cause of scandal, or an occasion of falling to others, of turning them out of the right way, or hindering them therein; yea, though such things may have a great deal of apparent expediency in them. So that *if meat*—Of what sort soever it be; *make my brother to offend*—Lead him into sin, and cause him to contract guilt, and wound his conscience—*I will eat no flesh while the world standeth*—But live entirely on vegetables; *lest I make my brother to offend*—That I may not scandalize and insnare him in evil, if there be no other way of avoiding it. Of such importance do I esteem the preservation of one endangered soul: and in this, and other things of a similar nature, I pray that God may incline you to use the like self-denial for your own sakes, and for the peace and honour of the Christian Church. But who will follow this example? What preacher or private Christian will abstain from any thing and every thing, lawful in itself, when it offends a weak brother?

CHAPTER IX.

With a view to illustrate his condescension to the weak by his declining to accept of a maintenance from the Corinthians, the apostle, (1.) Vindicates his apostolic authority against his opposers, from his success at Corinth, 1, 2. (2.) Asserts his right to be maintained by his hearers from the reason of things, the law of Moses, and the appointment of Christ, 3-14. (3.) That he had honourably forborne to demand his due right, with a view thereby to promote their edification, 15-18; as he had willingly abridged himself of his rights and privileges in other places, in order to gain men to Christ, 19-23. (4.) He shows that he had herein acted with all care and diligence, in expectation of an eternal gracious reward, and to set them an example, 24-27.

A. M. 4063. **A**M I not an apostle? am I not
A. D. 59. free? ^b have I not seen Jesus
Christ our Lord? ^c are not ye my work in the
Lord?

2 If I be not an apostle unto others, yet
doubtless I am to you: for ^d the seal of mine
apostleship are ye in the Lord.

3 Mine answer to them that do examine me
is this;

4 ^e Have we not power to eat and to drink?

^a Acts ix. 15; xiii. 2; xxvi. 17; 2 Cor. xii. 12; Gal. ii. 7, 8.
^b Acts ix. 3, 17; xviii. 9; xxii. 14, 18; xxiii. 11; Chap.
xv. 8. — ^c Chap. iii. 6; iv. 15. — ^d 2 Corinthians iii. 2; xii. 12.
^e Verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9. — ^f Or, woman.

NOTES ON CHAPTER IX.

Verses 1, 2. *Am I not, &c.*—It appears from this, and several other passages of the epistles to the Corinthians, that some of them, influenced probably by false teachers, who had crept in among them, objected to St. Paul's being an apostle, because he had not asserted his privilege in demanding and receiving such maintenance from the churches as was due to that office, inferring from this circumstance that he did not judge himself entitled to any such privilege, and therefore had wrought at a trade, to support himself thereby. Hence, after deciding some very difficult questions, which the Corinthians had proposed to him, and particularly after affirming, in the end of chap. vii., that he had decided these questions by the inspiration of the Spirit; and after showing himself a faithful apostle of Christ, by declaring, in the end of the last chapter, his resolution on all occasions to abstain from things indifferent, rather than, by using his liberty respecting them, to lead his fellow-Christians into sin; he with great propriety introduces the proof of his apostleship, and answers all the objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians. *Am I not*—As truly as any man living; *an apostle?*—Divinely appointed and commissioned by the Lord Jesus? *Am I not free*—To act as I think best, with regard to receiving a maintenance from those to whom I minister or not? *Have I not the liberty of a common Christian, yea, and that of an apostle, so as to have a right to preach the gospel without reward, if I think fit so to do?* *Have I not seen Jesus Christ our Lord*—After his resurrection, so as to be able to bear witness to that important fact on my own knowledge, as confidently as those who saw him before I did? Unless he had seen Christ, he could not have been one of his first grand witnesses, could not have borne testimony to his resurrection on his own knowledge thereof. *Are not you*—In respect of your conversion, gifts, graces, privileges; *my work in the Lord*—The fruit of my ministry as an apostle among you, by means of God's grace and power working with me? *If I be not an apostle to others*—So visibly and demonstratively; *yet doubtless I am to you*—Who, of all people in the world, can show the least excuse for questioning my mis-

b

5 Have we not power to lead about ^g a sister, a ^h wife, as well as other apos-
tles, and *as* ⁱ the brethren of the Lord, and
^k Cephas?

6 Or I only and Barnabas, ^l have not we
power to forbear working?

7 Who ^m goeth a warfare any time at his own
charges? who ⁿ planteth a vineyard, and eat-
eth not of the fruit thereof? or who ^o feedeth a
flock, and eateth not of the milk of the flock?

^g Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Galatians i. 19.
^h Matt. viii. 14. — ⁱ 2 Thess. iii. 8, 9. — ^j 2 Cor. x. 4; 1 Tim.
i. 18; vi. 12; 2 Tim. ii. 3; iv. 7. — ^k Deut. xx. 6; Prov.
xxvii. 18; Chap. iii. 6, 7, 8. — ^l John xxi. 15; 1 Pet. v. 2.

sion; *for the seal of my apostleship*—The certain evidence of my divine call; *are ye in the Lord*—Who have not only received faith by my mouth, but all the gifts of the Spirit by my hands.

Verses 3–5. *Mine answer*—My apology; *to them that examine and censure me*—As to this part of my conduct, is this which follows. *Have we not power*—I and my fellow-labourers; *to eat and to drink*—At the expense of those among whom we labour? Does our declining the use of a privilege prove that we have it not? *Have we not power to lead about with us*—In our apostolical travels; *a sister, a wife*—That is, a wife who is a sister in Christ, a believer in him, and truly pious; and to demand sustenance for her also? *as well as other apostles*—Who therefore, it is plain, did this: *and Peter?* Hence we learn, 1st, That Peter continued to live with his wife after he became an apostle; 2d, That he had no rights, as an apostle, which were not common to Paul. “In the eastern countries, when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary for their accommodation in the public lodging-houses. In the Gentile countries, where the apostles preached, they had no acquaintance or friends with whom they could lodge, and therefore some of them, particularly the brethren of the Lord, and Peter, found it necessary to carry about with them wives to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas as to the other apostles. But to render the gospel free of charge, he neither had used this right, verse 12, nor ever would use it, verse 15. Wherever he came he maintained himself by his own labour.”—Macknight.

Verses 6, 7. *Or I only and Barnabas*—Of all the preachers of the gospel; *have not we power to forbear working*—With our hands? “From this it appears that Barnabas, as well as Paul, preached the gospel without demanding a maintenance from his disciples; and that, like Paul, he was hated for his doctrine by the Judaizers. The honourable mention which Paul makes of Barnabas in this passage deserves notice, as it shows that these good men, notwithstanding their sharp contention about

A. M. 4063. 8 Say I these things as a man?
A. D. 59. or saith not the law the same also?

9 For it is written in the law of Moses, ^m Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that ^a he that plougheth should plough in hope;

^m Deut. xxv. 4; 1 Tim. v. 18.—^a 2 Tim. ii. 6.—^r Rom. xv. 27; Gal. vi. 6.—^r Acts xx. 33; Verses 15, 18; 2 Cor. xi. 7, 9;

John Mark, Acts xv. 13, entertained no resentment against each other on that account, but mutually esteemed each other: and perhaps, on some occasions after that, preached the gospel together, as before." *Who goeth a warfare*—Serveth in the war; *at any time, at his own charges*—Does not the community furnish provisions for those who guard it, and fight its battles? And if the services of a soldier, engaged in the defence of his country, deserve a maintenance, how much more may it be expected by us, who daily hazard our lives, as well as wear them out, for men's everlasting happiness? *Who planteth a vineyard, and doth not think himself entitled to eat of the fruit of it? or who feedeth a flock, and doth not think he hath a right to eat of the milk of the flock?*—And if it be judged reasonable that men should have an equivalent for their labours about natural things, and the accommodations of the body, is it not more evidently so when the felicity of immortal souls is concerned?

Verses 8-10. *Say I these things as a man*—Have I only human authority and reasons for what I say? *or saith not the law*—The revealed will of God; *the same? For it is written*—Deut. xxv. 4, *Thou shalt not muzzle the mouth of the ox, &c.*—But shalt allow the poor animal to feed while it is labouring for thee, in the midst of food; a circumstance in which its hunger would be peculiarly painful. It is well known, that the people of the East did not thresh their corn as we do; but they pressed out the grain, by causing oxen to tread on the ears, a custom which is still retained in several of the eastern nations. "And, at this day," as Bengelius observes, "horses tread out the corn in some parts of Germany." *Doth God take care for oxen*—Was this precept given merely for their sakes? had he not a further meaning in it? did he not intend to show hereby what equity should be used in rewarding those that labour for us? *For our sakes no doubt this is written*—Not to oblige us to obey those laws, but to teach us to exercise humanity and equity toward those we employ or deal with. This precept, concerning oxen, being introduced in the law, immediately after precepts enjoining justice and mercy in punishments, it was certainly intended to impress the Israelites with a sense of the obligations of justice and humanity toward rational creatures, as the apostle here affirms. *That he that plougheth*

and that he that thresheth in hope ^{A. M. 4063.} should be partaker of his hope. ^{A. D. 59.}

11 ^o If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? ^p Nevertheless we have not used this power: but suffer all things, ^q lest we should hinder the gospel of Christ.

13 ^r Do ye not know that they which minister

xii. 13; 1 Thess. ii. 6.—^r 2 Cor. xi. 12.—^r Lev. vi. 16, 26; vii. 6, &c.; Num. v. 9, 10; xviii. 8-20; Deut. x. 9; xviii. 1.

should plough in hope—Of reaping; *and he that thresheth in hope*—Should not be disappointed of the fruit of his labour; that is, any one that is employed to work for us, should do it in hope of receiving a meet reward for his pains, whereby he may be encouraged in his work, and *should be partaker of his hope*—Should afterward receive the reward hoped for. And so ought they who labour faithfully in God's husbandry.

Verses 11, 12. *If we have sown unto you spiritual things*—By our incessant diligence in preaching to you the gospel of the blessed God; *is it a great thing*—More than we have a right to expect; *if we shall reap your carnal things*—Namely, as much as is needful for our sustenance? Do you give us things of greater value than those you receive from us? *If others*—Whether true or false apostles or ministers; *be partakers of this power over you*—Have a right to be maintained by you; *are not we rather*—Entitled to it, having first preached the gospel among you, and brought you to the knowledge of the truth, and having laboured much more among you? *Nevertheless we have not used this power*—Though founded in such evident and various principles of equity; *but suffer all things*—Every kind of hardship, particularly the fatigues of labour, and the want of needful or convenient support, chap. iv. 11, 12; *lest we should hinder the gospel of Christ*—By giving an occasion of cavil or reproach to those who are watchful for opportunities to misrepresent and censure our conduct. "By preaching the gospel free of expense, the apostle rendered it the more acceptable to the Gentiles, and drew them the more readily to hear him. There was another reason also for his demanding no reward for preaching, namely, that in future ages mankind might be sensible that in preaching the gospel, he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would, in all ages, be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men, without fee or reward."—Macknight.

Verses 13, 14. *Do ye not know, &c.*—In further support of the justice of the claim in question, I might remind you of the provision which God made for the priests and Levites under the Mosaic law; *that they which minister about holy things*—As, 1st,

A. M. 4063. about holy things ²live of the things
A. D. 59. of the temple, and they which wait
at the altar are partakers with the altar?

14 Even so ¹hath the Lord ordained ¹that they which preach the gospel should live of the gospel.

15 But ²I have used none of these things: neither have I written these things, that it should be so done unto me: for ³it were better for me to die, than that any man should make my glorying void.

¹Or, feed.—Matt. x. 10; Luke x. 7.—Gal. vi. 6; 1 Tim. v. 17.—²Verse 12; Acts xviii. 3; xx. 34; Chap. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.—³2 Cor. xi. 10.—⁴Rom.

the Levites, who perform the various servile offices relating to the temple service; *live*—Are supported by; *the things of the temple*—Have their maintenance, in a great measure, from the offerings, tithes, &c., brought thither; *And, 2d, they which wait at the altar*—The priests, who are chiefly employed in offering the sacrifices at the altar; *are partakers with the altar*—Have a portion allotted them of the sacrifices offered upon it. *Even so*—According to the equity of that law; *hath the Lord Christ ordained*—Namely, Luke x. 7, 8; Matt. x. 11; *that they which preach the gospel should live by the gospel*—Should be supported by those to whom they preach it.

Verses 15–18. *But*—Though my right to a maintenance, as an apostle, be established by the precepts both of the law and of the gospel; *I have used none of those things*—During my abode among you, as you well know; *neither have I written these things that*—If, according to my purpose, I should ever visit you again; *it should be so done unto me*—But only to teach you how to use your Christian liberty. *For it were better for me to die*—To suffer the greatest want, even to starving; *than that any man should make my glorying*—That I have preached the gospel freely; *void*—By drawing me to require a maintenance. In other words, to give occasion to them that seek occasion against me. *For, though I preach the gospel*—And that ever so clearly and fully, faithfully and diligently; *I have nothing to glory of*—Being, after all, but an unprofitable servant, and having done no more than was my duty to do, Luke xvii. 10; *for necessity is laid upon me*—By Christ's appearing to me, and commanding me to preach, and I must either preach it or perish: and to preach it merely to escape damnation, is surely not matter of glorying. *Yea, wo is unto me if I preach not the gospel*—For me to decline a work assigned me by so condescending an appearance of Christ, when, with the most malicious rage, I was persecuting and endeavouring to destroy his church, would be an instance of ingratitude and obstinacy deserving the most dreadful and insupportable punishment. *For if*—Or rather, *if indeed, I do this thing*—Namely, preach the gospel; *willingly*—Without re-

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16 For though I preach the gospel, A. M. 4063
I have nothing to glory of: for ¹necessity is laid upon me; yea, wo is unto me, if I preach not the gospel!

17 For if I do this thing willingly, ²I have a reward: but if against my will, ³a dispensation of the gospel is committed unto me.

18 What is my reward then? *Verily* that, ^bwhen I preach the gospel, I may make the gospel of Christ without charge, that I ^cabuse not my power in the gospel.

19 For though I be ^dfree from all men, yet

i. 14.—¹Chap. iii. 8, 14.—²Chap. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i. 25.—³Chap. x. 33; 2 Cor. iv. 5; xi. 7.—^cChap. vii. 31.—^dVerse 1.

luctance, and from an obedient mind. In preaching the gospel *willingly*, the apostle evidently included his preaching it from such a conviction of its truth and importance, and from such a principle of love to God and regard for his glory, and love to mankind and concern for their salvation, as enabled him to do it with cheerfulness, alacrity, and joy. *I have a reward*—Prepared for me according to my labour; that is, I shall obtain that distinguished reward, which, in the life to come, will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships. This was Paul's case, who, in his voyages and journeys among the Jews and Gentiles, exposed himself to innumerable dangers and sufferings, with much bodily fatigue. *But if against my will*—As I said before; *a dispensation is committed unto me*—And I must of necessity fulfil it. *What then is my reward*—What is that circumstance in my conduct for which I expect a peculiar reward from my great Master?—*Verily*—Surely this; *that when I preach I may make the gospel without charge*—May communicate it to my hearers free of expense; *that I abuse not*—To any low and secular purpose; *my power in the gospel*—Or carry it beyond its due bounds.

Verse 19. *For though I be free from all men*—Not bound to do that which seems unlawful, inconvenient, or disadvantageous to myself, to please any man; *yet have I made myself a servant unto all*—Addicting myself to the most fatiguing duties, that I might advance their happiness; or complying with the persuasions and inclinations of others in things indifferent. The original expression, *εμαυτον εδουλωσα*, is literally, *I have enslaved myself to all*; an expression peculiarly beautiful and proper as used here by the apostle. "Slaves wrought for their masters without hire, and were careful to comply with their humours. And the apostle, while preaching the gospel, reduced himself to the condition of a slave, both by serving all men without hire, nay, without requiring a maintenance from them, and by complying with their prejudices in all cases wherein he could do it without sin." In other words, he acted with as self-denying a regard to their interests, and as much caution not to offend

A. M. 4063. have ^o I made myself servant unto
A. D. 59. all, ^t that I might gain the more.

20 And ^e unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 ^h To ⁱ them that are without law, as without law, (^k being not without law to God, but under the law to Christ,) that I might gain them that are without law.

^o Gal. v. 13.—^f Matt. xviii. 15; 1 Pet. iii. 1.—^g Acts xvi. 3; xviii. 18; xxi. 23, &c.—^h Gal. iii. 2.—ⁱ Rom. ii. 12, 14.
^k Chap. vii. 22.—^j Rom. xv. 1; 2 Cor. xi. 29.—^m Chap. x. 33.

them, as if he had been absolutely in their power, as a slave is in that of his master. Where is the preacher of the gospel who treads in the same steps? *That I might gain the more*—To true religion and salvation; in which, as he might have added, I have found a noble equivalent for all I could do or bear. By the word *κερδησω*, translated *I might gain*, the apostle intimates, that his converting men to Christ was a part of the gain or hire, which he proposed to obtain by preaching the gospel.

Verses 20–23. *To the Jews I became as a Jew*—Conforming myself in all things to their manner of living, so far as I could with innocence. And, inasmuch as in the preceding chapter the apostle directed the Corinthians to comply with the prejudices of their weak brethren, in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others to sin, he would not eat flesh while he lived; it is therefore probable that his becoming to the Jews as a Jew, implied especially that he observed the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. It may refer also to his circumcising Timothy, to render his preaching acceptable to the Jews. This compliance with the prejudices of the weak he showed only to gain their good-will, and thereby remove their prejudices against himself, and the cause in which he was engaged. For when the Judaizing teachers insisted on the observance of any of the rites of the law, as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. ii. 3, 5, 14. *To them that are under the law*—Who apprehend themselves to be still bound by the Mosaic law; *as under the law*—Observing it myself while I am among them. As, however, he did not believe the observance of it to be necessary under the gospel, so he did not refuse to converse with those who omitted to observe it; the very thing which he condemned in Peter, Gal. ii. 14. *To them that are without law*—The Gentiles, who did not hold themselves bound to observe Moses's law; *as without law*—Neglecting its ceremonies; *being not without law to God*—But as much as ever obliged to obey its moral precepts; and *under the law to Christ*—Under an indispensable obligation in duty and gratitude to obey his will in all things, imitate his example,

22 ^l To the weak became I as weak, A. M. 4063. that I might gain the weak: ⁿ I am A. D. 59. made all things to all *men*, ^a that I might by all means save some.

23 And this I do for the gospel's sake, that I may be partaker thereof with *you*.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? ^o So run, that ye may obtain.*

25 And every man that ^p striveth for the

^l Rom. xi. 14; Chap. vii. 16.—^m Gal. ii. 2; v. 7; Phil. ii. 16; iii. 14; 2 Tim. iv. 7; Heb. xii. 1.—ⁿ *Septuagesima Sunday*, epistle, verse 24 to the end.—^o Eph. vi. 12; 1 Tim. vi. 12.

and live to his glory: and in this sense all Christians will be under the law for ever. *That I might gain them that are without the law*—Might make my ministry more agreeable and useful to such as were Gentiles by birth and education. *To the weak*—In knowledge, grace, or abilities, or to those whose consciences were uninformed, and therefore scrupulous; *I became as weak*—I condescended to their weakness by teaching them according to their capacity, chap. iii. 1, 2; bearing with their infirmities, and complying with them in forbearing the use of those things which they, through weakness, scrupled to use. *I am made*—I became; *all things to all men*—I accommodated myself to all persons in all indifferent things, as far as I could consistently with truth and sincerity; *that I might by all means*—Or, if possible; *save some*—How few soever the number might be. *And this I do for the gospel's sake*—To promote its success to the utmost of my ability; *that I might be partaker thereof with you*—That in consequence of the faithful discharge of my office, I might retain the divine favour and approbation, and be a sharer with you in all its privileges and blessings, in time and in eternity.

Verses 24, 25. *Know ye not that*—In those famous games, which are kept in the isthmus, near your city; *they who run in a race*—*Ev çadw*, in the stadium, (so the place was called where the athletes contended,) *run indeed all*—And contend one with another; *but one*—Only of them all; *receiveth the prize*—Whereas in the Christian race, the success of one is no hinderance to that of others. How much greater encouragement then have you to run, since you may all receive the prize of your high calling. *And every man that striveth for the mastery*—That there contendeth; *is temperate in all things*—To an almost incredible degree; using the most rigorous self-denial in food, sleep, and every other sensual indulgence. It may not be improper to observe here, that “those who taught the gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat: they prescribed to them likewise the hours of their exercise and rest: they forbade them the use of wine and women. So Horace tells us, Article Poetry, line 412:—

A. M. 4063. mastery is temperate in all things.
A. D. 59. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

2 Timothy iv. 8; James i. 12; 1 Peter i. 4; v. 4; Revelation ii. 10.—2 Timothy ii. 5.

Qui studet optatam cursu contingere metam,
Multa tulit fœciturque puer, sudavit et alsit,
Abstulit Venere et Baccho.

A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
The extremes of heat and cold must often prove,
And shun the weakening joys of wine and love.

FRANCIS.

This whole course, which lasted for many years, was called *ασκησις*, *exercise*. Hence the ancient monks, who imitated, and even outstripped, the athletics in their rules of temperance, and in the laboriousness of their exercises, were called *ασκηται*, *ascetics*.² Now they do it to obtain a corruptible crown—"The crowns for which the Greeks contended in their games, were, for the most part, of the leaves of trees, which, though evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the wild olive; in the Pythian, sacred to Apollo, they were of laurel; in the Isthmian, of pines; and in the Nemean, of smallage, or parsley. The honours, likewise, of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life." But we are animated by the view of an incorruptible crown; termed a crown of righteousness, 2 Tim. iv. 8; and a crown of life, James i. 12; and Rev. ii. 10. A crown this which never fades, as the word *αθάνατος*, here used, implies: that is, there never shall be any period put to the honours and advantages of it. As a reason for what the apostle here says, Dr. Macknight thinks that his enemies, (who, from his not taking a maintenance, inferred that he was no apostle,) "affirmed, that whatever disinterestedness he might pretend, it was not credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to show them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise which the contenders in the Grecian games submitted to, for so small a prize as a crown of leaves; which, after their utmost pains, they were not sure of obtaining, and which, when obtained, would soon fade, with all its honours and advantages. Whereas, by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which would never fade."

Verses 26, 27. I therefore—The reward being so great; so run, not as uncertainly—For I see the goal I am to run to, I keep it continually in view, and run straight to it, casting off every weight, and

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27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.

Romans viii. 13; Colossians iii. 5.—Romans vi. 18, 19. Jeremiah vi. 30; 2 Corinthians xiii. 5, 6.

not regarding any that stand by, so as to be prevented from, or hindered in running, by looking at them. Or, I run not as one that is to pass unnoticed, or undistinguished, as *αδηλως* seems here to imply; and not without attending to the marks and lines which determine the path in which I am to run. In other words, I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am out of the view of my Judge, and of a great concourse of spectators. Consider, reader, Christ, the Judge of the world, observes how every man behaves in the station assigned to him, and that with infinitely greater attention than the judge and spectators observed the manner in which the athletes contended. So fight I, not as one that beateth the air—This is a proverbial expression for a man's missing his blow, and spending his strength, not on the enemy, but on the empty air. But I keep under my body—By all kinds of self-denial and mortification. The word *επιπαινω*, here used, properly signifies to beat and bruise the face with the fist, or the cestus, as the boxers did in those games; and particularly on the *επιωπιον*, the part under the eyes, at which they especially aimed. By the body here the apostle means his old man, or corrupt appetites and passions. And bring it into subjection—To my spirit, and to God. The words are strongly figurative, and signify the mortification of the whole body of sin, by an allusion to the natural bodies of those who were bruised or subdued in combat. Lest, by any means, when I have preached—Greek, *κηρυξας*, having discharged the office of a herald to others; (still carrying on the allusion to the Grecian games, in which a herald was employed, whose office it was to proclaim the conditions, and to display the prizes;) I myself should become a cast-away—Greek, *αδοκιμος*, disapproved by the judge, and so fall short of the prize. Here also, as well as in the term last mentioned, the apostle alludes to the same games; and the import of his expressions will more fully appear if we observe, that "at the opening of those exercises, a herald, or crier, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges. When their names were published, the combatants appeared, and were examined whether they were free men, and Grecians, and of an unspotted character. Then the crier, commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, 'Is there any one who can accuse this man of any crime? Is he a robber, or a

slave, or wicked and depraved in his life and manners? Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, swore they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardour of the combatants, *the crowns*, the rewards of victory, lay, during the contest, full in their view, on a tripod or table, placed in the stadium. There were also branches of palms exposed, which the victors were to receive along with the crowns, and which they carried in their hands as emblems (says Plutarch) of the insuppressible vigour of their body and mind."

After the contentions were finished, the conquerors, being summoned by proclamation, marched to the tribunal of the judges, who examined their conduct during the combat. "Then a herald, taking the chaplets from the tripod, placed them on the heads of such of the conquerors as were approved by the judges; and putting into their hands the palms, they led them, thus equipped, through the stadium, preceded by a trumpeter, who, during the procession, proclaimed with a loud voice their names, the names of their fathers, and of their countries, and specified the particular combat in which they were conquerors. And as they passed along, they were saluted with the acclamations of the spectators, accompanied with showers of herbs and flowers, thrown upon them from every side. Such was the office of the *herald*, or *crier*, in these games. In allusion to that office, the apostle calls himself κηρυξ, *the herald*, in the combat for immortality; because he was one of the chief of those who were employed by Christ to introduce into the stadium such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view."

The expression, *αυτος αδοκιμος γενωμαι*, rendered, *I*

myself should be a cast-away, or disapproved, signifies one, who, when tried in the manner described above, was found not to be of the character and station required by the established regulations. "Besides the previous trial, the judges, after the combat was over, made a most accurate and impartial scrutiny into the manner in which the victors had contended, in order to find whether they had contended νομιμως, (2 Tim. ii. 5,) according to the laws of the combat. And if, on trial, it appeared that they had failed in the least particular, they were cast. In consequence of this sentence, they were denied the crown, and sometimes beat out of the stadium with disgrace. Such contenders, whether they were cast before or after the combat, were *αδοκιμοι*, *persons not approved*. Wherefore, to avoid that disgrace, the apostle, who was a combatant in the Christian race, as well as a herald, was careful to qualify himself for the combat; and in combating, to observe all the laws of the combat, lest, having proclaimed these laws, he should be found not approved himself. This the apostle said to stir up all, but especially the ministers of the gospel, to the greatest diligence in acquiring habits of self-government and purity, not only that they might secure to themselves *the crown of righteousness*, but that they might be patterns to their people."—See Macknight, and West's Pindar.

It is justly observed here by a late writer, that this single passage may give us a just notion of the Scriptural doctrine of election and reprobation; and clearly shows us, that particular persons are not in Holy Writ represented as *elected*, absolutely and unconditionally, to eternal life; or *predestinated*, absolutely and unconditionally, to eternal death: but that believers in general are *elected* to enjoy the Christian privileges on earth, which, if they abuse, those very *elect* persons will *become reprobate*. St. Paul was certainly an elect person, if ever there was one: and yet he declares it was possible he himself might *become a reprobate*. Nay, he would actually have become such, if he had not thus kept his body under, even though he had been so long an *elect* person, a Christian, and an apostle.

CHAPTER X.

To awaken still further that holy caution, which the apostle had suggested in the preceding paragraph, he here, (1.) Represents to the Corinthians the privileges which Israel of old enjoyed, and the divine displeasure which they brought upon themselves by their abuse of them, 1-5. (2.) From the examples of God's severe punishment of their idolatry, fornication, tempting of Christ, and murmuring, he cautions the Corinthians particularly against all these sins, 6-12. (3.) After comforting them against temptation, he shows that their partaking, in a religious way, of things offered to idols, was inconsistent with their fellowship with Christ at his table, and exposed them to God's wrath, 13-22. (4.) He allows their eating those things as common food, provided they did it with a single eye to the glory of God, and without offending the consciences of others, 23-33.

A. M. 4063.
A. D. 59.

MOREOVER, *brethren, I would not that ye should be ignorant how that all our fathers were under *the cloud, and all passed through ^b the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same *spiritual meat;

* Ninth Sunday after Trinity, epistle, verse 1 to verse 14. Exod. xiii. 21; xl. 34; Num. ix. 18; xiv. 14; Deut. i. 33; Neh. ix. 12, 19; Psa. lxxviii. 14; cv. 39.—^b Exod. xiv. 22; Num. xxxiii. 8; Josh. iv. 23; Psa. lxxviii. 13.—^c Exod.

NOTES ON CHAPTER X.

Verses 1-3. *Moreover*—Or *now*; *brethren*—That you may be induced to attend to the exhortation which I have been giving you, and may run your Christian race with resolution, zeal, and diligence, and not become reprobates, consider how highly favoured your fathers were, who were God's elect and peculiar people, and nevertheless were rejected by him. They were all *under the cloud*, that eminent token of God's gracious presence with them, which defended them from the Egyptians; (Exod. xiv. 20;) being to the latter a cloud of darkness, but giving light by night to the Israelites; the cloud which accompanied them in their journeyings, and was spread over them like a covering, to screen them from the heat of the sun, intense in the deserts of Arabia, Num. xiv. 14. *And all passed through the sea*—God opening a way through the midst of the waters; *and were all baptized*, as it were, *unto Moses*—Initiated into the religion which he taught them; *in the cloud and in the sea*—Perhaps sprinkled here and there with drops of water from the sea, and from the cloud, by which baptism might be more evidently signified. But whether or not, as the Israelites, by being hid from the Egyptians under the cloud, and by passing through the sea, were made to declare their belief in the Lord and in his servant Moses, (Exod. xiv. 31,) the apostle very properly represents them as being thereby *baptised unto Moses*. *And did all eat the same spiritual meat*—That is, the manna, which was an emblem of the bread of life; that *came down from heaven*—Namely, 1st, Of Christ's flesh and blood, or his obedience unto death, which is *meat indeed*, John vi. 55. 2d, Of his heavenly doctrine, whereby the souls of the faithful are supported and nourished, John vi. 63. And 3d, Of the sacramental bread which we eat at his table. The word *spiritual* is here used for *typical*, as it is also Rev. xi. 8, where we read, *Which great city spiritually*, (that is, typically,) *is called Sodom and Egypt*. That the feeding of the Israelites with manna had a typical meaning, appears from Deut. vii. 3; and that it signified true doctrine in particular, appears from its being called *angels' food*, Psa. lxxviii. 25. And it is termed *spiritual meat*, because the spiritual blessings which it typified were the same with those typified by the bread in the Lord's supper, which the Corinthians ate.

Verse 4. *And did all drink the same spiritual*—

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4 And did all drink the same ^dspirit- ual drink: (For they drank of that spiritual Rock that ¹followed them: and that Rock was Christ.)

5 But with many of them God was not well pleased: for they *were overthrown in the wilderness.

6 Now these things were ²our examples, to

xvi. 15, 35; Neh. ix. 15, 20; Psa. lxxviii. 24.—^d Exod. xvii. 6; Num. xx. 11; Psa. lxxviii. 15.—¹ Or, *went with them*, Deut. ix. 21; Psa. cv. 41.—² Num. xiv. 29, 32, 33; xxvi. 64, 65; Psa. cvl. 26; Heb. iii. 17; Jude 5.—³ Gr. *our figures*.

That is, typical; *drink*—Namely, typical of Christ and of the living water, the divine influence derived from him, John viii. 37. *For they drank of that spiritual*—Or mysterious; *rock*—The wonderful streams of which followed them in their several journeyings for many years through the wilderness. It must be observed, water was twice brought from a rock by a miracle, for the Israelites in the wilderness; once in Rephidim, which was their eleventh station, and in the first year after they came out of Egypt; of which miracle we have an account, Exod. xvii.; the second time was at Kadesh, which was their thirty-third station, and in the fortieth year after their leaving Egypt, Num. xx. 1. To both places the name of Meribah was given; but the latter was called Meribah-Kadesh, to distinguish it from Meribah of Rephidim. It is the miracle performed in Rephidim of which the apostle here speaks. The water, it appears, that issued from this rock formed a brook, which (Deut. ix. 21) is said to have *descended out of the mount*, that is, out of Horeb; (Exod. xvii. 5, 6;) for before that miracle there was no brook in these parts. And it issued in such abundance as to be termed *a river*, Psa. lxxviii. 16; cv. 41. Indeed, six hundred thousand men, with their women and children, and cattle, required a river to supply them with drink. And Horeb being a high mountain, there seems to have been a descent from it to the sea; and the Israelites, during the thirty-seven years of their journeying, appear to have gone by those tracts of country in which the waters from Horeb could follow them, till in the thirty-ninth year they came to Ezion-Gaber, (Num. xxxiii. 36,) a port of the Red sea, far down the Arabian side, where it is supposed the water from Horeb went into that sea. The country through which the Israelites journeyed so long a time, being watered by this river, produced, no doubt, herbage for the cattle of the Israelites, which, in this desert, must otherwise have perished. *And that Rock was Christ*—A manifest type of him, the Rock of ages, who, being smitten in his death and sufferings, poured forth streams of redemption, grace, and heavenly blessings, which follow his people through all this wilderness, and will end in rivers of pleasure at the right hand of God for ever.

Verses 5, 6. *But with many of them*—Although they had so many tokens of the divine presence with them, and enjoyed such singular favours; *God was not well pleased*—So far from it, that he swore in his

A. M. 4063. the intent we should not lust after evil
A. D. 59. things, as ^c they also lusted.

7 ^e Neither be ye idolaters, as *were* some of them: as it is written, ^b The people sat down to eat and drink, and rose up to play.

8 ⁱ Neither let us commit fornication, as some of them committed, and ^k fell in one day three and twenty thousand.

^f Num. xi. 4, 33, 34; ^g Psa. cvi. 14.—^h Verse 14.—ⁱ Exod. xxxii. 6.—^j Chap. vi. 18; ^k Rev. ii. 14.—^l Num. xxv. 1, 9; ^m Psa. cvi. 29.—ⁿ Exod. xvii. 2, 7; ^o Num. xxi. 5; ^p Deut. vi. 16; ^q Psa. lxxviii. 18, 56; ^r xcv. 9; ^s cvi. 14.

wrath they should not enter into the rest he had provided for them; and therefore *they were overthrown in the wilderness*—With the most terrible marks of his wrath. Even the whole generation that came adult out of Egypt died there, and sometimes in such multitudes, that the ground was overspread with carcasses, as a field is in which a battle has been fought. *Now these things*—These punishments; *were our examples*—Showing what we are to expect, notwithstanding our profession of Christianity, if we act like them; if, enjoying the like benefits, we commit the like sins. The benefits are here set down in the same order as by Moses in Exodus; the sins and punishments in a different order: *evil desire* first, as being the foundation of all; next *idolatry*, verses 7, 14; then *fornication*, which usually accompanied it, verse 8; *tempting* and *murmuring* against God in the following verses. *To the intent we should not lust after evil things*—Should not indulge irregular and luxurious desires; *as they also lusted*—After flesh, in contempt of the manna, and thereby brought the wrath of God upon themselves, and were consumed with pestilential distempers, while the meat was yet between their teeth, Psa. lxxviii. 30, 31. Learn, therefore, as if he had said, by what they suffered, to cultivate that temperance and self-denial which I have just been recommending to you.

Verses 7, 8. *Neither be ye idolaters*—By partaking of their idolatrous feasts: by no means join the heathen in these, because if the persons whose friendship you wish to cultivate, tempt you to commit idolatry, neither your superior knowledge, nor the spiritual gifts which ye possess, will secure you against their allurements: of these things you have a striking proof in the ancient Israelites. *As it is written*—Exodus xxxii. 6, 19, with relation to the feast of the golden calf; *The people sat down to eat and drink*—Of the sacrifices and libations which were offered to the calf. He says, *sat down to eat*, for in ancient times the Hebrews always sat at meat: see Gen. xliii. 33. It was in later times only that, in compliance with the manners of eastern nations, they lay on couches at their meals. *And rose up to play*—Or to dance, as the word *παίζειν* here signifies, in honour of their idol. Dancing was one of the rites practised by the heathen in the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxxii. 19, where it is said of Moses, that he saw the calf and

9 Neither let us tempt Christ, as A. M. 4063
^l some of them also tempted, and ^m were destroyed of serpents.

10 Neither murmur ye, as ⁿ some of them also murmured, and ^o were destroyed of ^p the destroyer.

11 Now all these things happened unto them for ^q ensamples: and ^r they are written for

^m Num. xxi. 6.—ⁿ Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29, xvi. 41.—^o Num. xiv. 37; xvi. 49.—^p Exod. xii. 23; 2 Sam. xxiv. 16; 1 Chron. xxi. 15.—^q Or, *types*.—^r Rom. xv. 4; Chap. ix. 10.

the dancing, and his anger waxed hot. *Neither let us commit fornication*—A sin commonly committed at the idolatrous feasts among the heathen. And it was the more proper for the apostle to caution the Corinthians against it, because in their heathen state they had practised it even as an act of worship, acceptable to their deities; nay, and after their conversion, some of them, it appears, had not altered their manners in that particular, 2 Cor. xii. 21. *As some of them committed*—With the Midianitish women, when they partook of the sacrifices offered to Baal-peor: the sad consequence of which was, that there *fell in one day three and twenty thousand*—By the plague, besides the princes who were afterward hanged, and those whom the judges slew; so that there died in all twenty-four thousand, Num. xxv. 1–9.

Verses 9, 10. *Neither let us tempt Christ*—By our unbelief and distrusting his providence, after the tokens he hath given us to encourage our faith, and engage our dependance; *as some of them*—Of the next generation; *tempted him*—While he resided among them as the angel of God's presence, who led them through the wilderness, Exod. xxxiii. 20, 21; Isa. lxiii. 9; *and were destroyed of serpents*—From the venom of which others were recovered by looking at the brazen serpent, which was so illustrious a type of the Messiah. "In the history, these are called *fiery serpents*, Deut. viii. 15; and Gesner is of opinion that these serpents were of the dipsas kind, (a name taken from the thirst they cause in those they sting,) which Lucian hath described in his treatise, entitled *Dipsades*, where, speaking of the deserts of Lybia, he says, 'Of all the serpents which inhabit these solitudes, the most cruel is the dipsas, no bigger than a viper, but whose sting causes most dismal pains, even till death. For it is a gross venom, which burns, breeds thirst, and putrifies; and those who are afflicted with it, cry as if they were in the fire.' For an account of this serpent, see Kolben's *State of the Cape of Good Hope*, vol. ii. p. 165."—Macknight. *Neither murmur ye*—Under those dispensations of providence, which may seem at present very afflictive, particularly on account of the malice and power of your enemies; *as some of them murmured*—When they heard the report of the spies, Num. xiv. 2; *and were destroyed of the destroyer*—The destroying angel, who was commissioned by one judgment after another to take

A. M. 4063. our admonition, 'upon whom the
A. D. 59. ends of the world are come.

12 Wherefore, 'let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you but 'such as is common to man: but 'God is faithful, 'who will not suffer you to be tempted above that ye are able; but will with the

† Chap. vii. 29; Phil. iv. 5; Heb. x. 25, 37.—‡ Rom. xi. 20. Or, moderate.—§ Chap. i. 9.—¶ Psa. cxxv. 3.—‡ Jer.

them off. The Jews generally interpret this of him whom they fancy to be the *angel of death*, and whom they called *Sammael*. See on Heb. ii. 14.

Verses 11–13. *Now all these things*—These various calamitous events; *happened unto them for examples*—That we might learn wisdom at their expense, and not trust to external privileges, while we go on in a course of disobedience to the divine authority. The apostle's meaning is, that punishment inflicted on sinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all succeeding ones which have any knowledge of their history. *And they are written for our admonition*—To warn us Christians; *upon whom the ends of the world*—Or, *of the ages*; τῶν αἰώνων, *are come*—That is, at the end of the Mosaic dispensation, whose duration was measured by ages or jubilees. Or it may signify the last dispensation of religion, namely, that of the gospel, which succeeded the patriarchal and the Jewish. The expression has great force. All things meet together and come to a crisis under the last, the gospel dispensation; both benefits and dangers, punishments and rewards. And under it Christ will come as an avenger and a judge. *Wherefore*—As if he had said, Seeing that so many who enjoyed great spiritual privileges, yet were punished for their sins, therefore *let him that thinketh he standeth*—Or rather, that most assuredly standeth, (for the word δοκεῖ, rendered *thinketh*, most certainly strengthens, rather than weakens the sense,) or is confident that he is able to resist temptation, and to continue steadfast in the practice of his duty; and that, thereupon, he shall be secure from punishment; *take heed lest he fall*—Into sin and perdition. *There hath no temptation*—Πειρασμός, *trial*, of any kind, whether by way of suffering, as the word means, James i. 2; 1 Pet. i. 6; and in many other places; or of inducement to sin, as the expression signifies, James i. 13, 14; *but such as is common to man*—Usual and ordinary among men: or, as the Greek word more especially imports, *proportioned to human strength*. At the time the apostle wrote this, the Christians at Corinth had not been much persecuted; see chap. iv. 8. *But—Or and; God is faithful*—To his promise, and therefore *will not suffer you to be tempted*—Or *tried*; *above that ye are able*—Through the strength which he imparts, to endure the trial, and stand in the evil day; *but will, with the temptation*—By which he suffers you to be as-

temptation also 'make a way to A. M. 4063. escape, that ye may be able to bear it. A. D. 59.

14 Wherefore, my dearly beloved, 'flee from idolatry.

15 I speak as to wise 'men; judge ye what I say.

16 'The cup of blessing which we bless, is it not the communion of the blood of Christ? 'The bread which we break, is it

xxix. 11.—‡ Verse 7.—‡ Chap. viii. 1.—‡ Matt. xxvi. 26, 27, 28.—‡ Acts ii. 42, 46.

saulted; *make a way to escape*—Greek, τὴν ἐκβασιν, *a passage out*—That is, will provide for your deliverance; *that*—If you be not wanting to yourselves; *you may be able to bear it*—Yea, and may acquire new strength by, and comfort from the combat.

Verses 14, 15. *Wherefore, my dearly beloved, &c.*—To understand what follows, it seems necessary to suppose that the Corinthians, in their letter, put three questions to the apostle concerning meats sacrificed to idols. 1st. Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? 2d. Whether they might buy and eat meat sold in the markets which had been sacrificed to idols? 3d. Whether, when invited to the houses of the heathen, they might eat of meats sacrificed to idols, which were set before them as a common meal? To the first of these questions the apostle answered, chap. viii., that their joining the heathen in their feasts on the sacrifices in the idol's temple, even on the supposition that it was a thing in itself innocent, might be a stumbling-block to their weak brethren, in which case it ought to be avoided; but whether such a practice were a thing innocent or sinful in itself, he did not on that occasion consider. Here, therefore, he resumes the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter. *Flee from idolatry*—And from all approaches to it, whatever circumstances of allurements or danger may seem to plead for some degrees of compliance. *I speak as to wise men*—I use a rational argument, which will bear the strictest examination, and which I am willing should be canvassed as accurately as you please; *judge you*, therefore, *what I say*—What I advance, to show you that the eating of the sacrifices in the idol's temple is, or leads to, a real worshipping of the idol: and that, therefore, you will naturally bring guilt upon your consciences, by such associations and participations of their idolatrous feasts.

Verses 16, 17. *The cup of blessing*—In the Lord's supper, the sacramental cup; *which we bless*—Set apart to a sacred use, solemnly invoking the blessing of God upon it. Dr. Macknight renders the original expression, ο εὐλογοῦμεν, *for which we bless God*, a sense which he thinks is sanctioned by chap. xi. 24, "where this blessing is interpreted by the giving of thanks. And he considers it as denoting the whole

A. M. 4063. not the communion of the body of
A. D. 59. Christ?

17 For ^c we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold ^d Israel ^e after the flesh: ^f are not they which eat of the sacrifices partakers of the altar?

19 What say I then? ^g that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

^c Rom. vii. 5.—^d Rom. iv. 12.—^e Rom. iv. 1.—^f Lev. vii. 15.—^g Chap. xiii. 4.—^h Lev. xvii. 7

communicants' joining together in blessing God over the cup, for his mercy in redeeming the world through the blood of Christ. Thus both Luke and Paul, in their account of the institution, express this part of the action by *ευχαριστίας*, *having given thanks*. And hence the service itself hath long borne the name of the *eucharist*, or thanksgiving, by way of eminence." *Is it not the communion of the blood of Christ?*—The means of our partaking of those invaluable benefits which are the purchase of the blood of Christ? *The bread which we break*—And which was appointed in the first institution of the ordinance for this purpose; *is it not the communion of the body of Christ?*—In the like sense? That is, the means and token of our sharing in the privileges which he procured by the offering up of his body for us, to be torn, broken, and put to death. *For we, being many, are yet, as it were, one bread*—*One loaf*, as the word *απρος* often signifies, and is translated, Matt. xvi. 9; where Jesus asks, *Do ye not remember the five απρος, loaves, of the five thousand?* and Matt. iv. 3, *Command that these stones be made, απρος, loaves*. The sense is, It is this communion which makes us all one: by partaking of one and the same bread, we are united and formed into one mystical body. "This account of the Lord's supper, the apostle gave to show the Corinthians, that as by eating thereof, the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in that act of religion, and that they will follow the same course of life; so, in all reasonable construction, by eating the sacrifices of idols, the partakers declare they are of the same faith and practice with the worshippers of idols, that they have the same objects of worship with them, and that they expect to share with them in the benefits to be derived from that worship."

Verse 18. *Behold*—Consider, by way of illustration; *Israel after the flesh*—How it is with the present Jews, the natural descendants of Jacob, who worship God by sacrifices, according to the Mosaic law. He says, *after the flesh*, to distinguish them from the spiritual Israel, consisting of believers of all nations, called the *Israel of God*, Gal. vi. 16. *Are not they who eat of the sacrifices*—Who feast upon the remainders of the sacrifices offered at the

20 But *I say*, that the things ^{A. M. 4063.} which the Gentiles ^{A. D. 59.} sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 ⁱ Ye cannot drink the cup of the Lord, and ^k the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we ^l provoke the Lord to jealousy? ^m are we stronger than he?

ⁱ 2 Cor. vi. 15.—^k Deut. xxxii. 38.—^l Deut. xxxii. 21. ^m Ezck. xxii. 14.

altar; see Lev. vii. 15; 1 Sam. i. 4, 5; *partakers of the altar*—Do they not join in the worship there performed, and own the God there worshipped? And is not this an act of communion with that God to whom such sacrifices are offered? And is not the case the same with those who eat of the sacrifices offered to idols? This argument, drawn from the sentiments of the Jews, was used with peculiar propriety, especially in reasoning with the false teachers at Corinth, who, it seems, were Jews, and who, to ingratiate themselves with the Corinthians, are supposed to have encouraged them to eat of the idol's sacrifices.

Verses 19–22. *What say I then*—Do I, in saying this, allow that *an idol is any thing* divine? *Or that which is offered in sacrifice to idols is any thing*—Is a sacrifice to a real deity? Or is made either better or worse, or to differ from ordinary meat, by being thus offered to idols? You well know that I intend to maintain nothing of this kind: so far from it, that I aver the things which the Gentiles sacrifice—To supposed deities; they sacrifice to devils—For, though I grant the idol is nothing, yet those spirits that sometimes dwell in the images of these idols, and give answers from them, are something: they are *demons*, most wicked and unclean spirits, defiling every person and thing that has any relation to them. We may observe here, "The word *δαίμονια*, *demons*, is used in the LXX. to denote the ghosts of men deceased; and Josephus (*Bell.*, lib. vii. 6) says, *demons are the spirits of wicked men*. It is therefore probable, that the writers of the New Testament use the word *demons* in the same sense, especially as it is well known that the greatest part of the heathen gods were dead men. The heathen worshipped two kinds of *demons*: the one kind were the souls of kings and heroes, deified after death, but who could have no agency in human affairs; the other kind of demons were those evil spirits who, under the names of Jupiter, Apollo, Trophonius, &c., moving the heathen priests and priestesses to deliver oracles, greatly promoted idolatry."—Macknight. Such in reality, as if he had said, are the gods of the heathen, and with such only can ye hold communion in those sacrifices. *And not to God*—The heathen in general had no idea of God; that is, of an unoriginated,

A. M. 4063. 23 ^aAll things are lawful for me, ^{A. D. 59.} but all things are not expedient: all things are lawful for me, but all things edify not.

24 ^oLet no man seek his own, but every man another's *wealth*.

25 ^pWhatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For ^qthe earth is the Lord's, and the fulness thereof.

^a Chap. vi. 12.—^o Rom. xv. 1, 2; Verse 33; Chap. xiii. 5; Phil. ii. 4, 21.—^p 1 Tim. iv. 4.—^q Exod. xix. 5; Deut. x.

eternal, immutable, and infinitely perfect being, the Creator and Governor of all things. *And I would not ye should have fellowship with devils*—Or with their votaries, either in their worship, their principles, their practices, or their hopes;—ye who have at your baptism solemnly renounced the devil and all his adherents. For certainly it is not a small sin, nor a thing to be made light of, to have fellowship with them. *Ye cannot of right*—Or in reason, you ought not, it is contrary to your Christian profession so to do; *drink the cup of the Lord, and the cup of devils*—Ye cannot have communion with both; cannot reasonably make profession of the worship of God, (which you do in the Lord's supper in the highest instance,) and also of the worship of devils, (as you do in the idol feasts,) these being so contrary one to the other. *Do we provoke the Lord to jealousy*—Namely, by joining devils in competition with him? or by thus caressing his rivals? *Are we stronger than He?*—Able to resist or to bear his wrath? Can we secure ourselves against his judgments, when he comes forth to punish for such sins?

Verses 23, 24. *All things, &c.*—He here comes to speak of another case, namely, the buying and eating privately, meats which had been offered to idols: *are lawful for me*—All kinds of meats according to the gospel. See on chap. vi. 12. *But*—Granting this, it must also be acknowledged that *all such things are not*, in every circumstance, *expedient*—For the reasons mentioned before; (see on chap. viii. 9–13;) and *all things edify not others*—Do not help them forward in holiness. And we ought certainly to consider what may most effectually conduce to the edification of our brethren, and of the church of God in general, as well as what may suit our own particular inclinations or conveniences; for we may find good reasons for declining many things as insinuating to others, which, were we to consider ourselves alone, might be perfectly indifferent. *Let no man, therefore, seek his own*—Advantage or pleasure; *but every man another's wealth*—Or *wealth*, namely, spiritual; the edification and salvation of his soul, verse 33. Or, let no man prefer his own temporal profit or satisfaction before another's spiritual and eternal welfare.

Verses 25, 26. The apostle now applies this principle to the point in question; and on the ground

27 If any of them that believe not ^{A. M. 4063.} bid you *to a feast*, and ye be dis- ^{A. D. 59.} posed to go; 'whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not ^afor his sake that showed it, and for conscience' sake: for ^b'the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of

14; Psa. xxiv. 1; 1. 12; Verse 28.—^a Luke x. 7.—^b Chap. viii. 10, 12.—^c Deut. x. 14; Psa. xxiv. 1; Verse 26.

of it, gives the following rules concerning meats. *Whatsoever is sold in the shambles*—Though it were offered to idols before, yet being now set openly to sale, the idol is no more honoured therewith, and it is common meat; *that you may buy, and eat it in private*, either in a friend's house or your own, *asking no question*—Whether it has been offered in sacrifice to an idol or not; *for conscience' sake*—With a view to satisfy your conscience respecting the lawfulness of eating it. Or the expression, *for conscience' sake*, may mean, lest any needless scruple should arise, either in your own or your brother's conscience, so that you could not eat of it freely, without doubting in yourself, or giving offence to your brother. *For the earth is the Lord's*, as the psalmist has expressed it, Psa. xxiv. 1, *and the fulness thereof*—All creatures therein, which were made for man's use, and are given us freely to enjoy in Christ, 1 Tim. iv. 4; vi. 17. And no demon hath any power or dominion over them. "By this argument the apostle showed the Corinthians that their knowledge and faith, as Christians, ought to prevent them from asking any questions concerning their food, which might lead the heathen to think that they acknowledged the power of their deities, either to give or to withhold any part of the fulness of the earth from the worshippers of the true God."

Verses 27–30. *If any of them that believe not*—Any heathen who lives in your neighbourhood; *bid you to a feast*—Invite you to his house; *and ye be disposed*—To accept the invitation; *whatever is set before you*—At the entertainment; *eat, asking no question*—About its having been sacrificed to idols; *for conscience' sake*. See on verse 25. But receiving it, whatever it may be, as that supply which Divine Providence has then been pleased to send you. *But if any man say, This food is part of what hath been offered in sacrifice unto idols, eat not, for his sake that showed it*—Whether he be a heathen, who might thereby be confirmed in his idolatry, or a brother, who might otherwise be insinuated by thy example, and tempted to violate the dictates of his own mind; *and for conscience' sake*—For the sake of his weak conscience, lest it should be wounded by seeing thee do what he judged to be unlawful. To explain this further, "The heathen often, in their own houses, made an ordinary feast of a part of the sacrifice, see on chap. viii. 1; to these entertain-

A. M. 4063. the other: for ^a why is my liberty
A. D. 59. judged of another man's con-
science?

30 For if I by ^b grace be a partaker, why am
I evil spoken of for that ^c for which I give
thanks?

31 ^d Whether therefore ye eat or drink, or

^a Rom. xiv. 16.—^b Or, *thanksgiving*.—^c Rom. xiv. 6; 1 Tim. iv. 3, 4.—^d Col. iii. 17; 1 Pet. iv. 11.—^e Rom. xiv. 13; Chap.

ments, the apostle told the Corinthian brethren, they might lawfully go when invited. But on such occasions, if a Christian domestic or slave, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they considered their eating these things as sinful, they were to abstain from them, for the reasons mentioned in the text." *For the earth is the Lord's, &c.*—This clause, inserted in our copies, is omitted in the Alex. Clermont, and other manuscripts, and the Syriac, Arabic, and Vulgate versions; and some other critics think it disturbs the sense. "But," says Macknight, "it renders the argument more complete; for the meaning is, The Lord, to whom the earth and all its fulness belong, having allowed men a sufficiency of other wholesome food, no one is under any necessity of offending those who are either ignorant or scrupulous, by eating a particular kind." *Conscience, I say, not thine own*—I speak of his conscience, not thine, lest it be troubled, and his mind be disquieted; *for why is my liberty judged by another's conscience*—I ought not to use my liberty so as to do that which another man thinks in his conscience to be evil, and so judges me a transgressor for it. Or, as Dr. Doddridge paraphrases the verse, "I mean not *thine own conscience* immediately, but *that of another person*; for how indifferent soever thou mayest esteem the matter, thou art obliged in duty to be very cautious that thou dost not wound and grieve that of thy brother: but you will observe, that I here speak only of acts obvious to human observation; for, as to what immediately lies between God and my own soul, why is my liberty to be judged, arraigned, and condemned at the bar of another man's conscience? I am not, in such cases, to govern myself by the judgment and apprehension of others; nor have they any authority to judge or censure me for not concurring with them

whatsoever ye do, do all to the glory A. M. 4063.
of God: A. D. 59.

32 ^a Give none offence, neither to the Jews,
nor to the ^b Gentiles, nor ^c to the church of God.

33 Even as ^b I please all *men* in all *things*,
^c not seeking mine own profit, but the *profit*
of many, that they may be saved.

viii. 13; 2 Cor. vi. 3.—^a Gr. *Greeks*.—^b Acts xx. 28; Chap. xi. 22; 1 Tim. iii. 5.—^c Rom. xv. 2; Chap. ix. 19, 22.—^d Verse 24.

in their own narrow notions and declarations." Others think it is an objection in the mouths of the Corinthians, and to be thus understood: "But why should I suffer myself to be thus imposed on, and receive law from any, where Christ has left me free?" But the above interpretation seems more probable, which supposes that this and the following verse come in as a kind of parenthesis, to prevent their extending the former caution beyond what he designed by it. *For if I, by grace*—The divine favour; *be a partaker*—Of the common gifts of Providence; *why am I evil spoken of for my free and cheerful use of that for which I give thanks*—As tracing it up to the hand of the great Supreme Benefactor?

Verses 31–33. *Whether, therefore, &c.*—To close the present point with a general rule, applicable not only in this, but in all cases, see to it that *whether ye eat, or drink, or whatsoever ye do*—In all things whatsoever, whether of a religious or civil nature, in all the common as well as sacred actions of life, keep the glory of God in view, and steadily pursue, in all, this one end of your being, the planting or advancing the vital knowledge and love of God, first in your own souls, then in the souls of as many others as you can have access to, or by any means influence. *Give none offence*—If, and as far as, it is possible, *neither to the unbelieving Jews*—By lessening their abhorrence of idols; *nor to the unbelieving Greeks*—By confirming them in their idolatry; *nor to the church of God*—By making the ignorant think you idolaters. *Even as I*—As much as lieth in me; *please all men in all things*—Innocent; *not seeking mine own profit*—Mine own temporal interest or gratification; *but the profit*—The everlasting advantage; *of many, that they may be saved*—By being brought to and confirmed in that religion, on which their eternal happiness depends.

CHAPTER XI.

In this chapter, after an advice to, and commendation of, the Corinthians, 1, 2, the apostle, (1.) *Reproves them because their women prayed and prophesied in their public assemblies with their heads uncovered, 3–16.* (2.) *He rebukes them for their divisions and disorderly conduct in celebrating the Lord's supper, 17–22.* (3.) *To reform their scandalous abuse of that ordinance, he represents the nature and design of it, the proper manner of receiving it, and the great danger they were in of profaning it, 23–34.*

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BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth

^a Chap. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. — ^b Chap. iv. 17. — ^c Chap. vii. 17. — ^d Or, traditions, 2 Thess. ii. 15; iii. 6. — ^e Eph. v. 23. — ^f Gen. iii. 16; 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. — ^g John xiv. 28;

NOTES ON CHAPTER XI.

Verse 1. *Be ye followers of me*—Carefully, therefore, follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others, for their good; *even as I also*—In this, and in every thing else, copy after the perfect pattern of our great Lord and Master, Jesus Christ. This verse evidently belongs to the preceding chapter, where the apostle had proposed himself as an example, and ought not to have been separated from it.

Verses 2, 3. *Now I praise you, brethren*—That is, the greater part of you; *that you remember me*—That you bear in mind all my directions; *and keep the ordinances*—Observe the rules of public worship in most points; *as I delivered them to you*—Formerly. *But I would have you know*—As if he had said, Yet I must further inform you respecting some things wherein you are defective in your attention to these rules. Consider, in particular, the subordination of persons appointed by God to be observed; *That the head of every man is Christ*—Who was the Creator, and is the immediate Supreme Governor of all mankind, especially of such as believe in him, being, in a peculiar sense, the head of his body the church, Col. i. 18. So that every Christian should often recollect the relation in which he hath the honour to stand to Christ, as an engagement to observe the most respectful decorum in his whole behaviour toward him. And comparing the different sexes, it must be observed, *the head of the woman is the man*—To whom therefore she ought to be in subjection, and to pay a reverent respect, as in the Lord. *And the head of Christ*—As Mediator and man; *is God*—The Father, from whom he derives all his dignity and authority. Christ, in his mediatorial character, even considered in his whole person, acts in subordination to his Father, who rules by him, and hath constituted him sovereign of all worlds, visible and invisible. And, as the Father's glory is interested in the administration of Christ, so is the glory of Christ, in some measure, interested in the conduct and behaviour

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her head: for that is even all one as if she were shaven.

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6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 Neither was the man created for the woman, but the woman for the man.

Chap. iii. 23; xv. 27, 28; Phil. ii. 7, 8, 9. — ^f Chap. xii. 10, 28; xiv. 1, &c. — ^g Acts xxi. 9. — ^h Deut. xxi. 12. — ⁱ Num. v. 18; Deut. xxii. 5. — ^j Gen. i. 26, 27; v. 1; ix. 6. — ^k Gen. ii. 21, 22. — ^l Gen. ii. 18, 21, 22.

of those men, whose more immediate head he is; and it may be added, of those women, whose heads such men are.

Verses 4-6. *Every man, &c.*—Now upon this principle, with a reference to the usages that prevail at this time with you at Corinth, I may properly observe: *Every man praying or prophesying*—By an immediate influence of the Spirit of God, in a public assembly; *having his head covered*—With a veil, which is a sign of subjection; *dishonoureth his head*—Christ, who, having made him the head of the woman, and given him authority over her, is dishonoured when the man renounces that authority by appearing veiled in the presence of the woman, as her inferior. *But every woman praying or prophesying*—Under an immediate impulse of the Spirit, for then only was a woman suffered to speak in the church; *with her head uncovered*—Without any veil over her head and face; *dishonoureth her head*—Disclaims subjection, and reflects dishonour on man, her head; *for that is even all one as if she were shaven*—It is the same in effect as if she cut her hair short, and wore it in the distinguishing form of the men. In those ages men wore their hair exceeding short, as appears from the ancient statues and pictures. Therefore, *if the woman be not covered*—If she will throw off the badge of subjection; *let her also be shorn*—Let her appear with her hair cut off like a man, or like a woman of bad character, such being sometimes punished in that manner: *but if it be a shame for a woman*—To appear in public shorn or shaven—Especially in a religious assembly; *let her be covered*—Let her for the same reason keep on her veil.

Verses 7-9. *A man indeed ought not to cover, or veil, his head*—As a sign of subjection; *forasmuch as he is the image and glory of God*—Namely, in respect of the dominion over the inferior creatures, with which he is clothed, representing the supreme dominion of God; for in respect of mental qualities, the woman is also the image of God: *but the woman is the glory of the man*—By being subject to

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b

A. M. 4063. 10 For this cause ought the woman
A. D. 59. ^oto have ²power on *her* head, ³because of the angels.

11 Nevertheless, ⁴neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; ⁵but all things of God.

13 Judge in yourselves: Is it comely that

^o Gen. xxiv. 64.—² That is, a covering, in sign that she is under the power of her husband.—³ Eccl. v. 6.

him, and of all creatures coming nearest to him in all the excellences of his nature. *For the man is not of the woman*—In his first production; *but the woman of the man*—As we read in the sacred history, Gen. ii. 21–23. *Neither was the man created for the sake of the woman*—To accommodate and assist her; *but the woman for the man*—That he might have a help meet for him, which before he found not in the whole creation, Gen. ii. 20.

Verse 10. *For this cause*—As well as for the other reasons above mentioned; *the woman ought to have power on her head*—That is, a veil, as a token of her being under the power and subjection of the man: and so much the rather should she wear it in worshipping assemblies; *because of the angels*—Who are present there, and before whom all should be careful not to do any thing indecent or irregular. “Though there is no example, either in sacred or profane writers, of the word *εἶσατα*, here rendered *power*, being used to denote a *veil*; yet all agree that it can have no other meaning in this passage.” Whitby understands the latter clause of evil angels, paraphrasing and commenting on the words thus: “She, being tempted by the prince of evil angels to that which is a perpetual cause of shame to her, and which increased her subjection to the man, (Gen. iii. 16,) ought therefore to use this token of shamefacedness and subjection.” She is to have her head covered, say the Jews, “like one that mourneth, as a token of shame. Hence Philo calls the *το επικρανον*, cover of the woman’s head, the symbol of her shame; and this shame, say they, is due to her, because she first brought sin into the world. It is with her as when one transgresseth and is ashamed; and therefore she comes forth with her head covered. She ought, saith Tertullian, by her habit to resemble Eve, a mourner and a penitent; ob ignominiam primal delicti,” for the shame of the first sin. See on 1 Tim. ii. 11–14. The former interpretation, however, which supposes that good angels are meant, who, being ministering spirits to the heirs of salvation, might be present in the religious assemblies of the Christians, seems much more probably to be the true one.

Verses 11, 12. *Nevertheless, neither is the man, since the first creation, produced without the woman, neither the woman without the man*—And they cannot subsist without the mutual help of each other in

a woman pray unto God uncover- A. M. 4063.
ed? A. D. 59.

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ³covering.

16 But ⁴if any man seem to be contentious, we have no such custom, ⁵neither the churches of God.

⁴ Gal. iii. 28.—⁵ Rom. xi. 36.—³ Or, veil.—¹ 1 Tim. vi. 4
⁶ Chap. vii. 17; xiv. 33.

many cases; *in the Lord*—By God’s appointment, and according to that order he has fixed in the creation. As if he had said, Yet let not the man be proud of his superiority, nor the woman troubled at her subjection, for there is a kind of equality in some respects, and many mutual obligations to engage them both to love and kindness. *For as the woman is, or was, of the man*—At first taken out of him; *even so is the man also by the woman*—Now in the ordinary course of nature: and therefore let him not despise, but honour and love her. *But all things are of God*—The man, the woman, and their dependence on each other: or both the dominion of the one, and the subjection of the other, are by God’s appointment, and therefore they should acquiesce therein.

Verses 13–16. *Judge in yourselves*—For what need of more arguments in so plain a case? *Is it comely*—Decent, suitable to female modesty; *that a woman pray unto God*—The Most High, with that bold and undaunted air which she must have if, contrary to universal custom, she appears in public with her head uncovered? *Doth not even nature*—The light of nature, or natural reason; *teach you*—Previous to any arguments on the subject; *that if a man have long hair*—Carefully adjusted, it is a mark of such effeminacy as is a disgrace to him? *But if a woman have long hair, it is a glory*—An ornament; *to her*—Which does not incommode her, being suitable to her domestic state: *for her hair was given her*—Originally, and before the arts of dress were invented or needed; *for*—ART, *instead of; a covering*—Or veil. “What a value the eastern ladies put on their hair may be known from this, that when Ptolemy Evergetes, king of Egypt, was about to march against Seleucus Callinicus, his queen, Berenice, who loved him tenderly, vowed, as the most precious sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety.” *But if any man seem to be contentious*—And will dispute this matter, on his own different views of what is naturally decent, I shall not controvert it further, but content myself with saying, that *we have here no such custom*—For women to appear with their heads uncovered; *neither the churches of God*—In any other place, whether planted by me or any of my brethren. The several churches that were in the apostles’ time, had different customs in

A. M. 4063. 17 *Now in this that I declare unto
A. D. 59. you, I praise you not, that ye come
together not for the better, but for the worse.

18 For first of all, when ye come together in
the church, "I hear that there be "divisions
among you; and I partly believe it.

19 For "there must be also "heresies among
you, "that they which are approved may be
made manifest among you.

* Thursday before Easter, epistle, verse 17 to the end.—* Ch.
i. 10, 11, 12; iii. 3.—* Or, schisms.—* Matt. xviii. 7; Luke
xvii. 1; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2.

things that were not essential; and that under one
and the same apostle, as circumstances in different
places made it convenient. And in all things merely
indifferent the custom of each place was of sufficient
weight to determine prudent and peaceable men.
Yet even this cannot overrule a scrupulous con-
science, which really doubts whether the thing be
indifferent or not. But those who are referred to
here by the apostle were contentious, not conscien-
tious persons.

Verses 17-19. *Now in this that I am about to de-
clare unto you, I praise you not*—I cannot commend
some, as I have done others, (verse 2,) for other
things; *that ye come together*—Frequently, and even
on the most solemn occasions; *not for the better*—
So as to gain any spiritual advantage by the increase
of your faith and other graces; *but for the worse*—
To the prejudice of your souls, by fomenting strifes
and animosities, which produce factions. *For first
of all*—Before I mention any other instance of your
irregular and indecent conduct, I must observe, that
when ye come together in the church—*Εν τη εκκλησια*,
in the public assembly, though it is evident that no-
thing but reverence to God, and love to each other,
should reign on such occasions; *I hear that there be
divisions*—*Σχισματα*, schisms; *among you, and I
partly believe it*—That is, I believe it of some of you.
It is plain that by *schisms* is not meant any *separa-
tion* from the church, but uncharitable *divisions* in
it. For the Corinthians continued to be one church,
and notwithstanding all their strife and contention,
there was no separation of any one party from the
rest, with regard to external communion. And it is
in the same sense that the word is used, chap. i. 10,
and chap. xii. 25, which are the only places in the
New Testament, besides this, where *church schisms*
are mentioned. Therefore, the indulging any tem-
per contrary to this tender *care* of each other, is the
true Scriptural *schism*. This is, therefore, a quite
different thing from that orderly separation from
corrupt churches which later ages have stigmatized
as *schism*; and have made a pretence for the vilest
cruelties, oppressions, and murders, that have trou-
bled the Christian world. Both *heresies* and *schisms*
are here mentioned in very near the same sense:
unless by *schisms* be meant rather those inward
animosities which occasion *heresies*; that is, out-
ward divisions or parties: so that while one said, I

20 When ye come together there- A. M. 4063.
fore into one place, "this is not to eat A. D. 59.
the Lord's supper.

21 For in eating every one taketh before
other his own supper: and one is hungry, and
"another is drunken.

22 What! have ye not houses to eat and to
drink in? or despise ye "the church of God,
and "shame "them that have not? What shall

* Or, sects.—* Luke ii. 35; 1 John ii. 19; Deut. xiii. 3.
* Or, ye cannot eat.—* 2 Pet. ii. 13; Jude 12.—* Chap. x.
32.—* James ii. 6.—* Or, them that are poor.

am of Paul, another, I am of Apollos, this implied
both *schism* and *heresy*. So wonderfully have later
ages distorted the words *heresy* and *schism* from
their Scriptural meaning. *Heresy* is not, in all the
Bible, taken for "an error in fundamentals," or in
any thing else; nor *schism*, for any separation made
from the outward communion of others. Therefore,
both *heresy* and *schism*, in the modern sense of the
words, are sins that the Scripture knows nothing of;
but were invented merely to deprive mankind of the
benefit of private judgment, and liberty of conscience.
For there must also be heresies among you—Parties
formed, as the word *αιρεσεις* properly signifies.
These, in the ordinary course of things, must take
place, in consequence of your contentions, and the
declension of your love to one another: and God
permits these divisions, *that they which are approved
may be manifest*—That it may appear who among
you are, and who are not, upright of heart.

Verses 20-22. *When ye come together therefore*
—In such a manner as you do; *into one place*—
Under pretence of celebrating the holy ordinance
of the eucharist, and have such strife and contention
among you, and act in the disorderly manner which
I shall now mention; *this is not to eat the Lord's
supper*—That solemn memorial of his death; nor
does it deserve to be called by that name, unless
ye eat it in fellowship together, and in mutual love,
as the disciples of one master. Instead of regarding
it in a holy and religious point of view, you seem
to confound it with a common meal; and do not
indeed behave in the manner that decency would
require, if it were no more than a common meal.
For in eating it—Or when you eat it; *every one
taketh before other his own supper*—Or, as Mac-
knight renders *εκατος το ιδιον δεσπνον προλημβαει*, *every
one taketh first his own supper*; observing, that
"what follows shows the apostle did not mean," as
in our translation, "that every one took before *an-
other* his own supper; but that every one took his
own supper before he ate the Lord's supper. Christ
having instituted his supper after he had eaten the
passover, the disciples very early made it a rule to
feast together before they ate the Lord's supper.
These feasts were called *αγαραι*, *charitates*, *love-
feasts*. They are mentioned, Jude, verse 12, as
also by some of the ancient Christian writers. From
Xenophon, (see *Memorab.*, lib. iii. cap. 14,) we learn

A. M. 4063. I say to you? shall I praise you in
A. D. 59. this? I praise you not.

23 For ^c I have received of the Lord, that which also I delivered unto you, ^d That the

^c Chap. xv. 3; Gal. i. 1, 11, 12.

that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice, in their feasts previous to the Lord's supper." *And one is hungry, and another is drunken—Or rather, is filled, or plentifully fed,* "as *μεθρην* signifies here, being opposed to *one is hungry*. The word is used in this sense by the LXX., Psa. xxxv. 9; Jer. xxxviii. 14; John ii. 10; where it is rendered by our translators, *when men have well drunk*, drunk plentifully. According to the grammarians, *μεθρην* literally signifies to eat and drink, *μετα το θρην*, after sacrificing; on which occasions the heathen often drank to excess." *What? have ye not houses to eat and drink in—With your friends? Or despise ye the church of God—Which ye thus expose to contempt, and which you must greatly offend and grieve by such a conduct as this? That church of which the poor are both the larger and the better part; and shame—Expose to shame; them that have not—A supper to eat, while ye feast luxuriously? Do you act thus in designed contempt of them? What shall I say to you—On this occasion? Shall I praise you in this?—I wish I could fairly and honourably do it; but at present I praise you not—I must rather blame you, and exhort you to amend what is so grossly amiss.*

Verse 23. *For I have received of the Lord—Doubtless by special revelation; that which also I delivered unto you—In my former preaching on this subject, in which, as in all things else, I have been careful most exactly to adhere to my original instructions. This epistle appears to have been written before any of the gospels, and it is probable from Gal. i. 17, &c., that when the apostle wrote it, he had seen none of the apostles. And that the institution of this ordinance should make a part of that immediate revelation, with which Christ honoured this apostle, is both very remarkable, and also affords a strong argument for the perpetuity of it in the church. "For had others of the apostles (as Barclay in his *Apology for the Quakers* presumes to insinuate) mistaken what passed at the last pass-over, and founded the observation of the eucharist on that mistake, surely Christ would rather have corrected this error in his new revelation to Paul, than have administered such an occasion of confirming Christians in it."—Doddridge. *That the Lord Jesus—In his own person; the same night in which he was betrayed—That is, in the night which preceded his crucifixion, which circumstance, with the others that follow respecting the nature and design of the sacred ordinance here spoken of, with the appointed form of its administration, Macknight thinks was made known to Paul by Christ himself,**

Lord Jesus, the same night in which he was betrayed, took bread: A. M. 4063. A. D. 59.

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which

^d Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19.

as a matter which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he, by instituting his supper, have taken care that his punishment, as an impostor, should never be forgotten, if he had really been an impostor? No: such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his supper, to be preserved by his disciples till he should return to judge the world; because he foresaw that his death could not be remembered by his disciples, without recollecting his resurrection, and expecting his return. Further, if Christ did not rise from the dead according to his express promise, frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service, in which his death, that is, his punishment, would be openly published to the world? Wherefore, since the apostles, and the other first disciples, who were eye-witnesses of their Master's death and resurrection, by beginning this service, and their successors by continuing it from age to age, have published to the world the death and resurrection of their Master, as matters of fact known and believed by all Christians from the beginning; this certainly is an incontrovertible proof of the reality of Christ's death and resurrection, and consequently it hath fully established his claim to be God's Son, the true Messiah and Saviour of the world. Also, this ordinance hath been the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view the institution of the supper, in the night wherein he was betrayed, was a great instance of Christ's love to men. And we are bound by continuing that excellent service in the world, to hand down to them who come after us those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers, who believed in Christ before us.

Verse 24. *And when he had given thanks—The word ευχαριστησας, thus rendered, is the term used also by Luke, whence Macknight infers, that the word ευλογησας, used by Matthew and Mark, ought to be understood, not of Christ's blessing the bread, but of his blessing God for saving sinners through his death. See on Luke xxii. 19. He brake it—Into*

A. M. 4063. is broken for you: this do ^oin remembrance of me.
A. D. 59.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as

^o Or, for a remembrance.—^o Or, show ye.

several pieces; and—Distributing it to his disciples who were present, *said*—With great sweetness and solemnity, *This is my body which is broken for you*—“As the clause, *which is broken*, cannot be taken literally, because it would imply that Christ's body was broken, or put to death on the cross, at the time he said this, contrary to truth; so the clause, *this is my body*, cannot be taken literally: for the two clauses making but one proposition, if the clause, *this is my body*, which is the subject of the proposition, be interpreted literally, the predicate, *which is broken for you*, must be so likewise. Consequently the proposition will import, that the bread in our Lord's hands was converted into a thing which at that time had no existence. Both the doctrine of the Papists, and that of the Lutherans, therefore, [on this head,] ought to be rejected, as implying an evident falsehood; namely, that Christ's body, at the time he spake, was broken, or put to death.” In other passages of Scripture, we frequently find expressions perfectly similar to, *this is my body*, as is proved in the note on Matt. xxvi. 26, which see. The evident meaning of our Lord is, This bread is the representation of my body, which is to be broken for you. “The Papists contend, that in every age, by the priests pronouncing what they call the words of consecration, the same change is made in the bread and wine, which they affirm was made in these elements by Christ's saying, *This is my body*, &c. But, to gain credit to their doctrine, they ought to show from Scripture, that the power of working that miracle was promised by Christ to all his faithful servants in the ministry to the end of the world. But this they cannot do. Besides, that St. Paul did not possess any such power is evident from verses 28–28 of this chapter, where he calls the elements *bread* and *wine* after their consecration, as he had named them before.”—Mac-knight. *This do in remembrance of me*—In an humble, thankful, obedient remembrance of my dying love, of the extremity of my sufferings on your behalf, of the blessings I have thereby procured for you, and of the obligations to love and duty which I have by all this laid upon you.

Verses 25–27. *He also took the cup when he had supped*—Or, after supper. “This circumstance is mentioned to show that the Lord's supper is not intended for the refreshment of the body, but, as we are told verse 26, for perpetuating the memory of Christ's death, resurrection, and ascension, to the end of the world, and declaring our expectation of his return from heaven to judge all mankind; that by seriously and frequently meditating on these things, the faith, hope, and gratitude of his disciples

oft as ye drink it, in remembrance of me. A. M. 4063. A. D. 59.

26 For as often as ye eat this bread, and drink this cup, ^oye do show the Lord's death ^otill he come.

^o John xiv. 3; xxi. 22; Acts i. 11; Chap. iv. 5; xv. 23; 1 Thess. iv. 16; 2 Thess. i. 10; Jude 14; Rev. i. 7.

may be nourished. Now, that these ends may be effectually answered, this service must be performed by the whole members of each particular church, not in separate companies, but together, as making one harmonious society, by whose joint concurrence and communion in the service, the death of their Master is not only remembered, but declared in the most public manner to the world, as a fact known and believed by all Christians from the beginning.” *Saying, This cup is the new testament*—Or, *new covenant*, rather, as the word more properly signifies. That is, it is the solemn seal and memorial of the covenant which is established in my blood, by which all its invaluable blessings are procured for you. Our Lord did not mean that the covenant of grace was first made at the time he shed his blood. It was made immediately after the fall, on account of the merit of his obedience unto the death, which God then considered as accomplished, because it was certainly to be accomplished at the time determined. Now *this likewise do ye, as oft as ye drink it, in remembrance of me*—And in order to maintain the memory of my bleeding, dying love, in the church and in the world. The ancient sacrifices were offered in remembrance of sin; this sacrifice, once offered, is still represented in remembrance of the remission of sin. According to the Papists, the expression, *as oft as ye drink it*, “implies that the cup, in the Lord's supper, may sometimes be omitted; and on that pretence they have denied the cup to the laity;” but how justly, may be known by taking notice that the words, *as often as*, are applied (verse 26) to the bread as well as to the cup. Besides, Matthew hath told us, that when Christ gave the cup, he said, (ch. xxvi. 27,) *drink ye all of it*; which being both an invitation and a command, all Christians are as much entitled to the cup as to the bread.” *For as often as ye*—The church of God in any age; *eat this bread and drink this cup*—With proper solemnity and seriousness, faith, love, and gratitude; *ye do show forth the Lord's death*—Ye proclaim, as it were, and openly avow it to God and all the world; so the word *καταγγελλετε*, here used, signifies: *till he come*—To close the present scene of things, and to receive all his faithful servants to a place where, for ever dwelling with him, they will no more need these memorials of an absent Saviour. Though at the institution of this ordinance our Lord spake nothing of his own second coming, yet in his discourse after the celebration of it, he connected his second coming with his death, John xiv. 3. The apostle therefore truly expressed his Master's intention, when he told the Corinthians, that by publishing the Lord's death, they published also his coming to judgment,

A. M. 4063. 27 ^f Wherefore, whosoever shall eat
A. D. 59. this bread, and drink *this* cup of the
Lord, unworthily, shall be guilty of the body
and blood of the Lord.

28 But ^g let a man examine himself, and so
let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh un-
worthily, eateth and drinketh ¹⁰ damnation to
himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly
among you, and many sleep.

^f Num. ix. 10, 13; John vi. 51, 63, 64; xiii. 27; Chap. x. 21.
^g 2 Cor. xiii. 5; Gal. vi. 4.—¹⁰ Or, judgment, Rom. xiii. 2.
^h Psa. xxxii. 5; 1 John i. 9.

and that the service of the supper was intended as
a publication of both. *Wherefore—Or, so that;*
whosoever shall eat this bread, &c., unworthily—
That is, in an unworthy, irreverent manner, without
properly regarding him that appointed it, or the
design of its appointment; *shall be guilty of the*
*body and blood of the Lord—*That is, of profaning
that which represents his body and blood.

Verses 28–32. *But—*That none may be involved
in such guilt; *let each one examine himself—*
Whether he knows the nature and the design of the
institution, and whether it be his sincere desire and
purpose thoroughly to comply therewith, and to do
honour to Christ by living, in all respects, conform-
ably to his word and example. *For he that eateth*
*and drinketh unworthily—*In an irreverent, profane,
and careless manner; *eateth and drinketh damna-*
*tion—*Κριμα, judgment; condemnation and punish-
ment to himself—Or temporal judgments of various
kinds. Thus the Corinthians, in the following verse,
are said to be punished with debility, sickness, and
death, for eating unworthily. *Not discerning the*
*Lord's body—*Not considering that the death of
Christ, and the benefits he hath thereby procured
for us, with his astonishing love to us, are represent-
ed in that solemn ordinance; and not distinguishing
it from his common food. *For if we would judge*
*ourselves—*Bring all our dispositions, words, and
actions, especially those that relate to the worship

31 For ^h if we would judge our- A. M. 4063.
selves, we should not be judged. A. D. 59.

32 But when we are judged, ⁱ we are chas-
tened of the Lord, that we should not be con-
demned with the world.

33 Wherefore, my brethren, when ye come
together to eat, tarry one for another.

34 And if any man ^k hunger, let him eat at
^l home: that ye come not together unto ^m con-
demnation. And the rest ⁿ will I set in order
when ^o I come.

ⁱ Psa. xciv. 12, 13; Heb. xii. 5–11.—^k Verse 21.—^l Verse
22.—^m Or, judgment.—ⁿ Chap. vii. 17; Tit. i. 5.—^o Chap.
iv. 19.

of God, to the rule of his word, and condemn our-
selves for what is amiss, and repent of it; and par-
ticularly if we would inquire respecting our know-
ledge of the nature of this holy ordinance, and the
design with which we approach the Lord's table; *we*
*should not be judged—*Or chastised so severely; or
we should avoid those sins which bring down the di-
vine judgments upon us. *But when we are judged*
*—*Thus punished with temporal calamities; *we are*
*chastened of the Lord—*Corrected for our instruction
and amendment; *that—*Being thereby purged from
sin; *we should not be condemned with the world—*
Should escape future condemnation and wrath.

Verses 33, 34. *Wherefore, my brethren—*To con-
clude what I have to say to you on this subject;
*when ye come together to eat—*To celebrate the
Lord's supper; *tarry one for another—*With decency
and respectful love, till the whole assembly be con-
vened, and then join all together at the same table
and time, without such factions and divisions. *And*
*if any man hunger—*Which probably was the pre-
sence of those that were guilty of the fore-mentioned
disorders; *let him eat at home—*At his own house;
*that ye come not together unto condemnation—*That
you may not, by profaning this holy ordinance,
provoke God to punish you. *And the rest—*The
other circumstances relating to the Lord's supper,
which require to be corrected; *I will set in order—*
Will see regulated; *when I come—*To Corinth.

CHAPTER XII.

The apostle, now proceeding to treat on spiritual gifts, (1.) Introduces what he had to advance concerning them, by observing that, various as they are, they all proceed from the same sacred agent, and are intended for the edification of the same mystical body of Christ, in which all true Christians are united, 1–13. (2.) He illustrates their union with, and mutual dependance upon, each other, as also the diversity of their gifts and duties, by an allusion to the human body, in which every member hath its particular place and use for the good of the whole, 14–30. (3.) He exhorts them to desire earnestly the best gifts, and yet to seek something more excellent than any of the extraordinary gifts of the Spirit, 31.

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NOW * concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know ^b that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God, calleth Jesus ^e accursed: and ^f that no man can

* Tenth Sunday after Trinity, epistle, verse 1 to verse 12. ^a Chap. xiv. 1, 37. ^b Chap. vi. 11; Eph. ii. 11, 12; 1 Thess. i. 9; Tit. iii. 3; 1 Pet. iv. 3. ^c Psa. cxv. 5. ^d Mark ix. 30; 1 John iv. 2, 3.

NOTES ON CHAPTER XII.

Verses 1, 2. *Now concerning spiritual gifts*—Miraculous gifts of the Holy Ghost, bestowed on many believers in those times, for their confirmation in the faith, and the conviction of infidels. The abundance of these gifts in the churches of Greece, strongly refuted the idle learning of the Greek philosophers. But the Corinthians did not use those gifts wisely, which occasioned the apostle's writing concerning them. In doing this, after putting the brethren at Corinth in mind that before their conversion they were worshippers of idols, which, being themselves dumb, could not impart to their votaries the ability of speaking foreign languages, as Christ had done to many of his disciples; and after giving the Corinthians a rule by which they might judge correctly of every one who pretended to possess those gifts by divine inspiration, he, 1st, Speaks of the diversity of the gifts, which God by his Spirit had conferred on his church, of the various administrations and offices appointed by the same Lord, and of the different operations of Him that worketh all in all, verses 1-11. 2dly, He describes the unity of the body, with its various members, and their uses, verses 12-30. 3dly, Shows the way of exercising gifts rightly, namely, by love, verse 31-xiii. throughout; and adds, 4thly, A comparison of several gifts with each other in chap. xiv. *I would not have you ignorant*—Of the Author, nature, ends, and uses of these gifts. *Ye know that ye were Gentiles*—Idolatrous heathen, and were then destitute of all spiritual gifts. Whatever gifts, therefore, ye possess, ye have received them from the free grace of God; *carried away*—By a blind credulity; *unto*, and after, *these dumb idols*—The blind to the dumb: idols of wood and stone, unable to speak themselves, and much more to open your mouths, as God has done; *even as ye were led*—By the subtlety of your priests, or by some diabolical imposture, or pretended miracles.

Verse 3. *Wherefore*—Since it was so with you once, and it is otherwise now, this is a full demonstration of the truth of the Christian religion, through your faith in, and reception of, which, you received these gifts, which none of the heathen idols, blind, and dumb, and lifeless as they were, could possibly confer upon you. *I give you to understand, that no man, speaking by the Spirit of God*—Who

say that Jesus is the Lord, but by the Holy Ghost.

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4 Now ^f there are diversities of gifts, but ^g the same Spirit.

5 ^h And there are differences of ⁱ administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God ^j which worketh all in all.

¹ Or, *anathema*.—^a Matt. xvi. 17; John xv. 26; 2 Cor. iii. 5.—^b Rom. xii. 4, &c.; Heb. ii. 4; 1 Pet. iv. 10.—^c Eph. iv. 4.—^d Rom. xii. 6, 7, 8; Eph. iv. 11.—^e Or, *ministries*. ^f Eph. i. 23.

is endued with these spiritual gifts, or is at all inspired by the Holy Spirit; *calleth Jesus accursed*—Pronounces him to be an impostor, and therefore justly punished with death. It seems that some, who pretended to be inspired, did this; probably the Jewish exorcists, together with the heathen priests and priestesses, who in their enthusiastic fits reviled Jesus. Now the apostle intended here to teach the Corinthians, that if any such persons were really inspired, that is, if they spoke by any supernatural impulse, it certainly proceeded from evil spirits, and not from the Spirit of God, who never would move any one to speak in that manner of Jesus. By this the apostle cuts off all who spoke blasphemously and irreverently of Christ, whether Jews or heathen, from all pretences to the possession of spiritual gifts, or of any supernatural influence from the true God. These gifts and inspirations could only be found among true Christians. On the other hand, *no man can say that Jesus is the Lord*—Can receive him as such; can think or speak reverently of him; can make profession of his name, when that profession would expose him to imprisonment and martyrdom; can worship him aright, and heartily acknowledge his divinity and lordship, (against which there was then the greatest opposition made,) so as to subject himself sincerely and entirely to his government: *but by the Holy Ghost*—By his directing, renewing, and purifying influences. The sum is, None have the Holy Spirit but true Christians; true believers in, and disciples of, the Lord Jesus; and all such have the Spirit, at least in his enlightening and sanctifying graces.

Verses 4-6. *Now there are diversities of gifts*—*Χαρισμάτων*, gifts of grace, both as to kind and degree; *but the same Spirit*—Divers streams, but all from one fountain. This verse speaks of the Holy Ghost, the next of Christ, the sixth of God the Father. *And there are differences of administrations*—Of offices or functions in the church, wherein those gifts are to be exercised, which are indeed but *services*, and therefore not fit fuel for pride; *but the same Lord*—Appoints them all. Christ, who, as King of his church, instituted all these offices, prescribes the manner of executing them all; and calls one person to one kind of ministry, and another to another. *And there are diversities of operations*—*Ενεργημάτων*, of energies, or effects produced. The

A. M. 4063. 7 ^k But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit ^l the word of wisdom; to another, ^m the word of knowledge by the same Spirit;

^k Rom. xii. 6, 7, 8; Chap. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11.—^l Chap. ii. 6, 7.—^m Chap. i. 5; xiii. 2; 2 Cor. viii. 7. ⁿ Matt. xvii. 19, 20; Chap. xiii. 2; 2 Cor. iv. 13.—^o Mark

word is of a larger extent than either *gifts* or *administrations*, the two former words used: *but it is the same God who worketh all these effects in all*—The persons concerned.

Verses 7-9. *But the manifestation of the Spirit*—That ability to exercise some spiritual gift, whereby the Spirit manifests his presence with the person possessed of the gift; *is given to every man*—That has it; *to profit withal*—For the profit of the whole body; to edify the different members of the church, and to be only thus used, and not for the purposes of pride and division. *For to one is given, by the immediate influence of the Spirit, the word of wisdom*—Ability to speak what is instructive and prudent, by way of information, counsel, caution, warning, encouragement, exhortation, &c., in any matters of duty or privilege: *to another, the word of knowledge*—An acquaintance with, and ability to expound, the Holy Scriptures aright, and to understand and explain the mysteries of redemption and salvation. *To another, faith*—Faith may here mean, 1st, An extraordinary trust in God, under the most difficult or dangerous circumstances; producing that supernatural courage which enabled our Lord's apostles, and other disciples, to bear testimony to the gospel, not only in the presence of kings and magistrates, but before the most enraged enemies. In consequence of this gift, we find Peter and John speaking with such boldness before the chief priests and council, as astonished them, Acts iv. 13, 29. 2d, It signifies that firm persuasion of the power, love, and faithfulness of God, and confidence therein, which led the apostles to attempt and succeed in the performing of miraculous works, when they felt an inward impulse so to do. Of this faith Christ speaks Matt. xvii. 20; and Paul, 1 Cor. xiii. 2. *To another, the gifts of healing*—Power to heal various bodily diseases in an extraordinary way. In the original it is *ιαματων*, *healings*; in the plural, denoting the variety of diseases that were healed. This gift was promised by Christ, not only to the apostles and public teachers in the first church, but generally to those who should believe, Mark xvi. 18. Accordingly, many of the first Christians possessed it; and by exercising it, they not only confirmed the gospel, but they conciliated the good-will of the more considerate heathen, who could not but esteem the Christians when, in these miracles, they discerned the beneficent nature of their religion. The apostles, however, possessed these gifts in a more eminent degree, and exercised them in a superior manner. See Acts v. 15, and xix. 12. It must be observed,

9 ^a To another, faith by the same Spirit; to another, ^b the gifts of healing by the same Spirit;

10 ^c To another, the working of miracles; to another, ^d prophecy; ^e to another, discerning of spirits; to another, ^f divers kinds of tongues;

xvi. 18; James v. 14.—^g Verses 28, 29; Mark xvi. 17; Gal. iii. 5.—^h Rom. xii. 6; Chap. xiii. 2; xiv. 1, &c.—ⁱ Chap. xiv. 29; 1 John iv. 1.—^j Acts ii. 4; x. 46; Chap. xiii. 1.

however, that, in the exercise of this gift, none endowed with it, not even the apostles, were permitted to act according to their own pleasure; but were always directed to the exercise of it by an impression on their minds from God; otherwise Paul would not have left Trophimus sick at Miletus; nor have suffered his beloved Timothy to labour under his infirmities; nor Epaphroditus to be *sick nigh unto death*. This gift, however, need not be wholly confined to the healing of diseases by a word or touch. It may exert itself, also, though in a lower degree, where natural remedies are applied. And it may often be this, and not superior skill, which makes some physicians more successful than others. And thus it may be with regard to other gifts likewise. "As, after the golden shields were lost," says Bengelius, "the king of Judah put brazen ones in their place, so, after the pure gifts of the Spirit were lost, the power of God exerted (and still exerts) itself in a more covert manner, under human studies and helps: and that the more plentifully, according as there is the more room given for it."

Verses 10, 11. *To another, the working of miracles*—That is, miracles of a different kind; such as taking up serpents, drinking any deadly draught without hurt, and especially casting out devils. But it may not be improper to observe here, that the original expression, *εργασματα δυναμεων*, here rendered *the working of miracles*, is translated by Dr. Macknight, the *inworkings of powers*, the former word being derived from *εργεω*, signifying not to work simply, but to work in another. And he thinks it is here intended to express the power which the apostles had of conferring the miraculous gifts of the Holy Ghost on those on whom they laid their hands: a power which was peculiar to the apostles, by which they were raised above all the other spiritual men, and by which they spread the gospel everywhere with the greatest success. *To another, prophecy*—The foretelling of things to come. *To another, the discerning of spirits*—That is, ability to discern whether professors of Christianity were of an upright spirit, or not; whether they had natural or supernatural gifts for offices in the church; and whether they who professed to speak by inspiration spoke from a divine, a natural, or diabolical spirit; and consequently to distinguish, with certainty, true doctrine from false. For, as there appeared very early among the professed disciples of Christ, false teachers, who, to gain credit to their errors, pretended to deliver them by inspiration, a gift of this kind was very necessary for preventing the faithful from

A. M. 4063. to another, the interpretation of
A. D. 59. tongues :

11 But all these worketh that one and the self-same Spirit, 'dividing to every man severally' as he will.

12 For ^aas the body is one, and hath many members, and all the members of that one

¹ Rom. xii. 6; Chap. vii. 7; 2 Cor. x. 13; Eph. iv. 7.—^a John iii. 8; Heb. ii. 4.—² Rom. xii. 4, 5; Eph. iv. 4, 16.—³ Verse

being led away by them, especially in the first age, before the writings of the apostles and evangelists were generally spread abroad. Hence the caution, 1 John iv. 1, *Believe not every spirit, but try the spirits, whether they are from God, because many false prophets are gone forth into the world.* Again, the gift of *discerning spirits* was bestowed on some, to enable them, on certain occasions, to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church; 1 Cor. xiv. 25. Thus Peter knew the fraudulent purpose of Ananias and Sapphira, and Paul the malice of Elymas. But here it is to be observed, that neither the knowledge of what passed in the *minds of enemies*, nor the knowledge of the characters of private Christians, or of the qualifications of those who aspired after sacred offices, was bestowed as a habit. On most occasions, it seems, the rulers were left in these matters to guide themselves by their own sagacity, or by that ordinary illumination which they received from the Spirit of wisdom.

To another, *divers kinds of tongues*—Ability to speak languages which they had not learned. This gift was one of the primary causes of the rapid growth of Christianity. For by it the preachers of the gospel were able, immediately on their coming into any country, to declare the wonderful things of God, without waiting till, in the ordinary course, they learned the language of the country. The persons who were endowed with this faculty, had not the knowledge of all languages communicated to them, but of such only as they had occasion for. This appears from 1 Cor. xiv. 18, where the apostle told the Corinthians that he *spake more foreign tongues than they all did.* And even the languages which were given them, may not have been communicated to them all at once, but only as they had occasion for them. To another, *the interpretation of tongues*—Ability to interpret into a language known, suppose into the common language of the place, that which others, suppose foreigners, or those to whom a language was given by inspiration, delivered in a tongue with which the hearers were not acquainted. From this being mentioned as a distinct gift from that of speaking foreign languages, Macknight infers, that not every one who understood the foreign language, in which an inspired teacher spake, was allowed to interpret what he spake. The only person, he thinks, permitted to do this, was the interpreter, endowed with an especial inspiration for that end. Because, "the doc-

b

body, being many, are one body : ' so A. M. 4063. also is Christ. A. D. 59.

13 For ^aby one Spirit are we all baptized into one body, ^awhether we be Jews or ³Gentiles, whether we be bond or free; and ^bhave been all made to drink into one Spirit.

27; Gal. iii. 16.—^a Rom. vi. 5.—^a Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11.—³ Gr. *Greeks.*—^b John vi. 63; vii. 37, 38, 39.

trines of the gospel, being entirely different from all the ideas which the heathen had been accustomed to entertain on religious subjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a supernatural direction, might have led the church into error. Further, the faculty of interpreting foreign languages by inspiration was, in another respect, a gift very necessary in the first age; for the books of the Old Testament being written in Hebrew, a language not then understood by the vulgar, even in Judea, and the writings of the apostles and evangelists being all in the Greek tongue, on account of its emphasis and precision; and that tongue being nowhere spoken by the common people, except in Greece and some cities of the Lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely-inspired writings into the common language, they would have been, in a great measure, useless; especially at the beginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek Scriptures into the language of the country, the common people, everywhere, had an opportunity of deriving from these writings all the knowledge and comfort they are fitted to yield. Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel in the most populous and civilized provinces of the Roman empire." And all these—*Diversities of gifts*, the apostle adds, *worketh that one and the self-same Spirit*—They all flow from one and the same fountain; *dividing to every man severally, καθως βουλεται, as he willeth*—An expression which does not so much imply arbitrary pleasure, as a determination founded on wise counsel.

Verses 12, 13. For as the human body is one, and yet hath many members—For different offices; and all the members, though many, constitute but one body—United in one well-regulated system; so also is Christ—That is, mystically considered, namely, the whole church or society, of which Christ is the head: in which, though there are several members, having different gifts, yet they do not constitute several churches, but only one church, and therefore they should all use their gifts for the good of that one. For by one Spirit—When it is indeed received by us; we are all baptized into one body—Are constituted true members thereof, united

A. M. 4063. 14 For the body is not one member, A. D. 59. but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath ^cGod set the members every one of them in the body, ^das it hath pleased him.

^c Verse 28.—^d Rom. xii. 3; Chap.

to the head of that body by faith, and to all the other members thereof by love: we are pardoned, regenerated, and created anew, and so made members of the true, invisible, or spiritual church; *whether we be Jews or Gentiles*—Who are at the greatest distance from each other by nature; *whether we be bond or free*—Slaves or freemen, who are at the greatest distance from each other by law and custom: *we have all been made to drink into one Spirit*—In other words, The religion we before professed, whether true or false; the rank which we now hold in life, whether high or low; makes no difference as to the grand point: our union with the body, and its various members, as well as with the head, is the same, and the same happy consequences follow from that union; we all imbibe the influences of the same Spirit, by which the divine life was at first produced, and is continually preserved in our souls.

Verses 14–20. *For the body is not one member, but many*—All of which are necessary, that the various sorts of offices belonging to the body may be all performed: thus there must be different gifts and offices in the church of Christ, which all conduce to the advantage and perfection of the whole. *If the foot*—One of inferior gifts and place; *shall say, Because I am not the hand*—Do not appear in a more honourable place, and have not a more important office; *I am not of the body*—I am separated from, or despised by it, in my low situation; *is it therefore not of the body*—Is the inference good? Would it have reason on this account to represent or think itself an outcast? The *foot* here is elegantly introduced as speaking of the *hand*, the *ear* of the *eye*; each of a part that has some resemblance to it. So among men, each is apt to compare himself with those whose gifts some way resemble his own, rather than with those who are at a distance, either above or beneath him. Perhaps the *foot* may represent private Christians; the *hand*, active officers in the church; the *eye*, discerning teachers; and the *ear*, attentive hearers. *If the whole body were an eye*—And a man could look, at will, through every pore; *where were the hearing*—

19 And if they were all one member, where *were* the body? A. M. 4063. A. D. 59.

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we ⁴bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

iii. 5; Verse 11.—⁴ Or, put on.

That important sense, which admits so much pleasing entertainment and improvement? *And if the whole were hearing, where were the smelling*—A sense which, though less important than the former, is not destitute of its proper delight and its proper use. The sense is, If all the members of the church had the same gifts, though the most excellent, as seeing or hearing, what would become of the church? There must be different offices and gifts for different uses, and each ought to employ his gift, according to the nature of it, for the service of the whole. *But now we see God*—The wise and great Creator; *hath set the members in the body as it hath pleased him*—With the most exquisite wisdom and goodness. *If they were all one member*—Or if the members were all of one form and use; *where were the body*—How could it possibly subsist? *But now they are many members*—Different from each other, possessed of different powers, and intended for different uses; *yet but one harmonious, regular body*—Furnished for the various animal functions, and capable of a variety of sensations and actions. And it is a necessary consequence of this unity, that the several members need one another.

Verses 21–23. *And the eye*—In its commanding station, and possessed as it is of light and discernment; *cannot say to the hand*—Endowed with neither of these qualities, and the mere instrument of action; *I have no need of thee*—For by the hand the whole body is maintained and fed, and the eye itself preserved and defended. *Nor again the head*—Elevated as it is, and so admirably furnished with all the nerves and organs planted in it, cannot say to the feet—The most distant and extreme parts, mean as their form and office seems; *I have no need of you*—Since by them the head and all the other parts of the body are supported, and are removed from place to place. “The apostle mentions the two principal members of the body, *the eye* and *the head*, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church not to despise those who are placed in the lowest stations: for as in the body, the hand needs the direction of the eye, and

A. M. 4063. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

^a Or, division.—^b Rom. xii. 5; Eph. i. 23; iv. 12;

the eye the assistance of the hands, so in the church they who follow the active occupations of life, need the direction of the teachers. On the other hand, the teachers need to be supported by the labour of the active members." Nay, those members which seem to be more feeble—Because unable to endure external injury, such as the brain, the lungs, the heart, and bowels; or the veins, arteries, and other minute channels in the body; are more abundantly necessary—For without them the animal functions can by no means be discharged, nor the body preserved in life and health. And likewise those members which we think to be less honourable—Or graceful, on account of their place and use; upon these we bestow—Greek, περιεδμεν, these we surround with more abundant honour—By carefully covering them. And our uncomely parts have—By virtue of the dress we put upon them; more abundant comeliness—Than most of the rest. It is as if he had said, The face, on which the image of God is particularly stamped, we leave uncovered; but as for those parts which decency or custom teaches us to conceal, we contrive not only to cover, but also, as far as we conveniently can, to adorn by covering. "This observation, concerning the pains which we take in adorning or concealing the weak and uncomely members of our body, the apostle makes to teach the higher members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned verse 25. And when such attention is paid to the inferior, by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend themselves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts."

Verses 24-26. For our comely and graceful parts have no need—Of being so adorned, as they appear to greater advantage uncovered; but God hath tempered the body together—Συνεκασε, hath attempered and united in just proportions the several parts thereof; having given—To such as are naturally weak and without beauty; more abundant honour—Through their greater efficacy in the nourishment and preservation of the body, and by causing them to be cared for and served by the noblest parts. That there should be no schism in the body—No division of separate interests; but that the members should have the same care one for another—As being each an important part of the whole. And wheth-

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26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church,

v. 23, 30; Col. i. 24.—^c Eph. v. 30.—^d Eph. iv. 11.

er one member suffer, all the members—In consequence of their close union with, and dependance on each other, should suffer with it—As losing the assistance of the disabled member, and concerned to remove the cause of its suffering. Or one member be honoured—Clothed and gratified; all the members should rejoice with it—Deriving advantage from its welfare, and the ornament of one part being looked upon as that of the whole. "By comparing schism in the church to schism in the body, we are taught that it consists in a natural want of affection in some of the members toward their fellow-members, whereby contentions and animosities are produced. Further, by showing that the members of the body are so united as to be necessary to each other's existence, the apostle hath taught us that there should be no envy nor strife among the disciples of Christ; but that each, by the right exercise of his proper gift, should assist his neighbour, and rejoice when his welfare is promoted."

Verse 27. Now ye—Believers at Corinth; are the body of Christ—A part of it, not the whole body; and members in particular—That is, each believer is a particular member thereof, and ought to behave himself accordingly. This is the application of the foregoing allegory, which the apostle is thought by some to have formed on our Lord's words, Matt. xxv. 35-45. As if he had said, Ye believers are formed into one church or body, of which Christ is the head, soul, and ruler. And in the application he signifies, that "what he had said concerning the order, the situation, and the offices of the members of the human body, the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissensions among its members, was all applicable to the members of the church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, but that in peace and love they might all promote each other's happiness."—Macknight.

Verses 28-31. And God hath set in the church first apostles—Who planted the gospel in the heathen nations, being honoured with an office of the highest distinction, and furnished with endowments peculiar to themselves; secondly, prophets—Who either foretold things to come, or spake by extraordinary inspiration for the edification of the church; thirdly, teachers—Of an inferior class. Under prophets and teachers, are comprised evangelists and pastors. After that, miracles—Persons endowed

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A. M. 4063. first ^hapostles, secondarily ⁱprophets, A. D. 59. ^lthirdly teachers, after that ^hmiracles, then ⁱgifts of healings, ^mhelps, ^agovernments, ^odiversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

^h Eph. ii. 20; iii. 5.—ⁱ Acts xiii. 1; Rom. xii. 6.—^k Verse 10.—^l Verse 9.—^m Num. xi. 17.—ⁿ Rom. xii. 8; 1 Tim.

on some particular occasions with miraculous powers; then gifts of healing—Diseases, by anointing the sick with oil, and praying for their recovery: the expression denotes the persons who possessed these gifts. Helps—Or helpers, who, speaking by inspiration to the edification of the church, were fitted to assist the superior officers, and to help the faith and joy of others. Governments—Or governors, the thing performed, as in the former clause, being put for the persons who performed it. The word κυβερνητικῆς, is properly the steering of a ship with skill by a pilot; and seems to be put here metaphorically for persons directing or managing affairs with judgment. It does not appear, however, that these two last expressions were intended by the apostle to signify distinct offices. Rather any

30 Have all the gifts of healing? A. M. 4063. do all speak with tongues? do all in- A. D. 59. terpret?

31 But covet earnestly the best gifts. And yet show I unto you a more excellent way.

v. 17; Heb. xiii. 17, 24.—^o Or, kinds, Verse 10.—^p Or, powers.—^q Chap. xiv. 1, 39.

persons might be called helps or helpers, from a particular dexterity in helping the distressed; and governors or governments, from a peculiar talent for governing or presiding in assemblies. Are all the members or ministers of the church apostles, &c.—Seeing God has not given all sorts of gifts to one, but some to one, and others to another, that each one might stand in need of the others; therefore let none despise another, but all join together in employing their gifts for the common good of the church. But covet earnestly the best gifts—For they are well worth your desire and pursuit, though but few of you can attain them; and yet I show you a more excellent way—I point out unto you a more excellent gift than any or all of them, and one which all may, yea, must attain, or perish.

CHAPTER XIII.

To engage the Corinthians to cultivate Christian love, as more excellent and important than any of those gifts, on the possession of which they were so ready to value themselves, and about which they contended for pre-eminence, the apostle, (1.) Shows its indispensable necessity; no gifts, no acts of beneficence, not even martyrdom itself, being of any real advantage without it, 1-3. (2.) He gives a lovely description of it, displaying its transcendent excellence and useful properties and effects, 4-7. (3.) Points out its perpetual duration, in which it exceeds even the graces of faith and hope, 8-13.

A. M. 4063. **THOUGH** I speak with the tongues A. D. 59. of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

2 And though I have the gift of prophecy,

* Quinquagesima Sunday, epistle, verse 1 to the end.—^a Chap. xii. 8, 9, 10, 28; xiv. 1, &c.; Matt. vii. 22.

NOTES ON CHAPTER XIII.

Verses 1-3. *Though, &c.*—The apostle having observed in the last verse of the preceding chapter, (with which this chapter is closely connected,) that he would show them a more excellent way, that is, a way more wise, holy, and useful, than that of striving to excel each other in miraculous gifts, now proceeds to do this, directing them to pursue the divine grace of love to God and man, as of the highest excellence, and of absolute necessity. *Though I speak with the tongues of men and angels*—That is, all the languages which are spoken upon earth, and with the eloquence of an angel; and have not

and understand all mysteries, and all A. M. 4063. knowledge; and though I have all A. D. 59. faith, ^bso that I could remove mountains, and have not charity, I am nothing.

3 And ^cthough I bestow all my goods to

^b Matt. xvii. 20; Mark xi. 23; Luke xvii. 6.—^c Matt. vi. 1, 2.

charity—*Αγαπῆν*, love; namely, the love of God shed abroad in my heart by the Holy Ghost given to me, and the love of all mankind for his sake; *I am become—Γεγωνα*, I am, or have been, before God; as sounding brass—No better than the sounding instruments of brass used in the worship of some of the heathen gods; or a tinkling cymbal—This was made of two pieces of hollow brass, which being struck together made a tinkling, but with very little variety of sound. Some have thought that the apostle mentions the tongues of angels, because in the patriarchal ages angels often spake with men. But as they then spake in the language of men, their

A. M. 4063. feed the poor, and though I give my
A. D. 59. body to be burned, and have not
charity, it profiteth me nothing.

4 ^dCharity suffereth long, and is kind; charity envieth not; charity ¹vaunteth not itself, is not puffed up,

^a Prov. x. 12; 1 Pet. iv. 8.—¹ Or, is not rash.—² Chap. x. 24; Phil. ii. 4.

tongues, thus understood, are the same with the tongues of men. And therefore by the *tongues of angels*, the apostle doubtless meant the methods, whatever they are, by which angels communicate their thoughts to each other, and which must be a much more excellent language than any that is spoken by men. *And though I have the gift of prophecy*—Of foretelling future events; *and understand all mysteries*—Both of God's word and providence; *and all knowledge*—Of things human and divine, that ever any mortal attained to; *and have all faith*—The highest degree of miracle-working faith; *so that I could remove mountains*—From their bases, and transport them from one part of the earth to another, and thus change the whole face of nature with a word; *and have not charity*—*ἀγάπην δε μη έχω, but have not love, I am nothing*—In the sight of God with respect to piety: I not only have not true religion enough, but in reality I have none at all. *And—To go further; though I bestow*—*εὐψυχίζω*, though I distribute deliberately, piece by piece, with the greatest prudence and care; *all my goods to feed the poor: and though I give my body to be burned*—Rather than renounce my religion, or any truth or duty of the gospel; *and have not the love*, hereafter described, *it profiteth me nothing*—With respect to life eternal. It neither proves my title to it, nor prepares me for the enjoyment of it. Without love, whatever I speak, whatever I have, whatever I know, whatever I do, whatever I suffer, is nothing.

Verses 4, 5. *Love suffereth long*—Here the apostle attributes to love the qualities and actions of a person, in order to render his account of that divine grace the more lively and affecting. The love of God, and of our neighbour for God's sake, is patient toward all men. It suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of the world; and all this not only for a time, but to the end; and in every step toward overcoming evil with good, it is kind—Mild, gentle, benign; inspiring the sufferer at once with the most amiable sweetness, and the most fervent and tender affection. *Love envieth not*—The advantages, gifts, or graces, which others possess, but rather takes pleasure in them, and by friendly participation makes them its own. *Love vaunteth not itself*—Greek, *ὄν περπερευεται, acteth not rashly*, as the expression is translated by many critics, following Phavorinus. Indeed, to render it as our translators do, is to make it signify the same thing with the next clause. The lover of God and mankind does not hastily condemn any one; never

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5 Doth not behave itself unseemly, A. M. 4063
A. D. 59. seeketh not her own, is not easily
provoked, thinketh no evil;

6 ^fRejoiceth not in iniquity, but ^grejoiceth
²in the truth;

7 ^hBeareth all things, believeth all things,

^f Psa. x. 3; Rom. i. 32.—^g 2 John 4.—² Or, with the truth.
^h Rom. xv. 1; Gal. vi. 2; 2 Tim. ii. 24.

passes a severe sentence on a slight or sudden view of things. Nor does he act or behave in a violent, headstrong, or precipitate manner. *Is not puffed up*—With pride or self-conceit on account of any endowments or qualifications, mental or corporal, natural or acquired, civil or religious. On the contrary, love to God, whereby we esteem him as the greatest and best of beings, desire him as our chief good, delight in him as our portion and treasure in time and in eternity, cannot but humble us in the dust before him, while we contrast our various weaknesses, imperfections, and sins, with his infinite excellences and matchless glories, and compare his superlative goodness with our great unworthiness. And the love of our neighbour, naturally leading us to dwell on his virtues, and overlook his defects, must also, though in a lower degree, produce the same effect, and cause us to prefer others to ourselves in a variety of respects. *Doth not behave itself unseemly*—Or *indecently*, as *εὐσχημονοῦναι* properly signifies; that is, it is not rude or willingly offensive to any one, but renders to all their dues, suitable to time, place, person, and all other circumstances. *Seeketh not her own*—Ease, pleasure, honour, or temporal advantage. Nay, sometimes the lover of God and of mankind *seeketh not*, in some sense, even his own spiritual advantage; does not think of himself, so long as a zeal for the glory of God and the souls of men swallows him up. But though he is all on fire for these ends, yet he *is not provoked*, (the word *easily* is not in the original,) to sharpness or unkindness toward any one. Outward provocations indeed will frequently occur, but he triumphs over them. *Thinketh no evil*—The loving man indeed cannot but see and hear evil things, and know that they are so; but he does not *willingly think evil* of any, neither *infer* evil where none appears. The love in his heart prevents his imagining that of which he has no proof, and casts out all jealousies, evil surmises, readiness to believe evil, and induces him to put the kindest constructions upon the actions of others, and on the principles from whence they proceed, which the nature of circumstances will by any means allow.

Verses 6, 7. *Love rejoiceth not in iniquity*—Takes no pleasure to see an adversary fall into an error or sin, by which his reputation should be blasted, and his interest ruined. On the contrary, the man influenced by this love, is truly sorry for either the sin or folly of even an enemy; takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—Good in general is its glory and joy, wherover diffused through the

A. M. 4063. hopeth all things, endureth all
A. D. 59. things.

8 Charity never faileth: but whether *there be prophecies*, they shall fail; whether *there be tongues*, they shall cease; whether *there be knowledge*, it shall vanish away.

9 ¹ For we know in part, and we prophesy in part.

¹ Chap. viii. 2.—³ Or, reasoned.

world; while it brings forth its proper fruit, holiness of heart and life, with constancy and perseverance. *Beareth*—Or rather *covereth* all things, as *παντα σκευε* ought undoubtedly to be here rendered: because the common translation, *beareth all things*, is not different in sense from *endureth all things*, in the last clause of the verse. The lover of mankind conceals, as far as may be, the failings and faults of others; whatever evil he sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak. *Believeth all things*—Puts the most favourable construction on every thing, and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it *hopes* God will at length give repentance unto life. Meantime it *endureth all things*—Whatever the injustice, malice, or cruelty of men can inflict. And as it is long-suffering with regard to human provocations, so it bears with patience whatever afflictions come immediately from the hand of God, acquiescing in his will, trusting in his care, and rejoicing if its own sufferings may be a means of consolation and edification to others. By this description of love, it evidently appears to be that divine grace, which renders men most like to God, and which is the best preparation of them for admission into heaven: *the golden key*, (says Milton, in his *Comus*,) *which opens the palace of eternity*. Nor does it cease to exist, when it has introduced us into the eternal kingdom of our heavenly Father. For,

Verses 8–10. *Love never faileth*—It accompanies us, prepares us for, and adorns us in eternity; nay, it is the very felicity of heaven. In these respects it materially differs from, and has an apparent advantage over, many of those gifts which some are so ready to emulate and pursue, to the neglect and injury of this love. For *whether there be prophecies, they shall fail*—When all things foretold are accomplished, and God is all in all. *Whether there be tongues, they shall cease*—For one language shall prevail among all the inhabitants of heaven, and all the low and imperfect languages of earth shall be forgotten. *Whether there be knowledge*—Such as we now pursue with the greatest eagerness, the knowledge of the fleeting, transitory things of earth, and affairs of men, conducive as it is to our present usefulness; *it shall vanish away*—As star-

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I ³thought as a child: but when I became a man, I put away childish things.

12 For ^know we see through a glass,

^k 2 Cor. iii. 18; v. 7; Phil. iii. 12.

light is lost in that of the mid-day sun, so our present knowledge in the light of eternity. *For we know in part, we prophesy in part*—The wisest of men have here but short, narrow, and imperfect conceptions, even of the things round about them, and much more of the deep things of God. And even the prophecies which men deliver from God are far from taking in the whole of future events, or of that wisdom and knowledge of God which is treasured up in the Scripture revelation. *But when that which is perfect is come*—As in the heavenly state it shall; *then that which is only in part shall be done away*—Both that poor, low, imperfect, glimmering light, which is all the knowledge we now can attain to, and these slow and unsatisfactory methods of attaining it, as well as of imparting it to others.

Verses 11, 12. *When I was a child, &c.*—The difference between our present and future conceptions of spiritual things may be illustrated by the knowledge of a child compared to that of a man. For in our present state, we are mere infants in knowledge, in comparison of what we shall be hereafter. *I spake as a child*—Would naturally do, words hardly intelligible, and often unmeaning; *I understood*—Or was affected, as *εσπορευ* may be rendered; *as a child*—That is, thrown into transports of joy or grief on trifling occasions, which manly reason soon taught me to despise. *I thought*—*Ελογισμην*, *I reasoned*; *as a child*—In a weak, inconclusive, and sometimes ridiculous manner. *But when I became a man*—My faculties being ripened; *I put away childish things*—Of my own accord, willingly, without trouble; and entertained sentiments, and engaged in pursuits, correspondent to such advancements of age and reason. Such shall be the improvements of the heavenly state, in comparison with those which the most eminent Christians can attain on earth. *For now we see*—Even the things that surround us; *through a glass*—The expression, *δι' εσοπτρου*, thus rendered, Dr. Pearce thinks, “signifies any of those transparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw the objects without obscurely. But others are of opinion that the word denotes a brazen mirror, like those of which Moses made the laver, Exod. xxxviii. 8; and that the apostle's meaning is, that we see things as it were by images reflected from a mirror. But this does not accord with seeing things obscurely. *Darkly*—*Εν αινιγματι*, literally, *in an enigma, or riddle*. A riddle being a discourse

A. M. 4063. ⁴ darkly; but then ¹ face to face:
A. D. 59. now I know in part; but then shall
I know even as also I am known.

⁴ Gr. in a riddle.

in which one thing is put for another, which is in some respects like it, we are said to see things at present in a riddle, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal." *But then*—We shall see, not a faint reflection, or an obscure resemblance, but the objects themselves, in a clear and distinct manner; *face to face*—As men see each other, when they behold each the other's face. *Now I know in part*—Even when God himself reveals things to me, a great part of them is still kept under the veil; *but then shall I know even as also I am known*—In a clear, full, comprehensive manner; in some measure like God, who penetrates the centre of every object, and sees at one glance through my soul and all things. It is justly observed by Dr. Macknight here, "that the darkness in which things at present are involved, is in some respects necessary; for as in childhood our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them clearly, and shall fully know even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge which we made use of on earth."

Verse 13. *And now*—In the present world; *abideth*—In the hearts of holy persons, and influencing their lives, even all their tempers, words, and works; *faith, hope, love, these three*—The principal and radical saving graces, of most frequent use in the Christian life, and productive of all the others. 1st, *Faith*, whereby we receive as infallibly true, and infinitely important, the testimony of God, contained in his word concerning things past, present, and to come; especially all the truths of his holy gospel; whereby being penitent, and believing on Jesus with our heart unto righteousness, we are persuaded of God's love to us in Christ, rely on his promises, and stand in awe of his threatenings; *faith*, *ελεγχος* ἢ *βλεπομενων*, the evidence, conviction, or persuasion of things not seen; *ελπιζομενων υποσταςι*, the confidence, namely, of receiving, (so the latter word is rendered Heb. iii. 14,) or the anticipation, of things hoped for; giving them a present subsistence, as the word also signifies, in the heart. 2d, *Hope*, namely, of eternal life, Tit. i. 2; of an incorruptible inheritance, 1 Pet. i. 3; an exceeding great and eternal weight

13 And now abideth faith, hope, A. M. 4063.
charity, these three; but the greatest A. D. 59.
of these is charity.

¹ Matt. xviii. 10; 1 John iii. 2.

of glory, 2 Cor. iv. 17; hope, founded on our being heirs of these blessings, in consequence of our being children of God by adoption and regeneration, John i. 12, 13; Rom. viii. 17: hope, productive of gratitude, joy, patience, purity, and all good works: see 1 Pet. i. 3; Rom. v. 2; 1 Thess. i. 3; 1 John iii. 3; 1 Cor. xv. 58. 3d, *Love*, namely, to God and man, described in this chapter. It is justly observed by Dr. Macknight here, that "the clause, *now abideth*, &c., implies, that the graces spoken of are not always to abide; at least the graces of faith and hope." For *faith*, by which *we walk*, that is, are directed and governed, while we are *at home in the body* and absent from the Lord, is (2 Cor. v. 7) opposed to *sight*, by which we shall *walk*, when, being present with him, *we shall see him as he is*; (Matt. v. 8; 1 John iii. 2;) and as it is a *confidence*, or *persuasion*, of receiving things hoped for, when those things are actually seen and received, it must cease of course. *Hope*, likewise, *that is seen*, as the apostle observes, or the hope of blessings already possessed, *is not hope*: therefore, when the eternal life, the heavenly inheritance, &c., which were the objects of our hope, (the true and only Christian hope,) are enjoyed by us, the hope we entertained of them can have place in us no more, its object being attained. It is, however, far otherwise with *love*. The objects of this grace exist in the greatest perfection in heaven, and will exist there to all eternity, in a degree of fervour and purity of which we can now form no adequate idea.

"Thus constant *faith* and holy *hope* shall die,
One lost in certainty, and one in joy:
While thou, more happy power, fair *charity*,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsumed thy flame,
Shalt still survive;
Shalt stand before the host of heaven confess'd,
For ever blessing, and for ever blest."—Prior.

The greatest of these, therefore, *is love*—The greatest, because the most durable, and also for divers other reasons: as, 1st, *Faith* and *hope* are graces chiefly suited to our fallen state, and intended to raise us from our fall: love was in man in his state of innocence and perfection, and was then his chief excellence, as it now is, and ever has been, the chief excellence of angels. 2d, *Faith* and *hope* are only means of salvation: love is the end to which these means are intended to bring us. 3d, Faith and hope may be termed selfish graces; particularly the latter is such, having our own interest in view: love is generous, disinterested, noble, and carries us out beyond ourselves. 4th, Faith and hope are human: love is divine; it exists, always has existed, and ever will exist, in God himself, in whom the former graces can have no place, and is in him his highest glory.

CHAPTER XIV.

The Christians at Corinth having erred in their opinion of the comparative excellence of spiritual gifts, and having been guilty of great irregularities in the exercise of these gifts, the apostle in this chapter gives them a variety of directions and cautions on these subjects. (1.) He recommends their seeking after such spiritual gifts as were most calculated to edify others, particularly that of prophecy, 1-5. (2.) He illustrates the unprofitableness of barely speaking in unknown tongues in the public worship of God, by several similitudes, 6-12. (3.) He exhorts them to adopt and pursue such an intelligible and instructive mode of public worship as might profit strangers, as well as themselves, 13-20. (4.) He shows the proper use of the gift of tongues, and the greater usefulness of prophesying, 21-25. (5.) He reproveth and endeavours to regulate the disorders which had arisen in their religious assemblies from men's vain ostentation of their gifts, 26-33; and women speaking in the church, 34-40.

A. M. 4063. **FOLLOW** after charity, and ^a desire spiritual gifts, ^b but rather that ye may prophesy.

2 For he that ^c speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man ¹ understandeth him: howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, ex-

^a Chap. xii. 31.—^b Num. xi. 25, 29.

^c Acts ii. 4; x. 46.—¹ Gr. *heareth*, Acts xxii. 9.

NOTES ON CHAPTER XIV.

Verses 1-4. *Follow after love*—Namely, that love, the nature, necessity, and excellence of which are shown at large in the preceding chapter; pursue this, which far exceeds all extraordinary gifts, with zeal, vigour, courage, patience, otherwise you will neither attain nor keep it. *And*—In their place, as subservient to this; *desire spiritual gifts*—With moderation, and in submission to the divine will; *but rather, or especially, that ye may prophesy*—The word here does not appear to mean foretelling things to come, but rather opening and applying the Scriptures, and discoursing on divine things in an edifying manner. *For he that speaketh in a tongue*—Unknown to the auditory, to which he addresses himself; *speaketh*—In effect; *not unto men, but unto God*—Who alone understands him. *Howbeit*, or although, in or by the inspiration of the Spirit, he speaketh mysteries—Such things as are full of divine and hidden wisdom. *But he that prophesieth*—That is, who discourses of divine things, in a language understood by the hearers; *speaketh to edification*—To the building up of believers in faith and holiness; *and exhortation*—To excite them to zeal and diligence; *and comfort*—Support and consolation under their trials and troubles. *He that speaketh in an unknown tongue edifieth himself only*—On the most favourable supposition. The apostle speaks thus, because a person who spoke in an unknown tongue might possibly, while he spoke, find his own good affections awakened by the truths he delivered with fervency, and he might find his faith in Christianity established by the consciousness he had of a miraculous power working in him. From this it is plain that the inspired person, who uttered, in an unknown language, a revelation made to himself, must have understood it, otherwise he could not in-

crease his own knowledge and faith by speaking it. *But he that prophesieth*—While he edifies himself, edifieth the church also, the whole congregation.

Verse 5. *I would that ye all spake with tongues*—In as great a variety as God hath imparted that gift to any man living; *but rather that ye prophesied*—For when we consider the different effects and tendencies of these different gifts, we must acknowledge that, with respect to the prospects of usefulness by which these things are to be estimated, *greater is he that prophesieth than he that speaketh with tongues*—Which those who hear him cannot understand; *except he interpret*—Or rather, except some one interpret; for it appears from verse 28, that what was spoken in an unknown tongue was usually interpreted by another person, and not by the person who spoke it, the interpretation of tongues being, in the first church, a distinct gift. See on chap. xii. 10. *That the church may receive edifying*—Which it might, it seems, equally receive if the things spoken had been delivered only in a language understood by the auditory, and not first in an unknown tongue. "How happily does the apostle here teach us to estimate the value of gifts and talents, not by their brilliancy, but usefulness. Speaking with tongues was indeed very serviceable for spreading the gospel abroad; but for those who remained at home, it was much more desirable to be able to discourse well on useful subjects in their own language, which might serve more for the improvement of the society they belonged to, and the conviction of such of their unbelieving neighbours as might, out of curiosity, happen to step into the assemblies."—Dodridge.

Verse 6. *Now, brethren*—As if he had said, I wonder whether that which you so much admire in others would please you in me: *if I come unto you speak-*

A. M. 4063. cept I shall speak to you either by
A. D. 59. ⁴ revelation, or by knowledge, or by
propheying, or by doctrine?

7 And even things without life giving sound,
whether pipe or harp, except they give a distinction
in the ² sounds, how shall it be known
what is piped or harped?

8 For if the trumpet give an uncertain
sound, who shall prepare himself to the
battle?

9 So likewise ye, except ye utter by the
tongue words ³ easy to be understood, how
shall it be known what is spoken? for ye
shall speak into the air.

⁴ Verse 26.—² Or, tunes.

ing with tongues—Supposing the next time I make
you a visit at Corinth, I should address you in a va-
riety of languages which you do not understand;
what shall I profit you—Who are supposed not to
understand me; except I speak to you—In a lan-
guage with which you are acquainted; either by
revelation—Of some gospel mystery; or by know-
ledge—Explaining the ancient types and prophecies;
or by propheying—Foretelling some future event;
or by doctrine—For the regulation of your tempers
and lives. Perhaps this may be the sense of these
obscure expressions.

Verses 7-9. And even—Greek, *ομως*, in like man-
ner, (the word, it seems, being here used for *ομοιος*,
as it sometimes is by the poets, see Beza and Mac-
Knight,) things without life—Inanimate things;
whether pipe or harp—Or any other instrument of
music; except they give a distinction—Greek, *δια-
στολη φωνης*, a difference to the notes. “Among
musicians, the former word signifies the measured
distance between sounds, according to certain
proportions, from which the melody of a tune re-
sults.” And Raphelius has shown that the latter
word, as distinguished from *φωνη*, voice, signifies a
musical sound, a note in music. How shall it be
known what is piped or harped—What music can
be made, or what end answered? For—Or, more-
over; in war, if—Instead of sounding those notes
whose meaning is understood by the soldiers, the
trumpet give an uncertain sound, who shall prepare
himself to the battle—How could soldiers know when
to advance or when to retreat, unless the trumpet
sounds were adjusted, and constantly adhered to?
So likewise—In your religious assemblies; except ye
utter words easy to be understood—Significant words,
to which the ears of your auditory are accustomed;
how shall it be known what is spoken—What is in-
tended to be signified by your expressions? For ye
shall speak into the air—(A proverbial expression,)
you will utterly lose your labour.

Verses 10-12. There are—No doubt; so many
kinds of voices—Or languages; in the world—As
ye speak; and none of them is without signification
—To those that are acquainted with them. There-

10 There are, it may be, so many A. M. 4063.
kinds of voices in the world, and none A. D. 59.
of them is without signification.

11 Therefore, if I know not the meaning of
the voice, I shall be unto him that speaketh
a barbarian, and he that speaketh shall be a
barbarian unto me.

12 Even so ye, forasmuch as ye are zealous
⁴ of spiritual gifts, seek that ye may excel to
the edifying of the church.

13 Wherefore, let him that speaketh in an
unknown tongue, pray that he may interpret.

14 For if I pray in an unknown tongue, my spi-
rit prayeth, but my understanding is unfruitful.

² Gr. significant.—⁴ Gr. of spirits.

fore—Nevertheless; if I know not the meaning of
the voice—The import of the particular language
which is used in my hearing; I shall be unto him
that speaketh a barbarian—What I say will appear
unintelligible jargon; and he a barbarian unto me
—We shall be incapable of holding any conversation
with each other. “The Greeks, after the custom of
the Egyptians, mentioned by Herodotus, lib. ii.,
called all those barbarians who did not speak their
language. In process of time, however, the Romans,
having subdued the Greeks, delivered themselves
by force of arms from that opprobrious appellation,
and joined the Greeks in calling all barbarians who
did not speak either the Greek or the Latin language.
Afterward, the word barbarian signified any one
who spake a language which another did not under-
stand. Thus the Scythian philosopher, Anacharsis,
said, that among the Athenians, the Scythians were
barbarians; and among the Scythians, the Atheni-
ans were barbarians. This is the sense of the word
barbarian in this passage.” Even so, &c.—Where-
fore ye also, that ye may not be barbarians to each
other; forasmuch as ye are zealous of spiritual
gifts—And are ready to vie with each other in the
exercise of them, seek that ye may excel to the edi-
fying of the church—And not merely for your own
honour. Strive for the greatest share of those gifts
whereby you may be useful to your fellow-Christians.

Verses 13, 14. Wherefore let him that speaketh
in a tongue—Unknown to the congregation to which
he would address himself; pray that he may inter-
pret—That God would give him the gift also of ex-
pounding his discourse, in the common language of
the place, a gift this distinct from the other. For
if I pray, &c.—The apostle, as he did at verse 6,
transfers it to himself; in an unknown tongue;
without making use of any explication; my spirit
indeed prayeth—By the influence of the Spirit of
God, I understand the words myself; but my under-
standing is unfruitful—Namely, to others; the know-
ledge I have is of no benefit to them; and I perform
an action void of that prudence and good sense
which ought always to govern persons in their ad-

A. M. 4063. 15 What is it then? I will pray with
A. D. 59. the spirit, and I will pray with the
understanding also: * I will sing with the spirit,
and I will sing † with the understanding also.

16 Else, when thou shalt bless with the spir-
it, how shall he that occupieth the room of
the unlearned say Amen ‡ at thy giving of
thanks, seeing he understandeth not what
thou sayest?

17 For thou verily givest thanks well, but the
other is not edified.

* Eph. v. 19; Col. iii. 16.—† Psa. xlvii. 7.—‡ Chap. xi.
24.—§ Psa. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom.
xvi. 19; Chap. iii. 1; Eph. iv. 14; Heb. v. 12, 13.

dresses to God, and act so childish and foolish a part
that the reason of a man may seem at that time to
have deserted me. "This," says Dr. Doddridge,
"I think a more natural interpretation than that
which supposes the apostle to suggest a thought
which the Papists urge to palliate the absurdity of
offering prayers in an unknown tongue, namely,
'there may be some general good affections working
where the person praying does not particularly un-
derstand what he says.' But this would make it
almost impossible to conceive how the gift of tongues
could be abused, if the person exercising it was
under such an extraordinary impulse of the Spirit,
as to utter sensible words which he did not himself
understand; in which case a man must be, in the
most extraordinary sense that can be conceived, the
mere organ of the Holy Ghost himself."

Verses 15-17. *What is it then?*—What is my
duty in these circumstances? What must I do
when the Spirit moves me to pray in the church
in an unknown tongue? Why this: *I will pray
with the Spirit*—Under his influence, uttering the
words which he suggests; and *I will pray with the
understanding also*—So that my meaning, being
interpreted into the common language, may be un-
derstood by others, verse 19. *I will sing with the
inspiration of the Spirit*—And with my meaning in-
terpreted also. I will use my understanding as well
as the power of the Spirit. I will not act so foolishly
as to utter in a congregation what can edify none
but myself, and leave it uninterpreted. *Else, when
thou shalt bless God with the inspiration of the
Spirit in an unknown language, how shall he that
occupieth the room*—That filleth the place; of the
unlearned—That is, any private hearer; *say amen
at thy giving of thanks*—Assent to and confirm thy
words; *seeing he understandeth not what thou say-
est*—Can form no idea of thy meaning. The word
idwvny, here rendered *unlearned*, is used by Jose-
phus, (*Antiq.*, iii. c. 9.) to denote a *private person*, as
distinguished from the priests. In like manner it
here denotes those of the assembly who had not the
gift of languages, and who were not teachers, but
hearers only. The apostle's question, *How shall he
say Amen?* implies that it was the custom in the
Christian church from the beginning, for all the

18 I thank my God, I speak with A. M. 4063.
tongues more than ye all: A. D. 59.

19 Yet in the church I had rather speak
five words with my understanding, that *by my
voice* I might teach others also, than ten thou-
sand words in an *unknown tongue*.

20 Brethren, ^b be not children in understand-
ing: howbeit, in malice ⁱ be ye children, but in
understanding be ^o men.

21 ^k In the law it is ^l written, With *men of
other tongues and other lips* will I speak unto

¹ Matt. xviii. 3; 1 Pet. ii. 2.—² Gr. *perfect, or, of a ripe
age*, Chapter ii. 6.—³ John x. 34.—⁴ Isaiah xxviii. 11,
12.

people, in imitation of the ancient worship, to signify
their assent to the public prayers by saying *amen*,
at the conclusion of them. Of this custom in the
Jewish Church we have many examples. See Deut.
xxvii. 15, &c.; Neh. viii. 6; Esd. ix. 47. *For thou
verily givest thanks well*—We will grant that there
is nothing improper either in thy sentiments or ex-
pressions, if they were understood. *But the other
is not edified*—In order to which it is absolutely ne-
cessary that he should understand what is spoken.

Verses 18, 19. *I thank my God, &c.*—As if he had
said, I do not speak thus of foreign languages be-
cause I myself am deficient in them, for I must say,
to the glory of that Being from whom all my gifts
and talents are derived, *I speak with tongues more
than you all*—More than the whole society taken
together. "The apostle had this great variety of
languages given him by inspiration, that he might
be able immediately to preach the gospel to all na-
tions, without spending time in learning their lan-
guages. But it must be remembered that the know-
ledge of so many languages miraculously communi-
cated, was a knowledge for common use, such as
enabled the apostle to deliver the doctrines of the
gospel clearly and properly; and not such a know-
ledge of these languages as prevented him in speak-
ing and writing from mixing foreign idioms with
them, especially the idioms of his mother tongue.
An attention to such trifles was below the grandeur
and importance of the work in which the apostle
was engaged, and tended to no solid use; these
foreign idioms being often more expressive and em-
phatical than the correspondent classical phrases."
—Macknight. *Yet in the church, &c.*—Yet so far
am I from being vain of this gift, that *in the church*
I had rather speak were it only *five plain words
with my understanding*—In a rational manner, so as
not only to understand myself, but to be understood
by others; *than ten thousand words in an unknown
tongue*—However sublime and elegant that discourse
might be: yea, I had rather be entirely silent in an
assembly, than take up their time, and prostitute the
extraordinary gifts of God to such a vain and fool-
ish purpose.

Verse 20. *Brethren, be not children in under-
standing*—By exercising the gift of tongues in the

A. M. 4063. this people; and yet for all that they
A. D. 50. will not hear me, saith the Lord.

22 Wherefore tongues are for a sign, ¹not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

¹ Mark xvi. 17.

manner you do, preferring the things which make a fine show and gain applause, above things more useful and solid. This is an admirable stroke of true oratory, and was a severe reproof to the Corinthians, who piqued themselves on their wisdom, to represent their speaking unknown languages, and contending about preedency, as a childishness which men of sense would be ashamed of. *Howbeit in malice*—Or *wickedness* rather, as *kakia* here signifies; *be ye children*—As much as possible like infants; have all the gentleness, sweetness, and innocency of their tender age; *but in understanding be men*—*Τελειοι*, full-grown men. Conduct yourselves with the good sense and prudence of such, knowing religion was not designed to destroy any of our natural faculties, but to exalt and improve them, our reason in particular. Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians: "Had the most zealous Protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the Church of Rome, it is difficult to imagine what he could have written more full to the purpose than the apostle hath done here." He adds, for the instruction of those who preach the gospel, "that a height of composition, an abstruseness of thought, and an obscurity of phrase, which common Christians cannot understand, is really a speaking in an unknown tongue, though the language used be the language of the country."

Verse 21. *In the law it is written*—The law here signifies the whole Jewish Scriptures. The passage quoted is taken from Isa. xxviii. 11, (where see the note.) *With stammering lips and another tongue will he speak to this people.* And so he did: he spake terribly to them by the Babylonians, (whose language, strange and unintelligible to the Jews, is here referred to,) when they had set at naught what he had spoken by the prophets, who used their own language. Some critics have observed, that the Hebrew words in this passage of Isaiah, ought to be translated, *in labiis irrisionis, with mocking lips*; in which sense the LXX. understood the phrase, rendering it, *δια φωνισμον χειλων*. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them. The same thing is predicted, Deut. xxviii. 49, and Jer. v. 15; where see the notes. According to Diodati the meaning is, "Because they would not attend to plain messages, God would speak to them by such as they could not understand;" and which they would hate to hear: and then the apostle's argument will be, "Since God

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23 If therefore the whole church A. M. 4063.
A. D. 50. be come together into one place, and all speak with tongues, and there come in *those that are unlearned*, or unbelievers, ^mwill they not say that ye are mad?

24 But if all prophesy, and there come in

^m Acts ii. 13.

threatens this as a curse, do not voluntarily bring it upon the church, merely to make ostentation of your own gifts." Isaiah's words, however, may be considered as an intimation of the purpose God had of sending one last message to them by his servants, endued with the gift of tongues. This, according to Macknight, is the primary meaning of the prophet's words. "Isaiah evidently foretels," says he, "the methods which God, in future times, would use for converting the unbelieving Jews; and among others, that he would speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The passage, therefore, is a prediction of the gift of speaking foreign languages, to be bestowed on the first preachers of the gospel." The prophecy thus understood had its accomplishment at the day of pentecost. *Yet for all that*—Though I shall do this extraordinary thing to awaken, convince, and alarm them; *they will not hear me*—They will not hearken and obey me. This the Lord foresaw, and foretold repeatedly by Moses and the prophets.

Verse 22. *Wherefore*—Since this was formerly threatened by God as a punishment, you should not so admire or magnify it, especially since *tongues are for a sign, not to them that believe*—Not to convince, edify, or comfort the faithful; *but to them that believe not*—To unbelievers, to whom ye speak in their own language, Acts ii. 8; namely, to engage their attention to the gospel, and to convince them that what is delivered is the truth of God. *But prophesying*—Preaching the word, discoursing on divine things; *serveth not so much for them that believe not*—Who cannot know that you are inspired in prophesying, and have no proof that your doctrine is true; *but for them which believe*—For their confirmation in the faith, and their edification in holiness and righteousness.

Verses 23–25. Yet sometimes prophecy is of more use even to unbelievers than speaking with tongues. For instance: *if the whole church be come together*—On some extraordinary occasion; (it is probable in so large a city they ordinarily met in several places;) *and all*—That are endowed with such a gift; *speak with tongues*—One in one language, and another in another; *and there come in those that are unlearned*—Persons ignorant of those languages; men of learning might possibly have understood the tongues in which they spake; *or unbelievers*—Heathen, who are strangers to these dealings of God with his church; *will they not say ye are mad*—When they see the confusion you make by speaking languages which no one present understands? "This is not contrary to what is said verse 22, that the speaking

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A. M. 4063. one that believeth not, or one unlearn-
A. D. 59. ed, he is convinced of all, he is judg-
ed of all :

25 And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report ^a that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, ^o hath

^a Isa. xlv. 14; Zech. viii. 23 — ^o Verse 6; Chap. xii. 8, 9, 10.

in foreign languages was a sign to convince unbelievers. For the unbelievers to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas the unbelievers and unlearned persons, who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them."—Macknight. *But if all prophesy*—Expound the word of God, or discourse by turns on divine things; and there come in one that believeth not—One who did not before believe; or one unlearned—Acquainted with no language but that in which the discourses are delivered; he is convinced—Rather, convicted, by all who thus speak in succession, and speak to the hearts of the hearers; he is judged of all—Every one says something to which his conscience bears witness. *And thus are the secrets of his heart made manifest*—Laid open, clearly described in a manner which to him is most astonishing and utterly unaccountable; insomuch, that although he perhaps came into your assembly out of mere curiosity, or with some ill design, he is not able to command himself under the impression which the word of God thus spoken makes upon him; and so falling down—Under the power of it; on his face—To the ground; he will worship—That one living and true God—Whose people you are, and to whose truth you thus bear witness; and report—Declare to others; that God is among you of a truth—How many instances of this kind are seen at this day, in places where the true gospel of our Lord Jesus Christ is faithfully preached! So does God still give point and efficacy to the word of his grace!

Verse 26. *How is it then, (rather, what a thing is it,) brethren?*—This was another disorder among them. *When ye come together*—For the purposes of social worship, in which all hearts should unite, each of you is desirous himself to officiate publicly in such a manner as best suits his present inclination, without any regard to decency and order. *Every one of you hath a psalm, &c.*—That is, at the same time, one begins to read or sing a psalm, another to inculcate a doctrine, another to speak in an unknown tongue, another to declare what had been revealed to him in explanation of some mystery, another to interpret what the former had but just begun to speak: every one, probably, gathering a little company about him, just as they did in the schools of the philosophers. Dr. Macknight understands the passage in a somewhat different sense,

a doctrine, hath a tongue, hath a re- A. M. 4063.
velation, hath an interpretation. ^p Let A. D. 59.
all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

^p Chap. xii. 7; 2 Cor. xii. 19; Eph. iv. 12.

paraphrasing it thus: "What is to be done, brethren? When ye are assembled, one of you, by inspiration, hath a psalm; another hath a discourse; another hath something made known to him in a foreign language; another, a revelation of some future event; another hath an interpretation of what was uttered in a foreign language. In such cases, let all these gifts be exercised to edification." Grotius thinks the several clauses of this verse should be read interrogatively: *Hath each of you a psalm? hath he a discourse?* The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary, our Lord's mother, uttered, Luke i. 46, and the inspired thanksgiving and prayer in which the disciples joined upon the deliverance of Peter and John from the council, recorded Acts iv. 24-30. The word *didaxn*, rendered doctrine in our text, signifies not only the thing taught, but the discourse in which it is taught; and here, probably, a discourse for edification, exhortation, and consolation.

Verses 27, 28. *If any man speak*—That is, be moved to speak; in an unknown tongue, let it be by two, or, at the most, three—Let not above two or three speak at one meeting; and that by course—That is, one after another; and let one interpret—What is said, into the vulgar tongue. It seems, the gift of tongues was an instantaneous knowledge of a tongue, till then unknown, which he that received it could afterward speak when he thought fit, without any new miracle. *But if there be no interpreter present, let him*—The person speaking in a foreign language; be silent in the church—Where he can do no manner of service by uttering what none but himself can understand; and let him speak in that tongue to himself and to God—Make use of his gift in his own private devotions, if he find it profitable so to do. From its being here ordered that, if no interpreter were present, the person who spoke in a foreign language must be silent, Macknight infers that, even if the inspired person were able to interpret the foreign language in which a revelation was given to him, he was not permitted to do it; "because, to have delivered the revelation first in the foreign language, and then in a known tongue, would have been an ostentation of inspiration, of which the church would not approve; not to men-

A. M. 4063. 29 Let the prophets speak two or
A. D. 59. three, and ^a let the other judge.

30 If *any thing* be revealed to another that sitteth by, ^r let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And ^a the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of ⁶ confu-

^a Chap. xii. 10.—^r 1 Thess. v. 19, 20.—¹ 1 John iv. 1.—⁶ Gr. *tumult, or, unquietness.*

tion that it would have wasted much time to no purpose. Whereas, when one spake a revelation in a foreign language, and another interpreted what he spake, the church was edified, not only by the things spoken, thus made known to them, but also by having an undoubted proof of the inspiration of the person who spake, given them in the inspired interpretation of what he spake."

Verses 29-33. *Let the prophets speak*—In succession; *two or three*—And not more, at one meeting; *and let the others judge*—And compare one doctrine with another for the further improvement of all. Or, the sense may be, *Let the others*, who have the gift of discerning spirits, *διακρίνεσθαι, discern* whether they have spoken by inspiration or by private suggestion. *If any thing be revealed to another*—If to another, who sitteth by, hearing a prophet speak, any thing be revealed, let the first finish his discourse and be silent, before the other attempts to speak. *For in this way ye may all prophesy*—Who have that gift; *one by one*—That is, one after another; *that all may learn*—Both by speaking and by hearing; which you could not do if many were speaking at once. The apostle supposes here, that when a spiritual man was speaking in the church by inspiration, something relating to the same, or to a different subject, might be revealed to another prophet who was sitting by, hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say before the other began to speak, as is plain from the reason of the rule given in the next verse. *For the spirits of the prophets*—Or the spiritual gifts bestowed on them, as the word *πνεύματα* is rendered, verse 12, and ought certainly to have been rendered here; *are subject to the prophets*—The meaning of the apostle is, that the impulses of the Holy Spirit, even in men really inspired, so suited themselves to their rational faculties, as not to divest them of the government of themselves, as was the case with the heathen priests and priestesses under their diabolical possessions; whom evil spirits often threw into such ungovernable ecstasies, as forced them to speak and act like mad persons. "Few of them," says Bishop Potter, (*Antiq.*, ii. 12,) "that pretended to inspiration, but raged after this manner, foaming and yelling, and making a strange, terrible noise, sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. In short these *rapti* and

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sion, but of peace, ^a as in all churches of the saints.

A. M. 4063.
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34 ^a Let your women keep silence in the churches; for it is not permitted unto them to speak: but ^r *they are commanded* to be under obedience, as also saith the ^v law.

35 And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

^a Chap. xi. 16.—^r 1 Tim. ii. 11, 12.—^v Chap. xi. 8; Eph. v. 22; Col. iii. 18; Tit. ii. 5; 1 Pet. iii. 1.—^v Gen. iii. 16.

Deo pleni, (persons enrapt and full of the god,) were beside themselves, and absolutely mad during the time of their inspirations." But the Spirit of God left his prophets the clear use of their judgment, when and how long it was fit for them to speak, and never hurried them into any improprieties, either as to the matter, manner, or time of their speaking. Let all enthusiasts consider this! *For God is not the author of confusion*—Greek, *ἀκαταστασία, of disorder and disturbance; but of peace*—And regularity; *as in all the churches of the saints*—As is practised in all the churches elsewhere. "How often," says Dr. A. Clarke, "is the work of God marred and discredited by the folly of men! for nature will always, and Satan too, mingle themselves, as far as they can, in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion, it is almost impossible to prevent wild fire from getting in among true fire: but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work."

Verses 34, 35. *Let your women, &c.*—The last clause of the preceding verse is by some critics, and among the rest Bishop Pearce, joined with this, so as to make this sense; *as in all the churches of the saints, let your women keep silence in the churches*, namely, of Achaia. According to this reading, by *the churches of the saints*, are meant the churches of Judea, in which the public worship and discipline was most perfect, because they had been planted and regulated by the apostles. The sense of this clause, *let your women keep silence, &c.*, evidently is, that they were to be silent unless they had an extraordinary revelation to communicate, made to them by the Holy Spirit; to which revelations, chiefly predicting future events, what is said of their prophesying with their heads uncovered, (chap. xi. 5,) evidently refers; and therefore implies no contradiction to what is here enjoined. *For*—In other cases, when no particular revelation is made to them; *it is not permitted unto them to speak*—By way of teaching in public assemblies; *but to be under obedience*—Greek, *υποτασσασθαι, to be under subjection* to the superior authority of the man, whose proper office it is to lead and to instruct the congregation. *As also saith the law*—In recording that early sentence on Eve and her daughters for the first

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A. M. 4063. 36 What! came the word of God out
A. D. 59. from you? or came it unto you only?

37 ^aIf any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

^a 2 Cor. x. 7; 1 John iv. 6.

transgression, Gen. iii. 16, *To him shall be thy desire subjected, and he shall rule over thee. And if they desire to learn any thing*—Still they are not to speak in public, but to *ask their husbands at home*—That is the place, and these the persons to inquire of. See note on 1 Tim. ii. 11–14. *For it is a shame*—Αἰσχρον, indecent; for a woman to speak in the church—In an assembly of people, being inconsistent with that modesty, which is the woman's greatest ornament.

Verses 36–38. *What! came the word of God out from you?*—Are ye of Corinth, the first church in the world, by whose example all others should be modelled? *Or came it unto you only?*—Are you the only Christian society that has received the true gospel? If not, conform herein to the custom of all the churches. These questions the apostle asks, to cut off every pretence for women's teaching in the church. *If any man think himself to be a prophet, or spiritual*—Endowed with any extraordinary gift of the Spirit; *let him acknowledge, &c.*—Let him prove that he is indeed under the influence of the Divine Spirit, by his submission and obedience to these determinations, and confess that *the things that I now write unto you are the commandments of the Lord*—Dictated by inspiration from him. *But if any man be ignorant*—Or affect to appear uncertain about the truth of what I write;

38 But if any man be ignorant, let
A. M. 4063. him be ignorant. A. D. 59.

39 Wherefore, brethren, ^acovet to prophesy, and forbid not to speak with tongues.

40 ^bLet all things be done decently, and in order.

^a Chap. xii. 31; 1 Thess. v. 20.—^b Verse 33.

let him be ignorant—Let him remain so, and abide the consequences of his ignorance, whether real or affected.

Verses 39, 40. *Wherefore, brethren*—To conclude this long discourse, and sum up the whole in a few words; *covet to prophesy*—To discourse about divine things in a way that will edify others; *and yet forbid not*—Those who are willing to do it under such regulations as have now been advanced; *to speak with tongues*—For it is a noble endowment, which I would encourage none to slight or neglect: only take care that *all things*—In your religious assemblies; *be done decently and in order*—Let all be conducted in a regular manner, to prevent such disturbances, disputes, and scandals for the future, as in time past have had place among you, and would proceed to greater evils if not immediately reformed. The precept given by the apostle in this verse, “is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in Scripture. But any one who considers the place which it holds in this discourse, will be sensible that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason, it may be extended even to the rites of worship, provided they are left free to be used by every one, as he sees them expedient.”—Macknight.

CHAPTER XV.

(1.) *As an introduction to a discourse concerning the resurrection of the dead, the apostle proves, from his manifold appearances, that Christ was risen, 1–11. (2.) He shows the necessary connection between the resurrection of Christ, which he had established, and the resurrection of the dead, and urges the importance of retaining that great fundamental article of Christianity in a series of arguments, 12–34. (3.) He answers objections against the doctrine, and shows the great change that will then be made in the qualities of the bodies raised, 35–50. (4.) He informs us that a similar change will be made on the bodies of those who shall be living at the time of Christ's second coming, 51–54. (5.) He represents the triumph of the saints over death and the grave, and improves the whole as an encouragement to use the utmost diligence in the service of Christ, 55–58.*

A. M. 4063. **MOREOVER**, ^abrethren, I declare
A. D. 59. unto you the gospel ^awhich I

preached unto you, which also ye have
A. M. 4063. received, and ^bwherein ye stand; A. D. 59.

^a Eleventh Sunday after Trinity, epistle, verse 1 to verse 12.

^a Gal. i. 11.—^b Rom. v. 2.

NOTES ON CHAPTER XV.

Verses 1, 2. *Moreover, brethren*—The resurrection of the body being one of the great objects of the faith and hope of Christians, the apostle in this chapter

sets before the Corinthians, and all mankind, the proof by which that joyful event is rendered indubitable, namely, that it is a necessary consequence of the resurrection of Christ. Wherefore, to lay a

A. M. 4063. 2 ° By which also ye are saved, if A. D. 59. ye ¹ keep in memory ² what I preached unto you, unless ^d ye have believed in vain.

3 For ° I delivered unto you first of all, that ^f which I also received, how that Christ died for our sins ^e according to the Scriptures;

4 And that he was buried, and that he rose again the third day ^b according to the Scriptures:

° Rom. i. 16; Chap. i. 21.—¹ Or, hold fast.—² Gr. by what speech.—³ Gal. iii. 4.—⁴ Chap. xi. 2, 23.—⁵ Gal. i. 12.—⁶ Ps. xxiii. 15, &c.; Isa. liii. 5, 6, &c.; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xxvi. 23; 1 Pet. i. 11; ii. 24.

firm foundation for this proof, he judged it proper to recall to the remembrance of the Corinthians the arguments by which he had proved to their satisfaction the truth of Christ's resurrection, which is the subject that he first touches upon. *I declare—*Ἐκφράσω, *I make known; the gospel—*The principal doctrines thereof; *which I preached unto you—*At the very beginning of my ministry among you; *which also you received—*In faith and love; *and wherein you stand—*In the faith of which many of you persevere; *by which also ye are—*Or shall be; *saved finally, if ye keep in memory—*Ἐκκατέχετε, *if ye hold fast; what I preached unto you—*The great truths to which I bore testimony: that is, your salvation is begun, and will be perfected if ye continue in the faith; *unless ye have believed in vain—*Or rather, rashly, as εἰκὴ seems evidently here to signify, denoting the disposition of those who do a thing by chance and lightly, without knowing for what reason or end they do it.

Verses 3, 4. *For I delivered unto you first of all—*Among the first things, and as the chief articles of the gospel, that which I also received, namely, from Christ himself; *that Christ died for our sins—*Made atonement for them by dying; *according to the Scriptures—*Of the Old Testament, particularly Isa. liii. 5, 6, 12; Dan. ix. 26. He proves, first, from the Scriptures, that the Messiah was to die for the expiation of sin, and then from the testimony of a cloud of witnesses, that Jesus of Nazareth, who by his miracles had proved himself to be that Messiah, had died for men's sins accordingly. *And that he was buried—*In consequence of his being certainly dead; *and that he rose again the third day—*His enemies keeping guard about his dead body in vain. *According to the Scriptures—*The Scriptures which foretold the resurrection of Christ on the third day, and to which St. Paul refers, are Ps. xvi. 10. (which Peter, Acts ii. 31, expressly affirmed to be a prediction of that event,) and Jonah i. 17, which our Lord himself affirmed to be a typical prophecy of his continuing *three days in the heart of the earth*, and of his subsequent resurrection. See Matt. xii. 39, 40. Here we see the apostle delivered to the Corinthians, from the Lord himself, not only that he died for our sins, and rose again the third day after his death, but that these things had happened ac-

b

5 ¹ And that he was seen of Cephas, A. M. 4063. then ^b of the twelve: A. D. 59.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then ¹ of all the apostles.

8 ^m And last of all he was seen of me also,

^b Ps. ii. 7; xvi. 10; Isa. liii. 10; Hos. vi. 2; Luke xxiv. 26, 46; Acts ii. 25-31; xlii. 33, 34, 35; xxvi. 22, 23; 1 Pet. i. 11.—¹ Luke xxiv. 34.—^k Matt. xxviii. 17; Mark xvi. 14; Luke xxiv. 36; Acts x. 41.—^l Luke xxiv. 50.—^m Acts ix. 4, 17; xxii. 14, 18; Chap. ix. 1.

ording to the prophecies of the Scriptures concerning the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Verse 5. *And that he was seen of Cephas—*As mentioned Luke xxiv. 34, who saw him before any of the other apostles. He appeared, indeed, after his resurrection, first of all to Mary Magdalene: but as no woman was employed to testify his resurrection to the world, St. Paul did not think it necessary, in exhibiting the proofs of Christ's resurrection, to mention any of his appearances to the women. *Then of the twelve—*That company of apostles so called, though several of the number were not present when he appeared. Macknight thinks, that in this expression all our Lord's appearances to his apostles, from the time he arose, to the time he showed himself to the five hundred brethren at once, are comprehended; namely, his appearance to the apostles on the evening of the day on which he arose, and on the eighth day thereafter, and at the sea of Tiberias, as also every other appearance to them which the evangelists may have omitted to relate; for that they omitted some is certain.

Verses 6, 7. *After that he was seen of above five hundred brethren at once—*None of the evangelists have expressly mentioned this appearance, but Matthew seems to hint at it, chap. xxviii. 10; for probably this appearance was made in Galilee, to which Jesus commanded his disciples to repair, promising that they should there see him; and to which, in obedience to his order, the eleven went, and where, doubtless, many others of his disciples assembled from all parts of the country, Christ having appointed a certain mountain, probably that on which he was transfigured, where he would be seen of them. See note on Matt. xxviii. 16. "As the greatest part of our Lord's disciples lived in Galilee, it was highly proper, for their consolation, that he should show himself alive there in that public manner. For thus, besides the apostles, numbers, who had often attended him during his ministry in Galilee, and who were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses concerning the truth of his resurrection, and attest it to others on the surest evidence. These, therefore, may have

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A. M. 4063. as of ³ one born out of due
A. D. 59. time.

9 For I am ^a the least of the apostles, that am not meet to be called an apostle, because ^o I persecuted the church of God.

10 But ^p by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain: but ^q I laboured more abundantly than they all: ^r yet not I, but the

^o Or, an abortive.—^p Eph. iii. 8.—^q Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13.—^r Eph. ii. 7, 8.

been the five hundred brethren of whom St. Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety when proving the resurrection of Christ, because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them ever betraying the imposture, or even varying in their account of the fact." *Of whom the greater part remain unto this present*—About twenty-eight years after the event, constituting a cloud of witnesses to this glorious and infinitely important event; *but some are fallen asleep*—Doubtless in Jesus, with whom they were gone to dwell. *After that he was seen of James*—Of this appearance there is no mention in the gospels; but the fathers speak of it, and tell us that the person thus honoured was *James the Less*, or younger, our Lord's brother, that is, his cousin-german, and the author of the epistle which bears his name. Eusebius (*Chron.*, p. 43) says, this appearance happened in the first year after our Lord's resurrection. But, from the order in which Paul hath placed it here, it seems more probable that it took place before our Lord's ascension, at which all the apostles were present, as mentioned in the next clause.

Verse 8. *Last of all*—This evidently implies that our Lord appeared to none of the disciples after his ascension, except to Paul; *he was seen of me also*—He here no doubt speaks of Christ's appearing to him on the way to Damascus, but he does not exclude his other appearances to him. See 1. Cor. ix. 1. *As of one born out of due time*—An untimely birth. It was impossible to abase himself more than he does by this single appellation. As an *abortion* is not worthy the name of a man, so he affirms himself to be not worthy the name of an apostle. It must be observed, however, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle, that he gave himself this name; for he affirms (2 Cor. xi. 5) *that he was in nothing behind the very chief of the apostles*: but he called himself an *untimely birth*, for the reason mentioned in the next verse, "and because he was made an apostle without that previous course of instruction and preparation which the other apostles enjoyed, who had attended Jesus during his ministry on earth; so that, in the proper sense of the word, he was *εκτρομα*, one born before he was

grace of God which was with A. M. 4063.
A. D. 59.

11 Therefore whether *it were* I or they, so we preached, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, ^s then is Christ not risen:

^s 2 Cor. xi. 23; xii. 11.—^t Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.—^u 1 Thess. iv. 14.

brought to maturity. That want, however, was abundantly supplied by the many revelations which his Master gave him, after he had made him an apostle."—Macknight.

Verses 9–11. *I am the least of the apostles, because I persecuted, &c.*—True believers are humbled all their lives for the sins they committed before they repented and believed. *But by the grace of God I am what I am*—A Christian and an apostle; *and his grace upon*—Or toward me, in raising me to so high a dignity, and so happy a state; *was not in vain*—But produced, in a great measure, its proper fruit. *For I laboured more abundantly than they all*—That is, more than any of them, from the peculiar love God had showed me; *yet*—To speak more properly; *not I, but the grace of God which was with me*—This it was which at first qualified me for the work, and still excites me to zeal and diligence in it. As to Paul's labouring more than any of the other apostles, it must be observed that they confined their preaching, for the most part, to the Jews, Gal. ii. 9: but Paul preached the gospel to all the Gentile nations, *from Jerusalem round about to Illyricum*, Rom. xv. 19, and also to the Jews who lived in those countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23–28, greatly exceeded theirs likewise. *Therefore whether it were I or they*—Whose doctrine you own and adhere to; *so we preach, and so ye believed*—We agreed in our doctrine concerning the particulars above mentioned: all of us spake, and still speak the same thing.

Verse 12, 13. *Now if Christ be preached*, By all of us, and that upon such infallible grounds as I have mentioned; *that he rose from the dead, how say some of you*—Or rather, how can some among you say; *that there is no resurrection of the dead?*—With what face can any who allow of Christ's resurrection, pretend to deny the resurrection of his disciples, whether it be from an attachment to Sadducean or philosophical prejudices? *For, if there be no resurrection of the dead*—If that doctrine be, in the general, altogether incredible; *then is Christ not risen*—"The apostle hath not expressed the ideas, by which the consequent in this hypothetical proposition is connected with its antecedent. But when

A. M. 4063. 14 And if Christ be not risen, then
A. D. 59. is our preaching vain, and your faith
is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

* Acts ii. 24, 32; iv. 10, 33; xiii. 30.—* Romans iv. 25.
* 2 Tim. iii. 12.

these ideas are supplied, [as follows,] every reader will be sensible of the connection. Christ promised, repeatedly, in the most express terms, that he would raise all mankind from the dead, Matt. xvi. 27; John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its Author, the whole of the preaching of the apostles, as is observed verse 14, is absolutely false; and the faith of the Corinthians in the divine original of the gospel, and of all Christians, from the beginning to the present hour, is likewise false. Such are the consequences of denying the resurrection of the dead.*

Verses 14–18. *Then is our preaching*—In consequence of a commission supposed to be given after his resurrection; *vain*—Without any real foundation, and destitute of truth; *and your faith*—In our preaching; *is vain*—Is grounded on falsehood and deception; *yea, and we are false witnesses of God*—Having testified that Jesus of Nazareth is his Son and the Messiah; that he hath atoned for sin; hath risen from the dead and ascended into heaven; hath obtained for his followers the Holy Spirit in his gifts and graces; a resurrection from the dead, and eternal life; and is constituted the final Judge of men and angels;—all which things, depending on his resurrection, are absolutely false, if he be not risen; and, of consequence, *ye are yet in your sins*—Unpardoned and unrenewed, without either a title to heaven or a meetness for it. So that there needed something more than reformation, (which was plainly wrought in them,) in order to their being delivered from the guilt of sin, and renewed after the divine image; even that atonement, the sufficiency of which God attested by raising our great Surety from the grave, and the influences of the Divine Spirit procured for us by that atonement. *Then they who are fallen asleep in Christ*—Who have died for him, or believing in him; *are perished*—Have lost their life and being together. This sentence shows, that in this discourse the apostle has the resurrection of the just principally in view, and that what he hath written concerning the excellent qualities of the bodies to be raised, is to be understood of the bodies of the saints only.

Verse 19. *If in this life only we have hope in Christ*—We, who are exposed to such a variety of

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 * If in this life only, we have hope in Christ, we are of all men most miserable.

20 But now [†] is Christ risen from the dead, and become [‡] the first-fruits of them that slept.

† 1 Pet. i. 3.—‡ Acts xxvi. 23; Verse 23; Colossians i. 18; Rev. i. 5.

dangers and sufferings, for his sake; *we are of all men most miserable*—*Ἐλεεινότεροι*, most to be pitied; that is, if we look for nothing beyond the grave. But if we have a divine evidence of things not seen; if we have a *hope full of immortality*; if we now taste the powers of the world to come, and see the crown that fadeth not away; then, notwithstanding all our present trials, we are more happy than all men. Some have argued from this verse, that if there were no future state, piety and virtue would make men more miserable in this world than they otherwise would be. But, as Dr. Doddridge observes, it is evident the apostle is not speaking here of the case of good men in general, if their hopes of future happiness should be disappointed; but of the case of the first Christians, and especially of the apostles and other preachers of Christianity, amid the hardships and persecutions to which they were continually exposed. If they had not known that there was a state of immortal felicity and glory before them, and if they had not been supported amid their various sufferings with a well-grounded and lively hope of it, they must have been peculiarly miserable. For besides all the external calamities to which they were exposed, they must have been perpetually subjected to the upbraidings of their own minds, for sacrificing every view of happiness in this world or another, to advance what they knew to be a pernicious falsehood. It must be observed, the apostle does not say, that if there should be no resurrection of the body, the Christian could only hope in Christ in this life; for if the soul be immortal, and may be happy after its separation from the body, that would not follow. But he argues thus: If Christ is not risen for our justification, we are yet under the guilt of sin, verse 17; and if so, both soul and body must perish after death, verse 18; and then the hope of Christians must terminate with this life, which being more especially to many of them a life of misery, by reason of the sufferings to which their faith here often exposes them, they would of all men be most miserable. Macknight considers the apostle as answering an objection, which he supposes the reader to have made in his own mind, namely, this: “The apostles know that Christ hath not risen, and that there will be no resurrection of the dead, but they preach these things for the sake of some present advantage.” “To this Paul replies, *If in this life only we have hope, &c., we are of all men the most miserable*—Because, by preaching

A. M. 4063. 21 For ^a since by man *came* death,
A. D. 59. ^b by man *came* also the resurrection
of the dead.

22 For as in Adam all die, even so in Christ
shall all be made alive.

23 But ^c every man in his own order: Christ

^a Rom. v. 12, 17.—^b John xi. 25; Rom. vi. 23.

Christ's resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who, believing the soul to be material, affirmed that it perishes with the body; and will have no existence after death, the body being never to be raised. The apostle's argument is equally conclusive on supposition that the soul is immaterial, and that it will exist and enjoy [happiness] after death, although the body is not raised. For if the apostles were false witnesses and impostors, they could look for no happiness from God after death."

Verses 20-22. *But now is Christ risen*—Here the apostle declares that Christians have hope not in this life only. His proof of the resurrection lies in a narrow compass, verse 12-19. Almost all the rest of the chapter is taken up in illustrating, vindicating, and applying it. The proof is short, but solid and convincing, namely, that which arose from Christ's resurrection. Now this not only proved a resurrection possible, but, as it proved him to be a divine teacher, it proved also the certainty of a general resurrection, which he so expressly taught. *The first-fruits of them that slept*—The pledge, earnest, and assurance of the resurrection of those who sleep in him, even of all the righteous, of the resurrection of whom, at least chiefly, if not only, the apostle speaks throughout the chapter. As to the term *first-fruits*, in explanation thereof it may be proper to observe, that "the Israelites were commanded to bring on the morrow after the sabbath, with which the passover week began, a *sheaf of the first-fruits of their harvest* to the priest, to be waved before the Lord, who, by accepting it, made it an example and a pledge of the future harvest. In allusion to that rite, Christ, who arose on the very day on which the first-fruits were offered, is called the first-fruits of them who slept, because he is the first who was raised from the dead to die no more, and because his resurrection is an example and an earnest of the resurrection of the righteous." *For since by man came death*—Since death came on the whole human race by means of one man, who brought mortality on all his posterity in consequence of one great and wilful transgression; *by man came also, &c.*—That is, by means of another man came likewise the resurrection of the dead—And our happy relation to him abundantly repairs the damage we sustain by our fatal relation to the former. *For as in Adam all*—Even the righteous; *die, so in*—Or through; *Christ shall all these be made alive*—He does not say *shall*

the first-fruits; afterward they that A. M. 4063.
are Christ's at his coming. A. D. 59.

24 Then *cometh* the end, when he shall have delivered up ^d the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

^c Verse 20; 1 Thess. iv. 15, 16, 17.—^d Dan. vii. 14, 27.

revive, (as naturally as they die,) but *shall be made alive*, namely, by a power not their own. See on Rom. v. 18, a passage which is a good comment on this verse.

Verse 23. *But every man*—Shall be reanimated, raised, and glorified; *in his own order*—Or in his own band, as *τοῦ ιδίου ταγματι* more properly signifies, denoting a band of soldiers, a cohort, or legion; the word for *order* being rather *ταξις*. According to this interpretation, it is here intimated that the righteous will be raised by themselves, and the wicked by themselves; that is, according to the next verse, the righteous are to be raised at Christ's coming, or are to be first raised, even before the living are changed, and much more before the wicked are raised. See 1 Thess. iv. 15-17.

Verse 24. *Then*—After the resurrection and the general judgment; *cometh the end*—Of the world, the grand period of all those wonderful scenes that have appeared for so many succeeding generations; *when he shall*—Publicly and solemnly; *have delivered up*—Greek, *οραν παραδωκ*, *when he shall deliver up*; the mediatorial kingdom to God, *even the Father*—By whose commission he had held it, and to whose glory he had always administered it; *when he shall have put down*—*οραν καταργησ*, *when he shall have destroyed all adverse rule, authority, and power*—That had opposed itself to his government, and shall have triumphed over all the efforts which either men or devils could ever make against his dominion. This mediatorial kingdom which Christ will deliver up, is represented, Matt. xxviii. 18, to be his possessing *all power in heaven and in earth*; "that is, power over angels as well as over men. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, when he ascended into heaven, and was invited by God *to sit at his right hand till he should make his enemies his footstool*. Further, because it is said, Col. i. 17, *He is before all things, and by him all things consist*; and because we are told, Heb. i. 3, that the Son, while he spake the gospel, *upheld all things by the word of his power*; it is believed, that besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning, in his character as Creator: and that, after the mediatorial kingdom is delivered up, the kingdom which he holds as Creator, will remain with him as from the beginning. So that after the judgment, the righteous shall enter still into the

A. M. 4063. 25 For he must reign, ^o till he hath
A. D. 59. put all enemies under his feet.

26 ^r The last enemy *that* shall be destroyed
is death.

27 For he ^s hath put all things under his feet.
But when he saith all things are put under *him*,

^o Psa. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13.
^r 2 Tim. i. 10; Rev. xx. 14.

everlasting kingdom of Jesus Christ, as they are represented to do, 2 Pet. i. 11."—Macknight. Indeed, the divine reign, both of the Father and the Son, is from everlasting to everlasting. And only so far as the Father gave the kingdom to the Son, shall the Son deliver it up to the Father, John xiii. 8. Nor does the Father cease to reign when he gives it to the Son, neither the Son when he delivers it to the Father; but the glory which he had before the world began, (John xvii. 5; Heb. i. 8.) will remain even after that is delivered up. Nor will he cease to be a king even in his human nature, Luke i. 33. If the citizens of the New Jerusalem shall *reign for ever*, (Rev. xxii. 5,) how much more shall he!

Verses 25-27. *For he must reign*—Because so it is written, Psa. cx. 1; *till he*—God the Father; *hath put all enemies under his feet*—That is, till he hath utterly subdued them to Christ, that he may destroy them. *The last enemy that shall be destroyed is death*—That enemy which continues, in some measure, to hold the subjects of Christ under his dominion, even when the temptations of the world, and the malice of Satan, can hold them no longer, and when every remainder of corrupt nature and human infirmity has long since ceased in the perfect holiness of the intermediate state. Macknight, who renders this verse, *the last enemy, death, shall be destroyed*, observes, that "the common version of this passage implies that there are some enemies who shall not be destroyed, which is wrong: for all enemies shall be destroyed, verse 25." Nor is it true in every sense, that "because death is called the last enemy, it is to be last destroyed: for if the destruction of death is to be accomplished by the resurrection, the devil and his angels, and wicked men, are to be judged and punished after the dead are raised. In Chrysostom's opinion, death is called the last enemy, because he entered into the world after the devil and sin entered." For Satan brought in sin, and sin brought forth death. There is a sense, however, in which it may be affirmed that death is the last enemy that is destroyed; for when Christ engaged these enemies, he first conquered Satan, namely, in his temptation, then sin in his death, and lastly, death in his resurrection. In the same order he delivers all the faithful from them, yea, and destroys their power. Death he so destroys, that it shall exist no more; sin and Satan, so that they shall no more hurt his people. *For he hath put all things under his feet*—Agreeably to what is said, Psa. viii. 6. *But*—As is sufficiently evident; *when he saith all things are put under him*—In the last-mentioned passage, and as is implied in many others; *he*—The

it is manifest that he is excepted A. M. 4063.
which did put all things under him. A. D. 59.

28 ^h And when all things shall be subdued unto him, then ⁱ shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

^h Psa. viii. 6; Matt. xxviii. 18; Heb. ii. 8; 1 Pet. iii. 22.
ⁱ Phil. iii. 21.—^j Chap. iii. 23; xi. 3.

Father; *is excepted, who did put all things under him*—This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of the Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father.

Verse 28. *When all things shall be subdued*—Or, rather, *subdued*, (as *υποταγη* properly signifies,) *unto him*, and there is no longer need of a prophet to teach, nor of a priest to make atonement and intercede, nor of a king to deliver, protect, and govern under God, the Father will resume the government; and then, *even the Son himself shall be subjected to him who subjected all things to him, that God*—Or the Godhead; *may be all in all*—May be over all beings, in all places, and the immediate object of their worship and service. Or rather, may be *all things* in and to his intelligent creatures, saints, and angels, by a full communication of himself to them, and an intimate union with them. "He saith not," observes Dr. Whitby, "that the Father, mentioned verse 24, but that *God* may be all in all; and so he seems to lead us to that interpretation of the Godhead which comprehends Father, Son, and Holy Ghost; and then the import of the phrase, that *God may be all in all*, will be this: That the Godhead may govern all things immediately by himself, without the intervention of a mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to render all our duty immediately to him, and derive all our happiness immediately from him. So that, as now Christ, God-man, is *all in all*, Col. iii. 11, because the Father hath put all things into his hands; does all things and governs all things by him; when this economy ceases, the Godhead alone will be *all in all*, as governing and influencing all things by himself immediately." "On supposition that this is a proper interpretation of the passage, and that the Son or Word, John i. 1, in conjunction with the Father and the Holy Spirit, is to govern, two questions will occur: 1st, How the apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father. 2d, How the Son, under the government of the Godhead, can be subject to himself. To remove these difficulties, it is generally said that the Son is to be subject to the Father in his human nature only. In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after

A. M. 4063. 29 Else what shall they do, which
A. D. 59. are baptized for the dead, if the dead
rise not at all? why are they then baptized for
the dead?

30 And ^k why stand we in jeopardy every
hour?

31 I protest by ^l your ^m rejoicing which I have
in Christ Jesus our Lord, ⁿ I die daily.

32 If ^o after the manner of men ^p I have

^k 2 Cor. xi. 26; Gal. v. 11.—^l Some read, *our*.—^m 1 Thess. ii. 19.—ⁿ Rom. viii. 36; Chap. iv. 9; 2 Cor. iv. 10, 11; xi. 23.—^o Or, to speak *after the manner of men*.

sinner is completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship, immediately, without the intervention of a mediator. And thus the offices of mediator and king, becoming unnecessary, shall cease. Yet even in this state, the Son in [or in union with] the human nature, though no longer king, [in the sense in which he was king before,] will still retain the glory of having created all things, described Col. i. 15; Heb. i. 2, 3, and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that, in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when, 2 Tim. ii. 12, he said, *If we suffer with him, we shall also reign with him*. See also Rev. iii. 21.—Macknight. So also Doddridge: "The union of the divine and human natures in the person of the great Emmanuel, the incomparable virtues of his character, the glory of his actions, and the relation he bears to his people, with all the texts which assert the perpetuity of his government, prohibit our imagining that he shall ever cease to be illustriously distinguished from all others, whether men or angels, in the heavenly world, through eternal ages."

Verses 29, 30. *Else, or otherwise, what shall they do*—What will become of them? what shall they do to repair their loss, who are exposed to great sufferings in consequence of being *baptized for the dead*—That is, say some, "In token of their embracing the Christian faith in the room of the dead, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to combat in the room of their companions, who have just been slain in their sight." Others say, "In hope of blessings to be received after they are numbered with the dead." Many other interpretations are given of this obscure and ambiguous phrase, *ὑπὲρ τῶν νεκρῶν, for the dead*. But perhaps that of Dr. Macknight is the most probable, who supplies the words *τῆς ἀναστάσεως,*

fought with beasts at Ephesus, what
advantageth it me, if the dead rise
not? ^q let us eat and drink; for to-morrow we
die.

33 Be not deceived: ^r evil communications
corrupt good manners.

34 ^s Awake to righteousness, and sin not;
^t for some have not the knowledge of God. ^u I
speak *this* to your shame.

^q 2 Cor. i. 8.—^r Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19.—^s Chapter v. 6.—^t Romans xiii. 11; Eph. v. 14.—^u 1 Thess. iv. 5.—^v Chap. vi. 5.

and reads the clause, *who are baptized for the resurrection of the dead*, or are immersed in sufferings, because of their believing in, and testifying the doctrine of the resurrection of the dead: for which interpretation he adduces solid reasons. *If the dead rise not*—If the doctrine I oppose be true, and the dead are not raised at all; *why are they then baptized for the resurrection of the dead? And why stand we*—The apostles; also *in jeopardy*—And are exposed to so much danger and suffering; *every hour*—In the service of a Master from whom, it is evident, we have no secular rewards to expect.

Verses 31-34. *I protest by your rejoicing*—Greek, *ἡ τὴν ὑμετέραν καυχῆσθαι ἣν ἔχω, by the boasting concerning you which I have*, namely, on account of your faith in Christ Jesus our Lord. So the clause is interpreted by some critics. *I die daily*—That is, I am daily in danger of death, for bearing testimony to the resurrection of Christ, and to a general resurrection through him. *If, to speak after the manner of men*—That is, To use a proverbial phrase expressive of the most imminent danger; *I have fought with beasts at Ephesus*—With the savage fury of a lawless multitude, Acts xix. 29, &c. *What advantageth it me*—What have I gained by such sufferings; *if the dead rise not?* And I have nothing to expect after death. *Let us eat and drink, &c.*—We might, on that supposition, as well say, with the Epicureans, Let us make the best of this short life, seeing we have no other portion to expect. *Be not deceived*—By such pernicious counsels as this. *Evil communications corrupt good manners*—He opposes to the Epicurean saying a well-known verse of the poet Menander. By *evil communications*, is meant conversation contrary to faith, hope, or love; or familiar intercourse with worldly and carnal people, which tends to destroy all holiness. *Awake*—An exclamation full of apostolical majesty. Shake off your lethargy! *To righteousness*—Evangelical and divine righteousness, flowing from the true knowledge of God, and implying that the whole soul be broad awake and watchful: the righteousness through *which grace reigns unto eternal life*, Rom. v. 21; *and sin not*—That is, and you will not sin, for sin supposes sleepiness or drowsiness of soul. There is need to press this; *for some*—Among you; *have not the knowledge of God*—With all your boasted know-

A. M. 4063. 35 But some *man* will say, 'How
A. D. 59. are the dead raised up? and with
what body do they come?

36 *Thou* fool, that which thou sowest is not
quicken'd except it die:

37 And that which thou sowest, thou sowest

^a Ezek. xxxvii. 3.

ledge, you are ignorant of what it most concerns you to know; *I speak this to your shame*—For nothing is more shameful than sleepy ignorance of God, and of the word and works of God; to them, especially, it was shameful, considering the advantages they had enjoyed.

Verse 35. *But some man possibly will say, How are the dead raised up*—After their whole frame is dissolved? *And with what kind of bodies do they come?*—From the dead, after these are mouldered into dust. By the apostle's answer to these inquiries, it appears that he considered the inquirer as not so much desiring to have his curiosity satisfied, respecting the nature and qualities of the bodies raised, as suggesting the impossibility of the resurrection in question taking place. He therefore begins with proving the possibility of the resurrection, by appealing to the power of God displayed in raising grain from seed which is rotted in the ground, and in giving to each of the kinds, when it is grown up, the body proper to it: also in making bodies celestial and bodies terrestrial, each having its own properties by which it is distinguished from all others. And from these instances of the power of God, he infers that the resurrection of the dead is possible, verses 36–42. As to the inquiry, with what kind of bodies men will be raised, his answer is given from the middle of verse 42–54. But what he advances respects only the properties of the bodies of the righteous, which he contrasts with the properties of the bodies which were laid in the grave. And with respect to the righteous, who are found alive on the earth at the coming of Christ, he declares that their bodies will be changed in a moment, and rendered incorruptible and immortal, because *flesh and blood cannot inherit the kingdom of God.*

Verses 36–38. *Thou fool*—Greek, *αἴτιον*, without mind, or understanding. Or, thou inconsiderate and thoughtless creature, who thinkest a matter impossible, of the possibility of which thou hast an example in the very seed thou sowest. Macknight thinks the apostle here addresses the false teacher at Corinth, "giving him the appellation of *fool* in the same sense, and for the same reason, that our Lord himself called the Pharisees *fools*, namely, on account of their ignorance and wickedness, Matt. xxii. 17." *What thou sowest is not quicken'd except it die*—"To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than the resurrection itself, the reproduction of grain from seed sown, which does not grow unless it be rotted in the ground. But after its body is destroyed, something springs out of it,

b

not that body that shall be, but bare A. M. 4063.
grain; it may chance of wheat, or of A. D. 59.
some other *grain*;

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh^c; but *there*

^c John xii. 24.

which, by a wonderful process, the effect of the power of God, ends in the reproduction of the same kind of grain, not bare as it was sown, but richly adorned with blades, stalk, and ear." Thomas Paine, in his "Age of Reason," and some other modern infidels, have maintained, against the apostle, "that the seed does not die in vegetation, because the germe lives and expands itself, and only the extraneous matter corrupts. But in fact the seed, as such, doth die: it ceases to be a grain of corn; though a part of it springs, as it were, into new life, by a process which we can no more comprehend than we can the manner of the resurrection. Even Lucretius, the Epicurean atheist, says, 'Whatever change transfers a body into a new class of beings, may be justly called the death of the original substance: for what is changed from what it was, that dies.'"—Scott. *And that which thou sowest is not the body that shall be*—Produced from the seed committed to the ground; *but bare, naked, grain*—Widely different from that which will afterward rise out of the earth. *But God*—Not thou, O man, nor the grain itself; *giveth it a body*—In the course of his natural operations, by certain laws of vegetation, with which thou art entirely unacquainted; *as it hath pleased him*—With such a variety of parts as he hath thought fit to determine for that particular species; *and to each of the seeds*—Not only of the fruits and plants, but animals also, to which the apostle rises in the following verse; *its own body*—Not only a body of the same sort, but that which, by virtue of some connection it had with this or that individual grain, may properly be called its own, though in its form much different, and much more beautiful. It is justly observed by Dr. Macknight here, that, "having such an example of the divine power before our eyes, we cannot think the reproduction of the body impossible, though its parts be utterly dissipated. And although the very numerical body be not raised, which the apostle intimates when he affirms that the grain produced from the seed sown is not the very body which is sown, yet the body is truly raised; because what is raised being united to the soul, there will arise in the man, thus completed, a consciousness of identity, by which he will be sensible of the justice of the retribution which is made to him for his deeds. Besides, this new body will more than supply the place of the old, by serving every purpose necessary to the perfection and happiness of the man in his new state. According to this view of the subject, the objection taken from the scattering of the particles of the body that die, has no place, because it does not seem necessary that the body to be raised

205

A. M. 4033. *is one kind of flesh of men, another*
A. D. 50. *flesh of beasts, another of fishes, and*
another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is one, and the glory of the terrestrial is another.*

* Dan. xii. 3 ;

should be composed of them; for the Scripture nowhere affirms that the same numerical body is to be raised. In the opinion of some, indeed, the example of the grain which first dies, and then revives, is mentioned to intimate, that in the human body there is a seminal principle, which is not destroyed by death; and which, at the appointed season, will reproduce the body in a more excellent form than before, through the quickening influence of his power. But is a seminal principle any thing different from that power? What occasion then have we to carry our thoughts in this matter beyond God's power? Besides, as there is no inextinguishable principle in plants, the analogy doth not hold. I therefore suppose this wonderful, though common instance, is mentioned, to show that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected according to Christ's promise."

Verses 39-41. *All flesh, &c.*—As if he had said, There is an immense variety in the works of God, even in those which fall under the inspection of our senses, feeble and limited as they are, while we dwell in flesh and blood. For we see even earthy bodies differ from earthy, and heavenly bodies from heavenly. What wonder then if heavenly bodies differ from earthy? or the bodies which rise from those that lie in the grave? "As in the preceding verse," says the author last quoted, "the apostle directs us to consider the greatness of the power of God, displayed in the production of that endless variety of vegetable substances for food to man and beast, with which we are surrounded; so in this verse he directs our attention to the same power of God displayed in that wonderful diversity of animal substances, which it hath formed into different sorts of organized bodies, each with members properly adapted to the instincts of its inhabitant, and to the manner of life for which it is designed;" men, beasts, fishes, fowls. *There are also celestial bodies, &c.*—As if he had said, The greatness of his power God hath likewise showed, in the formation of other bodies which are inanimate, both celestial, as the sun, moon, and stars, and terrestrial, such as fossils and minerals. *But the glory of the celestial is one, &c.*—Different indeed is the glory of the one from that of the other, and the brightest lustre which the terrestrial can have, falls very short of that of the celestial. *There is one glory of the sun, &c.*—Yea, and the heavenly bodies themselves differ from each other. From the whole of these principles, the apostle draws this conclusion;—that since God's power has been so "gloriously manifested in the greatness and variety of the material substances

41 *There is one glory of the sun, A. M. 4063.*
and another glory of the moon, and *A. D. 59.*
another glory of the stars; for *one* star differeth from *another* star in glory.

42 * So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

Matt. xiii. 43.

which he has already formed, and in the diversity of their configuration, that person must be a fool indeed, (verse 36,) who takes upon him to affirm that God cannot raise up bodies for his saints at the last day, in form and use similar to their present bodies, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live." This last observation is peculiarly worthy the reader's attention. Our new bodies, what qualities soever they may possess, will doubtless be perfectly adapted to the faculties of our minds, and to the new world in which we shall be placed: as our present bodies are adapted to the faculties we now possess, and to the world in which we now live; and as we see the bodies of all creatures are suited to the instincts God hath given them, and to the element or place in which they have their abode, whether fish in the water, fowls in the air, or cattle and creeping things on or within the dry land. Accordingly, when any living creature is destined to change the place of its abode, it receives a new body, adapted to its new situation: as, for example, the silk-worm, when it is no longer to be confined to the leaves of the mulberry-tree, but to have the freedom and pleasure of roaming at large in the spacious regions of the air, is furnished with a new and winged body, adapted to its new state and element. And here arises a question: Is it not probable that at least one important reason why we are to receive new bodies, and are not always to remain disembodied spirits, (as we shall be in the intermediate state between death and judgment,) is, because we are destined to remove into a new world, far more perfect and glorious than this fallen and disordered one in which we now are?—a world in which there *will be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and shall see his face.* In this new world, God, who never sinks, but always rises to higher and higher perfection in his works, will certainly make a far more glorious display of his wisdom, power, and goodness, and other attributes, than he has done in this present world; and it is therefore necessary that we should have bodies furnished with senses and other members adapted to that world, and enabling us to hold connection and intercourse with it, and to apprehend, enjoy, and be instructed in the further knowledge of our glorious Creator, by the excellences of it, so superior to any we had witnessed in this present earth, the abode of our infancy and childhood. But suffice it at present to have given a hint of this.

Verses 42-44. *So also is the resurrection of the dead*—So great is the difference between the body

A. M. 4063. 43 ⁷ It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

⁷ Phil. iii. 21. — Gen. ii. 7. — Rom. v. 14.

which fell and that which rises. It is to be observed, that in this and the following verses, the apostle is giving an account of the righteous only. *It is sown*—A beautiful word; committed as seed to the ground: and the apostle thus expresses the burial of the body, because he had illustrated the possibility of its resurrection, notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which after it rots produces grain of the same kind with itself; a comparison intended to illustrate only the possibility of the resurrection, but not the manner of its being effected. For certainly the body to be raised will not be produced by any virtue in the body buried, as plants are produced by a virtue latent in the seeds that are sown. For we are carefully taught in the Scriptures, that the resurrection of our bodies will be effected merely by the extraordinary and miraculous power of God, and not at all as either plants or animals are produced, in a natural way, from their seeds. *In corruption*—Just ready to putrefy, and by various degrees of corruption and decay, to return to the dust from whence it came. *It is raised in incorruption*—Utterly incapable of either dissolution or decay. *It is sown in dishonour*—Shocking to those who loved it best: human nature in disgrace! *It is raised in glory*—Clothed with robes of light, fit for those whom the King of heaven delights to honour. See on Matt. xiii. 23; Phil. iii. 21. *It is sown in weakness*—Deprived even of that feeble strength which it once enjoyed: *it is raised in power*—Endued with vigour, strength, and activity, such as we cannot now conceive. *It is sown in this world a natural body*—Or rather, *an animal body*, as *σῶμα ψυχικόν* more properly signifies, supported by food, sleep, and air, as the bodies of all animals are: *it is raised a spiritual body*—Of a more refined texture, needing none of those animal refreshments, and endued with qualities of a spiritual nature like the angels of God. These alterations to be produced in the texture of the bodies of the righteous are indeed great and wonderful, but far from being impossible. For, as Dr. Macknight justly observes, “to illustrate great things by small, we have an example of a similar, though very inferior transformation, in the bodies of caterpillars, which in their first state are ugly, weak, and easily crushed, but in their second state become beautifully winged animals, full of life and activity. This shows what God can do in greater instances.”

It may not be improper to add here, what is justly observed by the same author, that, notwithstanding this great difference between the bodies raised, and the bodies committed to the ground, those raised

45 And so it is written, The first man Adam ² was made a living soul,

^a the last Adam *was made* ^b a quickening spirit.

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

^b John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4.

will, in a sound sense, be the same with the bodies that were buried; inasmuch as they will consist of members and organs of sensation in form and use similar to the members and organs of the present body: that is, as far as their new state will admit; a limitation this, absolutely necessary to be made, because the Scripture itself mentions two particulars, and reason suggests others, in which the bodies raised will essentially differ from those which died. 1st, We are told (1 Cor. vi. 13) that God will destroy both the *belly*, (including both the *stomach* and *bowels*,) or the use of that member, and *meats*. 2d, Our Lord assures us, that *they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, for they are equal to the angels*. From these texts it follows, that none of the members necessary to eating, and drinking, and marriage, will make part of the glorified bodies of the saints; and that none of the appetites and passions which are gratified by these members, will have any existence in their minds: consequently, the joys of the heavenly country, though in part they are to arise from bodily senses, will have no affinity with the pleasures of a Mohammedan paradise. 3d, Reason directs us to believe, that to the similarity or sameness of the body which is raised, with the body that was buried, it is by no means necessary that the imperfections in the members of the buried body, should take place in the raised body. On the contrary, the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same. 4th, Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members; and notwithstanding the addition, the raised body may, on account of its general similarity to the body that was buried, be still considered as the same. To conclude, the Scripture speaks consistently when, in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies refashioned like to the glorious body of Christ, and informs us, that after their whole persons are thus completed, they shall be carried to a heavenly country, where every object being suited to the nature of their glorified bodies, they shall live unspeakably happy to all eternity.

Verses 45, 46. *And so it is written*—With respect to the animal body, Gen. ii. 7. *The first Adam*

A. M. 4063. 47 ° The first man *is* of the earth,
A. D. 59. ^d earthy: the second man *is* the Lord
° from heaven.

48 As *is* the earthy, such *are* they also that
are earthy: ^f and as *is* the heavenly, such *are*
they also that are heavenly.

49 And ^g as we have borne the image of the
earthy, ^h we shall also bear the image of the
heavenly.

50 Now this I say, brethren, that ⁱ flesh and

° John iii. 31.—^a Gen. ii. 7; iii. 19.—^b John iii. 13, 31.
^c Phil. iii. 20, 21.—^d Gen. v. 3.—^e Rom. viii. 29; 2 Cor. iii.
18; iv. 11; Phil. iii. 21; 1 John iii. 2.

was made a living soul—God gave him animal life, in many respects resembling that of other animals; *the last Adam was made*—Rather *was, or is*, for there is nothing in the original for *made*; *a quickening Spirit*—Having life in himself, and quickening whom he will: imparting even a more refined life to men's bodies at the resurrection, than that which they formerly possessed. Christ is called *Adam*, because believers receive their sanctified, spiritual nature, and their immortal bodies, from him, (see Eph. v. 32,) just as mankind have derived their corrupted nature and mortal bodies from the first Adam. He is also called *the last Adam*, because he is posterior in time to the first Adam, or because there shall be no restorer and head of the human race after him. *Howbeit that was not first which is spiritual, &c.*—That is, as the first Adam existed before Christ was sent to assume our nature, and become our Saviour, so must we first wear that animal body, which we derive from the one, before we put on that spiritual body which we receive from the other. Here we are taught that the plan of the divine government is to lead his creatures from a lower to a higher state of perfection. They, therefore, who contend that things should be as perfect at the beginning as at the conclusion of his administration, are wiser than God.

Verses 47–49. *The first man is [was] of the earth, earthy*—Being from earth, and having forfeited his immortality by sin, he became subject to corruption and dissolution, like the earth from which he came. *The second man is the Lord from heaven*—St. Paul could not well say, “is of, or from heaven, heavenly:” because though man owes it to the earth that he is *earthy*, yet the Lord does not owe it to heaven that he is glorious. He himself made the heavens, and by descending from them, showed himself to us as the Lord. Christ is called the second Adam in this respect, that as Adam was a public person who acted in the stead of all mankind, so was Christ; and as Adam was the first general representative of men, Christ was the second and the last: and what they severally did, terminated not in themselves, but affected all whom they represented. *As is the earthy*—The first Adam after his fall; *such are they also that are earthy*—Who continue without any higher principle; they are sinful,

blood cannot inherit the kingdom A. M. 4063.
of God; neither doth corruption in- A. D. 59.
herit incorruption.

51 Behold, I show you a mystery; ^k We shall not all sleep, ^l but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: ^m for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

¹ Matt. xvi. 17; John iii. 3, 5.—^k 1 Thess. iv. 15, 16, 17.
^l Phil. iii. 21.—^m Zech. ix. 14; Matt. xxiv. 31; John v. 25;
1 Thess. iv. 16.

mortal, corruptible creatures: such a body as Adam had, have all his posterity while they remain on earth. And *as is the heavenly*—Man, Christ, at present; *such are*—Or rather, *shall be; they that are heavenly*—Who are united to Christ by the quickening and regenerating influences of his Spirit. That they may live with him in heaven, they shall at last have glorious bodies like his. *And as we have borne the image of the earthy*—As assuredly as we are now sinful, afflicted, and mortal men, like the first Adam; *we shall also bear the image of the heavenly*—So surely shall we be brought to resemble Christ in holiness, glory, and immortality.

Verses 50–52. *Now this I say, brethren*—This I offer to your consideration as a great and important truth, that we must first undergo an entire change; for *flesh and blood*—Such as we are now clothed with; *cannot inherit the kingdom of God*—Cannot enter that happy place which Christ hath gone to prepare for the reception of his people, (John xiv. 7,) cannot possess that kingdom which is wholly spiritual, because it affords no objects suited either to the senses or to the appetites of such a body. *Neither doth corruption*—This corruptible body; *inherit incorruption*—That incorruptible kingdom. Spirits, clothed with corruptible bodies like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures, which constitute the glory and felicity of the kingdom of God. *Behold, I show you a mystery*—A truth hitherto unknown, and not yet fully revealed to any of the sons of men. *We*—Christians: the apostle considers them all as one in their succeeding generations; *shall not die*—Suffer a separation of soul and body; *but we shall all*—Who do not die; *be changed*—So that this animal body shall become spiritual; *in a moment*—Amazing work of omnipotence! *in the twinkling of an eye, at the last trump*—Blown by the divine command. *For the trumpet shall sound, &c.*—At the giving of the law from Sinai, there was heard a great noise, like the sounding of a trumpet, exceeding loud, which sounded long, and waxed louder and louder. In like manner, at the descent of Christ from heaven, a great noise called the *trump of God*, (1 Thess. iv. 16,) will be made by

A. M. 4063. 53 For this corruptible must put
A. D. 59. on incorruption, and ^a this mortal
must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ° Death is swallowed up in victory.

^a 2 Cor. v. 4.—° Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14.
P Hos. xiii. 14.—° Or, *hell*.

the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself, *his voice*, John v. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here the last trumpet. And while it sounds, the righteous who are alive on the earth shall be changed. *And the dead shall be raised incorruptible*—Though this expression be general, yet, as appears from verse 51, and indeed from the whole latter part of the chapter, it is evident it must be restricted to the dead in Christ, of whom alone the apostle is discoursing. Besides, as appears from 1 Thess. iv. 16, the wicked are not to be raised at the same time with the righteous.

Verses 53, 54. *For this corruptible*—This human nature, which is corruptible; *must*—In order to its partaking of the above-mentioned glory; *put on incorruption*—Be endued with such qualities as shall continue in perpetual vigour, not subject to any alteration; *and this mortal must put on immortality*—So as to be no longer subject to diseases or death. The word *εὐδοκῶσαι*, here rendered to *put on*, literally signifies to go into a place, or metaphorically, to put on, or go into clothes. But the metaphorical meaning must not be insisted on here, as implying that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous, and therefore the meaning is, the corruptible must be changed into one that is incorruptible, as mentioned verse 51; the righteous, who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible, mortal bodies, changed in a moment, into incorruptible, immortal bodies, and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible. *So, when this corruptible shall have put on incorruption, &c.*—When this glorious and long-expected event shall be accomplished; *then shall be brought to pass what is written*, (Isa. xxv. 8,) *Death is swallowed up in victory*—Is totally conquered or abolished for ever, as the original phrase, *εἰς νικῶς*, may be translated, being often used by the LXX. in that sense. This circumstance likewise shows, that in this discourse the apostle had the resurrection of the righteous only in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect

55 ° O death, where is thy sting? A. M. 4063.
O ° grave, where is thy victory? A. D. 59.

56 The sting of death is sin; and ° the strength of sin is the law.

57 ° But thanks be to God, which giveth us ° the victory, through our Lord Jesus Christ.

58 ° Therefore, my beloved brethren, be ye

° Rom. iv. 15; v. 13; vii. 5, 13.—° Rom. vii. 25.—° 1 John v. 4, 5.—° 2 Pet. iii. 14.

to them, or that God hath given them the victory over it, (verse 57,) by the resurrection.

Verse 55. *O death, where is thy sting?*—Which once was full of hellish poison. *O grave—Αδης, O hades*, the receptacle of separate souls; *where is thy victory?*—Thou art now robbed of thy spoils; all thy captives are set at liberty. “The word *hades* literally signifies the invisible world, or the world where departed spirits, both good and bad, remain till the resurrection, Job xi. 8; Psa. cxxxix. 9; Isa. xiv. 9; and especially Psa. xvi. 10, *Thou wilt not leave my soul in hades*. The place where the spirits of the righteous abide, the Jews called *paradise*; the place where the wicked are shut up they called *tartarus*, after the Greeks. There many of the fallen angels are said to be imprisoned, 2 Pet. ii. 4. “In this noble passage the apostle personifies *death* and the *grave*, and introduces the righteous after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the invisible world as an enemy who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits, being brought out of paradise, the place of their abode, shall reanimate their bodies; and the first use of their newly-recovered tongue will be to sing this song, in which they exult over death and hades, as enemies utterly destroyed, and praise God, who hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, book ii. l. 666.”—Macknight.

Verses 56–58. *The sting of death is sin*—Which arms it with its greatest terrors, and is attended with a foreboding of future misery, as the effect of the divine displeasure. *And the strength of sin*—Which constitutes its malignity, and gives it those killing weapons; *is the law*—As is largely declared Rom. vii. 7, &c.; or, that it is a transgression of the divine law. *But thanks be to God, who giveth us*—Who believe on the Lord Jesus with our hearts unto righteousness; *the victory*—Over sin, death, and hades; *through our Lord Jesus Christ*—Through his sacrifice and intercession, and the supplies of his grace; through his dying to atone for sin; his rising again to show us that his atonement was

A. M. 4063. steadfast, unmoveable, always abounding in the work of the Lord, forasmuch
A. D. 59.

as ye know ^a that your labour is not in vain in the Lord. A. M. 4063. A. D. 59.

^a Chap.

iii. 8.

accepted, and that he had obtained justification for believers, the Holy Spirit to raise them to newness of life, and a state of immortal glory. *Therefore, my beloved brethren, be ye steadfast*—In faith, hope, and love, and in an uninterrupted course of well-doing; Col. i. 23; Rom. ii. 7; Gal. vi. 9; *unmoveable*—By any temptations from within or without; from persons or things; from visible or invisible enemies; *always abounding in the work of the Lord*—In every service you are capable of performing for the glory of God, the good of your fellow-creatures, or your own salvation; the work of faith, or the labour of love to God and man. *Forasmuch as ye know*—On the surest evidence; *that your la-*

bour shall not be in vain in the Lord—But that you shall receive a full reward in that day of final recompense for whatever ye do for his sake. Let us endeavour, therefore, by cultivating holiness in all its branches, to maintain a lively hope of this felicity in all its spirit and energy, longing for that glorious day when, in the utmost extent of the expression, *death shall be swallowed up for ever*: and millions of voices, after the long silence of the grave, shall burst out at once into that triumphant song, *O death, where is thy sting? O hades, where is thy victory?* And when we shall join in everlasting thanksgivings to God for giving us the victory through Jesus Christ our Lord.

CHAPTER XVI.

In this chapter, the apostle, (1,) Gives some advices relating to the proposed collection for the poor saints in Judea, 1-4. (2,) Intimates his intention to visit the Corinthians, 5-9. (3,) Recommends Timothy to them, and encourages them to expect a visit from Apollos, 10-12. (4,) Exhorts them to watchfulness and steadfastness in faith and love, and to show a respect to Stephanas and his family, and other fellow-labourers, 13-18. (5,) After Christian salutations, he concludes with a solemn admonition and benediction, 19-24.

A. M. 4063. NOW concerning ^a the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
A. D. 59.

prospered him, that there be no gatherings when I come. A. M. 4063. A. D. 59.

2 ^b Upon the first day of the week let every one of you lay by him in store, as God hath

3 And when I come, ^c whomsoever ye shall approve by your letters, them will I send to bring your ¹ liberality unto Jerusalem.

^a Acts xi. 29; xxiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10.

^b Acts xx. 7; Rev. i. 10.—^c 2 Cor. viii. 19.—¹ Gr. gift, 2 Cor. viii. 4, 6, 19.

NOTES ON CHAPTER XVI.

Verses 1, 2. *Now concerning the collection*—During the apostle's eighteen months' abode at Corinth, he had exhorted the brethren there to undertake the making a collection for the poor saints in Judea. But the divisions in their church, it seems, had hitherto hindered them from beginning it. The apostle therefore here requests them to set about it immediately, and directs them as to the mode of proceeding. The saints in Judea were, it appears, at this time, in great straits, both on account of a famine, and the persecution to which they were exposed. *As I have given order, or a charge, Greek, διαταξα, to the churches of Galatia*—It is probable the apostle gave these orders to the churches of Galatia when he went throughout Phrygia and the region of Galatia, establishing the churches, as mentioned Acts xvi. 6. And he may have received the collections made by these churches when, in his way to Ephesus, where he now was, he went through all the churches of those parts in order, as related Acts xviii. 23.

κατα μίαν σάββατον here signifies, the Hebrews using the numeral for the ordinal numbers, as Gen. i. 5, *The evening and the morning were one day*; that is, the first day; and also using the word *sabbath* to denote the week, as Luke xviii. 12. *I fast twice, τὴν σάββατον, in the week.* So Mark xvi. 2, *πρὸς τῆς μίας σάββατον, early the first day of the week.* *Let every one of you lay by him in store, &c.*—Not the rich only: let him also that hath little gladly give of that little, *as God hath prospered him*—Increasing his alms as God increases his substance. According to this lowest rule of Christian prudence, if a man, when he has or gains one pound, give a tenth to God, when he has or gains ten pounds, he will give a tenth to God; when he has or gains a hundred, he will give the tenth of this also. "And yet," says Mr. Wesley, "I show unto you a more excellent way. He that hath ears to hear let him hear: Stint yourself to no proportion at all; but lend to God *all you can.*" *That there be no gatherings*—No necessity of making any particular collections; *when I come*—From these last words it is inferred that *θησαυρίζων*,

Verses 2-4. *Upon the first day of the week*—So

A. M. 4063. 4 ^d And if it be meet that I go also,
A. D. 59. they shall go with me.

5 Now I will come unto you, ^e when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may ^f bring me on my journey whithersoever I go.

² Cor. viii. 4, 19.—^a Acts xix. 21; ² Cor. i. 16.—^c Acts xv. 3; xvii. 15; xxi. 5; Rom. xv. 24; ² Cor. i. 16.—^e Acts xviii. 21;

here rendered *laying by him in store*, signifies to put his charity into a common box; because, if they had kept it at home, there would have been need of gathering it when the apostle came. But the words *εκατος παρ' εαυτω τιθετω*, *let every one place it with himself*, admit not of this sense; nor, when each of them had done this, could there be any necessity of making collections; or, as that expression imports, soliciting the charities of others, but only of receiving the contributions thus laid by for the use of the saints. We may observe here, that from the beginning, the Christians were wont to assemble on the first day of the week, called by them the *Lord's day*, to perform their religious worship. "This day being the Lord's day," saith Dionysius, bishop of Corinth, "we keep it holy." "On Sunday," saith Justin, "all Christians in the city or country meet together, because that is the day of our Lord's resurrection; and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard: then we all join in prayer, and after that we celebrate the Lord's supper."—See Whitby. *And when I come*—When I am arrived at Corinth; *whomsoever ye shall approve by letters*—Signed by the members of your church, or their representatives; *them will I send to bring your liberality*—Greek, *την χαριν υμων*; literally, *your grace*; that is, *the fruit of your grace*, or, *your free gift, to Jerusalem*, to be there distributed among the poor Christians. *And if it be meet*—If it be thought proper; *that I also should go*—Thither on this occasion; *they shall go with me*—That they may witness for me that no part of the money received has been withheld, but that the whole of it has been delivered with the greatest fidelity, to be employed solely for the purposes for which it was contributed.

Verses 5-9. *Now I will come unto you*—If Providence permit; *when I shall pass*—Or rather, *when I shall have passed*; *through Macedonia*; *for I do pass through Macedonia*—I purpose going that way, that I may visit the churches there, and receive their collections. *And it may be that I will abide, &c.*—That I shall continue some time; *yea, and winter with you*—Having spent the summer and autumn in my progress through Macedonia. *That ye may bring me on my journey*—That some of you may accompany me a little way, and help me forward toward Jerusalem, or *whithersoever else I go*—

b

7 For I will not see you now by ^{A. M. 4063.} the way; but I trust to tarry a while ^{A. D. 59.} with you, ^g if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For ^h a great door and effectual is opened unto me, and ⁱ there are many adversaries.

10 Now ^k if Timotheus come, see that he

Chap. iv. 19; James iv. 15.—^b Acts xiv. 27; ² Cor. ii. 12; Col. iv. 3; Rev. iii. 8.—^c Acts xix. 9.—^d Acts xix. 22; Chap. iv. 17.

Through whatever parts I may pass thither. *For, &c.*—As if he had said, I speak of coming at some future time; *for I will not see you now*—In my way from hence to Macedonia. *But I trust*—That the little delay, which this plan may occasion, will be made up to your satisfaction; *for I purpose to tarry a while with you*—When I come, which the necessities of the churches of Macedonia will not at present give me leave to do. *But I will tarry at Ephesus until Pentecost*—A plain intimation this that he was now at Ephesus, and consequently that the inscription added at the end of this epistle, which tells us it was written from Philippi, is far from being authentic. Indeed, this may be gathered also from the salutations in the close of this epistle, which are not from the churches of Macedonia, but from Asia. And, it may be affirmed in general, that, as Dr. Doddridge justly observes, no credit is to be given to these additions, which have been presumptuously made to the epistles, and very imprudently retained. *For a great door and effectual is opened to me*—"The door of a house being a passage into it, *the opening of a door*, in the eastern phrase, signified the affording a person an opportunity of doing a thing. See Col. iv. 3; Hos. ii. 15. The apostle's long abode at Ephesus was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than common. For many, who used *curious arts*, the arts of magic and divination, were converted, and burned their books, containing the secrets of these arts, Acts xix. 17-20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described Acts xix. 23-41."—Mac-knight. Therefore the apostle adds, *and there are many adversaries*—Many opposers, who, (he here-by insinuates,) if he were to leave Ephesus immediately, might perhaps take advantage of his absence, to the great injury of the new-planted church there.

Verses 10-12. *Now if*—In the mean time; *Timotheus come, see that he may be with you without fear*—Of any one's despising him for his youth. Encourage him in his labours; *for he worketh the work of the Lord*—The true ground of reverence and love to pastors: those who do so, none ought to despise or discourage; *but conduct him forth*—Bring him forward on his journey; *in peace*—And do all that you can to make it commodious and agreeable to him; *that he may come unto me*—At Ephesus, as soon as

A. M. 4063. may be with you without fear;—for
A. D. 59. ¹ he worketh the work of the Lord, as
I also do.

11 ^m Let no man therefore despise him: but conduct him forth ⁿ in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother ^o Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 ^p Watch ye, ^q stand fast in the faith, quit you like men, ^r be strong.

14 ^s Let all your things be done with charity.

15 I beseech you, brethren, (ye know ^t the house of Stephanas, that it is ^u the first-fruits of Achaia, and *that* they have addicted them-

¹ Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2.—^m 1 Tim. iv. 12.—ⁿ Acts xv. 33.—^o Chap. i. 12; iii. 5.—^p Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8.—^q Chap. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 2 Thess. ii. 15.—^r Eph. vi. 10; Col. i. 11.—^s Chap. xiv. 1; 1 Pet. iv. 8.—^t Chap. i.

possible; for I look for him with the brethren—Namely, Erastus, who had been sent with Timothy to Corinth, (Acts xix. 22,) and Titus, who carried this letter, and another brother, whose name is not mentioned; (see 2 Cor. xii. 17, 18;) perhaps also some of the Corinthian brethren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance. *As touching Apollos*—For whom many of you have so high a regard; *I greatly desired him to come to you with Timothy and the other brethren*—Having an entire confidence in his friendship, prudence, and fidelity, and hoping that his presence among you might have been particularly useful at this crisis; *but his will was not to come at this time*—Perhaps lest his coming should increase the divisions among them; *but he will come when he shall have convenient time*—Jerome says, Apollos actually went to Corinth, after the disturbances had ceased. But whether in this, Jerome delivered his own opinion only, or some ancient tradition, is uncertain.

Verses 13, 14. To conclude. *Watch ye*—Against all your seen and unseen enemies; *stand fast in the faith*—Seeing and trusting in Him that is invisible: *quit you like men*—With courage and patience; *be strong*—To do and suffer his will. *Let all your things be done with charity*—Namely, your differences about worldly affairs, mentioned chap. vi., your disputes concerning marriage and a single state; (chap. viii.) your eating things sacrificed to idols; (chapters viii., x;) your eating the Lord's supper; (chap. xi;) and your method of exercising your gifts, chapters xii., xiv. In all these ye ought to have a regard to the good of your neighbours, that ye may not occasion each other to sin.

Verses 15, 16. *Ye know the house, or family, of*

selves to ^v the ministry of the A. M. 4063
saints,) A. D. 59.

16 ^v That ye submit yourselves unto such, and to every one that helpeth with us, and ^w laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: ^x for that which was lacking on your part, they have supplied.

18 ^y For they have refreshed my spirit and yours: therefore ^z acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^a with the church that is in their house.

20 All the brethren greet you. ^b Greet ye one another with a holy kiss.

21 ^c The salutation of *me* Paul with mine own hand.

16.—^v Rom. xvi. 5.—^w 2 Cor. viii. 4; ix. 1; Heb. vi. 10. ^x Heb. xiii. 17.—^y Heb. vi. 10.—^z 2 Cor. xi. 9; Phil. ii. 30; Philem. 13.—^a Col. iv. 8.—^b 1 Thess. v. 12; Phil. ii. 29.—^c Rom. xvi. 5, 15; Philemon 2.—^d Romans xvi. 16. ^e Col. iv. 18; 2 Thess. iii. 17.

Stephanas, that it is the first-fruits of Achaia—That he and they were the first converts in that province; *and that they have addicted themselves*—According to the rank in which Providence has placed them, and the abilities which God hath given them; *to the ministry of the saints*—To the supplying of their temporal and spiritual wants, both in promoting the progress of the gospel, and succouring the afflicted. *That ye also*—In your turn; *submit yourselves* to the admonitions of such; so repaying their free service. *And to every one that helpeth with us, and laboureth*—That labours in the gospel, either with or without a fellow-labourer.

Verses 17, 18. *I am glad of the coming of Stephanas, &c.*—This Stephanas is supposed by many to have been the son of Stephanas mentioned verse 15. He, with Fortunatus and Achaicus, are supposed to have been the messengers sent, by the sincere part of the Corinthian church, with the letter mentioned chap. vii. 1. *For that which was lacking on your part they have supplied*—They have performed the offices of love which you could not supply, by reason of your absence. *For they have refreshed my spirit*—By their obliging behaviour and edifying conversation, as I doubt not they have often refreshed yours, by their ministrations among you; or will refresh yours by informing you of my success in preaching the gospel.

Verses 19–21. *The churches of Asia*—Especially those of Ephesus and its neighbourhood; *salute you*—With all Christian affection, heartily wishing you peace and prosperity. *Aquila and Priscilla*—Formerly members of your church, (Acts xviii. 2, 18,) but who at present are with me; *salute you much*—With singular Christian love; *in the Lord*—In his grace and Spirit. These worthy persons lived in

A. M. 4063. 22 If any man ^a love not the Lord
A. D. 59. Jesus Christ, ^b let him be Anathema,

^c Maran-atha.

23 ^d The grace of our Lord Jesus Christ be
with you.

^e Eph. vi. 24.—^f Gal. i. 8, 9.

Corinth all the time the apostle was there. And when he departed, they accompanied him to Ephesus, (Acts xviii. 18,) where they remained till after he left Ephesus to go to Jerusalem. For when he returned to Ephesus, he found them there, as is plain from their salutation sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus about the time the apostle departed to go into Macedonia. For in the letter which he wrote to the Romans from Corinth, they are saluted as then residing in Rome. *With the church which is in their house*—The Christian congregation which assembles there. *All the brethren*—Who labour with me in the gospel, or are members of the church here; *greet you*—Wish you all felicity. *Greet ye one another with a holy kiss*—See on Rom. xvi. 16. *The salutation of me Paul with mine own hand*—What precedes having been written by an amanuensis. See 2 Thess. iii. 17; Col. iv. 18.

Verse 22. *If any man love not the Lord Jesus*—In sincerity, but is secretly alienated from him in heart, while he calls himself his servant, preferring some secular interest of his own to that of his Divine Master; if any one be an enemy to Christ's person, offices, doctrines, or commands; *let him be Anathema Maran-atha*—*Anathema* signifies a thing devoted to destruction, and it seems to have been customary with the Jews of that age, when they had pronounced any man anathema, to add the Syriac expression, *Maran-atha*, that is, *the Lord cometh*; namely, to execute vengeance upon him. See note on Rom. ix. 3. We may add further here, "*Anathema Maran-atha*, were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the divine *Cherem*, or *Anathema*; that is, to eternal perdition. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked, began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, verse 14. Wherefore, since the apostle denounced this curse against the man, who, while he professed subjection to Christ, was secretly alienated from him in his heart,

b

24 My love be with you all in Christ. A. M. 4063.
Jesus. Amen. A. D. 59.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

^g Jude 14, 15.—^h Rom. xvi. 20.

it is as if he had said, Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord, at his coming, will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shown great alienation of mind from Christ. And he wrote it *with his own hand*, to show how serious he was in the denunciation; and he inserted it between his salutation and solemn benediction, that it might be the more attentively regarded. "Estius says, from his example, and from the anathemas pronounced Gal. i. 8, 9, arose the practice of the ancient general councils, of adding to their decisions, or definitions of doctrine, *anathemas* against them who denied these doctrines." Be this as it may, let it ever be remembered that professing Christians, who do not sincerely love their Master, lie under the heaviest curse which an apostle could pronounce, or God inflict. Let the unhappy creatures take the alarm, and labour to obtain a more ingenuous temper, ere the Lord, whom they neglect, and against whom they entertain a secret enmity, descend from heaven with unsupported terror, and pronounce the *anathema* with his own lips, in circumstances which shall for ever cut off all hope, and all possibility of its being reversed! See Mac-knight and Doddridge.

Verses 23, 24. *The grace of our Lord Jesus Christ*—All the blessed tokens and effects of his favour; *be with you*—And rest upon you for time and eternity! *My love*—My most sincere, tender, and affectionate regards; *be with you all in Christ Jesus*—Who is our peace, and the bond of our union with God and one another. There is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reprov'd the Corinthians. By assuring them of his love, he showed them that all the severe things he had written proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds. *Amen*—An expression which I add in testimony of my sincerity and seriousness in this and in all the things I have written.

PREFACE

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

IT was observed in the preface to the former epistle to the Corinthians, that it was written from Ephesus, and probably a little time before the riot of Demetrius, about A. D. 57. Near the conclusion of that epistle, the apostle mentioned his intention of tarrying at Ephesus till the pentecost following. This he doubtless did; but soon after left that city, and went to Troas, in expectation of meeting Titus there on his return from Corinth, and receiving from him an account of the state of the Corinthian church. But Titus not meeting him there as he expected, the apostle proceeded to Macedonia, where Titus came to him, and gave him a satisfactory account of the state of affairs in the church at Corinth, and of the effect which his epistle had produced on the minds of the Corinthians. From some place of this country he wrote this second epistle to the Corinthians, and probably within a year after his writing the former. For if the former, as has been observed, was written only a little while before the riot at Ephesus, there could only be a short interval between the dates of the two epistles, namely, the time of the apostle's abode at Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus; all which united could not make above a year.

It was also mentioned in the preface to the first epistle, that the design of it was twofold; first, to correct certain corruptions and abuses which had crept into the church at Corinth; and secondly, to answer some important queries which they had proposed to him. Now the intention of this second letter was more fully to illustrate some of the same points on which he had discoursed in the former, according to the farther information which Titus had given him of the circumstances of that church, and the temper of its members. But at the same time he intersperses and enforces such occasional reflections and advices upon various subjects as he judged would be most conducive to their instruction and edification. Two reasons seem especially to have urged the apostle to write this second epistle so soon after the former: 1. The case of the incestuous person that lay under censure, whom, as he was truly penitent, it was desirable with all speed to restore to the communion of the church. Concerning this, therefore, he gives directions, (chap. ii.) and afterward (chap. vii.) declares the satisfaction which he had upon the information he had received of their conduct in that affair. 2. He had proposed, at the close of the former epistle, their making a contribution to the relief of the poor saints in Judea; and as, it seems, they delayed this business, and the apostle judged it expedient that it should be proceeded with and accomplished as soon as possible, he thought it proper to write immediately to them to that purpose, urging them withal to be liberal, after the example of the churches in Macedonia. There are, however, divers other things still more worthy of consideration in this epistle; as, 1. The account which the apostle gives of his labours and success in preaching the gospel in several places, chap. ii. 2. The comparison which he draws between the Mosaic and Christian dispensation, and his illustration of the superior glory of the latter to that of the former, chap. iii. 3. The manifold sufferings which he and his fellow-labourers met with, and their motives and encouragements to patience and diligence in their work, chap. iv., v. 4. The caution he gives the Corinthians against associating with unbelievers, chap. vi. 5. The way and manner in which he justifies himself and his apostleship from the injurious insinuations and accusations of false teachers, who endeavoured to ruin his reputation at Corinth, chap. x., xi., xii., and in other parts of the epistle.

It must be observed, the thread and connection of this whole letter are historical; other things being interwoven only by way of digression; and in every part of it the apostle beautifully displays the most tender affection toward the Corinthians, who had been greatly moved by the seasonable severity of his former address; and directs, encourages, and comforts them with various admonitions and considerations.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CHAPTER I.

In this chapter, after an assertion of his apostolic office, and a Christian salutation, the apostle, (1.) Expresses his grateful sense of God's goodness in preserving him from the dangers to which he had been exposed in Asia, and in delivering him from his troubles, for the encouragement of others under trouble, 1-11. (2.) He asserts his own and his fellow-labourers' integrity of conduct, 12-14. (3.) Vindicates himself from the charge of levity, or inconstancy, in his purpose to have visited them sooner, 15-24.

A. M. 4064. **PAUL**,^a an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth,^b with all the saints which are in all Achaia:
2 ° Grace be to you and peace from God our Father, and from the Lord Jesus Christ.
3 ^d Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
4 Who comforteth us in all our tribulation, that we may be able to comfort them which are

in any trouble by the comfort where- with we ourselves are comforted of God.
5 For as ° the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, ^f it is for your consolation and salvation, which ¹ is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ^{it} is for your consolation and salvation.
7 And our hope of you is steadfast, knowing, that ^g as ye are partakers of the sufferings, so

^a 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. ^b Phil. i. 1; Col. i. 2. — ^c Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Philem. 3.

⁴ Eph. i. 3; 1 Pet. i. 3. — ⁵ Acts ix. 4; Chap. iv. 10; Col. i. 24. — ⁶ Chap. iv. 15. — ⁷ Or, is wrought. — ⁸ Rom. viii. 17; 2 Tim. ii. 12.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle*—Appointed and made such, not by my own will or choice, or those of any man, or any number of men; but by the will of God—Who called me by his grace to that sacred and important office; see Gal. i. 1, 15; and Timothy, our—Or rather a, brother—St. Paul, writing to Timothy, styles him his son; writing of him, his brother. From this it is evident that Timothy was with the apostle when this second epistle to the Corinthians was written; and by joining his name with his own in this epistle, he did him the greatest honour, and highly advanced his credit with the Corinthians, and all other Christians who should read it. *To the church of God which is at Corinth*—Whom he hath mercifully called out from the world and united to himself. *With all the saints which are in all Achaia*—“Corinth being the metropolis of the province of Achaia, the brethren in those parts, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need, with the Corinthians, of the admonitions and advices contained in this letter, it was addressed to them likewise, that they might be entitled to take copies

of it, in order to read it in their public meetings for their own edification.”—Macknight. *Grace be to you, &c.*—See on Rom. i. 7.
Verses 3-7. *Blessed be God, &c.*—A solemn and beautiful introduction, highly suitable to the apostolical spirit; even the Father of our Lord Jesus Christ—Who is his only-begotten Son, both as to his divine and human nature; see Heb. i. 2; Luke i. 35; and as he is Mediator, appointed, authorized, and qualified by the Father for that office. *The Father of mercies*—From whose paternal compassion and readiness to forgive the penitent, that sincerely believe in and turn to him, all our hopes are derived; and the God of all comfort—Whose nature it is ever to have mercy; and who knows how to proportion his supports to the exigence of every trial. *Who comforteth us in all our tribulation*—Bestows comfort on us, his apostles and ministers, for the sake of others; that we may be able to comfort them which are in any trouble—He that has experienced one kind of affliction is able to comfort others in that affliction: he that has experienced all kinds of afflictions, is able to comfort others in all. *For as the sufferings of Christ abound in us*—The sufferings endured for his sake, which he accounts his own; so our consolation also aboundeth by Christ—

A. M. 4064. *shall ye be* also of the consolation. A. D. 60.

8 For we would not, brethren, have you ignorant of ^b our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

^b Acts xix. 23; 1 Cor. xv. 32; xvi. 9.—^a Or, answer.

"The consolation of which the apostle speaks was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God; so that he was entirely reconciled to his sufferings;" finding by experience, that his consolation quite overbalanced them all. *Whether we be afflicted, it is for your consolation*—Namely, when you see with what Christian courage and patience we are enabled to bear afflictions; *and salvation*—By encouraging you to undergo the like, and so to obtain salvation; or, for your present comfort, and present and future salvation; *which is effectual in the enduring of the same sufferings*—That is, the prospect or hope of which salvation is of sufficient power to enable you to endure the like sufferings which we have endured, if you should be called thereto; see chap. iv. 17, 18; Rom. viii. 18. *Or whether we be comforted, it is for your comfort*—That we may be the better able to comfort you. *And our hope of you*—Grounded on your patience in suffering for Christ's sake; *is steadfast*—Firm and unshaken; *knowing that as you are partakers of the sufferings*—By Christian sympathy, and enduring the like yourselves; *so shall ye be also of the consolation*—Which arises from principles and hopes which are not peculiar to us, who are apostles, or to other ministers of the gospel, but common to all sincere believers, such as I trust you in general are.

Verses 8-11. *For we would not, brethren, have you ignorant*—As if he had said, We speak thus concerning the sufferings wherewith God is pleased to exercise his people, because we have lately experienced them in a large measure: *of our trouble which came to us in Asia*—It is probable that the apostle here refers either to some opposition which he met with in his journey through Galatia and Phrygia, (Acts xviii. 23,) of which no particular account has reached us; or to the tumult excited by Demetrius, as is related Acts xix. 23-41. "It may be said, perhaps, that it does not appear from the history that any danger threatened Paul's life in the uproar at Ephesus, so imminent as that from which he here represents himself to have been delivered. This matter, it is true, is not stated by the historian in form; but the personal danger of the apostle we cannot doubt must have been extreme, when the

9 But we had the ² sentence of death A. M. 4064 in ourselves, that we should ¹ not trust A. D. 60. in ourselves, but in God which raiseth the dead: 10 ^b Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

¹ Jer. xvii. 5, 7.—² 2 Pet. ii. 9.

whole city was filled with confusion; when the populace had seized his companions; when, in the distraction of his mind, he insisted on coming forth among them; when the Christians, who were about him, would not suffer him; when his friends, certain of the chief of Asia, sent to him, desiring that he would not adventure himself into the tumult; when, lastly, he was obliged to quit immediately the place and the country; and, when the tumult was ceased, to depart into Macedonia. Nothing could be more expressive of the circumstances in which the history describes him to have been at the time when the epistle purports to have been written," than the verses under consideration. "It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus."—Paley. *That we were pressed out of measure*—The Corinthians knew before that he had been in trouble. He now declares the greatness and the fruit of it; *above strength*—Above the ordinary strength of a Christian, even of an apostle; *insomuch that we despaired even of life*—Ourselves, and were looked upon by others as dead men. *We had the sentence of death in ourselves*—That is, not only did others apprehend this concerning us, but we ourselves did indeed think that the appointed end of our life and ministry was come. *That we should not trust in ourselves*—That, for the future, we should put no confidence in our own wisdom or power to elude the designs of our enemies, nor merely regard human probabilities; but in the greatest and most extreme dangers should learn to repose a cheerful confidence in the power and providence of that God who, at his own pleasure, raiseth the dead by his almighty word; *who delivered us from so great a death*—As then threatened us; *and doth still deliver*—In the various dangers with which we are continually surrounded. *In whom we trust that he will yet deliver us*—From every evil, and preserve us to his heavenly kingdom. *Ye also*—As well as other churches; *helping by prayer for us*—From this we learn, that the most eminent saints may be assisted and benefited by the prayers of persons much inferior to them in station and piety; which is a great encouragement to us to pray for one another, and a reason for our desiring each other's prayers. *That for the gift*—Namely, my deliverance; *bestowed by the means of many persons praying for it, thanks may be given by many on our behalf*—Since nothing can be more reasonable than that mercies obtained by prayer should be acknowledged in praise.

A. M. 4064. 11 Ye also ¹helping together by
A. D. 60. prayer for us, that ^mfor the gift be-
stowed upon us by the means of many persons,
thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of
our conscience, that in simplicity and ⁿgodly
sincerity, ^onot with fleshly wisdom, but by the
grace of God, we have had our conversation in
the world, and more abundantly to you-ward.

13 For we write none other things unto you,
than what ye read or acknowledge; and I
trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part,
^pthat we are your rejoicing, even as ^qye also
are ours in the day of the Lord Jesus.

15 And in this confidence ^rI was minded to
come unto you before, that ye might have ^aa
second ^sbenefit;

¹ Rom. xv. 30; Phil. i. 19; Philem. 22.—^m Chap. iv. 15.
ⁿ Chap. ii. 17; iv. 2.—^o 1 Cor. ii. 4, 13.—^p Chap. v. 12.
^q Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20.—^r 1 Cor. iv. 19.

Verses 12-14. *For, &c.*—I am more imboldened to look for this, because I am conscious of my integrity; seeing *our rejoicing is this*—Even in the deepest adversity, a rejoicing which no external calamities can impair, or injuries destroy; *the testimony of our conscience*—In the sight of God, who searcheth the secrets of all hearts, however men may suspect or censure us; *that in simplicity*—Aiming singly at the glory of God; *and godly sincerity*—Without any tincture of guile, dissimulation, or disguise; *not with fleshly* (carnal) *wisdom*—Which is so ungenerously and unrighteously imputed to us; *but by the grace of God*—Which hath created us anew, and continues to help our infirmities; *we have had*—In time past, and still continue to have, our conversation in the world, in all places which we have visited, and in which we have had our abode, in every circumstance; *and more abundantly to you-ward*—That is, which has more evidently discovered itself in our converse among you. *For we write none other things*—Namely, concerning our conversation; *than what you read or acknowledge*—Than what I have always declared respecting myself, in the epistles I have sent to you and other churches; and what you know in yourselves, and cannot but own to be true; *as also you have acknowledged in part*—That is, in some measure, or some of you; *that we are your rejoicing*—That ye rejoice in having known us; *as ye also are ours*—As we also rejoice in the success of our labours among you; and we trust shall rejoice therein in the day of the Lord Jesus—When we hope to present you before Christ as the seals of our ministry.

Verses 15, 16. *And in this confidence*—That is, being confident of this, namely, of our mutual affection to, and esteem for, each other; *I was minded*—*Εβουλομην, I purposed*; *to come unto you before*—*Οφιστα, as προτερον* seems here to signify. "As soon

16 And to pass by you into Macedo- A. M. 4064:
nia, and ^tto come again out of Ma- A. D. 60.
cedonia unto you, and of you to be brought
on my way toward Judea.

17 When I therefore was thus minded, did
I use lightness? or the things that I purpose,
do I purpose ^uaccording to the flesh, that with
me there should be yea, yea, and nay, nay?

18 But *as God is true*, our ^vword toward you
was not yea and nay.

19 For ^xthe Son of God, Jesus Christ, who
was preached among you by us, *even by me*,
and Silvanus, and Timotheus, was not yea
and nay, ^ybut in him was yea.

20 ^zFor all the promises of God in him *are*
yea, and in him Amen, unto the glory of God
by us.

21 Now he which establisheth us with you in

¹ Rom. i. 11.—² Or, *grace*.—³ 1 Cor. xvi. 5, 6.—⁴ Chap.
x. 2.—⁵ Or, *preaching*.—⁶ Mark i. 1; Luke ii. 35; Acts ix.
20.—⁷ Heb. xiii. 8.—⁸ Rom. xv. 8, 9.

as the apostle was informed, by some of the family of Chloe, that dissensions had arisen among the Corinthian brethren, he determined to go to Corinth *first*; that is, before he went into Macedonia. His intention was to go straightway to Corinth by sea, because he wished to be there soon, in the expectation that his presence among the Corinthians would put an end to their divisions, either in the way of persuasion or of punishment. Wherefore, to prepare the Corinthians for his coming, he notified his resolution to them by Timothy and Erastus; but after their departure, having great success in preaching, and the messengers from Corinth arriving with a letter from the sincere part of the church, the apostle judged it prudent to delay his visit to Corinth, to give them who had sinned time to repent. And therefore, instead of going straightway to Corinth, by sea, he resolved to go by the way of Macedonia. This alteration of his purpose he signified to the Corinthians in his first epistle, chap. xvi. 5-7." *That you might have a second benefit*—So our translators have rendered *δευτερον χαριτιν*; that is, a further confirmation and edification in gifts and graces, where-with ye were enriched by my first coming to you. *And to pass by you into Macedonia*—To make you a short visit in my way thither; *and then*, having despatched my business in the churches there, *to come again to you from Macedonia*, and make a longer stay; *and of you to be brought* (sent) *forward toward Judea*—When I shall go thither to deliver the money raised by the contribution of the Gentile Christians, for the relief of their distressed Jewish brethren.

Verses 17-20. *When I therefore was thus minded*—Having, therefore, purposed this; *did I use lightness*—Did I lightly change my purpose? or, *the things that I purpose* in general; *do I purpose according to the flesh*—Are my purposes grounded on carnal or worldly considerations? *that with me there*

A. M. 4064. Christ, and ^a hath anointed us, is
A. D. 60. God;

22 Who ^b hath also sealed us, and ^c given the earnest of the Spirit in our hearts.

23 Moreover, ^d I call God for a record upon

^a 1 John ii. 20, 27.—^b Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17.—^c Chap. v. 5; Eph. i. 14.—^d Rom. i. 9; Chap. xi. 31;

should be yea and nay—Sometimes one, sometimes the other; that is, variableness and inconstancy in my counsels and actions, that none should know how to depend upon me for what they had to expect from me? *But as God is true*—I solemnly protest, that, as the God whom I serve is faithful; *our word to you*—On this and other occasions, and the doctrine we have preached to you; *was not yea and nay*—Wavering and uncertain; but that my behaviour and testimony have been always uniform, invariable, and consistent with my professions. *For the Son of God, who was preached by us*—That is, our preaching concerning him, *was not yea and nay*—Was not variable and inconsistent with itself; *but in him was yea*—As he is the same yesterday, to-day, and for ever, the declarations of his Word, and the engagements of his covenant, are inviolably the same. *For all the promises of God*—Many and precious as they are; *in him are yea and amen*—Are made with truth, and fulfilled with fidelity; or are surely established and accomplished in and through him. They are *yea* with respect to God promising; *amen* with respect to men believing; *yea* with respect to the apostles; *amen* with respect to their hearers. *Unto the glory of God by us*—As is declared by us in our ministry.

Verses 21, 22. *Now he which stablisheth us*—Apostles and teachers; *with you*—All true believers; *in the faith of Christ*—Or he who confirms both you and us in the truth; *and hath anointed us*—With the oil of gladness, with joy in the Holy Ghost; thereby giving us strength both to do and suffer his will: or, he who hath consecrated us to this apostolic office, and endued us with the gifts and graces of the Holy Ghost, thereby qualifying us for it; *is God*—From whom alone every good and perfect gift cometh. *Who hath also sealed us*—Stamped his image on our hearts; thus marking and sealing us as his own property. Anciently, seals were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus all believers are said to be sealed with the *Spirit of promise*, or which was promised, (Eph. i. 13,) because they are thereby marked as Christ's property. Thus, likewise, the servants of God are said to be *sealed on their foreheads* for the same purpose, Rev. vii. 3; ix. 4. The apostles therefore are said to have been *sealed of God*, because by the sanctifying graces and the extraordinary gifts conferred upon them, they were declared to be both his servants and the apostles of his Son, and could not be suspected either of fraud or falsehood. *And given us the earnest of the Spirit*—Those sacred communications of his grace, which are the anticipation of our future felicity. There is a differ-

my soul, ^e that to spare you I came
not as yet unto Corinth. A. M. 4064.
A. D. 60.

24 Not for ^f that we have dominion over your faith, but are helpers of your joy: for ^g by faith ye stand.

Gal. i. 20; Phil. i. 8.—^h 1 Cor. iv. 21; Chap. ii. 3; xii. 20; xiii. 2, 10.—ⁱ 1 Cor. iii. 5; 1 Pet. v. 3.—^j Rom. xi. 20; 1 Cor. xv. 1.

ence between an earnest and a pledge. A pledge is to be restored when the debt is paid; but an earnest is not taken away, but completed. Such an earnest is the Spirit; the first-fruits of which true believers have, (Rom. viii. 23,) and wait for all its fullness. The apostle is thought by some to allude to the custom of hiring servants by giving them earnest-money; as if he had said, He hath hired us to be his servants, and the apostles of his Son, by giving us the Holy Spirit in his gifts and graces. These are called the earnestings with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God would bestow on them in the life to come, as the wages of their faithful services. For the same reason all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5; Eph. i. 14.

Verses 23, 24. *Moreover, I call God to record*—As if he had said, That you may believe me in what I am going to affirm, I call God as a witness, *upon, or against my soul*—If I do not speak the truth. Was not Paul now speaking by the Spirit? And can a more solemn oath be conceived? Who then can imagine that Christ ever designed to forbid swearing? *That to spare you*—That out of tenderness to you, and to avoid punishing you; *I came not as yet to Corinth*—That is, I deferred coming, lest I should be obliged to use severity against you. He says elegantly, *to Corinth, not to you*, when he is intimating his power to punish. *Not that we have dominion over your faith*—Power to impose upon you articles of faith or rules of practice, which the Lord hath not enjoined, or have any authority to dictate what you should believe or do; this is the prerogative of God alone: nor would we exert the power with which Christ hath endowed us, to any tyrannical or overbearing purposes. *But are helpers of your joy*—Co-workers with Christ to promote your comfort, by establishing you in that faith from which all comfort springs; *for by faith ye stand*—*Ἐστηκατε, ye have stood* hitherto, and this will be a means of strengthening your faith, by which alone you can continue in the favour of God, and in union with him, and obtain a right and title to eternal life. Here we see the light in which ministers should always consider themselves, and in which they are to be considered by others; *not as having dominion over the faith of their people*, or having a right to dictate by their own authority what they shall believe, or what they shall do, but as *helpers of their joy*, by helping them forward in faith and holiness. In this view how amiable does their office appear! and how friendly to the happiness of mankind! How far then are they from true benevolence who would expose it to ridicule and contempt!

CHAPTER II.

Here the apostle, (1.) Suggests that he had delayed his visit to the Corinthians till he should see if, to his great comfort, they would rectify their disorders before he came, 1-4. (2.) He directs them to restore the deeply penitent incestuous person to their church and fellowship, 5-11. (3.) He informs them of his own labours, success, and joys in spreading the gospel of Christ in several places, 12-17.

A. M. 4064. **BUT** I determined this with myself, ^a that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, ^b I should have sorrow from them of whom I ought to rejoice; ^c having

^a Chap. i. 23; xii. 20, 21; xiii. 10.—^b Chap. xii. 21.—^c Chap. vii. 16; viii. 22; Gal. v. 10.

NOTES ON CHAPTER II.

Verses 1-3. *But I, &c.*—The apostle proceeds with his apology, begun in the preceding chapter, for delaying his visit to the Corinthians, and signifies that he had deferred it because he had determined with himself not to come among them with sorrow, by punishing the guilty, if he could by any means avoid it; and therefore, instead of coming to punish them, he had written to them, that he might have joy from their repentance: and in excuse for the severity of his first letter, he told them that he wrote it in the deepest affliction; not to make them sorry, but to show the greatness of his love to them. *I determined this with myself*—As if he had said, I will now plainly and faithfully tell you the true reason of that delay of my journey, which has so much surprised many of you, and at which some appear to have taken offence; it was not that I forgot you, or failed in my friendly regards to you; but I resolved, on hearing how things were among you, that if it could by any means be prevented, I would not come again to you with heaviness—*Εὐλυσσιν, in grief*, either on account of the sin of the particular offender, or of the disorders in the church in general, or in circumstances which must have grieved both myself and you; but that I would wait for those fruits which I hoped would be the effect of my endeavours, in my former epistle, to regulate what had been amiss. *For if I make you sorry*—If I should be obliged to grieve you still more by my reproofs and censures, and particularly by punishing the disobedient among you; *who is he then that maketh me glad*—That could give me joy; *but the same who is made sorry by me?*—That is, I cannot be comforted myself till his grief is removed. The apostle, knowing that the sincere part of the church would be made sorry by his punishing their disobedient brethren, wished, if possible, to avoid doing it. And, added to this, the recovery of offenders would give him more sensible joy than any thing else; considerations which, taken together, abundantly justify the language he here uses. *And*

b

confidence in you all, that my joy is ^{A. M. 4064.} *the joy of you all.* ^{A. D. 60.}

4 For out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But ^e if any have caused grief, he hath not ^f grieved me, but in part: that I may not overcharge you all.

^d Chapter vii. 8, 9, 12.—^e 1 Corinthians v. 1.—^f Galatians iv. 12.

I wrote this same, &c. avro, this very thing, to you—About reforming what is amiss, particularly to excommunicate the incestuous person, and to shun all contentions, sinful practices, and confusion in your meetings; *lest when I came again to Corinth, as I proposed, I should have sorrow from them*—Lest I should have occasion to censure and punish any, (to do which would be grievous to me,) of *whom*—In whose repentance; *I ought to rejoice, having confidence in you all that my joy is the joy of you all*—That in general you bear the same affection toward me, as I feel in my heart toward you, and are desirous of giving me cause of joy, rather than of sorrow. It seems either the apostle is speaking here of the sincere part of the Christian Church, or the word *all* must be taken in a qualified sense.

Verses 4, 5. *For out of much affliction and anguish of heart*—The word *συνοχης*, here rendered *anguish*, “denotes the pain which a person feels, who is pressed on every side, without any possibility of disengaging himself, Luke xxi. 25. *I wrote unto you with many tears*—So it seems he frequently did: see Phil. iii. 18. *Not so much that ye should be grieved*—I did not design, in writing, to cause you to grieve more than was necessary in order to your repentance and reformation; *but that ye might know*—By one of the most genuine tokens which it was possible for me to give, namely, by my faithful admonitions and reproofs, my abundant love toward you. *But if any*—Or if a certain person, *have caused grief*—To me and others; *he hath not grieved me but in part*—Who still rejoice over the greater part of you. *That I may not overcharge you all*—That I may not lay a load of accusation on you all indiscriminately, as having encouraged him in his crime, or having taken part with such an offender in afflicting me. In this and the following verses, the apostle gave a remarkable proof of that love which, in verse 4, he had expressed toward the Corinthians. 1st, Making a distinction between the guilty and the innocent; 2d, Forgiving the incestuous person, who, it appears, had repented of his crimes; verse 6; and,

A. M. 4064. 6 Sufficient to such a man is this
A. D. 60. ¹ punishment, which *was inflicted*
² of many.

7 ³ So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be ⁴ obedient in all things.

10 To whom ye forgive any thing, I *forgive*

¹ Or, *censure*.—² 1 Cor. v. 4, 5; 1 Tim. v. 20.—³ Gal. vi. 1. ⁴ Chap. vii. 15; x. 6.

3d, Ordering the church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief.

Verses 6-11. *Sufficient to such a man*—With what remarkable tenderness does the apostle treat this offender! He never once mentions his name, nor does he here so much as mention his crime; but speaks of him in the most indefinite manner that was consistent with giving such directions in his case as love required; *is this punishment, inflicted by many*—Not only by the rulers of the church, the whole congregation acquiesced in the sentence. *So that contrariwise*—Instead of proceeding further against him; *ye ought rather to forgive him*—To release him from the censure, and receive him again into the church; *and comfort him*—This penitent sinner; *lest he should be swallowed up with overmuch sorrow*—Driven to despair by the excessive grief which the continuance of your sentence might occasion. *Wherefore confirm your love toward him*—Assure him of your love by receiving him into your favour, and by all offices of kindness. *For to this end did I write*—Both in my former epistle that you would censure him, and now that you would release him; *that I might know the proof of you*—That I might have experience of you; *whether ye would be obedient in all things*—To my apostolical instructions and decisions; *to whom ye forgive*—He makes no question of their complying with his direction; *any thing*—So mildly does he speak of that heinous sin after it was repented of; *I forgive also*—I also shall be ready to forgive it; *if I forgive*—If heretofore I alone received any to mercy; *for your sakes I forgive it*—To show you an example of lenity as well as severity; *in the person of Christ*—In his name, and by the authority wherewith he has invested me. “St. Paul’s conduct in this affair is worthy of the imitation of the ministers of the gospel. They are to do nothing to grieve their people, unless love require it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, they ought to exercise it, not from resentment, but from a tender regard to the spiritual welfare of the offender. And when he is reclaimed by the censures of the church, they

also: for if I forgave any thing, to whom I forgave it, for your sakes ⁵ I *forgave it* ⁶ in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, ⁷ when I came to Troas to *preach* Christ’s gospel, and ⁸ a door was opened unto me of the Lord,

13 ⁹ I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

⁵ Or, *in the sight*.—⁶ Acts xvi. 8; xx. 6.—⁷ 1 Cor. xvi. 9. ⁸ Chap. vii. 5, 6.

ought, with joy, to restore him to the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians, into an occasion of their ruin.”—Mac-knight. *Lest Satan*—To whom he had been delivered, and who sought to destroy, not only his flesh, but his soul also; *should get an advantage of us*—If the punishment of him be carried to any excess; and should turn that severity into an occasion of mischief to the offender, to his brethren, and to others, either by driving any to despair by too much rigour, or drawing any to profaneness by too much lenity: for the loss of one soul is a common loss. *And we are not ignorant of his devices*—And of the great variety of stratagems which he is continually making use of to injure us, and turn even discipline itself to the reproach of the church, and the destruction of souls.

Verses 12, 13. *Furthermore*—That ye may know my great concern for you; *when I came to Troas*—After the riot excited by Demetrius. He seems to refer to that passage from Asia to Macedonia, of which a short account is given Acts xx. 1, 2. *To preach Christ’s gospel*—And found things there so situated; *that a door was opened unto me*—That is, there was free liberty to speak, and many were willing to hear: yet *I had no rest in my spirit*—From an earnest desire to know the state of your affairs, and how my letter had been received: *because I found not Titus my brother*—In his return; whom I had sent to you to bring me the information concerning you which I wished for. Therefore, *taking my leave of them*—Of the church at Troas. The expression here used, *ἀποταξάμενος αυτοῖς*, is literally, *having given them commands*. But because persons, who are about to leave their friends for some time, give their commands to them, the phrase is used for *taking leave of*, or *bidding farewell to*, one’s friends. *I went from thence into Macedonia*—Where being much nearer to Corinth, I might more easily be informed concerning you; and where I had the happiness soon of meeting him, and of receiving such an account of you as has given me much pleasure; and in consequence of which I write to you in this comfortable manner. Here the apostle interrupts the thread of his discourse, inter-

A. M. 4064. 14 Now thanks be unto God, which
A. D. 60. always causeth us to triumph in Christ,
and maketh manifest ^a the savour of his know-
ledge by us in every place.

15 For we are unto God a sweet savour of

^a Canticles i. 3.—^b 1 Corinthians i. 18.—^c Chapter
iv. 3.

posing an admirable digression concerning what he had done and suffered elsewhere, the profit of which he, by this means, derived to the Corinthians also; and this is a prelude to his apology against false apostles. He resumes the subject, however, chap. vii. 2.

Verse 14. *Now thanks be to God, who*—In Macedonia, as elsewhere; *causeth us to triumph*—Makes our ministry successful against all opposition; *in Christ*—Namely, by the influence of his truth and grace. To triumph implies not only victory, but an open manifestation of it. *And maketh manifest the savour*—Rather *odour*; *of his knowledge*—Namely, the knowledge of God and Christ, and his gospel; *in every place*—Where he calls us to labour, or in the course of his providence casts our lot. “As in triumphal processions, especially in the East, fragrant odours and incense were burned near the conquerors, so he seems beautifully to allude to that circumstance in what he says of *οσμη*, the odour of the gospel, in the following verses. And he seems further to allude to the different effects of strong perfumes to cheer some, and to throw others into violent disorders, according to the different dispositions they are in to receive them.” So Doddridge. Macknight gives rather a different interpretation of the passage, thus: “In triumphs, the streets through which the victorious generals passed were strowed with flowers, Ovid, Trist. iv. eleg. 2, line 29. The people, also, were in use to throw flowers into the triumphal car as it passed along. This, as all the other customs observed in triumphal processions, was derived from the Greeks, who in that manner honoured the conquerors in the games when they entered into their respective cities. Plutarch, (*Emil.*, p. 272.) tells us, that in triumphal processions, the streets were *θυμιαματων πληρεις*, full of incense.”

Verses 15, 16. *For we*—The preachers of the gospel, the apostles especially; *are unto God a sweet odour of Christ*—He is well pleased with this perfume diffused by us, with this incense of his name and gospel, which we spread abroad both *in them* that believe, love, and obey, and *are* therefore *saved*, and *in them* that obstinately disbelieve, and disobey, and consequently perish. *To the one*—Those that believe not; *we are the odour of death unto death*—The fragrant, so rich in itself, instead of reviving, destroys them, and is efficacious to bring on death in its most dreadful forms. The gospel, which we preach to them, finds them dead in sin; that is, 1st, under guilt, and a sentence of condemnation to the second death; and, 2d, in a state of alienation from the life of God, and *carnally minded*, which is death, Eph. iv. 18; Rom. viii. 6. It offers

Christ, ^o in them that are saved, and ^p in them that perish: A. M. 4064.
A. D. 60.

16 ^q To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And ^r who is sufficient for these things?

^q Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8.—^r 1 Cor. xv. 10; Chap. iii. 5. 6.

them acquittance from condemnation, and the Holy Spirit to unite them to God, and render them *spiritually minded*, which is *life and peace*. But it being disbelieved and rejected by them, they become more guilty, and condemned to greater punishment, and further removed from all union with, and conformity to, God. The expression, therefore, *of death unto death*, is perfectly just in this point of view; and is still more so if interpreted of the progress of such from spiritual death on earth to eternal death in hell. *And to the other*, we are the *odour of life unto life*—The gospel revives them; acquits them from condemnation; justifies them; and thereby entitles them to eternal life, Tit. iii. 7. It also opens an intercourse between God and their souls, communicates to them the life of grace, with a continual increase thereof, John x. 10, and then brings them to the life of glory. This seems an easy exposition of the passage. But Macknight thinks that the apostle alludes here, not to the powerful effects of strong perfumes on different persons, but to another circumstance, namely, that, in the triumphs of the ancients, “the captives of greatest note followed the triumphal chariot in chains, and that some of them had their lives granted to them; but others were put to death immediately after the procession ended. Wherefore to such, the smell of the flowers and of the incense, with which the procession was accompanied, was *οσμη θανατου εις θανατον*, a *deadly smelling, ending in their death*. But to those captives who had their lives granted to them, this was *οσμη ζωης εις ζωην*, a *smell of life*; a vivifying, refreshing smell, which ended in life to them. In allusion,” he adds, “to the method of a triumph, the apostle represents Christ as a victorious general, riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives. Among these, the preachers of the gospel diffused the smell of the knowledge of Christ, which, to those who believed on him, was a vivifying smell ending in life to them. But to the unbelievers the smell of the knowledge of Christ was a smell of death, ending in death if they continued in unbelief.” *And who is sufficient for these things*—So great and weighty as they are? Who is fit to bear such an important charge? Who should undertake it without trembling? Certainly, as the apostle’s question implies, the eternal destruction of those who perish may be sometimes ascribed, in some measure, to the ignorance, unfaithfulness, or negligence of the minister appointed to preach the gospel to them, and watch over their souls; in which case, their blood will be required at his hands. As,

A. M. 4064. 17 For we are not as many, which
A. D. 60. ³ corrupt ^a the word of God : but as ⁴ of

^a Or, deal deceitfully with.—^a Chap. iv. 2 ; xi. 13 ; 2 Pet. ii. 3.

for instance, 1st, If he does not know the truth, as it is in Jesus himself. 2d, Does not make it fully known to others. 3d, Does not do this with seriousness and deep concern. 4th, Is not diligent in this work, in season and out of season; constant and persevering. 5th, If he does not water the seed sown with his prayers, and watch over the souls committed to his care, as one that must give an account. *Who is sufficient?* 1st, Not those who do not know God and his gospel themselves, and therefore cannot make them known to others. 2d, Not those who have not God's honour at heart, and know not the worth of souls and the importance of saving them. 3d, Not those, of whatever denomination they may be, who are pursuing worldly gain, honour, pleasure, or ease. *The hireling careth not for the sheep.* 4th, Not the careless, negligent, slothful, self-indulgent watchmen. 5th, Not they to whom God has not given just and clear views of the great doctrines of the gospel, and of God's will and man's duty, nor has opened to them a door of utterance. 6th, Not those who think themselves sufficient, and engage in this great work depending on their natural abilities, or on the mere aids of human

sincerity, but as of God, in the sight of A. M. 4064.
God speak we ⁴ in Christ. A. D. 60.

⁴ Chap. i. 12 ; iv. 2.—⁴ Or, of.

learning. For none are sufficient of themselves, or without the powerful influence of God's Spirit.

Verse 17. *For we are not as many who corrupt*—Greek, *κατηλευοντες*, adulterate, the word of God—Like those vintners who mix their wines with baser liquors. Thus Isaiah says, chap. i. 22, (as his words are rendered by the LXX.,) *Καθηλοι σε μισγοισι τον οινον υδατι*, thy vintners mix their wine with water. By this metaphor the best Greek writers represented the arts of sophists, who, to make gain of their lectures, mixed their doctrine with falsehoods, to render it acceptable to their disciples. The apostle uses this metaphor to show that he and his fellow-labourers did not, like the false teachers referred to chap. xi. 22, 23, corrupt the pure truth of the gospel by falsehoods, for the purpose of pleasing the vitiated taste of their hearers; but preached it in sincerity, without mixture of error, as the expression signifies: *as of God*—Transmitting his pure word, and not their own word; *in the sight of God*—As in his presence; remembering that his eye was upon them, and that he marked every word of their tongue; *speaking in Christ*—Words which he gave, approved, and blessed.

CHAPTER III.

Here the apostle, (1.) Appeals to the good effects of his ministry on the Corinthians as his credentials, written by the finger of God, 1-6. (2.) Proves the great superiority of the gospel to the Mosaic law, in several particulars, 7-11. (3.) Shows that his preaching was suited to the excellence and evidence of it, and had an enlightening and transforming efficacy, through the power of the Holy Spirit, 12-18.

A. M. 4064. **DO** ^a we begin again to commend our-
A. D. 60. selves? or need we, as some others,

^a Chap. v. 12 ; x. 8, 12 ; xii. 11.

NOTES ON CHAPTER III.

Verses 1, 2. *Do we begin again*—While we thus speak and avow our integrity; *to commend*—Or recommend; *ourselves*—As some insinuate we do? Is it needful to do so? have we nothing but our own word to recommend us? St. Paul chiefly here intends himself, though not excluding Timothy, Titus, and Silvanus: *or need we, as some others*—Namely, the factious and false teachers, referred to chap. xi. 22, 23; *epistles of commendation*—Recommendatory letters; *to you*—From other churches; or *recommendatory letters from you*—To others? As if he had said, *Do I indeed want such recommendation?* Nay, *ye are our epistle*—Our recommendatory letter,

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^b epistles of commendation to you, or A. M. 4064
letters of commendation from you? A. D. 60.

^b Acts xviii. 27.

more convincing than any bare words could be, as being a testimonial from God himself. He means, that the change which had been produced in their hearts and lives, in their dispositions, words, and actions, by his ministry, and that of his fellow-labourers, a change which could not have been effected except by the power of God, was a demonstration that God had sent them, and was present with them, giving efficacy to the word of his grace: a letter *written in our hearts*—Deeply engraven there, so that we never can forget it; *known and read of all men*—Who knew what immoral persons you once were, and observe what you are now. By speaking as the apostle does in this and the preceding

b

A. M. 4064. 2 ° Ye are our epistle written in our
A. D. 60. hearts, known and read of all men :

3 *Forasmuch as ye are manifestly declared to be the epistle of Christ* ^d ministered by us, written not with ink, but with the Spirit of the living God ; not ^e in tables of stone, but ^f in fleshy tables of the heart.

^c 1 Cor. ix. 2.—^d 1 Cor. iii. 5.—^e Exod. xxiv. 12 ; xxiv. 1. ^f Psa. xl. 8 ; Jer. xxxi. 33 ; Ezek. xi. 19 ; xxvi. 26 ; Heb. viii. 10.—^g Twelfth Sunday after Trinity, epistle, verse 4 to verse 10.—^h John xv. 5 ; Chap. ii. 16.—ⁱ 1 Cor. xv. 10 ; Phil. ii.

verse, he intimates that his apostleship did not depend on the testimony of men, and that he could go to no church where he was not known to be an apostle of Christ, and to have been instrumental in converting many to the faith, and making them new creatures in Christ.

Verses 3, 4. *Forasmuch as ye*—Some of whom were once so immoral, but who are now so pious and virtuous ; *are manifestly declared to be the epistle of Christ*—Which he has formed and published to the world ; *ministered by us*—Whom he has used herein as his instruments ; therefore ye are our letter also ; *written, not with ink*—As epistles generally are ; *but with the Spirit of the living God*—Influencing your hearts, and producing that variety of graces and virtues, which render many of you so conspicuous for holiness and usefulness ; *not in tables of stone*—Like the ten commandments, which did so great an honour, and gave such authority to Moses ; *but in fleshy tables of the heart*—To which no hand but that by which the heart was made could find access, in such a manner as to inscribe these characters there. The sense of this verse, as Mr. Locke justly observes, is plainly this ; “That he needed no letters of commendation to them, but that their conversion, and the gospel written, not with ink, but with the Spirit of God in the tables of their hearts, by his ministry, was as clear an evidence and testimony to them of his mission from Christ, as the law written on tables of stone was an evidence of Moses’s mission ; so that he, St. Paul, needed no other recommendation.” *Such trust have we through Christ to God-ward*—That is, we trust in God that this is so. This the apostle adds, and also what follows, to obviate all imputation of vanity or vain-glory, on account of what he had advanced in the two preceding verses.

Verses 5, 6. *Not that we are sufficient of ourselves*—For this great work of converting sinners, and creating them anew ; or so much as *to think any thing as of ourselves*—To form even right views of the gospel and divine things, much less to communicate such views to others, and less still to render them effectual to men’s salvation. *But our sufficiency is of God*—To whom we do and must ascribe whatever qualifications we have for our office, and whatever success we have in it ; *who also hath made us*—His apostles and others whom he hath sent into the work ; *able ministers*—Greek, ος ικανωσεν ημας διακονειν, literally, *who hath made us fit, or suffi-*

4 * And such trust have we through A. M. 4064.
Christ to God-ward : A. D. 60.

5 * Not that we are sufficient of ourselves to think any thing as of ourselves ; but ^h our sufficiency *is* of God ;

6 Who also hath made us able ⁱ ministers of ^k the new testament ; not ^l of the letter, but of

13.—^m 1 Cor. iii. 5 ; xv. 10 ; Chap. v. 18 ; Eph. iii. 7 ; Col. i. 25, 29 ; 1 Tim. i. 11, 12 ; 2 Tim. i. 11.—ⁿ Jer. xxxi. 31 ; Matthew xxvi. 28 ; Hebrews viii. 6, 8.—^o Romans ii. 27, 28 ; vii. 6.

cient ; *ministers of the new testament*—Or *covenant*, rather, as *διαθηκη* is generally rendered. See the *Introduction to the New Testament*, p. 3. That is, 1st, Of the covenant of *grace*, made with man after the fall ; a covenant which makes provision for pardoning his guilt, renewing his depraved nature, and strengthening his weakness ; purposes for which the former covenant, that of justice, established before the fall, made no provision ; man, while in innocence, not needing it : 2d, And more especially, the *new covenant* here means the last and best dispensation of the covenant of *grace*, that made through the Messiah come in the flesh, in opposition to the two former dispensations of the covenant of *grace*, the Patriarchal and Mosaic. *Not of the letter*—Not of the law, fitly called *the letter*, from God’s writing the best part of it on the two tables ; *but of the spirit*—Of the gospel dispensation, written on the tables of our hearts by the Spirit. Or rather, the apostle means that the true ministers of Christ are not merely ministers of the letter even of the gospel covenant ; they not only bear testimony to, and enforce the literal knowledge of it, or that which is in mere theory, but the spiritual or experimental knowledge of it : that is, they not only endeavour to communicate to their hearers just, clear, and full views of the gospel in all its parts, but to bring them to have a lively and operative faith in its doctrines, producing in them a change of nature ; to possess its graces, enjoy its privileges, and practise its duties. *For the letter killeth*—The law, the Mosaic dispensation, seals in death those who still cleave to it ; *but the spirit*—The gospel, instrumental in conveying the Spirit of God to those who receive it with a true and lively faith ; *giveth life*—Both spiritual and eternal. Yea, if we adhere to the literal sense even of the moral law, if we regard only the precept and the sanction, as they stand in themselves, not as they lead us to Christ, they are doubtless a killing ordinance, and bind us down under the sentence of death. Nor is this all that the apostle means : but if we rest in the literal and merely notional knowledge of the new covenant itself, it not only will not justify and save us, but will condemn us to a greater death than that to which we were exposed by the sin of Adam : our condemnation will be aggravated, and our future misery increased through our misuse, or abuse rather, of so gracious a dispensation, a remedy provided in great mercy and love for the healing of our spiritual disorders,

A. M. 4064. the spirit : for ^m the letter killeth, ⁿ but
A. D. 60. the spirit ¹ giveth life.

7 But if ^o the ministration of death ^p written
and engraven in stones, was glorious, ^q so that
the children of Israel could not steadfastly be-

^m Rom. iii. 20 ; iv. 15 ; vii. 9, 10, 11 ; Gal. iii. 10.—ⁿ John
vi. 63 ; Rom. viii. 2.—^o Or, quickeneth.

and the saving of our souls. In other words, if we content ourselves with having right views of the gospel, of its truths and duties, privileges and blessings, and do not receive them in true repentance, living faith, sincere love, and new obedience ; if we be satisfied with understanding the nature of the graces of God's Spirit, and of justification, regeneration, and sanctification, and remain without the real possession and enjoyment of these blessings, the light we have, and our correct ideas of these things, will only render us the more inexcusable before God, and expose us to greater wrath than could have come upon us, if we had not been favoured with that knowledge and these advantages. On the other hand, the spiritual and experimental knowledge of the new covenant in all its branches, the knowledge communicated by the Holy Spirit, *giveth life*. It quickens the soul, before dead to God and divine things, dead in a state of guilt, depravity, and weakness ; it justifies the ungodly, sanctifies the unholy, unites to God those who had been alienated from his life, stamps them with his image, communicates to them his nature, and renders them spiritually minded, which is life and peace. And while it imparts the life of grace, it gives a title to, a meetness for, and a foretaste of, the life of glory. To spread this spiritual, experimental, and practical knowledge of the new covenant, therefore, is the chief concern, and endeavour of every true minister of Christ ; and for this work every such a one is qualified by being savingly made acquainted with its nature, excellence, and glory, in consequence of which he can and will not only speak justly and clearly concerning it, but with zeal, fervency, and deep concern, that his message may be properly received and obeyed by all who hear him. Understanding the doctrines, possessing the graces, practising the duties, and enjoying the privileges of this new dispensation himself, he speaks with sincerity and pathos ; speaks *what he knows*, and *testifies what he has seen*, or experienced ; and his words, proceeding from the heart, and uttered with feeling, seldom fail to reach the heart : while in the mean time, his spirit and conduct, his holy tempers, words, and actions, strongly recommend his doctrine, and powerfully enforce all his exhortations, the Lord Jesus, according to his promise, being with him in all his ministrations, and giving efficacy to the word of his grace.

Verses 7, 8. *But*—The apostle having signified that he and the other true servants of Christ were intrusted with the ministry of the new covenant, in opposition to the old, proceeds now to show the great superiority of their dispensation to that which

hold the face of Moses for the glory of ^{A. M. 4064.}
his countenance ; which *glory* was to ^{A. D. 60.}
be done away :

8 How shall not ^r the ministration of the
Spirit be rather glorious ?

^o Rom. vii. 10.—^p Exod. xxxiv. 1, 28 ; Deut. x. 1, &c.
^q Exod. xxxiv. 29, 30, 35.—^r Gal. iii. 5.

had preceded it. This he does in three important particulars. *If the ministration of death, written and engraven in stones*—That is, the Mosaic dispensation, the most important part of which was engraven on two tables of stone, and which proved a ministration of death to those who preferred it to the gospel, and which still subjects such to death, pronouncing an awful curse upon all that in any respect violate it ; *was glorious*—Was attended with a signal and undeniable glory, a glory even reflected on the face of its minister, in such a degree that the Israelites could not bear steadfastly to behold the splendour of his countenance ; *how shall not the ministration of the Spirit*—The Christian dispensation, under which the Holy Spirit, in his gifts and graces, is much more largely communicated than it was under the law ; *be rather glorious*—Since the operations and graces of the Spirit of God in the heart of a rational being are so much more important than any dead characters which could be engraven on insensible stones. To be a little more particular :—The law, even the best part of it, that engraven on stones, is here properly termed *the ministration of death*—Because, 1st, It condemned wilful transgressors in certain cases, (as sabbath-breakers, adulteresses, and those disobedient to parents,) to temporal death ; so that they *died without mercy under two or three witnesses* attesting their guilt, Heb. x. 28. 2d, Finding all dead, or doomed to die, temporally, it had no resurrection to announce or promise. 3d, Spiritual, as well as temporal death, having entered into the world by the first great transgression, and all being involved therein, namely, destitute of the favour of God, (which is life, Psa. xxx. 5,) of union with him, and a spiritual mind, (Rom. viii. 6,) it could not quicken them, or make them alive to God. Its sacrifices could not procure men God's forfeited favour, much less assure them of it. Its precepts, through men's inability to keep them, could not introduce them to union with him, and its carnal ordinances and worldly promises could not render them spiritually minded. Thus the letter, that external, emblematical, and shadowy dispensation, killed such as adhered to it, and rejected the gospel ; *but the Spirit giveth life*. As the Spirit of God is the grand promise of the new covenant, (see Isa. xlii. 3 ; lix. 21 ; Joel ii. 28 ; John vii. 37, 38.) so by this the gospel doctrines, precepts, and promises, are made spirit and life to us ; repentance unto life and living faith are begotten in us, the favour of God is manifested, and union with God imparted, productive of a *spiritual mind, which is life and peace*.

A. M. 4064. 9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excellet.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

• Rom. i. 17; iii. 21.—¹ Chap. vii. 4; Eph. vi. 19.—² Or, boldness.—³ Exod. xxxiv. 33, 35.—⁴ Rom. x. 4; Gal. iii. 23.

Verse 9. *If, &c.*—The apostle now proceeds to the second particular; *the ministration of condemnation be glorious*—Attended with such great glory. The law, whether moral or ceremonial, however glorious, was, to sinful and guilty, weak and depraved man, in his fallen state, no more than a *ministration of condemnation*. Even the moral part of it, though holy, just, and good, yet, being spiritual and extensive in its demands, condemned all for having violated it in time past, for falling short of its demands at present, and as being unable to fulfil it in future. Here we see how much they are mistaken who suppose that the moral law, of which the apostle chiefly speaks, (it alone being engraven on stones,) requires no more than a sincere obedience, such as is proportioned to our infirm state. For if this were sufficient to justify us, then the law would cease to be a *ministration of condemnation*. It would become (flatly contrary to the apostle's doctrine) the *ministration of righteousness*. This, however, even a ministration of righteousness, is the gospel or new covenant: for, 1st, It reveals the essential righteousness of God, (Rom. i. 16,) illustrating his perfections, and showing how holy and just he is, Rom. iii. 21–26. 2d, It exhibits the meritorious righteousness of Christ, or his obedience unto death, the procuring cause of our justification. See on Rom. x. 4. 3d, It lays a foundation for, and is the seed of, the instrumental righteousness of faith, described Rom. iv. and Phil. iii. 9. 4th, It imputes righteousness to us in our justification, Rom. iv. 3; implants it in us in our regeneration and sanctification, Tit. iii. 5; Eph. iv. 23, 24; and provides for our practising it in love and obedience, shedding abroad the love of God in our hearts, the great source of all piety and virtue, and creating us anew to all good works, Eph. ii. 10. Thus *grace reigns through righteousness unto eternal life*, Rom. v. 21. On this account also the gospel far exceeds the law in glory: for,

Verses 10, 11. *Even that which was made glorious*—The law, especially at its first dispensation; *had no glory in this respect, &c.*—That is, none in comparison of the gospel, which has such a transcendent glory in it. The greater light swallows up the less. *For if that which is done away*—The law, and the whole Mosaic dispensation, which, being only typical and shadowy, of course ceased when the anti-type and substance came. Hence its priesthood is changed, Heb. vii. 11, 12; its covenant, Heb. viii.

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12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, ¹ which put a veil over his face, that the children of Israel could not steadfastly look to ² the end of that which is abolished:

14 But ³ their minds were blinded: for until

¹ Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; Chap. iv. 4.

6; its sanctuary and whole service, Heb. ix. 1–9; with all its privileges and blessings, they being generally of a worldly and carnal nature; *much more that which remaineth*—The gospel, which is to continue without any alteration to the end of time; *is glorious*—Its high-priest is consecrated for ever, and has an unchangeable priesthood, Heb. vi. 20; vii. 24, 28. Its law, or covenant, remains the same through all ages: its sanctuary, the visible church, is built on a rock, and the gates of hell shall not prevail against it: its spiritual worship and service are of perpetual obligation; and its privileges and blessings, being all of a spiritual and heavenly nature, though possessed in their first-fruits in time, shall be reaped in their full harvest in eternity. Such are the three particulars in which the glory of the new covenant far exceeds that of the old.

Verses 12–16. *Seeing then*—Upon these grounds spoken of from verses 5–11; *that we have such hope*—Such confidence of the excellence of our ministry, or such an assurance that the gospel excels the law in its nature and tendency, in its glory and duration; *we use great plainness of speech*—In discoursing concerning it. Or, as *πολλή παρησιία* may be rendered, *we use great liberty of address*. *And not as Moses*—We do not act as he did; *who put a veil over his face*—Which is to be understood with regard to his writings also; so that *Israel could not look steadfastly to the end of that dispensation; which is now abolished*—The end of this was Christ. The whole Mosaic dispensation tended to, and terminated in, him. But the Israelites had only a dim wavering sight of him, of whom Moses spake in an obscure, covert manner. Macknight explains this more at large thus: “Here the apostle intimates that Moses put a veil on his face while he delivered the law, to show the darkness of the types and figures of the law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle hath interpreted these emblems, verse 14. Further, to show that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while ministering that covenant, veil their faces like Moses.” *But their minds were blinded*—Besides

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b

A. M. 4064. this day remaineth the same veil un-
A. D. 60. taken away in the reading of the old
testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is
read, the veil is upon their heart.

16 Nevertheless, ^a when it shall turn to the
Lord, ^a the veil shall be taken away.

^a Exod. xxxiv. 34; Rom. xi. 23, 26.—^b Rom. xxv. 7.
^b Verse 6; 1 Cor. xv. 45.—^c 1 Cor. xiii. 12.

the obscurity of that dispensation, there was evidently blindness on their minds. They rested in the outward letter, and did not understand or apprehend the spiritual sense of the law. *For until this day*—Notwithstanding the many extraordinary miracles that have been wrought, and the wonderful events which have taken place; *remaineth the same veil* on their understanding *untaken away*—*Μη ανακαλυπτομενον*, literally, *not folded back*, namely, so as to admit a little glimmering light; *in or during, the reading of the old testament*—Which contains such distinct prophecies of Christ, and such lively descriptions of him, that one would think it to be impossible that he should not be immediately acknowledged and adored by all that profess to believe its authority. That is, in other words, “The thing typified by the veil on Moses’s face, hath taken place from that time to this day. For when the Israelites read Moses’s account of the old covenant of the law, a veil lieth on that covenant; its types, and figures, and prophecies, are as dark to them as ever; it not being discovered to them that they are fulfilled in Christ, and consequently that the old covenant itself is abolished by him. Further, as the apostle observes in verse 15, a veil lieth also on the hearts of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil formed by their own prejudices and lusts, which blind them to such a degree, that they cannot discern the intimations which God in the law itself hath given of his intention to abrogate it by Christ.” *Which veil*—Of obscurity upon the old testament, and of prejudice and blindness on their own minds; *is done away in Christ*—By the knowledge of him, and the illumination of his Spirit, with respect to all that truly believe in him. *Nevertheless, when it*—Their heart; *shall turn to the Lord*—To Christ by living faith; *the veil shall be taken away*—Or rather, *is taken away*, and that *from around their heart*, as *περιαιπειραι* signifies; or is taken away entirely, and the genuine sense of the sacred oracles breaks in upon their minds with irresistible light, and they see with the utmost clearness how all the types and prophecies of the law are fully accomplished in him. And this, we may observe, not only will happen at the general conversion of the Jews, but actually does happen as often as any one of that nation is converted. In the expression, *when it shall turn to the Lord, &c.*, there is a manifest allusion to Moses’s taking the veil off from his face, when he turned from the people to go into the tabernacle before the Lord, where-

17 Now ^b the Lord is that Spirit: A. M. 4064.
and where the Spirit of the Lord is, ^a *there is liberty*.
A. D. 60.

18 But we all, with open face beholding ^c as
in a glass ^d the glory of the Lord, ^e are changed
into the same image from glory to glory, *even*
as ³ by the Spirit of the Lord.

^a Chap. iv. 4, 6; 1 Tim. i. 11.—^b Rom. viii. 29; 1 Cor. xv.
49; Col. iii. 10.—^c Or, *of the Lord the Spirit*.

by he received a new irradiation from the glory of the Lord. See Exod. xxxiv. 34.

Verses 17, 18. *Now the Lord Christ is that Spirit*—Of the law of which I spake before, to whom the letter of it was intended to lead; and it is the office of the Spirit of God, as the great agent in his kingdom, to direct the minds of men to it. *And where the Spirit of the Lord is*—Enlightening and renewing men’s minds; *there is liberty*—Not the veil, the emblem of slavery. There is liberty from servile fear, liberty from the guilt and power of sin, liberty to behold with open face the glory of the Lord. Accordingly it is added, *we all*—That believe in him with a faith of his operation; *beholding as in a glass the glory of the Lord, &c.*—By the *glory of the Lord* here, we are to understand his divine attributes, his wisdom, power, and goodness; his truth, justice, mercy; his holiness and grace, and especially his love; these, and his other moral perfections, are his greatest glory. But these cannot be beheld by man immediately and directly, while he is in the body: they can only be seen as in a glass, or *through a glass darkly*; (1 Cor. xiii. 12;) namely, 1st, In that of the works of creation, as the apostle states, Rom. i. 20, where see the note.

Invisible in himself, he is “dimly seen
In these his lowest works, which all declare
His goodness beyond thought, and power divine.”

2d, In the dispensations of his providence, in which glass not only his natural, but also his moral attributes are manifested; his long-suffering in bearing with sinful individuals, families, cities, nations; his justice in punishing when they persist in their iniquities; his mercy in pardoning them when they break off their sins by repentance. 3d, In the work of redemption; a work in which divine goodness in designing, wisdom in contriving, and power in executing, are conspicuously declared; in which *justice and mercy meet together, righteousness and peace kiss each other*: a wonderful plan! in which God demonstrates that he is just, while he is the justifier of him that believeth in Jesus. See on Rom. iii. 25, 26. 4th, In the glass in which all these are united, and set in a clear point of view, namely, the Word of God, or the gospel of Christ, in which the divine character is clearly and fully delineated; as it is also still more manifestly, and in a more striking light, in his incarnate Son, the brightness of his glory, the express image of his person; *the Word made flesh; God manifest in the flesh*. But by whom is the divine glory beheld in these

glasses? Only by those from whose faces the veil of ignorance, prejudice, and unbelief is removed; so that *with open, ἀνεκαλυμμενο, with unveiled face,* and with the eyes of their understanding opened, they behold, view attentively, and contemplate this *glory of the Lord.*

Now, observe the effect produced on those who behold this glory; they are *changed into the same image.* While we steadfastly and with open face behold the divine likeness exhibited in these glasses, we discern its amiableness and excellence, and the necessity of a conformity thereto, in order to our happiness here and hereafter. And hence arises sincere and earnest desire after that conformity, and an endeavour to imitate such perfections as are imitable by us. Add to this, the very beholding and meditating on the divine glories, has a transforming efficacy. For instance, by contemplating his wisdom, as manifested in his works and word, we are enlightened and made wise: by viewing his power, and by faith arming ourselves with it, we become strong; able to withstand our enemies, as also to do and suffer his will. The contemplation of his truth, justice, mercy, and holiness, inspires us with the same amiable and happy qualities, and knowing and believing the love that he hath to us, and all his people, we learn to *love him who hath first loved us*; and *loving him that begat,* we are disposed and enabled also to *love all that are begotten of him*; and even all mankind, if not with a love of approbation and complacency, yet with a love of benevolence and beneficence, knowing that he is *the Father*

of the spirits of all flesh, and that the whole race of Adam are his offspring. Thus we become god-like, and *put on the new man, which is renewed in* and by this spiritual knowledge, *after the image of him that created him,* Col. iii. 10. From *glory to glory*—That is, 1st, As the light and glory of the moon and planets are by reflection from the sun; so from the unbounded, absolutely perfect, and undervalued glory of the Creator, when beheld and contemplated, results this limited, increasing, and derived glory in the creature: *increasing,* observe; for, 2d, this expression, from *glory to glory,* (which is a Hebraism, denoting a continued succession and increase of glory,) signifies from one degree of this glorious conformity to God to another: this on earth. But it implies also, 3d, from grace, (which is glory in the bud,) to glory in heaven, which is the ripe fruit. It is of importance to notice likewise the grand agent in this work, namely, *the Spirit of the Lord.* 1st, He hath prepared these glasses, particularly the two last mentioned, the Holy Scriptures, indited by his inspiration, and the human nature of Christ, formed by his agency in the womb of the virgin. And he causes the glory of the Lord to be reflected from them. 2d, He rends the veil from our minds, and opens the eyes of our understanding, that we may be enabled to behold the divine glory in these glasses. 3d, He causes the sight to be transforming, communicating his own renewing and sanctifying influences, and thereby imparting his likeness and nature.

CHAPTER IV.

Here the apostle declares, (1.) That, animated by views of the excellence and power of the gospel ministry, he and his brethren had discharged it with unwearied diligence, sincerity, and faithfulness, though not with equal success to all, 1-7.

(2.) That their sufferings for it were exceeding great, but attended with rich supports and spiritual advantages, 8-12.

(3.) That their prospects of eternal glory chiefly preserved them from fainting under their tribulations, 13-18.

A. M. 4064. **THEREFORE,** *seeing we have
A. D. 60. *this ministry ^bas we have received mercy, we faint not;

2 But have renounced the hidden A. M. 4064.
things of ¹dishonesty; not walking A. D. 60.
in craftiness, ^cnor handling the word of God

* St. Matthew's Day, epistle, verse 1 to verse 7.—^a Chap. iii. 6.—^b 1 Cor. vii. 25; 1 Tim. i. 13.

¹ Gr. shame, Rom. i. 16; vi. 21.—^c Chap. ii. 17; 1 Thess. ii. 3, 5.

NOTES ON CHAPTER IV.

Verses 1, 2. *Therefore, seeing we have this ministry*—Spoken of from verses 6-11 of the preceding chapter, with which this is closely connected; a ministry so superior to that wherewith Moses was intrusted; *as we have received mercy*—To be accounted faithful; as God has in mercy accepted us as his servants, and supported us in our work; *we faint not*—Under any of those sufferings which we are called to endure; nor desist, in any degree, from our glorious enterprise. *But have renounced*—Or set at open defiance; *the hidden things of dishonesty*

esty—Or of shame, as τῆς αἰσχύνῃς properly signifies; all things which men need to hide or be ashamed of; *not walking in craftiness*—Using no disguise, subtlety, or guile; *nor handling the word of God deceitfully*—Not privily corrupting the pure truth of God by any additions of our own, or alterations, or by attempting to accommodate it to the taste of our hearers. *But, by manifestation of the genuine and unsophisticated truth, commending ourselves to every man's conscience*—Appealing to the consciences of sinners for the truth and importance of our doctrine; or acting in such a manner as all men,

A. M. 4064. deceitfully; but, ^d by manifestation
A. D. 60. of the truth, ^e commending ourselves
to every man's conscience in the sight of God.

3 But if our gospel be hid, ^f it is hid to them
that are lost:

4 In whom ^g the god of this world ^h hath
blinded the minds of them which believe not,

^d Chap. vi. 4, 7; vii. 14.—^e Chap. v. 11.—^f 1 Cor. i. 18;
Chap. ii. 15; 2 Thess. ii. 10.—^g John xii. 31; xiv. 30; xvi.
11; Eph. vi. 12.—^h Isa. vi. 10; John xii. 40; Chap. iii. 14.

in their consciences, if rightly informed, must approve of; in the sight of God—Whose eye we know is upon us, observing the secrets of our hearts, and therefore we desire, by the most perfect integrity and uprightness, to approve ourselves to him. The apostle does not mean that they actually recommended themselves to the conscience of every man, so that they had the approbation of every man; but that they behaved in such a manner as ought to have convinced every man of their honesty and fidelity in their preaching, and in the exercise of every other branch of their ministry.

Verses 3, 4. *But if our gospel also*, (so it is in the original,) *be hid*—*Κεκαλυμμενον*, veiled, as well as the law of Moses; *it is veiled to them that are lost*—*Εν τοις απολλυμενοις*, in those that are perishing, namely, in a state of ignorance and unbelief; of guilt, depravity, weakness, and wretchedness. "In chap. iii. 13, 14, the apostle had observed that there were two veils, by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. The first was a veil which lay on the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now, in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroyed themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of men, who would destroy themselves, by hearkening to their own prejudices and lusts."—Macknight. *In*, or among whom the god of this world—*Grandis et horribilis descriptio Satanae*, a grand and terrible description of Satan, says Bengelius. Satan is repeatedly styled by our Lord, *the prince of this world*. See John xii. 31; xiv. 30; xvi. 11; that is, the prince of those who are *men of the world*, (Psa. xvii. 14,) and who freely subject themselves to him. Thus, (Eph. vi. 12,) he and his associates in rebellion against God are termed the *rulers of the darkness of this world*. Satan is termed by the apostle here, the *god of this*

lest ⁱ the light of the glorious gospel A. M. 4064.
of Christ, ^k who is the image of God, A. D. 60.
should shine unto them.

5 ^l For we preach not ourselves, but Christ
Jesus the Lord; and ^m ourselves your servants
for Jesus's sake.

6 For God, ⁿ who commanded the light to

ⁱ Chap. iii. 8, 9, 11, 18; Verse 6.—^k John i. 18; xii. 45; xiv.
9; Phil. ii. 6; Col. i. 15; Heb. i. 3.—^l 1 Cor. i. 13, 23; x.
33.—^m 1 Cor. ix. 19; Chap. i. 24.—ⁿ Gen. i. 3.

world, because he makes use of the things of this world, especially of its riches, honours, pleasures, and various vanities, to obtain and establish his dominion over a great part of mankind, even over all that continue under the power of unbelief and sin. *Hath blinded*—Not only veiled; *the minds of them that believe not*—So that they have no true apprehension nor discernment of spiritual things: which indeed none can savingly know, nor duly appreciate, but by the teaching of the Spirit of God, (1 Cor. ii. 11,) even the Spirit of wisdom and revelation, by which alone the eyes of our understanding can be enlightened, Eph. i. 17, 18: *lest the light*—*Το φωτισμον*, the illumination; *of the glorious gospel of Christ, should shine*—Or beam forth, as the apostles expression signifies; *upon them*—By our ministry. *Illumination* is properly the reflection, or propagation of light, from those who are already enlightened, to others; and the apostle appears to allude to the splendour of God's majesty shining from Moses's face on the people. *Who is the image of God*—This appellation is frequently given to Christ, who is so called, because, in his complete person, he was in such a sense *God manifest in the flesh*, and so exactly exhibited the Father to mankind, that they who *saw him, saw the Father*, as far as he could be seen on earth. See notes on John xiv. 7-11. Hence he is termed, (Heb. i. 3,) *the brightness of his Father's glory, and the express image of his person*. Though the devil is said here to *blind the minds of unbelievers*, no person understands the apostle to mean that he hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case, who could remain unblinded? But he means, that Satan blinds unbelievers, by suggesting those thoughts and imaginations, and exciting those lusts and passions, by which such as believe not are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. Thus our Lord testifies that *men love darkness rather than light, because their deeds are evil*. The ignorance, therefore, of unbelievers does not proceed from the obscurity of the gospel, but from their own lusts and passions, which, by the grace of God, not withheld from them, (for it visits all, Titus ii. 11, 12,) they might resist and mortify, Rom. viii. 13; but to which they voluntarily, wickedly, and generally in opposition to their better judgment, yield themselves willing servants.

Verses 5, 6. *For, &c.*—As if he had said, The

A. M. 4064. shine out of darkness, ² hath ^o shined
 A. D. 60. in our hearts, to give ^p the light of
 the knowledge of the glory of God in the face
 of Jesus Christ.

^o Gr. is he who hath.—² 2 Pet. i. 19.—^p Verse 4; 1 Pet. ii. 9.

cause of their continuing in unbelief, and perishing, is not in us, nor in the doctrine they hear from us; for we preach not ourselves—As able either to enlighten, or pardon, or sanctify mankind; but Christ Jesus the Lord—Their only infallible Teacher, all-sufficient Saviour, and righteous Governor; their only wisdom, righteousness, sanctification, and redemption; and ourselves your servants—Ready to do the meanest offices, and advance the best interests of you, and all the other disciples of Christ, to whom we minister; for Jesus's sake—Out of love to him, and with a view to his glory; and not for honour, interest, pleasure, or any worldly consideration. For—To produce in us this disposition, and to qualify us for this great and important work; God, who—In the first creation of this world; commanded the light to shine out of darkness—By his infinitely powerful word; hath shined in our hearts—And not only in the hearts of us apostles, and his other ministers, but in the hearts of all those whom the god of this world no longer blinds, and thereby shuts them up in unbelief: to give the light of the knowledge, &c.—*Προς φωτισμον της γνωσεως, &c.* In order to our illumination with, or to impart the lustre of; the knowledge of the glory of God—Of his glorious perfections, especially of his glorious love, and his glorious image, see on chap. iii. 18; in the face of Jesus Christ—Which reflects this glory in another manner than the face of Moses did. Or, as *εν προσωπω Ιησου Χριστου*, may be properly rendered, in the person of Jesus Christ; for undoubtedly the glory here spoken of was reflected not merely from his face, but from his whole person, through the union of Deity with humanity in him, and all the wonderful things he did and suffered in consequence of it.

Verse 7. But we—The apostles, and all other ministers of Christ, yea, and all true believers; have this treasure—Of the gospel, or of the truth and grace of God; in earthen vessels—In frail, feeble, perishing bodies, formed out of the dust of the earth, and, because of sin, returning to it; mean, vile, compassed about with infirmity, and liable to be broken in pieces daily. Even the whole man, the soul as well as body, is but a vessel, in which the treasure is lodged, and upon which it confers a value and dignity, but from which it receives none, but is rather disgraced and injured, by being deposited in such a mean and impure vessel. The gospel is properly termed a treasure, 1st, Because of its great excellence, manifested in the truth and importance of its doctrine; the equity, purity, goodness, and clearness of its precepts; the suitableness, value, and certainty of its promises, the awfulness and terror of its threatenings, revealed for our warning and caution. 2d, Because it is the means of enriching us, even in this world, with the truest and most

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7 But we have this treasure in A. M. 4064.
^o earthen vessels, ^r that the excel- A. D. 60.
 lency of the power may be of God, and not
 of us.

^r Chap. v. 1.—¹ 1 Cor. ii. 5; Chap. xii. 9.

valuable treasure; a treasure, of all others, the most suited to our rational and immortal nature, and which as far exceeds the riches of this world, as the soul exceeds the body, as heaven exceeds earth, or eternity time, namely, divine knowledge,—rendering us wise unto eternal salvation; true holiness, conforming us to the image of him that created us; and solid happiness, giving us, in communion with God, an earnest of our future inheritance. 3d, Because it offers to us, and shows us how to attain, the greatest and most valuable treasure in the life to come, even all the joys and glories of the heavenly state. That the excellency of the power may be of God—This power is three-fold: 1st, The inherent virtue of the gospel doctrine, whereby, when understood, believed, and laid to heart, it shows itself to be quick and powerful, spirit and life; becoming a seed of genuine repentance, of justifying faith, of immortal hope, of sincere love, and new obedience. 2d, Those miraculous operations, whereby God bore witness to, sealed, and confirmed the truth and importance of the doctrine of his first messengers. 3d, Those ordinary influences of his Spirit as a Spirit of truth and grace; of light, life, purity, and comfort, which fails not to accompany the faithful preaching of it in every age. By this three-fold energy, the gospel overcame of old, and still overcomes, the obstacles in the way of its progress: 1st, From within, through the corruption of nature, the prejudice of education, the love of false religion, unbelief, the love of sin, and of the world. 2d, From without, as the contradiction of philosophers, of heathen, Jewish, or Christian priests and magistrates; of sinners of all descriptions; persecutions from Jews and Gentiles, and the carnal part of mankind in every age; reproaches, spoiling of goods, imprisonments, racks, tortures, and martyrdoms. 3d, From the gospel itself, exhibiting, as an object of confidence, love, obedience, and worship, one who was crucified, to the Jews a stumbling-block, and to the Greeks foolishness. For, as Macknight observes, “the greatness of this power can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilized, than great numbers forsook idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing, as formerly, in sensuality, and practising all manner of wickedness, they became remarkably holy. But it is evident, that before such an entire change in the faith [and practice] of any heathen could take place, the prejudices of education were to be overcome; the example of parents, relations, and teachers, was to be set aside; the re-

A. M. 4064. 8 We are ^atroubled on every side,
A. D. 60. yet not distressed; we are perplexed,
but ^bnot in despair;

9 Persecuted, but not forsaken; ^ccast down,
but not destroyed;

10 ^dAlways bearing about in the body the
dying of the Lord Jesus, ^ethat the life also of

^a Chap. vii. 5.—^b Or, not altogether without help, or, means.
^c Psa. xxxvii. 24.—^d 1 Cor. xv. 31; Chap. i. 5, 9; Gal. vi. 17;
Phil. iii. 10.

proaches, calumnies, and hatred of persons most dear to the convert, were to be disregarded; the resentment of magistrates, priests, and all whose interests were any way connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken, considerations of ease and interest were to be silenced; nay, the love of life itself was to be cast out; all which were obstacles to the heathen changing their faith and practice, next to insurmountable;” and such as could not have been overcome by any natural power, which the first preachers of the gospel can be supposed to have possessed.

The beautiful and strong expression here used by the apostle, *ἡνα ἡ υπερβολη της δυναμεις η τω Θεω*, evidently contains an ellipsis, which Grotius supplies thus, *That the excellency, &c., may appear to be of God*. Men, it must be observed, are always inclined to ascribe to second causes effects which belong only to the first cause. Whenever we see any effects which astonish us, instead of elevating our thoughts to God, and giving him the glory, we meanly sink into creature admiration, and creature attachments, as if the events were to be ascribed to instruments. Thus the heathen beholding the sun, and the astonishing effects produced by it in the world, took it for a god; not considering that it was only a servant, and an image of God, the invisible Sun. The Lycaonians, seeing Paul and Barnabas work a miracle, would have sacrificed to them, not considering that they were only instruments of the divine power. Nay, and the Jews, although instructed in the knowledge of the true God, yet when they saw Peter and John restore a cripple, crowded about them, greatly wondering, as though the miracle was to be ascribed to their power or holiness. And even the Apostle John, illuminated as he was by the Spirit of truth, suffered himself to be surprised at two different times by this imprudent inclination, (so natural is it to all mankind!) for, being dazzled with the glory of the angel who talked with him, he fell prostrate before him, and would have adored him, had not the angel corrected his folly. Now to prevent every thing of this kind, which would have entirely frustrated the design of the gospel, (which is to draw people from the creature to the Creator,) the power intended to convert the nations is put into earthen vessels, that a sight of the meanness of the instruments might prevent men from ascribing any thing to them. And the weaker the instruments are, the more is the divine power manifested and known to be of God, be-

Jesus might be made manifest in our A. M. 4064.
A. D. 60.
body.

11 For we which live ^fare always delivered
unto death for Jesus's sake, that the life also
of Jesus might be made manifest in our mortal
flesh.

12 So then ^gdeath worketh in us, but life in you.

^f Romans viii. 17; 2 Timothy ii. 11, 12; 1 Peter iv. 13.
^g Chap. xlv. 22; Rom. viii. 36; 1 Cor. xv. 31, 49.—^h Chap.
xiii. 9.

cause there is no proportion between the instruments and the work. How glorious was the power which triumphed over the proud and mighty Pharaoh by the simple rod of Moses; that overthrew the walls of Jericho by the sounding of rams' horns! And how illustrious the power which triumphed over principalities and powers, by the doctrine of the cross preached by mortals—sinners—men, mean and despised—by tax-gatherers, fishermen, and tent-makers; men without letters—arms—power—intrigue; men, poor, persecuted, forsaken! Yet idols fell: temples were demolished: oracles struck dumb: the reign of the devil abolished: the strongest inclinations of nature conquered: ancient habits and customs changed: superstitions annihilated: people flocking in crowds to adore the Crucified! The great and the small, the learned and the ignorant; kings and their subjects; yea, whole provinces and kingdoms, presenting themselves at the foot of the cross! Surely this is the finger of God, or rather it is the outstretched arm of Jehovah!

Verses 8–12. *We are troubled*—The four articles in this verse respect inward, the four in the next outward afflictions. In each clause the former part shows the earthen vessels; the latter, the excellence of the power. *Yet not distressed*—*στενοχωρημενοι*, pressed into a strait place, so as to find no way of escape; *perplexed*—The word *απορημενοι*, so rendered, signifies persons involved in evils from which they know not how to extricate themselves: *but not*—*εξαπορημενοι*, reduced to such despair as to give up all hope of deliverance from God. *Persecuted*—Continually by men; *but not forsaken*—Of God; *cast down*—By our enemies; *but not destroyed*—Entirely by them. *Always*—Wherever we go; *bearing about in the body the dying of the Lord Jesus*—Continually expecting to lay down our lives as he laid down his; *that the life also of Jesus*—Who is now triumphant above all hostile power; *might be made manifest in our body*—That is, in the preservation of it, feeble as it is, and exposed continually to destruction. Or the expression may mean, that we, through our various dangers and sufferings, being conformed to his life here, may hereafter rise from the dead, and be glorified like him. *For we who live*—Those of us, the apostles and ministers of Christ, who are not yet killed for the testimony of Jesus; *are always delivered unto death*—Are perpetually in the very jaws of destruction, which we willingly submit to, that we may obtain a better resurrection. *So then*—Or so that, upon the whole;

A. M. 4064. 13 We having ^a the same spirit of
A. D. 60. faith, according as it is written, ^b I be-
lieved, and therefore have I spoken; we also
believe, and therefore speak;

14 Knowing, that ^c he which raised up the
Lord Jesus, shall raise up us also by Jesus, and
shall present us with you.

15 For ^d all things are for your sakes, that
^e the abundant grace might through the thanks-

^a Rom. i. 12; 2 Pet. i. 1.—^b Psa. cxvi. 10.—^c Rom. viii. 11; 1 Cor. vi. 14.—^d 1 Cor. iii. 21; Chap. i. 6; Col. i. 24; 2 Tim. ii. 10.—^e Chap. i. 11; viii. 19; ix. 11, 12.—^f Rom.

death worketh in us—Is very busy, active, and always at work, to bring us under its power by these sufferings; *but life in you*—Spiritual life has been conveyed to you by our ministry: or the sense may be, we undergo many miseries, and are in continual danger of death; but you are in safety, and enjoy all the comforts of life!

Verses 13–15. *We having the same spirit*—Which you have, because we have the same faith: or, we have the same spirit of faith which animated the saints of old, David in particular, when he said, *I believed, and therefore have I spoken*—That is, I trusted in God, and therefore he has put this song of praise in my mouth. *We also believe*—Have the same confidence that God will also deliver us out of our troubles; *and therefore speak*—Declare this our confidence by preaching the gospel openly, even in the midst of affliction and death, supported by an inward consciousness of our integrity, and animated by a powerful sense of duty to God, and a persuasion that *he who raised up the Lord Jesus*—The first-fruits of them that sleep; *shall raise us up also, and present us, ministers, with you*—With all his members, *faultless before his presence with exceeding joy*. *For all things*—Whether adverse or prosperous; *are for your sakes*—For the profit of all that believe as well as all that teach; *that the abundant, πλεονασσα, overflowing grace*—Which preserves you and us alive, both in soul and body; *might abound yet more through the thanksgiving of many*—For thanksgiving invites more abundant grace.

Verses 16, 17. *For which cause*—Because of which abounding grace that supports us; *we faint not*—Under any of our present pressures; *but though our outward man*—The body; *perish*—Be worn out and brought to dust prematurely, by our continual labours and sufferings; *our inward man*—The soul; *is renewed day by day*—After the divine nature and likeness, receiving fresh degrees of spiritual strength, purity, and consolation, in proportion as the body grows weaker, and we feel our dissolution approaching. And it is reasonable that this should be the case; *for our light affliction*—Το παραντικα ελαφρον της θλιψεως, *momentary lightness, or light thing* (as Macknight renders it) *of our affliction; worketh, or rather worketh out, for us a far more exceeding weight of glory*—That is, a weight of glory far exceeding the affliction, both in degree and duration:

giving of many redound to the glory A. M. 4064.
of God. A. D. 60.

16 For which cause we faint not; but though our outward man perish, yet ^f the inward *man* is renewed day by day.

17 For ^g our light affliction, which is but for a moment, worketh for us a far more exceeding *and eternal weight of glory*;

18 ^h While we look not at the things which

vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4.—^f Matt. v. 12; Rom. viii. 18; 1 Pet. i. 6; v. 10.—^g Rom. viii. 12; Chap. v. 7; Heb. xi. 1.

or, far greater than we could have received if we had not passed through the affliction. For the affliction, by correcting our faults, exercising and thereby increasing our graces, and purging us as gold and silver are purified in the furnace, increases our holiness and conformity to God, and thereby prepares us for a greater degree of future felicity than could otherwise have been assigned us; God also as certainly rewarding his people hereafter for their sufferings patiently endured, as for their labours diligently and cheerfully accomplished. “The Hebrew word,” as Macknight justly observes, “answering to *glory*, signifies both *weight* and *glory*. Here the apostle joins the two significations in one phrase; and describing the happiness of the righteous, calls it not *glory* simply, but a *weight of glory*, in opposition to *the light thing of our affliction*; and *an eternal weight of glory*, in opposition to *the momentary duration of our affliction*: and a *more exceeding eternal weight of glory*, as beyond comparison greater than all the dazzling glories of riches, fame, power, pleasure, or any thing which can be possessed in the present life. And after all it is a glory not yet to be revealed; it is not yet fully known.” But, as Blackwell (*Sacred Classics*, vol. i. p. 332) well expresses it, “This is one of the most emphatic passages in all St. Paul’s writings, in which he speaks as much like an orator, as he does as an apostle. The lightness of the trial is expressed by *το ελαφρον της θλιψεως, the lightness of our affliction, which is but for a moment*; as if he had said, It is even levity itself in such a comparison. On the other hand, the *καθ’ υπερβολην εις υπερβολην*, which we render *far more exceeding*, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weighty, eternal glory, so solid, so lasting, that you may pass from hyperbole to hyperbole, and yet when you have gained the last, you are infinitely below it.” Indeed, as another eminent writer observes, the beauty and sublimity of St. Paul’s expressions here, as descriptive of heavenly glory, opposed to temporal afflictions, surpass all imagination, and cannot be preserved in any translation or paraphrase, which after all must sink far, very far below the astonishing original.

Verse 18. *While we look*—That is, this weight of glory will be wrought out for us while we look, or

A. M. 4064. are seen, but at the things which are
A. D. 60. not seen: for the things which are

seen are temporal; but the things which are not seen are eternal. A. M. 4064.
A. D. 60.

provided we look, namely, by faith and expectation; not at the things which are seen—Men, money, honour, pleasure, the things of earth; for to look at these will only render us more earthly and carnal, more unfit for the heavenly state; but at the things which are not seen—God, Christ, grace, glory; the things of heaven: to look at which with faith, desire, and expectation, will naturally tend to render us more heavenly, holy, and divine, in our intentions and affections. The word *σκοπεω* here used, and rendered to look, properly signifies to look or aim at a mark which we intend to hit, or an object which we wish to lay hold on, and consequently endeavour to obtain; our English word *scope*, or mark aimed at, is derived from the same Greek theme. For the

things which are seen, &c.—As if he had said, We have great reason to desire, expect, and aim at the latter, rather than the former; for the former, being visible, are also temporal, or temporary and transient; but the others, which are invisible, are eternal, and therefore suited to the duration of that immortal soul which God hath given us, and in the felicity of which our true happiness must consist. This quality of future happiness, that it is eternal, not only implies that its joys and glories will have no end, not even after a duration hath passed beyond all computation of numbers, or conception in thought, but also that these joys will suffer no interruption or abatement whatever, in the course of a duration absolutely everlasting.

CHAPTER V.

In this chapter, (1.) The apostle proceeds in his description of the glorious hopes which he and his fellow-ministers and Christians had beyond the grave, as their great support and ground of triumph under all those trials which he had been mentioning before, 1-8. (2.) He shows how these hopes, and their views of the future judgment, excited them to diligence in their work, 9-11. (3.) Mentions his great concern for the Corinthian converts, with the reasons of it, 12-16. (4.) Bears testimony to the necessity of regeneration, and reconciliation with God through Christ's atonement, and by the ministry of the gospel, 17-21.

A. M. 4064. FOR we know that if * our earthly
A. D. 60. house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this ^b we groan, earnestly desiring

to be clothed upon with our house which is from heaven: A. M. 4064.
A. D. 60.

3 If so be that ^c being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan,

* Job iv. 19; Chap. iv. 7; 2 Pet. i. 13, 14.

^b Rom. viii. 23.—^c Rev. iii. 18; xvi. 15.

NOTES ON CHAPTER V.

Verses 1-4. For we know—We pursue, not seen, but unseen things, and do not faint in our work, because we know that if our earthly house—Which is only a tabernacle or tent, a mere temporary habitation; were dissolved—Were mouldered back to the dust out of which it was formed; or if our zeal in the service of the gospel should expose us to martyrdom, which should destroy it before its time; we have—And should immediately enjoy; a building of God—A building of which he is the great architect and donor; a house not made with mortal hands—Nor to be compared with the most magnificent structure which hands ever raised, exceeding them all in its lustre, as much as in its duration, though that duration be eternal in the heavens—Placed far above either violence or decay. “Whether we consider this divine building as particularly signifying the body after the resurrection, in which sense Whitby takes it; or any vehicle with which the soul may be clothed during the intermediate state, con-

siderable difficulties will arise.” “I therefore,” says Doddridge, “am inclinable rather to take it in a more general view, as referring to the whole provision God has made for the future happiness of his people, and which Christ represents as his Father's house, in which there are many mansions.” For in this—While we are in this state of suffering, or while our soul sojourns in this mortal body; we groan earnestly—Eagerly long for that future state, and the felicity of it, and grieve that we do not yet enjoy it; desiring to be clothed upon—That is, upon this body, which is now covered with flesh and blood; with our house which is from heaven—To enter the heavenly mansion which God hath provided for us. To be clothed upon with a house, is a very strong figure; which yet the apostle uses here and in verse 4, having in his thoughts the glory which each should wear, instead of being clothed, as now, with that mortal flesh which he calls a tabernacle, as it is so mean, inconvenient, and precarious an abode. If so be that being clothed—With the image of God, while we

A. M. 4064. being burdened: not for that we
A. D. 60. would be unclothed, but ^a clothed
upon, that mortality might be swallowed up
of life.

5 Now, ^o he that hath wrought us for the
self-same thing *is* God, who also ^f hath given
unto us the earnest of the Spirit.

6 Therefore *we are* always confident, know-
ing that, while we are at home in the body,
we are absent from the Lord:

7 (For ^s we walk by faith, not by sight:)

^a 1 Cor. xv. 53, 54.—^o Isa. xxix. 23; Eph. ii. 10.—^f Rom.
viii. 23; Chap. i. 22; Eph. i. 14; iv. 30.—^s Rom. viii. 24,
25; Chap. iv. 18; 1 Cor. xiii. 12; Heb. xi. 1.—^b Phil. i. 23.

are in the body; *we shall not be found naked*—Of
the wedding garment. He seems to allude to Gen.
iii. 7; Exod. xxxii. 25; our natural turpitude of sin
being a nakedness abominable to God. See 1 Pet.
v. 5; Col. iii. 12, where the same metaphor of being
clothed with divine graces is made use of. *For we
that are in this tabernacle*—Who still dwell in these
frail and corruptible tents; *do groan, being burdened
therewith*. The apostle speaks with exact prop-
riety, a burden naturally exciting groans: and we
are here burdened with numberless afflictions, in-
firmities, and temptations. *Not that we would be
unclothed*—Stripped of our bodies, for that is what we
cannot consider as in itself desirable; *but* rather, if it
might be left to our choice, we would desire to pass
into the immortal state without dying, or to be *clothed
upon* with the heavenly glory, such as that which
will invest the saints after the resurrection; *that
mortality, to θνητον, that which is mortal*—Cor-
ruptible, and obnoxious to so many infirmities, dis-
orders, burdens, and sorrows; *might be swallowed up
of life*—As if it were annihilated by the divine power,
which at the resurrection will exert itself in and
upon us; namely, as the case was with Enoch and
Elijah when they were translated, and as it shall be
with the saints that are found alive at Christ's second
coming. The meaning of this and the following
verses is evidently this; "That though it appeared
most desirable of all to pass to future glory without
dying, yet a state in which mortality should be swal-
lowed up of life, was, at all events, desirable; and
an absence from the body to be not only submitted
to, but wished for, in a view of being so present with
the Lord, as even in the intermediate state they ex-
pected to be."—Doddridge.

Verses 5-8. *Now he that hath wrought us for*—
Or *to*, this longing for immortality; *is God*—For
none but God, none less than the Almighty, could
have wrought this in us; *who also hath given us his
Spirit*—In its various gifts and graces; as an *earn-
est*—Of our obtaining the heavenly habitation.
We are confident, therefore—Or courageous in all
dangers and sufferings, and dare venture even upon
death itself; *knowing that while we are at home*—Or
rather *sojourn* (as ἐνοημεντες here signifies) *in the
body, we are absent, εκδημεν, we are exiles; from*

8 We are confident, *I say*, and A. M. 4064.
A. D. 60. ^b willing rather to be absent from the
body, and to be present with the Lord.

9 Wherefore we ^l labour, that, whether
present or absent, we may be accepted of
him.

10 ^l For we must all appear before the judg-
ment-seat of Christ; ^k that every one may
receive the things *done in his body*, according
to that he hath done, whether *it be good or
bad*.

^l Or, *endeavour*.—^k Matt. xxv. 31, 32; Rom. xiv. 10.
^k Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii.
12.

the Lord—Christ, in the enjoyment of whom our chief
happiness consists. *For*—While on earth; *we walk
by faith*—Are influenced, guided, and governed in
our whole course of life, by our faith in objects yet
unseen; *not by the sight*—Of heavenly glories. In
other words, we cannot now see heavenly and eter-
nal things, as we expect to do after death. It is true
our faith gives us an evidence of them, (Heb. xi. 1,) which
implies a kind of *seeing him who is invisible*, and the
invisible world; yet this is as far beneath what
we shall have in eternity, as that evidence of faith is
above the evidence of bare, unassisted reason. *We
are confident, I say*—And bold, through the influ-
ence of these views which God hath given us; *and
willing*—Ευδοκουμεν, *take complacency and delight*,
in the expectation of being *absent from the body*—
And from all intercourse with the persons and things
of this world, however dear some of them may have
been formerly to us; *and present with the Lord*—
This demonstrates that the apostle had no idea of
his soul sleeping after death, but expected it to pass
immediately into a state of felicity with Christ in
paradise; and consequently that the happiness of
the saints is not deferred till the resurrection. See
chap. xii. 4.

Verses 9, 10. *Wherefore we labour*—φιλοτιμουμεθα,
we are ambitious, (the only ambition which has
place in a Christian,) *that, whether present in the
body, or absent from it, we may be accepted of
him*—Ευαρεσει αυτω ειναι, *to be well-pleasing to him*,
or to receive the tokens of his favour and approba-
tion. *For we must all*—Apostles as well as other
men, whether now present in the body, or absent
from it; *appear*—Openly, without covering; *before
the judgment-seat of Christ*—Where all hidden
things will be revealed, probably the sins even of the
faithful, which were forgiven long before: for many
of their good works (their humiliation, contrition,
godly sorrow, striving against sin, mortification of it)
cannot otherwise appear; but this will be done at
their own desire, without grief and shame; *that
every one may receive the things*—That is, the due
reward of the things; *done in his body, whether
good or bad*—In full proportion to his actions, and
the secret springs thereof, which will then be all laid
open; and according to the principles from which

A. M. 4064. 11 Knowing therefore ¹ the terror of
A. D. 60. the Lord, we persuade men; but ^m we
are made manifest unto God; and I trust also
are made manifest in your consciences.

12 For ^a we commend not ourselves again
unto you, but give you occasion ^o to glory on
our behalf, that ye may have somewhat to an-
swer them which glory ² in appearance, and
not in heart.

13 For ^p whether we be beside ourselves, *it is to*
God: or whether we be sober, *it is for your cause.*

¹ Job xxxi. 23; Hebrews x. 31; Jude 23.—^m Chapter iv. 2.
^a Chap. iii. 1.—^o Chap. i. 14.—² Gr. in the face.—^p Chap.
xi. 1, 16, 17; xii. 6, 11.—^r Rom. v. 15.

the Searcher of hearts knows his actions to have pro-
ceeded. Some read the latter clause, *that every one*
may receive in the body, (namely, in his body raised,) *ac-*
cording to what he hath done. That is, as in the
body he did either good or evil, so the body being
raised, is recompensed therein accordingly.

Verses 11, 12. *Knowing therefore the terror of the*
Lord—The strict judgment which must then pass
on all impenitent sinners; *we the more earnestly*
persuade men—To repent and believe the gospel,
that, instead of being objects of the divine wrath,
they may live and die happy in his favour. *But, as*
we are made manifest to God—And he knows our
integrity; *I trust also it is evident to you.* For *we*
commend not ourselves—We do not say this as if we
thought there was any need of *again* recommend-
ing ourselves to you, *but give you occasion to glory*
—To rejoice and praise God, and furnish you with
an answer to those false apostles; *who glory in ap-*
pearance, but not in heart.—We may infer from this,
and from the beginning of chap. iii., that some of the
Corinthians were disposed to represent the care
which Paul took to vindicate himself, as pride and
vainglory. On the other hand, it seems they would
have interpreted his silence as the effect of guilt and
confusion. He therefore plainly and very properly
tells them, that he said this only in his own neces-
sary defence; and to furnish his friends with an an-
swer to those whose consciences condemned them,
while they endeavoured to asperse him.

Verses 13-15. *For whether we be beside ourselves*
—As they affirm we are, because we expose ourselves
to so many sufferings, and even to the danger of im-
prisonment and death, by persevering in our work
of preaching the gospel. Or whether we appear to
be *transported beyond ourselves*—By our speaking
or writing with uncommon vehemence; *it is to God*
—It is zeal for his glory that animates us; and he
understands, if men do not, the emotion which him-
self inspires. *Or whether we be sober*—In shunning
persecution as much as may be, or proceed in a
more calm and sedate manner; *it is for your cause*
—We have your good in view, and proceed in our
course in order to promote your best interests. In
other words, love to God and benevolence to man,
are the grand principles by which we are actuated;

14 For the love of Christ constraineth ^{A. M. 4064.}
us; because we thus judge, that ^{A. D. 60.} if
one died for all, then were all dead:

15 And *that* he died for all, ^r that they which
live should not henceforth live unto them-
selves, but unto him which died for them, and
rose again.

16 ^s Wherefore henceforth know we no man
after the flesh: yea, though we have known
Christ after the flesh, ^t yet now henceforth
know we *him* no more.

^r Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess.
v. 10; 1 Pet. iv. 2.—^s Matt. xii. 50; John xv. 14; Gal. v. 6;
Phil. iii. 7, 8; Col. iii. 11.—^t John vi. 63.

and we cannot be cold and unaffected, while we have
such grand and noble subjects under our considera-
tion as those which we treat of among you. Mr.
Locke, from comparing chap. xi. 1, 16-21, and xii.
6, 11, is of opinion that the Corinthians censured
Paul as a fool or madman, for what he said in com-
mendation of himself. In that case the meaning is,
“You say I am distracted for my present conduct,
but this is between God and myself; I am sure you
Corinthians ought not to say it, for all my sober
thoughts and most painful labours are for you.” *For*
the love of Christ—So illustriously displayed toward
us in our redemption, and our love to him in return;
constraineth us—*Ενεχει, bears us on*, with a strong,
steady, prevailing influence, such as winds and tides
exert when they waft the vessel to its destined har-
bour; *κρίναντας τerto, judging thus, or while we thus*
judge—Thus consider and reflect; *that if one died*
for all—Which Jesus assuredly did, even gave him-
self a ransom for all mankind, without exception,
(1 Tim. ii. 6,) yea, *tasted death for every man*, for
every human being; (Heb. ii. 9;) *then were all dead*
—Even the best of men were in a state of spiritual
death entailed upon them by the sin of the first man,
(see on Gen. ii. 17,) and liable to death eternal. For
had it been otherwise with any man, Christ would
not have had need to die for him. *And that he died*
for all—That all might be saved; *that they who live*
—That all who live upon the earth, or all who, be-
lieving in him, are put in possession of spiritual life
through his death and grace procured thereby;
should not henceforth—From the moment they
know and are united to him; *live unto themselves*
—Seek their own honour, profit, or pleasure, or do
their own will; *but live unto him who died for them*
—And thereby procured for them pardoning mercy
and renewing grace, to enable them so to live; *and*
rose again—That he might receive for them, and
confer upon them, these inestimable blessings.

Verse 16. *Wherefore henceforth*—So that from
this time that we knew the love of Christ; *know we*
no man—Neither ourselves nor you, neither the rest
of the apostles, (Gal. ii. 6,) nor any other person;
after the flesh—According to his former state,
country, descent, nobility, riches, power, wisdom.
We fear not the great. We regard not the rich or

A. M. 4064. 17 Therefore, if any man ^a be in
A. D. 60. Christ, ^b he is ^c a new creature: ^d old
things are passed away; behold, all things are
become new.

18 And all things *are* of God, ^e who hath
reconciled us to himself by Jesus Christ, and
hath given to us the ministry of reconciliation;

19 To wit, that ^f God was in Christ, reconciling
the world unto himself, not imputing

their trespasses unto them; and hath ^g committed unto us the word of recon-
A. M. 4064. A. D. 60.
ciliation.

20 Now then we are ^h ambassadors for Christ,
as ⁱ though God did beseech *you* by us: we pray
you in Christ's stead, be ye reconciled to God.

21 For ^j he hath made him to be sin for us,
who knew no sin; that we might be made
^k the righteousness of God in him.

^a Rom. viii. 9; xvi. 7; Gal. vi. 15.—^b Or, let him be.
^c Gal. v. 6; vi. 15.—^d Isa. xliii. 18, 19; lxx. 17; Eph. ii. 15;
Rev. xxi. 5.—^e Rom. v. 10; Eph. ii. 16; Col. i. 20; 1 John
ii. 2; iv. 10.—^f Rom. iii. 24, 30.

^g Gr. put in us.—^h Job xxxiii. 23; Mal. ii. 7; Chap. iii. 6;
Eph. vi. 20.—ⁱ Chap. vi. 1.—^j Isa. liiii. 6, 9, 12; Gal. iii.
13; 1 Pet. ii. 22, 24; 1 John iii. 5.—^k Rom. i. 17; v. 19;
x. 8.

wise. We account not the least less than ourselves. We consider all, only in order to save all. Who is he that thus *knows no one after the flesh*? In what land do these Christians live? *Yea, if we have known Christ after the flesh*—So as to love him merely with a human love; or, so as to regard our external relation to him, as being of the same nation with him, or our having conversed with him on earth, or so as to expect only temporal benefits from him; or have governed ourselves by any carnal expectations from the Messiah as a temporal prince who should exalt our nation to dignity, wealth, and power. Mr. Locke thinks this is said with a reference to "their Jewish false apostle, who gloried in his circumcision, and perhaps in his having seen Christ in the flesh, or being some way related to him." *Yet now, henceforth*—Since our illumination and conversion; *know we him no more*—In that way, but wholly after a spiritual and divine manner, suitable to his state of glory, and our expectations of spiritual and eternal salvation from him.

Verse 17. *Therefore*—Since all Christ's true disciples do thus live to him, and not to themselves, and only know him in a spiritual manner; *if any man be in Christ*—By living faith and the indwelling of his Spirit; if any man have an interest in and union with him; *he is a new creature*—*Καὴν κτίσις*, there is a new creation, in the soul of that man. His understanding is enlightened, his judgment corrected, and he has new ideas and conceptions of things. His conscience is informed, awakened, and purged from guilt by the blood of Jesus, Heb. ix. 14. His will is subjected to the will of God, his affections drawn from earth to heaven, and his dispositions, words, and actions, his cares, labours, and pursuits, are all changed. *Old things are passed away*—All old principles and practices; *behold*—The present, visible, undeniable change! *all things are become new*—He has new life, namely, a spiritual and divine life; new spiritual senses, new faculties, new desires and designs, hopes and fears, joys and sorrows, passions and appetites. His whole tenor of action and conversation is new, and he lives as it were in a new world. God, Christ, the Holy Spirit, angels, men, sinners, saints, and the whole creation—heaven, earth, and all therein, appear in a new light, and stand related to him in a new manner, since he was created anew in Christ Jesus.

b

Verses 18–20. *And all things, &c.*—These new things *are* all of God, the author of them, considered in this view as *reconciling us to himself*—Removing our carnal mind, which was enmity against him, and taking us into his favour; *by Jesus Christ*—Through whose sacrifice and intercession, merits and Spirit, these blessings are obtained. *And hath given to us*—His ministers, and especially to his apostles; *the ministry of reconciliation*—The gospel ministry, offering reconciliation and peace with God to all mankind, and ensuring these privileges to all the truly penitent that believe in Jesus. *To wit*—The sum of which is; *that God was in Christ*—United to him and manifesting himself by him; *reconciling the world*—Which was before at enmity with God; *to himself*—So taking away that enmity which could no otherwise be removed, than by the mediation and grace of the Son of God: *not imputing their trespasses unto them*—Freely forgiving all their sins, Eph. i. 7; *and hath committed unto us*—As a trust of the highest importance; *the word, the message, of reconciliation*. *We then are ambassadors for Christ*—Divinely commissioned and sent to treat with you in his name and stead, on a matter of infinite importance to you. *As though God did beseech you by us*—By whom he speaks to you. *We pray you in Christ's stead*—*Υπερ Χριστου*, or, *for Christ's sake*; *be ye reconciled to God*—Who is now ready to be reconciled to you, on terms which, if you apply to him, he will enable you to comply with, and thankfully to accept that friendship and protection which he graciously vouchsafes to offer you. Herein the apostle might appear to some *transported beyond himself*: for in general he uses a more calm, sedate kind of exhortation, as in the beginning of the next chapter. What unparalleled condescension and divinely tender mercies are displayed in this verse! Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity solicits us not to reject them!

Verse 21. *For he made him, who knew no sin*—A commendation peculiar to Christ; *to be sin*—Or a *sin-offering* rather, (as the expression often signifies

both in the Old Testament and the New;) *for us*—Who knew no righteousness, who were inwardly and outwardly nothing but sin, and who must have been consumed by the divine justice, had not this atonement been made for our sins; *that we might be made the righteousness of God in him*—Might

be accounted and constituted righteous by God, or might be invested with that righteousness; 1st, imputed to us; 2d, implanted in us; and, 3d, practised by us; which is, in every sense, *the righteousness of God* by faith. See note on Romans x. 4; Philippians iii. 9.

CHAPTER VI.

In this chapter, the apostle, proceeding in his pathetic address to the Corinthians, (1.) Enlarges with great freedom on the temper with which, in the midst of all their afflictions and persecutions, he and his brethren prosecuted that important embassy, of which he had been speaking in the preceding verses, 1-10. (2.) He expresses earnest affection for the Corinthians, for which he desires a return of like affection, 11-13. (3.) Urges the Corinthians to avoid those alliances with idolaters, which might tend to insnare them, and pleads the gracious promises which God had made to his people, as an engagement to them to be on their guard in that respect, 14-18.

A. M. 4064. WE *then, as *workers together
A. D. 60. with him, ^bbeseech you also

‘ that ye receive not the grace of God in vain.
2 (For he saith, ^dI have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

* First Sunday in Lent, epistle, verse 1 to verse 11.—^a 1 Cor. iii. 9.—^b Chap. v. 20.—^c Hebrews xii. 15.—^d Isaiah xlix. 8.

3 ° Giving no offence in any thing, A. M. 4064.
that the ministry be not blamed: A. D. 60.

4 But in all things ¹approving ourselves ^fas the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 ° In stripes, in imprisonments, ²in tumults, in labours, in watchings, in fastings;

° Rom. xiv. 13; 1 Cor. ix. 12; x. 32.—¹ Gr. commending, Chap. iv. 2.—^f 1 Cor. iv. 1.—² Chap. xi. 23, &c.—³ Or, in tossings to and fro.

NOTES ON CHAPTER VI.

Verses 1, 2. *We then, as workers together with him*—Being employed by God in such an important embassy, we prosecute it, and *beseech you that ye receive not the gospel of the grace of God*—Which announces such glad tidings of salvation; or the free, unmerited favour and Spirit of God, offered and pressed upon you in the gospel; *in vain*—Which they do in whom this divine grace does not answer the end for which it was designed; does not render them godly and righteous, wise, good, and holy, in this present world, Titus ii. 11-13. *For he saith*—(Isa. xlix. 8,) where God the Father speaks to the Messiah, and engages to give him the Gentiles as an accession to his church, and a reward of his mediatorial undertaking; *I have heard*—Or, *I will hear thee*, in the days of thy flesh, when thou shalt offer up prayers and supplications with strong crying and tears, (Heb. v. 7,) though not so as to deliver thee from death, yet so as to support thee under thy sufferings, and give a blessed success to thy labours. *And in the day of salvation*—In the time which I have appointed for effecting man’s redemption and salvation; *have I succoured*—Or, *will I succour* and assist thee in thy work. Thus the Messiah says, (Isa. 1. 7,) *The Lord God will help me, therefore shall I not be confounded. Behold now*, says the apostle, *is the accepted time*—There spoken of, wherein such a rich treasure of saving grace is dispensed to the church, whether consisting of Jews or Gentiles, and offered to all: therefore, as if he had said, Lose not this gracious season, but improve it by

accepting the offered blessings, and using them to the glory of the great and glorious Giver. This verse must be read as a parenthesis, the next being connected with the first.

Verses 3-7. *Giving*, as far as in us lies, *no offence in any thing, that the ministry be not blamed*—On our account. *But in all things*—Or in every respect; *approving ourselves*—To our Divine Master and his church; *as the ministers of God, in much patience*—Shown, 1st, *In afflictions, necessities, distresses*—All which are general terms. 2d, *In stripes, imprisonments, tumults*—Which are particular sorts of affliction, necessity, distress. 3d, *In labours, watchings, fastings*—Voluntarily endured. All these are expressed in the plural number, to denote a variety of them. The first word, *ἑλεγχόμενοι*, Dr. Whitby understands to mean *affliction* in general: the second, *ἀνάγκαι*, *necessities*, as signifying more grievous and unavoidable troubles; the third, *σεισθηταί*, *distresses*, such pressures as reduce us to the greatest straits. In the first, several ways to escape may appear, though none without difficulty: in the second, one way only, and that a difficult one: in the last, none at all appears. *In tumults*—The Greek word, *ἀκαταστάσιαι*, implies such attacks as a man cannot stand against; but which bear him hither and thither by violence. *In labours*—Incessantly pursued, either in our ministerial work, or in those secular callings by which we are often obliged to earn our daily bread. *In watchings*—When, in the prosecution of our various employments, the hours of the night are added to those of the day: *in fastings*—To which

A. M. 4064. 6 By pureness, by knowledge, by
A. D. 60. long-suffering, by kindness, by the
Holy Ghost, by love unfeigned,

7 ^h By the word of truth, by ⁱ the power of
God, by ^k the armour of righteousness on the
right hand and on the left,

8 By honour and dishonour, by evil report
and good report: as deceivers, and *yet* true;

9 As unknown, and ^l *yet* well known; ^m as
dying, and behold, we live; ⁿ as chastened,
and not killed;

^h Chap. iv. 2; vii. 14. — ⁱ 1 Cor. ii. 4. — ^k Chap. x. 4; Eph. vi.
11, 13; 2 Tim. iv. 7. — ^l Chap. iv. 3; v. 11; xi. 6. — ^m 1 Cor.
iv. 9; Chap. i. 9; iv. 10, 11. — ⁿ Psa. cxviii. 18.

besides those which devotion chooses, we are often obliged to submit, for want of proper supplies of food. *By pureness*—Of conduct, and by keeping ourselves unspotted from the world; or by purity of the motives which animate us. *By knowledge*—Of those divine truths, which it is our great business to teach others. Or, as some render the expression, *by prudence*; namely, that which is spiritual and divine: not that which the world terms so. Worldly prudence is the practical use of worldly wisdom: divine prudence, of spiritual understanding. *By long-suffering*—Under affronts and injuries from the people of the world, and amid the weaknesses, failings, and faults of the people of God. *By kindness*—*Χρηστοτητα*, gentleness, or goodness of disposition. *By the Holy Ghost*—Directing, strengthening, supporting, as well as sanctifying us, and by the exercise of his miraculous gifts. *By love unfeigned*—To God and man, manifested in all our words and actions. *By the word of truth*—That sword of the Spirit, whereby we repel the tempter; or by preaching the gospel faithfully and zealously. *By the power of God*—Attesting that word by divers miraculous operations, and rendering it effectual to the conviction and conversion of sinners; and which we know will render it finally victorious over all opposition. *By the armour of righteousness*—The shield of faith, the helmet of hope, as well as the breastplate of righteousness; *on the right hand and on the left*—On all sides; the panoply, or whole armour of God, even all Christian virtues. This is said in allusion to the armour of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former were their defensive, the latter their offensive arms. Wherefore the apostle's expression denotes all the branches of righteousness whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves, and overcome their enemies, as soldiers were to defend their bodies, and vanquish their foes, by the offensive and defensive armour which they wore.

Verses 8–10. *By honour and dishonour*—When we are present; *by evil report and good report*—When we are absent. Who could bear honour and good report, were they not balanced by dishonour and evil report? *As deceivers*—Artful, designing

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (^o I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath

^o Chap. vii. 3. — Chap. xii. 15. — ^q 1 Cor. iv. 14. — Deut. vii. 2, 3; 1 Cor. v. 9; vii. 39. — 1 Sam. v. 2, 3; 1 Kings xviii. 21; Eccl. xiii. 17; 1 Cor. x. 21; Eph. v. 7, 11.

men. So the world represents all true ministers of Christ; *yet true*—Upright, sincere, in the sight of God. *As unknown*—For the world knoweth us not, as it knew him not: *yet well known*—To God, and to those who are the seals of our ministry. *As dying, yet behold*—Suddenly, unexpectedly, God interposes, and *we live*—Seeing the apostle, in this description of the behaviour proper to ministers of the gospel, in the various circumstances in which they may be placed, and under the various sufferings to which they may be exposed, doubtless included himself, we may suppose that he here alludes partly to his being stoned to death at Lystra, and his afterward reviving and walking into the city. Acts xiv. 20. *As sorrowful*—For our manifold imperfections, and for the sins and sufferings of mankind, especially of our brethren in Christ; *yet always rejoicing*—In present peace, love, and power over sin; in assurances of the divine favour, and a lively hope of future eternal glory. *As poor*—In this world, having neither silver nor gold, nor houses, nor lands; *yet making many rich*—With treasures which they would not part with for all the revenues of princes and kings; *as having nothing*—That we can call our own; *and yet possessing all things*—For all are ours if we are Christ's.

Verses 11–13. From the praise of the Christian ministry, which he began chapter ii. 14, he now draws his affectionate exhortation. *O ye Corinthians*—He seldom uses this appellation; but it has here a peculiar force. *Our mouth is opened unto you*—With uncommon freedom, because *our heart is enlarged*—In tenderness, which neither words nor tears can sufficiently express. *Ye are not straitened in us*—Our heart is wide enough to receive you all; and all that we can do for your comfort and happiness ye may safely promise yourselves. *But ye are straitened in your own bowels*—Your hearts are contracted and shut up, and so not capable of receiving the blessings ye might enjoy. *Now, for a recompense of the same*—Of my paternal tenderness; (*I speak as to my children*—I ask nothing hard or grievous); *be ye also enlarged*—Open your hearts first to God, and then to us, (see chap. viii. 5.) that God may dwell in you, (chap. vi. 16; vii. 1.) and that ye may receive us, chap. vii. 2.

Verses 14–16. *Be not unequally yoked with unbe-*

A. M. 4064. righteousness with unrighteousness?
A. D. 60. and what communion hath light with
darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell

¹ 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.—^a Exod. xxix. 45; Lev. xxvi. 12; Jer. xxxi. 33; xxxii. 38; Ezek. xi. 20;

liovers—Christians with Jews or heathen, godly persons with the ungodly, spiritual with such as are carnal. The apostle particularly speaks of marriage; but the reasons he urges equally hold against any needless intimacy or society with them. Of the five questions that follow, the three former contain the argument, the two latter the conclusion. *For what fellowship hath righteousness with unrighteousness*—The righteous can have no profitable, agreeable, or comfortable society or converse with the unrighteous. *What communion hath light*—That is, the state of light and knowledge, into which you are brought by divine mercy; *with darkness*—That deplorable state of ignorance and folly, vice and misery, in which they continue to be lost? *And what concord hath Christ*—Whom you serve; *with Belial*—To whom they belong, and who reigns in all the children of disobedience? *Or what part*—In time or in eternity; *hath he that believeth*—In Christ and his gospel, and who is a true, genuine disciple of Christ; *with an infidel*—Or an infidel with a believer? The union is surely, at the first view of it, too unnatural to be either agreeable, safe, or lasting. *And what agreement hath the temple of God with idols*—Which would by this means be, as it were, erected in it? If God would not endure idols in any part of the land where he dwelt, how much less under his own roof? He does not say, *with the temple of idols*; for idols do not dwell in their worshippers. This is a proper question, and a just view in which to place the matter; *for ye*—As a church, and as individuals; *are the temple of the living God*. See on Rom. viii. 9. *As God hath said*—To his ancient Church, and in them to all his Israel, in all ages; *I will dwell in them*—The force of the original expression cannot easily be equalled in any translation; *ενοικησω εν αυτοις*. The words, *I will inhabit in them*, or *I will take up my indwelling in them*, would nearly, though inelegantly, express the sense: *and walk in them*—The former expression signifies his perpetual presence; this latter, his operation. *And I will be their God*—In the fullest sense; manifesting my favour to them, communicating my Spirit, stamping them with

in them, and walk in *them*; and I will be their God, and they shall be my people.

17 ^a Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you;

18 ^v And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

xxxvi. 28; xxxvii. 26, &c.; Zech. viii. 8; xiii. 9.—^x Isa. lii. 11; Chap. vii. 1; Rev. xviii. 4.—^v Jer. xxxi. 1, 9; Rev. xxi. 7.

mine image, and vouchsafing them communion with myself, in time and in eternity. *And they shall be my people*—Whom I will direct and govern, protect and save, here and hereafter. The sum this of the whole gospel covenant.

Verses 17, 18. *Wherefore*—Encouraged by this gracious promise, and that you may obtain the fulfilment of it; *come out from among them*—Withdraw yourselves from all intimate society with them; *and be ye separate*—As God's promise of dwelling in a peculiar manner among the Israelites, obliged them to separate themselves from the converse of their heathen neighbours, that they might not be insnared with their superstitions; much more are Christians obliged, by that peculiar gracious presence of God which they enjoy, or may enjoy, to separate themselves from the society of the ungodly, and from all their sinful practices, customs, and habits. *And touch not the unclean thing*—Keep at the utmost distance from every person and thing whereby you might be drawn into evil, and contract guilt. *And I will receive you*—Into my house and family. *And will be a father unto you*—Will stand to you in the near relation of a father; loving you, caring and providing for you; allowing you near access to, and close intimacy with, myself. *And ye shall be my sons and daughters*—And therefore mine heirs, and joint-heirs with my only-begotten and beloved Son; *saith the Lord Almighty*—That infinitely great and omnipotent Being, who is the maker and upholder, the author and end of all things. This promise made to Solomon, (1 Chron. xxviii. 6,) is here applied to all believers; as the promise made particularly to Joshua is applied to them, Heb. xiii. 5. Who can express the worth, who can conceive the dignity of this divine adoption? Yet it belongs to all who believe the gospel with a living, operative faith; to all who so receive Christ in his sundry offices as to be born of God, John i. 12, 13. They have access to the Almighty; such free and welcome access as a beloved child to an indulgent father. To him they may flee for aid in every difficulty, and from him obtain a supply of all their wants.

CHAPTER VII.

After exhorting them by the consideration of God's precious promises, which he had mentioned, to pursue universal holiness, 1, the apostle, (1,) Entreats the Corinthians to show the like affection and regard to him, as he showed to them, 2-4. (2,) Informs them of the great joy he had felt on account of the good effects his former letter had had upon them, in the censure of the incestuous person, and their own and his repentance, 5-12; and, (3,) That Titus had met with such a kind and comfortable reception among them, 13-16.

A. M. 4064. **H**AVING *therefore these promises, A. D. 60. dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, ^b we have defrauded no man.

3 I speak not *this* to condemn you: for ^c I have said before, that ye are in our hearts to die and live with you.

4 ^d Great is my boldness of speech toward you, ^e great is my glorying of you: ^f I am

filled with comfort, I am exceeding A. M. 4064. joyful in all our tribulation. A. D. 60.

5 For, ^g when we were come into Macedonia, our flesh had no rest, but ^h we were troubled on every side; ⁱ without *were* fightings, within *were* fears.

6 Nevertheless ^k God, that comforteth those that are cast down, comforted us by ^l the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire,

* Chap. vi. 17, 18; 1 John iii. 3.—^b Acts xx. 33; Chap. xii. 17.—^c Chap. vi. 11, 12.—^d Chap. iii. 12.—^e 1 Cor. i. 4; Chap. i. 14.

^f Chapter i. 4; Phil. ii. 17; Col. i. 24.—^g Chapter ii. 13. ^h Chap. iv. 8.—ⁱ Deut. xxxii. 25.—^k Chap. i. 4.—^l Chap. ii. 13.

NOTES ON CHAPTER VII.

Verse 1. *Having therefore these promises*—Of blessings so unspeakably great and precious, encouraged by them, and in order to our obtaining their complete accomplishment; *let us*—By the exercise of a lively faith in them, and in God's word in general, by fervent prayer for the purifying influences of the Divine Spirit, and by obedience to the truth, 1 Pet. i. 22; *cleanse ourselves from all filthiness of the flesh*—All irregular appetites, all outward sin; and *of the spirit*—All unhallowed affections, corrupt passions and tempers, and all unholy designs and desires; all inward sin; *perfecting holiness*—Universal, in all things; constant, at all times, and persevering to the end of our days; not resting in a mere negative religion, but aspiring after all the mind that was in Christ, a full conformity to the image of God; *in the reverential, loving fear of God*—Setting him always before us, in whose presence we always are, by whom all our actions are examined, and to whom our hearts lie open; and therefore, guarding against every disposition, word, and action, whereby we might grieve his Spirit, and deprive ourselves of the light of his countenance.

Verses 2-4. *Receive us*—With that affection which is due to the faithful servants of Christ, and to those who have been instruments in your conversion and edification; for, whatever may have been insinuated by ill-designing persons to the contrary; *we have wronged*—Or injured; *no man*—In his person. *We have corrupted no man*—In his principles. *We have defrauded no man*—Of his property. In this he intimates, likewise, the good he had done them, but with the utmost modesty, as it were, not looking on it. *I speak not this to condemn you*—As if I accused you of charging me with any of these

crimes, but to vindicate myself from the imputations of the false apostles; *for I have said before, &c.*—I am so far from thinking so unkindly of you; *that ye are in our hearts to die and live with you*—That is, I could rejoice to spend all my days with you. *Great is my boldness, &c.*—As if he had said, As an argument of my love, I deal very freely with you upon all occasions; *Great is my glorying of you*—Or my boasting concerning you. He could, with confidence, boast of them, after the account which Titus brought him of their obedience and good dispositions. *I am filled with comfort*—On your account. *I am exceeding joyful, &c.*—My joy for your obedience overbalances the pain occasioned by my affliction.

Verses 5-7. *For when we were come into Macedonia*—From Ephesus, not finding Titus; *our flesh*—That is, we ourselves; *had no rest*—Fearing he had not been well received by you; *but we were troubled on every side*—*Ev παντι, in every place, or thing*; *without*—From the unbelieving Jews and Gentiles; *were fightings*—Furious and cruel oppositions; *within*—From our brethren; *were fears*—Lest they should be seduced: or, he means, that in his own mind there were fears and anxieties on account of the Corinthians. *Nevertheless, God, that comforteth those that are cast down*—*Τῆς ταπεινῆς, the humble, debased, or those brought low, namely, by affliction or distress*; *comforted us by the coming of Titus*—With good tidings from you. *And by the consolation wherewith he was comforted in*—Or among; *you*—which he discovered to us; *when he told us your earnest desire*—To rectify what was amiss; *your mourning*—Or grief, for what had offended God, and troubled me. *Your fervent mind toward me*—Your zeal to vindicate my character as an apostle, and to support my authority; *so that I*

A. M. 4064. your mourning, your fervent mind to-
A. D. 60. ward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, ^m though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ¹ after a godly manner, that ye might receive damage by us in nothing.

10 For ^a godly sorrow worketh repentance to salvation not to be repented of: ^o but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear,

^m Chap. ii. 4.—¹ Or, according to God.—² 2 Sam. xii. 13; Matt. xxvi. 75.

rejoiced the more—For his consolation than for his coming; or, more than in other circumstances I could have done. Some critics think that the apostle's expression in the former clause, *την υμων επιποθησων*, rendered, *your earnest desire*, should be translated, your *vehement longing*; namely, to see the apostle, their spiritual father.

Verses 8-11. *For though I made you sorry*—Caused you much distress and pain of mind by the letter I formerly wrote; *I do not now repent*—Of writing it; *although I did repent*—After it was sent away, fearing it might irritate some of you, and produce some ill effect. Or the meaning is, I felt a tender sorrow for having grieved you, till I saw the happy fruit of it. *Now I rejoice not barely that ye were made sorry*—By my letter, for that would rather still give me pain; *but that ye sorrowed to repentance*—To true and genuine repentance, attended with a change of heart and life; *for ye were made sorry after a godly manner*—With a penitential and humble regard to the honour of God: Greek, *κατα θεον*, according to God, in the manner God requires. *That ye might receive*—Or so that ye received; *damage by us in nothing*—But on the contrary, as we intended, great benefit, by the severity we were compelled to use. *For godly sorrow*—A sorrow for having offended God, or sorrowing according to the will of God; *worketh repentance*—Productive of fruit worthy of repentance; so the word *μετανοια*, rendered *repentance*, implies, denoting such a change in a person's mind or judgment, concerning some action, word, or disposition, as produces a change in his spirit and conduct for the better in time to come. *Unto salvation*—Issuing in eternal salvation; *not*—Never afterward; *to be repented of*—Or grieved for, as *μεταμελητρον* properly signifies. *But the sorrow of the world*—Sorrow that arises from worldly considerations; *worketh death*—Temporal, spiritual, and eternal. *For be-*

yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all ^a things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ^p but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^q was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

^o Proverbs xvii. 22.—^p Chapter ii. 4.—^q Romans xv. 32.

hold this self-same thing—As if he had said, And it appears that your sorrow was godly, by the excellent fruits and effects thereof; *that ye sorrowed after a godly sort*—In a manner pleasing to God; *what carefulness it wrought in you*—Namely, to amend what was amiss; or what *diligence*, or *earnestness*, as *ποσην σπουδην* rather signifies, namely, diligence manifested in the following particulars. Some had been more, some less faulty, whence arose the various affections here mentioned. Hence their *apologizing* and *indignation*, with respect to themselves; their *fear* and *desire* with respect to the apostle; their *zeal* and *revenge* with respect to the offender; yea, and themselves also. *What clearing yourselves*—From either sharing in, or approving of his sin; *indignation*—That ye had not immediately corrected the offender; *fear*—Of God's displeasure, or lest I should come with a rod; *vehement desire*—To see me again; *zeal*—For the glory of God, and the soul of that sinner; *yea, revenge*—Ye took a kind of holy revenge upon yourselves, being scarce able to forgive yourselves. *In all things ye*—As a church; *have approved yourselves to be pure*—That is, free from blame, since ye received my letter. Dr. Whitby here remarks, "That true repentance for sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian to stigmatize or reproach any person for the sin we know or believe he hath truly repented of."

Verses 12-16. *Wherefore, though I wrote so severely to you*—It was not only or chiefly for the sake of the incestuous person, or his father; but to show my care over you; *in the sight of God*—Who hath committed you to me to be instructed and directed. *Therefore we were comforted in your comfort*—In hearing you were made happy by my care of you; *and exceedingly the more for the joy ye gave to Titus, because his spirit was refreshed*—

A. M. 4064. 15 And his ²inward affection is
A. D. 60. more abundant toward you, while he
remembereth ¹the obedience of you all, how with

¹ Gr. bowels, Chap. vi. 12.—² Chap. ii. 9; Phil. ii. 12.

When ye received him with affection, and read my letter with due submission. *If I have boasted any thing*—Concerning you; *to him*—That I was confident the converts at Corinth would approve themselves worthy of the esteem in which I held them; *I am not ashamed*—Of that boasting; *but as we spake all things to you in truth*—When addressing ourselves to you; *so our boasting*—Of you to Titus, concerning your good disposition and proper behaviour, has been verified to our great satisfaction. *And*—Or so that; *his inward affection*—Greek, *τα σπλάγχνα αὐτοῦ*, his bowels, or tender affection; *is more abundant toward you*—Than it had been before; *while he remembers the obedience*—Of the generality of you to those apostolical injunctions which I sent you by him; *how ye received him*—As

fear and trembling ye received him. A. M. 4064.
16 I rejoyce therefore that ¹I have A. D. 60.
confidence in you in all things.

² Thess. iii. 4; Phil. viii. 21.

my messenger; *with fear and trembling*—With great solicitude, that there might be nothing in or among you which it might grieve him to observe, or me to hear reported. *I rejoyce therefore* that your behaviour has been such as to give me reason to rely on your ready obedience in all things. Œcumenius has observed, that the apostle, in this part of his epistle, expressed his good opinion of the Corinthians, and mentioned his having praised them to Titus, to prepare them for his exhortations in the two following chapters concerning the collection for the saints in Judea. His address, therefore, in this part of his letter is admirable, especially as, in commending the Corinthians, he expressed himself quite agreeably to the good opinion which he now entertained of them.

CHAPTER VIII.

The apostle, entering on the subject of the contribution he was setting forward for the relief of the poor Christians in Judea,

- (1.) Recommends this charity to the Corinthians from the example of the Macedonians, much poorer than they, 1-8. (2.) From the love and grace of Christ, becoming poor, and suffering death, to enrich poor sinners, 9. (3.) By the willingness they had shown a year before, and the advantage they would reap from their charity, 10-15. (4.) From the integrity and affection of Titus and the two other brethren, whom he had sent to further it, 16-24.

A. M. 4064. **M**OREOVER, brethren, we do
A. D. 60. you to wit of the grace of
God bestowed on the churches of Macedo-
nia;

¹ Mark xii. 44.

NOTES ON CHAPTER VIII.

Verses 1, 2. *Moreover, brethren, we do you to wit*—*γνωρίζομεν*, we make known to you; *the grace of God*—The great degree of grace conferred by God; *on the churches of Macedonia*—Namely, of Philippi, Thessalonica, Beræa, and other places in this province; which grace has induced them to exert themselves in a most liberal and generous contribution for the relief of the poor saints in Judea. It appears that the directions which the apostle, in his former letter, gave to the Corinthians concerning the collection to be made for the saints in Judea, had not been fully complied with. At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth, owing perhaps to the opposition made by the faction, or to the disturbances which the faction had raised in that church. Wherefore, to stir up the sincere among the Corinthians, to finish what they had so well begun, the apostle in this chapter sets before them the example of the Macedonian churches;

2 How that in a great trial of A. M. 4064.
affliction, the abundance of their joy, A. D. 60.
and ¹their deep poverty, abounded unto the
riches of their ¹liberality.

¹ Gr. simplicity, Chap. ix. 11.

who, notwithstanding their great poverty, had contributed beyond their ability, being inclined to that good work by an extraordinary measure of divine grace conferred upon them. *How that in a great trial of affliction*—Amidst great sufferings, which they met with from their persecuting enemies, always ready to harass and plunder them. See Acts xvi. 16, &c.; xvii. 5, &c.; 1 Thess. ii. 14. *The abundance of their joy*—Arising from the doctrines and promises of the gospel, and from the gifts and graces of the Holy Spirit; *and their deep poverty*—That is, amidst their deep poverty; *abounded unto*—Or hath overflowed in; *the riches of their liberality*—So that, indigent as they are, they have done far beyond what could have been reasonably expected for the relief of their yet poorer brethren. By mentioning the poverty of the Macedonian Christians as the circumstance which enhanced their liberality, the apostle, in a very delicate manner, intimated to the Corinthians, who were an opulent people, (1 Cor. iv. 8,) that it was their duty to equal, if not exceed

A. M. 4064. 3 For to *their* power I bear record, A. D. 60. *yea, and beyond their power, they were willing of themselves;*

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* ^b the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God :

6 Insomuch that ^c we desired Titus, that as he had begun, so he would also finish in you the same ² grace also.

^b Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1, 3, 4; Chap. ix. 1.—^c Verse 17; Chap. xii. 18.—² Or, gift, verses

the Macedonians, in the greatness of their gift. From 1 Thess. ii. 14, it appears that the Christians in Thessalonica had been spoiled of their goods. So also it is probable the Beræans had been, Acts xvii. 13. In places of lesser note the disciples may have been few in number, and not opulent.

Verses 3-5. *For to their power, &c.*—According to their ability, *yea, and beyond their ability; they were willing of themselves*—Without our soliciting them. This, as Macknight justly observes, is no hyperbole, but an animated expression, strongly descriptive of the generosity of the Macedonians. They were willing to give more than they were well able, considering the distresses under which they themselves laboured. *Praying us with much entreaty*—Probably St. Paul had lovingly admonished them not to do beyond their power; *that we would receive the gift*—Which their bounty had prepared, and take a part in ministering it to the saints. *And this they did, not as we hoped*—That is, beyond all we could have hoped; and *first gave their own selves, and all they had, to the Lord*—To his honour and service; *and unto us*—Resigned themselves to us; *by the will of God*—In obedience to his will, to be wholly directed by us; that is, to do what we should think most advisable in present circumstances.

Verses 6-8. *Insomuch that*—Seeing this forwardness in them; *we desired Titus, that as he had begun*—When he was with you before; *so he would also now finish among you the same grace*—That is, fruit of grace, or charity; *also. Therefore, as ye abound in every thing*—In all other gifts and attainments; *in faith*—A full assurance of the truth of the gospel; *and utterance*—In eloquence, or ability to speak a variety of languages; *and knowledge*—Of divine things; *and in all diligence*—In performing every Christian duty; *and in your love to us*—To me your spiritual father; *see that ye abound*—Or I pray that you would abound; *in this grace of Christian liberality also. I speak not by commandment*—Or by way of injunction, because works of charity ought to be voluntary; *but by occasion of the forwardness of others*—I recommend it on account of the diligence (*δια της σπουδης*, *through the zeal*) of the Macedonians, which I wish you to

7 Therefore, as ^d ye abound in every A. M. 4064. *thing, in faith, and utterance, and A. D. 60. knowledge, and in all diligence, and in your love to us, see* ^e that ye abound in this grace also.

8 ^f I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, ^g that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

4, 19.—^d 1 Cor. i. 5; xii. 13.—^e Chap. ix. 8.—^f 1 Cor. vii. 6. ^g Matt. viii. 20; Luke ix. 58; Phil. ii. 6, 7.

imitate; *and to prove the sincerity*—To γνησιον, *the sincere thing, or the genuine sincerity; of your love*—To God, to your brethren, and to me.

Verse 9. *For ye know*—And this knowledge is the true source of love; *the grace*—The most sincere, most free, and most abundant love; *of our Lord Jesus Christ, that though he was rich*—(1st,) In the glories of the divine nature, for, (John i. 1,) *the Word was God, and subsisted in the form of God*, (Phil. ii. 6,) in the most perfect and indissoluble union with his eternal Father, with whom he had glory before the world was, John xvii. 5; and by whom he was beloved, as the only-begotten Son, before the foundation of the world, verse 24. (2d,) In the possession of the whole creation of God, which, as it was made by him, (John i. 3,) so was made for him, (Col. i. 16,) and he was the heir and owner of it all, Heb. i. 2. (3d,) In dominion over all creatures; *he that cometh from above*, (said the Baptist, John iii. 31,) *is above all; Lord of all*, Acts x. 36; *over all, God blessed for ever*, Rom. ix. 5. All things being upheld were also governed by him, Col. i. 17; Heb. i. 3. (4th,) In receiving glory from them all; all creatures being made, upheld, and governed by him, manifested the wisdom, power, and goodness, the holiness, justice, and grace of him, their great and glorious Creator, Preserver, and Ruler. (5th,) In receiving adoration and praise from the intelligent part of the creation, Psa. xcvi. 7; Heb. i. 6.

For your sakes he became poor—Namely, in his incarnation: not, observe, in ceasing to be what he was, the *Wisdom, Word, and Son of God, and God, in union with his Father and the Holy Spirit*; but in becoming what before he was not, namely, man; in assuming the human nature into an indissoluble and eternal union with the divine, John i. 14; Heb. ii. 14, 16. In doing this *he became poor*, 1st, In putting off the form of God, and taking the form of a servant, appearing no longer as the Creator, but as a creature, veiling his perfections with our flesh, and concealing his glories from human eyes. 2d, In taking the form of a mean creature, not of an archangel or angel, (Heb. ii. 16,) but of a man; a creature formed out of the dust of the earth, and in consequence of sin returning to it; and becoming a

A. M. 4064. 10 And herein ^b I give *my* advice: A. D. 60. for ⁱ this is expedient for you, who have begun before, not only to do, but also to be ³ forward ^k a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

^b 1 Cor. vii. 25.—ⁱ Prov. xix. 17; Matt. x. 42; 1 Tim. vi. 18, 19; Heb. xiii. 16.

servant to the meanest of them. *I am among you*, (said he;) among whom?—Among princes? No; but among fishermen; *as one that serveth*. 3d, In taking the form even of a sinful creature, *being made in the likeness of sinful flesh*, Rom. viii. 3. For, though without sin, he appeared as a sinner, and was treated as such. And this likeness he assumed, 4th, Not in a state of wealth, and honour, and felicity, but in a state of extreme poverty, and infamy, and suffering. 5th, In this state our sins and sorrows were imputed to him, and laid upon him, and his honour, his liberty, and his life, were taken away, in ignominy and torture.

That ye through his poverty might be made rich—It is implied here that we were poor, and could not otherwise be made rich, but may in this way. When man was first formed, he was rich in the possession of God, and of this whole visible creation. 1st, In the favour and friendship, the protection, care, and bounty of his Creator; in the knowledge, love, and enjoyment of him. All this was lost by the fall. Man became ignorant, sinful, guilty, and a child of wrath, Eph. ii. 3; deprived of the favour, exposed to the displeasure of his God, and subjected to the tyranny of his lusts and passions, and of the powers of darkness. 2d, When first made, man was the lord of this lower world; all things on this earth being put under his feet, and made subservient to his happiness. This is not the case now. The creature was made subject to vanity, and does not satisfy or make him happy while he has it, and is constantly liable to be torn from him, and in the end he is certainly stripped of all. 3d, Man has even lost himself; he is so poor as not to retain possession of his health, or strength, or body, or soul. He has contracted an immense debt, and is liable to be himself arrested and thrown into the prison of eternal destruction. His body is due to sickness, pain, and death; and his soul to the wrath of God, and is liable to be seized by Satan, the executioner of the divine wrath. Such is our natural poverty! Having forfeited all, we have nothing left, neither the Creator nor his creatures, nor even ourselves. But the Son of God came, that, having assumed our nature, taken our sins and sufferings, and paid our forfeit, we might yet be rich. 1st, In the favour of God, and all the blessed effects thereof, in time and in eternity. 2d, In being adopted into his family, born of his Spirit, and constituted his children and his heirs. 3d, In being restored to his image, and endowed with the gifts and graces of his Spirit. 4th, In

b

12 For ^l if there be first a willing A. M. 4064. mind, *it is accepted* according to that A. D. 60. a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their

^l Gr. willing.—^k Chap. ix. 2.—ⁱ Mark xii. 43, 44; Luke xxi. 3.

being admitted to an intimate union and fellowship with him. 5th, In having the use of God's creatures restored to us, blessed and sanctified, even all things needful for life as well as godliness. 6th, In being unspeakably happy with Jesus in paradise, in the intermediate state between death and judgment. 7th, In having our bodies restored, and conformed to Christ's glorious body, at his second coming. 8th, In being associated with all the company of heaven in the new world which the Lord will make, admitted to the vision and enjoyment of God, and the possession of all things, Rev. xxi. 7;—riches, honour, and felicity, unsearchable in degree, and eternal in duration! And all this we have through his poverty, through his incarnation, life, death, his resurrection, ascension, and intercession; whereby, having expiated sin, and abolished death, he hath obtained all these unspeakable blessings for such as will accept of them in the way which he hath prescribed; which is, that we acknowledge our poverty in true repentance and humiliation of soul before God, and accept of these unsearchable riches in faith, gratitude, love, and new obedience.

Verses 10-12. *And herein*—In this matter; *I give my advice*—That to finish your collection immediately is for your reputation, who have formerly begun, not only to make the collection, but also to manifest a remarkable willingness; even a year ago—When Titus was with you. *Now, therefore, perform, &c.*—Speedily finish the business, agreeably to your former resolution; *that as there was a readiness to will*—And undertake this charitable work; *so there may be a performance, &c.*—Or a readiness to finish; *out of*—Or according to, your ability, be it never so little. *For if there be first a willing mind*—A sincere readiness in any man to act according to his ability; *it*—Or *he* rather; *is ευπροσδεκτος, well accepted*—Of God; a little, in proportion to his abilities, is pleasing to God. If a person, being a true believer in Christ, and a lover of God and his people, act in any thing according to the best light he has, and with a single eye to God's glory, his work, or his gift, be it ever so small, is graciously accepted of God. This rule holds universally: and whoever acknowledges himself to be a vile, guilty sinner, and, in consequence of this acknowledgment, flees for refuge to the wounds of a crucified Saviour, and relies on his merits alone for salvation, may, in every circumstance of life, apply this indulgent declaration to himself.

Verses 13-15. *I mean not that other men*—Those

A. M. 4064. want, that their abundance also may
A. D. 60. be a supply for your want: that
there may be equality:

15 As it is written, ^mHe that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted ⁿthe exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^othe brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also

^m Exod. xvi. 18.—ⁿ Verse 6.—^o Chap. xii. 18.—^p 1 Cor. xvi. 3, 4.—^q Or, gift, Verses 4, 6, 7; Chap. ix. 8.

who are now in want; should be eased—Plentifully supplied; and ye be burdened—Straitened to relieve them; that is, that ease should be to the brethren in Judea, through distress to you. *But by* (^r5, on account of) *an equality*—That a distribution should be made according to their necessity and your ability; that at the present time your abundance may be a supply for the wants of the brethren in Judea, and that at another time, if God, in the course of his providence, should hereafter change your conditions, and you should stand in need of it; *their abundance may be a supply for your wants*, so as that *there may be an equality*—That there may be no want on the one side, nor superfluity on the other. The words may likewise have a further meaning: that as the temporal bounty of the Corinthians supplied the temporal wants of their poor brethren in Judea, so the prayers of these might be a means of bringing down many spiritual blessings on their benefactors. So that all the spiritual wants of the one might be amply supplied; all the temporal of the other. *As it is written*—As it was in the gathering of the manna; *He that gathered much had nothing over, &c.*—Had only his proportion. For what any person gathered more than a homer, was put into a common stock, to make up that quantity to the aged and infirm, who gathered little.

Verses 16–22. *But thanks be to God*—But while I speak of this collection which I am desirous of promoting, I would express my gratitude to God, who put the same earnest care—Which I have; *into the heart of Titus for you*—Namely, to promote this work among you. *For he accepted the exhortation*—Complied with my desire to promote and perfect this work; *being forward*—To undertake it; *of his own accord*—Yea, before he was spoken to. *And we*—I and Timothy; *have sent with him the brother*—The ancients generally supposed this was St. Luke; *whose praise*—For faithfully dispensing the gospel; *is throughout all the churches*—Macknight

^pchosen of the churches to travel A. M. 4064.
with us with this ^qgrace, which is A. D. 60.
administered by us ^rto the glory of the
same Lord, and *declaration of your ready*
mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 ^sProviding for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ^tI have in you.

^q Chap. iv. 15.—^r Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12.
^s Or, he hath.

interprets the clause, “whose praise, on account of the gospel which he hath written, is great, throughout all the churches of Christ in these parts.” *And not that only*—Not only is he so much esteemed on these accounts, but he *was also chosen*—Ordained and appointed; *of the churches*—Whom we consulted on this occasion, particularly of Macedonia; *to travel with us*—To accompany me to Jerusalem; *with this grace*—This fruit of grace, this contribution; *which is administered, &c.*—Which I have been the instrument of procuring; *to the glory of the same Lord Jesus, and the declaration of your ready mind*—Your readiness to do works of charity to the saints. This is the second character of the person who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul to Jerusalem, to witness his delivering their gift. This character, likewise, agrees very well to Luke. For having resided long at Philippi, he was well known to the Macedonian churches, who, by making him their messenger to Judea, showed their great respect for him. *Avoiding this*—Taking care of this; *that no man should blame us*—Charge me with any undue partial dealing, or as being unfaithful; *in this abundance*—This large collection, the management of which is intrusted with us. *Providing for honest, or honourable things, not only in the sight of the Lord*—To whom it is and ought to be our first and chief care to approve ourselves; *but also in the sight of men*—From whose minds I wish to remove every suspicion which might hinder my usefulness. *And we have sent with them*—That is, with Titus and Luke; *our brother*—Probably Apollos; *whom we have oftentimes proved diligent in many other affairs, but now much more*—In his endeavours to promote the collection among you; *upon the great confidence, &c.*—That is, I have sent him with them upon the great confidence which I have as to your goodness and liberality. Or, connecting the clause with the words immediately preceding, the sense is,

A. M. 4064. 23 Whether any do inquire of
A. D. 60. Titus, he is my partner and fellow-
helper concerning you; or our brethren be in-
quired of, they are ^a the messengers of the

^a Phil. ii. 25.

that the brother spoken of was much more ready to come to Corinth, and active in his endeavours to forward the collection, upon the great confidence which he had in the good disposition of the Corinthians to the work.

Verses 23, 24. *Whether any inquire, &c.*—As if he had said, If any be not yet satisfied, but desire to know more of those persons, and inquire concerning Titus, he is my partner—In my cares and labours; and fellow-helper concerning you—Always ready to act in concert with me in any attempt to correct what is amiss among you, and to promote your improvement in real Christianity. Or the meaning may be, He is my fellow-labourer with respect to you, having assisted me in planting the gospel among you. If it be inquired concerning our other brethren, whom I have mentioned above, and who accompany Titus, they are the messengers of the churches—Persons sent by the churches to go

churches, and the glory of Christ. A. M. 4064
24 Wherefore show ye to them, and ^{A. D. 60.}
before the churches, the proof of your love,
and of our ^t boasting on your behalf.

^t Chap. vii. 14; ix. 2.

with me to Jerusalem; and the glory of Christ—Signal instruments of advancing his glory. “The apostle’s example in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving the praise which is due to them. For, as Doddridge observes, they will most effectually strengthen their own hands and edify the church, by being instrumental in setting forward others, who, on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation of being *the glory of Christ.*”—Macknight. *Wherefore show before the churches*—Present by their messengers; *the proof of your love to me and the saints*—That is, an evidence that it is sincere; and of our boasting on your behalf—That it was not without foundation

CHAPTER IX.

The apostle, proceeding, with great address, further to urge their contributing liberally to the proposed collection, (1,) Shows the Corinthians why he had sent Titus and his two brethren to promote the completing of it, 1–5. (2,) Directs and encourages them to give bountifully, deliberately, and cheerfully, 6–14. (3,) Solemnly thanks God for giving us Christ, and all blessings in him, 15.

A. M. 4064. **F**OR as touching ^a the ministering
A. D. 60. to the saints, it is superfluous for
me to write to you:

2 For I know ^b the forwardness of your mind,

^a Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; Chap. viii. 4; Gal.

NOTES ON CHAPTER IX.

Verses 1, 2. *As touching the ministering to the saints*—Contributing to their relief, see on Rom. xv. 26; it is superfluous for me to write—More largely and particularly. *For I know*—Rather, have known, in former instances, and have now again learned from Titus; *the forwardness of your mind*—Your readiness to assist in this good work; *for which I boast of you to them of Macedonia*—To the Christians in that province, with whom he then was; *that Achaia*—Whereof Corinth was the chief city; *was ready*—Was prepared; *a year ago*—Or since the last year, as *απο περσοι* properly signifies. “So the apostle thought when he boasted of the Corinthians to the Macedonians. For in his former letter,

^b

^c for which I boast of you to them of A. M. 4064.
Macedonia, that ^d Achaia was ready ^{A. D. 60.}
a year ago; and your zeal hath provoked very
many.

ii. 10.—^b Chap. viii. 19.—^c Chap. viii. 24.—^d Chap. viii. 10.

which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus, who carried that letter, to encourage them in the work. Besides, the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers, who brought him that letter, having assured him of their disposition to obey him in every thing, he did not doubt of their having complied with his request. And therefore, when he went into Macedonia the following spring, after pentecost, he told the Macedonian churches that Achaia was prepared since the end of the last year, firmly believing that it was so.”—Macknight.

A. M. 4064. 3 * Yet have I sent the brethren, A. M. 4064.
A. D. 60. lest our boasting of you should be in
vain in this behalf; that, as I said, ye may be
ready :

4 Lest haply if they of Macedonia come with
me, and find you unprepared, we (that we say
not, ye) should be ashamed in this same confident
boasting.

5 Therefore I thought it necessary to exhort
the brethren, that they would go before unto
you, and make up beforehand your ¹ bounty,
² whereof ye had notice before, that the same
might be ready, as *a matter of bounty*, and
not as *of covetousness*.

6 ¹ But this *I say*, He which soweth sparingly,
shall reap also sparingly; and he which
soweth bountifully, shall reap also bountifully.

* Chapter viii. 6, 17, 18, 22.—¹ Greek, *blessing*, Genesis xxxiii. 11; 1 Sam. xxv. 27; 2 Kings v. 15.—² Or, *which hath been so much spoken of before*.—¹ Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9.—² Deut. xv. 7.—³ Exod. xxv. 2; xxxv. 5;

Verses 3-7. *Yet have I sent the brethren*—Above mentioned before me; *lest our boasting of you should be in vain*—Lest you should be found unprepared. *To make up beforehand*—To complete before my arrival; *your bounty*—Or gift; *whereof ye had notice before*—Greek, *την προκαταγγελεμενην*, spoken of before, namely, by me to the Macedonians. Or, as some understand the expression, *formerly announced* to the saints in Judea. *That the same might be ready*—When I come; *as a bounty*—Or free gift, willingly bestowed; *and not as of covetousness*—A thing extorted, or wrung by importunity from covetous persons. *But this I say*—This I wish you to keep in mind as an important declaration; *He who soweth sparingly shall reap sparingly, &c.*—A general rule: God will proportion the reward to the work, and the temper whence it proceeds. *Every man as he purposeth, &c.*—As he finds himself inclined from his own bountiful disposition, and not as being constrained thereto by me or any other; *not grudgingly*—*Εκ λυπης*, from grief, as if he were sorry to part with his money; *or of necessity*—Because he is ashamed to refuse. *For*—In matters of charity; *God loveth a cheerful giver*—Nor can that be acceptable to him which is given with reluctance and by constraint.

Verses 8, 9. *And God is able, &c.*—The contents of this verse are very remarkable; each expression is loaded with matter, which increases as the sentence proceeds; *God is able to make*—And will make, see on Rom. iv. 21; *all grace*—Every kind of blessing, as the word here appears to signify; *to abound toward you*—And to supply you abundantly with the means of liberality; *that ye, always having all sufficiency*—Enough to enable you to relieve others in their necessities; *in all things*—That he sees good for you; *may abound to every good work*

7 Every man according as he pur- A. M. 4064.
poseth in his heart, *so let him give*; A. D. 60.

¹ not grudgingly, or of necessity: for ² God loveth a cheerful giver.

8 ¹ And God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, ¹ He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now, he that ¹ ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your ² righteousness;))

11 Being enriched in every thing to all ³ bountifulness, ⁴ which ⁵ causeth through us thanksgiving to God.

Prov. xi. 25; Eccles. xxxv. 9, 10; Rom. xii. 8; Chap. viii. 12. ¹ Proverbs xi. 24, 25; xxviii. 27; Phil. iv. 19.—² Psa. cxii. 9.—³ Isa. lv. 10.—⁴ Hos. x. 12; Matt. vi. 1.—⁵ Or, *liberality*.—⁶ Gr. *simplicity*, Chap. viii. 2.—⁷ Chap. i. 11; iv. 15.

—That ye may go on with new enlargement and vigour in doing every good in your power, without finding your circumstances straitened. God confers his gifts upon us that we may do good therewith, and so may receive still greater blessings. All things in this life, even rewards, are to the faithful seeds, in order to a future harvest. *As it is written*—Of the truly liberal and charitable man; *He hath dispersed abroad, &c.*—With a full hand, without any anxious thought which way each grain falls. This is an allusion to a person who, in sowing seed, scatters it plentifully. And the image beautifully represents both the good-will with which the liberal distribute their alms, and the many needy persons on whom they are bestowed. *His righteousness*—His beneficence, (as the expression here means,) with the blessed effects of it; *remaineth for ever*—Unexhausted, God still renewing his store. In other words, He shall always have enough wherewith to exercise his bounty in works of mercy, (verse 11,) and this act of obedience shall have an eternal reward.

Verses 10-14. *Now he that ministereth seed to the sower*—By making the earth fruitful; *and bread for your food*—(So Bengelius reads,) namely, all things needful for your souls and bodies. *May he supply and multiply* (*χορηγησαι και πληθυναι*) *your seed sown*—Your ability to help others; and *increase the fruits of your righteousness*—The happy effects of your love to God and man: or may he make an ample return for what you have liberally bestowed on the indigent, and abundantly increase and reward your works of mercy and charity. *Being enriched in every thing to all bountifulness*—Plentifully furnished with all things that may enable you to exercise the greatest bounty, 1 Tim. vi. 18. *Which causeth through us thanksgiving to God*—Both from

A. M. 4064. 12 For the administration of this
A. D. 60. service not only °supplieth the want
of the saints, but is abundant also by many
thanksgivings unto God;

13 While by the experiment of this minis-
tration they °glorify God for your professed
subjection unto the gospel of Christ, and for

° Chap. viii. 14.—° Matt. v. 16.—° Heb. xiii. 16.

us who distribute, and them who receive your boun-
ty. For the administration of this service—Which
we have undertaken, and in which we do as it were
officiate for you, in the presentation of this accept-
able offering; not only supplieth the wants of the
saints—in their present exigency; but is abundant
by many thanksgivings—Which it occasions, to the
glory of God. The word *λετεροπια*, rendered *service*,
in the first clause of the verse, intimates that their
contributing to the relief of the poor saints in Judea,
was to be considered not merely as an act of hu-
manity, but of religion, most pleasing to God, and
suitable to the nature of the gospel. See Heb. xiii.
16. While by the experiment—Or proof by expe-
rience; of this ministration—This generous contri-
bution; they glorify God—Giving him praise; for
your professed subjection—This open testimony of
your sincere obedience; to the gospel of Christ—
Which so strictly enjoins works of charity; for your
liberal distribution—Or communication of your
goods to them in their present distress; and to all
men—in the like circumstances. And by their
prayers for you—It also produces many prayers to
God for you from the poor saints; who long after
you—Have a great affection for you, and are very
desirous of your welfare; for the exceeding grace
of God in you—Which produces fruits so much for
the glory of God, the good of your fellow-creatures,
and so highly ornamental to Christianity. The
reader will observe, that in this passage, the apostle

your liberal ° distribution unto them, A. M. 4064.
and unto all men; A. D. 60.

14 And by their prayer for you, which long
after you, for the exceeding ° grace of God in
you.

15 Thanks be unto God ° for his unspeakable
gift.

° Chap. i. 1.—° James i. 17.

mentions four different fruits of alms-giving: the
relief of the poor, thanksgiving to God from the
poor for that relief, the honour done to God by good
works, and lastly, the prayers of the poor for their
benefactors, proceeding from gratitude and love.

Verse 15. *Thanks be to God for his unspeakable
gift*—By this gift, for which the apostle so fervently
thanks God, Dr. Whitby understands the charita-
ble disposition that was in the Corinthians, Mace-
donians, and other sincere Christians, “by which
God was glorified, the gospel adorned, the poor
saints refreshed, and themselves fitted for an exceed-
ing great reward.” The text, understood in this
sense, is a clear proof that every good affection in
the human heart is to be ascribed to a divine influ-
ence. But, as Macknight justly observes, “it may
be doubted whether the apostle would call that gift
unspeakable. So grand an epithet may, with more
propriety, be applied to Christ. Besides the happy
effects of a cordial friendship established between the
[believing] Jews and Gentiles, now united in one
faith, worship, and church, being the object of the
apostle's present thoughts, it was natural for him to
break forth in a thanksgiving to God for Christ, the
author of that happy union, and of all the blessings
which mankind enjoy. And as these blessings
are so many and so great, that they cannot be
fully declared in human language, Christ, the au-
thor of them all, may well be called God's unspeak-
able gift.”

CHAPTER X.

Some reflections having been thrown on the apostle, by false teachers, for the mildness of his conduct, as if it proceeded from
fear, he here returns to a necessary vindication of himself against such invidious suggestions: and (1.) Asserts his autho-
rity with great meekness and humility, 1-6. (2.) Shows that these teachers could boast of nothing superior to him; and
that he abhorred any likeness to them in their deceit, ostentation, or boasting of other men's labours, 7-18.

A. M. 4064. NOW ° I Paul myself beseech you,
A. D. 60. by the meekness and gentleness
of Christ, ° who ° in presence am base among

° Rom. xii. 1.—° Verse 10; Chap. xii. 5, 7, 9.

NOTES ON CHAPTER X.

Verses 1-3. *Now, &c.*—Hitherto St. Paul's dis-
course, in this epistle, was chiefly directed to those
at Corinth who acknowledged his apostleship, and
who had obeyed his orders, signified to them in his

you, but being absent am bold toward ° you: A. M. 4064.
A. D. 60.

2 But I beseech you, ° that I may not be

° Or, in outward appearance.—° 1 Cor. iv. 21; Chap. xiii. 2, 10.

former letter. But in this and the remaining chap-
ters he addresses the false teachers, and such of the
faction as adhered to them, speaking to them with
great authority, and threatening to punish them by
his miraculous power, if they did not immediately

A. M. 4064. bold when I am present with that
A. D. 60.

confidence, wherewith I think to be bold against some, which ²think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

² Or, reckon. — ^d Eph. vi. 13 ; 1 Thess. v. 8. — ^e 1 Tim. i. 18 ; 2 Tim. ii. 3. — ^f Acts vii. 22 ; 1 Cor. ii. 5 ; Chap. vi. 7 ; xiii.

repent. The different characters therefore of the two sorts of persons who composed the Corinthian Church, must be carefully attended to, otherwise this part of the epistle will appear a direct contradiction to what goes before. *I Paul myself*—A strongly emphatical expression ; *beseech you by the meekness and gentleness of Christ*—Our lowly and condescending Saviour ; that meekness and gentleness which I have learned from his example, and desire to exercise toward the most unreasonable of my enemies ; *who in presence am base among you*—According to the representation of some, and despised for the meanness of my appearance ; *but being absent am bold toward you*—Using great freedom and authority in my letters. The false teachers, it seems, and their party, ridiculing the apostle's threatenings in his former letter, had said that he was all meekness and humility when present among them ; but very assuming and bold by letters, when absent, which they represented as wise carnal policy. To this the apostle here refers, and beseeches them that they would not compel him to be bold, and to exert his apostolical authority against some, who, on account of his meekness when present with them, had calumniated him as a person who walked after the flesh, or acted in a cowardly and crafty manner. *For* (he says) *though he walked in the flesh*—Inhabited a mortal body, and consequently was not free from human weakness, yet he assured them he did not war against idolaters and unbelievers, against the world and the devil ; *after the flesh*—By any carnal weapons or worldly methods ; but by such as were far more powerful. Though the apostle here, and in several other parts of this epistle, speaks in the plural number, for the sake of modesty and decency, and because he had associated Timothy with himself in this address to the Corinthians, yet he principally means himself. On him were these reflections cast, and it is his own authority which he is vindicating.

Verse 4. *For the weapons of our warfare*—Those we use in this war ; *are not carnal*—But spiritual. As they were not aided in their endeavours to Christianize the world by human power and authority, so neither did they rely on learning or eloquence, or any thing which could recommend them to human regard : *but our weapons are mighty through God*—Namely, the word of God and prayer, attended with the influence of the Divine Spirit, in his various gifts and graces, giving efficacy to their preaching in public, their converse in private, and their holy, exemplary, and beneficent lives. The means they used to enlighten, reform, regenerate, and save the world, were effectual, because the Lord wrought

4 (^d For the weapons ^e of our warfare A. M. 4064. are not carnal, but ^f mighty ^g through A. D. 60. God ^h to the pulling down of strong holds ;)

5 ^h Casting down ⁱ imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into cap-

3, 4. — ³ Or, to God. — ⁴ Jer. i. 10. — ⁵ 1 Cor. i. 19 ; iii. 19. ⁶ Or, reasonings.

with them, and confirmed their word with signs following, Mark xvi. 20. *Pulling down strong holds*—Ignorance, prejudice, unbelief, fleshly lusts, worldly affections, desires of wealth, honour, pleasure, errors and vices of all sorts, and whatever was opposed by the wit, or wisdom, or power, or malice, or cruelty of men or devils, against the progress of the gospel in the world, and the influence of divine grace in the souls of men. In the original expression, *προς καθαρειν οχυρωματων*, the apostle appears to allude to the beating down of fortresses by means of military engines, to which engines he compares their spiritual weapons above mentioned. And as the strong holds of which he speaks were demolished chiefly by preaching the gospel, by plain and simple men, without wisdom of words, or, as he expresses himself, (1 Cor. i. 21,) by the *foolishness of preaching*, there is, perhaps, also an allusion to the beating down of the walls of Jericho by the priests blowing their trumpets, and by the people shouting, Josh. vi. 20.

Verses 5, 6. *Casting down imaginations*—*λογισμους καθαρωντες*, literally, *demolishing reasonings*, namely, such as were fallacious and sophistical, by which vain men endeavoured to controvert, disprove, or even expose to contempt and ridicule, the doctrine of the gospel, and the whole Christian system. For the reasonings which the apostle speaks of, and says they threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statesmen, and all others who, from bad dispositions, opposed the gospel by argument and sophistry. And these the apostles overturned ; not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the evident accomplishment of the Old Testament prophecies, the miraculous powers and gifts with which the apostles and first preachers of the gospel were endowed, the manifest excellence and salutary tendency and influence of the gospel, the blessed effect produced by it on the hearts and lives of multitudes, Jews and heathen, who had before been vicious and profane, but were now evidently reformed in principle and practice, and from the exemplary, useful, and holy lives of all those who in truth embraced the gospel. *And every high thing that exalteth itself*—In any way whatever ; *against the knowledge of God*—That divine and spiritual acquaintance with him, and Jesus Christ whom he hath sent, wherein consisteth eternal life. The apostle, Macknight thinks, alludes to the turrets

A. M. 4064. tivity every thought to the obedience
A. D. 60. of Christ;

6 ⁱ And having in a readiness to revenge all disobedience, when ^k your obedience is fulfilled.

7 ^l Do ye look on things after the outward appearance? ^m If any man trust to himself that he is Christ's, let him of himself think this

^l Chap. xiii. 2, 10.—^k Chap. ii. 9; vii. 15.—^j John vii. 24; Chap. v. 12; xi. 18.

raised on the top of the walls of a besieged city or fortress, from which the besieged annoyed their enemies. To these high structures the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers in all matters of religion and morality. And, we may add, all other vain conceits which men are wont to entertain of themselves, with regard to their natural or moral excellences, in consequence of which they disbelieve and disobey, or neglect the gospel, and live without God in the world. These, and such like imaginations, the apostles cast down by the force of the spiritual weapons which they made use of: and similar imaginations have, in all ages, been cast down by the faithful preaching of the true and genuine gospel of our Lord Jesus Christ, accompanied by the influence of his Divine Spirit: and bringing into captivity every thought—Every proud and haughty notion of the mind of man; to the obedience of Christ—The true King of his people, and the Captain of our salvation. For, the evil reasonings above mentioned being destroyed, the mind itself is overcome and taken captive, lays down all authority of its own, and entirely gives itself up to perform, for the time to come, to Christ its conqueror, the obedience which he requires: and the various thoughts which arise in it, from that time forth, are made subservient to the will of Christ, as slaves are to the will of their lords. "In this noble passage, the apostle, with great energy, describes the method in which wicked men fortify themselves against the gospel, raising, as it were, one barrier behind another to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly; every thought and reasoning taking its direction from him." *And having in readiness to revenge*—Say, rather, *avenge, or punish*; all disobedience—Not only by spiritual censure, but by miraculous chastisements; *when your obedience is fulfilled*—When the sound part of you have given proof of your obedience, and thereby have distinguished yourselves from the others, that the innocent may not be punished with the guilty. "His love to the Corinthians, whom he desired to spare, and the infirm state of their church at present, made him choose to defer the punishment of these offenders till he had drawn off the affections of the Corinthians from their false apostles, and made them more unanimous in their regards to him. And this is the best excuse that can be made for the neglect of discipline in any

b

again, that, as he is Christ's, even so A. M. 4064.
are ⁿ we Christ's. A. D. 60.

8 For though I should boast somewhat more ^o of our authority, which the Lord hath given us for edification, and not for your destruction, ^p I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

^m 1 Cor. xiv. 37; 1 John iv. 6.—^l 1 Cor. iii. 23; ix. 1; Chap. xi. 23.—^o Chap. xiii. 10.—^p Chap. vii. 14; xii. 6.

church; namely, 'that there is no place for severe remedies, when a disease hath infected the whole church.'—Whitby. It is to be remembered, it was before this time that the apostle had smitten Elymas with blindness; and it is highly probable, from this text, and others of a like nature, that some other miracles of this awful kind had been wrought by him, though they are not recorded in Scripture.

Verse 7. *Do ye look on the outward appearance of things*—Judging of me by my outward person, and the infirmities of my body, (verses 1, 2,) and not from the power of Christ resting on me, and working by me? chap. xii. 9. *If any man trust*—Προσίδεν σαυτω, *be confident, in himself; that he is Christ's minister*—And claims authority on that account; *let him think this again*—Let him consider seriously; *that as he is Christ's, even so are we Christ's*—Nor can any one produce more convincing proofs of Christ's calling him to the ministry, and approving his discharge of it, than myself. By speaking thus, the apostle did not intend to acknowledge the false teacher referred to to be a true and faithful minister of Christ. That teacher had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his integrity or faithfulness. "At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this from himself: That if he was a minister of Christ merely by professing to be one, the apostle, who, besides laying claim to that character, had exercised miraculous powers among the Corinthians, was thereby shown to be more truly a minister of Christ than he was, who did not possess that proof."—Macknight. See chap. xi. 23.

Verses 8–10. *For though I should boast somewhat more*—Than I do, or they can do; *of our apostolical authority, which the Lord hath given us for edification*—To bring sinners to repentance and faith in Christ, and so to promote holiness; *and not for your destruction*—To drive any one to despair by excessive severity, or to the injury of any particular person; *I should not be ashamed*—By my power failing me when I should try it on the disobedient among you. In saying that his power had been given him not for their destruction, the apostle intimated to them, that when he had ordered them to cut off the incestuous person from their communion, he had not done it for the purpose of destroying him, but to preserve them from the contagion of his evil example. *That I may not, &c.*—That is, I say this that

A. M. 4064. 10 For *his* letters (⁶ say they) *are*
A. D. 60. weighty and powerful; but ⁷ *his* bodily
presence is weak, and *his* ⁸ speech contemptible.

11 Let such a one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 ⁹ For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring

⁶ Gr. saith he.—⁷ 1 Cor. ii. 3, 4; Verse 1; Chap. xii. 5, 7, 9; Gal. iv. 13.—⁸ 1 Cor. i. 17; ii. 1, 4; Chap. xi. 6.

I may not seem as if I would, by any means, *terrify you by letters*—Threatening more than I can perform. *For his letters, say they, are weighty and powerful*—In respect of boasting and threatening: or are convincing and affecting, manifesting great strength of reason, and power of persuasion. It cannot be hence concluded that St. Paul had written more than one epistle to them before this; for nothing is more common than this enallage or change of numbers. Indeed, the Greeks and Romans gave the name of *letters* to one letter: and that here referred to, and said to be weighty, was his first to the Corinthians, a letter in which he had sharply reproved the offenders, and threatened them in a very firm tone, particularly chap. iv. 18–21, and through the whole of chap. v. *But his bodily presence is weak*—From this it would appear that St. Paul was either a man of small stature, or that there was something in his countenance or address which was ungraceful. Indeed, Chrysostom, Nicephorus, and Lucian, (or rather the author of the Philopatris,) relate of him, not only that his stature was low, but that his body was crooked, and his head bald, which probably are the infirmities here referred to. Some have thought that he had also an impediment in his speech, but of that there does not appear to be any proof from the testimony of any ancient author. *And his speech contemptible*—Εξουθενημενος, literally, *contemned*. Here, however, the word seems intended to signify *worthy of being contemned*, which may refer to his manner of speaking.

Verses 11, 12. *Let such a one*, whoever he be, *think this*—Reckon upon this as a certain fact; *that such as we are in word by letters*—However weighty and powerful they may be; *when we are absent, such*—The same also; *will we be in deed*, or action, *when we are present*—Our deeds will fully correspond to our words, and we shall do something to vindicate these pretences, if their speedy repentance do not prevent it. *For we dare not, &c.*—As if he had said, I, whose appearance and speech are so contemptible, cannot presume to *make myself of the number*, or to equal myself, as a partner of the same office, or to *compare myself with some that commend themselves*—As a partaker of the same labour! A strong irony. *But they, measuring themselves by themselves*—That is, by their own opinion of them-

themselves by themselves, and comparing themselves among themselves, ⁶ are not wise.

13 ⁶ But we will not boast of things without *our* measure, but according to the measure of the ⁷ rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; ⁸ for we are come as far as to you also in *preaching* the gospel of Christ:

⁶ Chap. iii. 1; v. 12.—⁷ Or, understand it not.—⁸ Verse 15. ⁹ Or, line.—¹⁰ 1 Cor. iii. 5, 10; iv. 15; ix. 1.

selves, and making it the only standard whereby to judge of themselves; *are not wise*—Do not understand themselves, nor see their own inferiority to the apostles, evangelists, and many other extraordinary or even ordinary ministers of Christ. The meaning is, that the false teachers, in their conversations among themselves, measured or estimated themselves not according to their real worth, but according to the opinion which they had formed of themselves. They looked continually on themselves, surveying their own great imaginary qualifications, but not considering the vastly superior abilities of many others; and so formed a disproportionate opinion of themselves. And this is everywhere one of the greatest sources of pride.

Verse 13. *But we will not, like them, boast of things without measure*—Assume the credit of other men's labours, (verse 15,) nor meddle with those converted by them; *but according to the measure of the rule*, or province, *which God hath distributed*, or allotted, *to us*—To me, in particular, as the apostle of the Gentiles; *a measure which reaches even to you*—Here "God is represented as measuring out, or dividing to, the first preachers of the gospel, their several offices, and their several scenes of action, that they might labour each in the parts assigned to them. To the apostles he allotted the charge of converting the world, and endowed them with gifts suited to the greatness of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In short, they had the supreme direction, under Christ, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common consent. The province assigned by God to the evangelists, and other inferior ministers, was to assist the apostles; to build upon the foundation laid by them; to labour in the gospel under their direction, and in all things to consider themselves as subordinate to the apostles."

Verses 14–16. *We stretch not, &c.*—In preaching at Corinth, we do not, like the false teacher, go out of our line, as *not reaching to you*; *but we are come even as far as you*—By a gradual, regular process, having taken the intermediate places in our way.

A. M. 4064. 15 Not boasting of things without
A. D. 60. *our measure, that is,* ² of other men's
labours; but having hope, when your hope is
increased, that we shall be ³ enlarged by you,
according to our rule abundantly,

16 To preach the gospel in the *regions* be-
yond you, *and* not to boast in another man's

¹ Rom. xv. 20.—² Or, *magnified in you.*—³ Or, *rule.*—⁴ I Isa.
lxv. 16; Jer. ix. 24; I Cor. i. 31.

The apostles themselves, (unless they received particular direction to that purpose, see Acts xvi. 6, 7,) "were not at liberty to preach in some countries, and pass by others. St. Paul, therefore, following this rule, preached in all the countries of the Lesser Asia, beginning at Jerusalem. From Asia he passed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at last came to Corinth, in a regular course of preaching the gospel, where it had not been preached before." *Not*—Like those whom I have had so much reason to complain of; *boasting of things without*, or beyond, *our proper measure*—Not intruding into churches planted by *other men's labours*—Where we have no natural and proper call. "The apostle justly considered the false teacher's coming, and establishing himself in the Corinthian church, as one of its ordinary pastors, and his assuming the direction of that church, in opposition to him, as an unlawful intrusion; because that church having been planted by St. Paul, the edification and direction of it belonged only to him, and the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than the apostle, and by assuming an authority superior to his, endeavoured to draw the Corinthians from following his doctrines and precepts."—Macknight. *But having hope, when your faith is increased*—And I can leave you to the care of your ordinary teachers; to be *by you enlarged according to our rule*—That is, with respect to our line of preaching; *abundantly.* *To preach the gospel in the regions beyond you*—The apostle hoped that the believers at Corinth would soon be so well instructed in the doctrines of the gospel, and so confirmed in the faith, as to render it proper for him to leave them to the care of others; and to go and preach the gospel in the countries beyond them, where the

⁵ line of things made ready to our
hand. A. M. 4064.
A. D. 60.

17 ⁷ But he that glorieth, let him glory in the Lord.

18 For ² not he that commendeth himself is approved, but ³ whom the Lord commendeth.

¹ Proverbs xxvii. 2.—² Romans ii. 29; 1 Corinthians iv. 5.

gospel had not been preached, namely, in the regions of Italy and Spain, whither we know he intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel, as is plain from the inscription of both his letters to the Corinthians. *And not to boast in another man's line*—Or province, marked out, as it were, by a line; *of things made ready to our hand*—As some, who are very solicitous about their own ease, affect to do, and then pride themselves in sowing the ground which others had cleared. As the apostle here contrasts his own behaviour with that of the false teacher, we may infer, from what he says, that that teacher took to himself great praise for having instructed the Corinthians more perfectly than, he said, Paul had done, and for having regulated the affairs of the church, which he pretended had been left in disorder by the apostle.

Verses 17, 18. *But he that glorieth*—Whether it be of planting or watering the churches; *let him glory in the Lord*—Not in himself, but in the power, love, and faithfulness of the Lord, who only can render any man's labours successful. Let every minister remember it is to Christ that he owes all his ability for his work, and all his success in it. *For not he that commendeth himself*—With the greatest confidence, or boasts of any thing done by his power, or has a good opinion of himself, on account of any service he has performed; *is approved*—As faithful and sincere; *but whom the Lord commendeth*—By conferring on him the gifts and graces of his Spirit, and by blessing his labours. Let those, therefore, who are so ready to applaud themselves and each other, maturely consider this, and learn to be more solicitous than they are about approving themselves to their great Master, whether they be more or less regarded by their fellow-servants.

CHAPTER XI.

In this chapter, the apostle further vindicates himself from the perverse insinuations of them that opposed him at Corinth, intimating, (1.) That his boasting of his labours was necessary, to counterbalance that of the false apostles, 1-4, 16-21. (2.) Showing that in preaching the gospel, he had laboured as freely as any of them, and assigning reasons for declining to receive a contribution from this church for his maintenance, 5-15. (3.) Further to assert his right and authority as an apostle, after mentioning his external privileges and qualifications, he gives an account of his labours, sufferings, dangers, and deliverances; yet in such a manner as plainly to show how disagreeable it was to him so much as to seem to applaud himself on the most necessary occasion, 22-33.

A. M. 4064. **WOULD** to God ye could bear
A. D. 60. with me a little in ^a my folly:
and indeed ¹ bear with me.

2 For I am ^b jealous over you with godly
jealousy: for ^c I have espoused you to one
husband, ^d that I may present you ^e as a chaste
virgin to Christ.

3 But I fear, lest by any means, as ^f the
serpent beguiled Eve through his subtlety, so

^a Verse 16; Chapter v. 13.—¹ Or, ye do bear with me.
^b Gal. iv. 17, 18.—^c Hos. ii. 19, 20; 1 Cor. iv. 15.—^d Col. i.
28.—^e Lev. xxi. 13.—^f Gen. iii. 4; John viii. 44.—^g Eph.

NOTES ON CHAPTER XI.

Verse 1. *Would to God*—Rather, *I wish*; (for the word *God* is not in the original text;) *you could bear a little with me*—So does he pave the way for what might otherwise have given offence; *in my folly*—Of commending myself, which to many may appear folly; and really would be so if it were not, on this occasion, absolutely necessary for the maintaining of my authority among you. *For, &c.*—I therefore do it because *I am jealous over you with a godly jealousy*—*Jealousy* is a passion which renders a person impatient of a rival or partner, with respect to a thing or person beloved. By telling them he was jealous over them, the apostle gives them to know he so exceedingly loved them, that he could not bear that any should pretend to have more regard for them than he had; and withal that he feared lest their affections should be alienated not only from him, but also from Christ, through the insinuations of false teachers among them, and they should be rendered unfaithful to him here, and unfit to be presented to him as his spouse hereafter. *For*—By successfully preaching the gospel to you, and bringing you into the engagements of the Christian covenant; *I have espoused you to one husband*—Even to him whose servant and ambassador I am, and have led you into a holy contract with him, which hath been mutually sealed; *that I may present you as a chaste virgin to Christ*—Pure in affection, and spotless in your conduct. “Here,” says Whitby, “is thought to be an allusion to the *αρμοστικοί* of the Lacedemonians,” a sort of magistrates, whose office it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them, through negligence, to be corrupted, between the espousals and consummation of the marriage, great blame would naturally fall upon him. “The Greek commentators, however, agree with our translation, rendering *ἠρμοσαμην*, here used, by *ἐμνηστευσα*, *I have espoused you*. As therefore the Jews say that Moses espoused Israel to God in mount Sinai, when he made them enter into covenant with him; so, saith the apostle here, by converting you to the Christian faith, I have espoused you to one husband, even Christ.” The betrothing of persons to Christ is accomplished in the present life, but their marriage is to take place in the life to come; when they shall

your minds ^g should be corrupted A. M. 4064.
from the simplicity that is in Christ. A. D. 60.

4 For if he that cometh preacheth another
Jesus, whom we have not preached, or *if* ye
receive another spirit, which ye have not re-
ceived, or ^h another gospel, which ye have not
accepted, ye might well bear ² with him.

5 For I suppose ⁱ I was not a whit behind the
very chiefest apostles.

vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb. xiii. 9; 2
Pet. iii. 17.—^h Gal. i. 7, 8.—^g Or, with me.—ⁱ 1 Cor. xv.
10; Chap. xii. 11; Gal. ii. 6.

be brought home to their husband's house, to live with him for ever. And the apostle, having betrothed the Corinthian believers to Christ, was anxious to preserve them chaste or true to their future spouse, that when the time of their marriage came, they might not be rejected by him.

Verse 3. *But I fear*—Love is full of these fears; *lest by any means*—By some means or other; *as the serpent*—A most apposite comparison; *deceived Eve*—Simple, ignorant of ill; *by his subtlety*—Which is in the highest degree dangerous to such a disposition; *so your minds*—(We might therefore be tempted, even if there were no sin in us;) *should be corrupted*—Losing their virginal purity; *from the simplicity that is in Christ*—Namely, that simplicity which is lovingly intent on him alone. “That it was the devil who beguiled Eve, our Lord hath intimated, by calling him a murderer from the beginning, and a liar, John viii. 44. The same also St. John hath intimated, by giving the name of the old serpent to him who is called the devil and Satan, who deceiveth the whole world, Rev. xii. 9; xx. 2. Besides, in the history of the fall, the serpent is said to have been punished, as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an apologue, or fable, with a moral meaning, as Middleton and others contend, but a true history of things really done, in which the devil was the chief actor.”—Macknight. See note on Gen. iii. 1–15.

Verses 4–6. *For if he that cometh*—After me, with such extraordinary pretences; *preach another Jesus*—Can point out to you another Saviour; *whom we have not preached*—Who shall better or equally deserve your attention and regard; or if ye receive another spirit—By his preaching, which ye have not received—By ours, and which can bestow upon you gifts superior to those which you received through our ministry; or another gospel—Bringing you tidings equally happy, evident, and important, with those which we brought you; ye might well bear with him—In his pretensions to exceed us, and there would be some excuse for your conduct; but how far this is from being, or so much as seeming to be, the case, I need not say. *For I suppose*—*λογίζομαι*, *I reckon*, or, *I conclude*, upon most certain knowledge; that *I was not a whit behind*—I was in nothing inferior to; *the very chiefest apostles*—Either in spiritual gifts, or the greatness of my labours and sufferings, or in

A. M. 4064. 6 But though ^k I be rude in speech, A. D. 60. yet not ^l in knowledge; but ^m we have been thoroughly made manifest among you in all things.

7 Have I committed an offence ⁿ in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

^k 1 Cor. i. 17; ii. 1, 13; Chap. x. 10.—^l Eph. iii. 4.—^m Chap. iv. 2; v. 11; xii. 12.—ⁿ Acts xviii. 3; 1 Cor. ix. 6, 12; Chap. x. 1.—^o Acts xx. 33; Chap. xii. 13; 1 Thess. ii. 9; 2 Thess.

the success of my ministry. By the chiefest apostles, St. Paul meant Peter, James, and John, whom he called pillars, Gal. ii. 9. Let the Papists reconcile this account which Paul gives of himself as an apostle, with their pretended supremacy of Peter over all the apostles. But, or for, though I be rude, or unskilful, in speech—Speaking in a plain, unadorned way, like an unlearned person, as the word *ἀδωρῆς*, here used, properly signifies. “The apostle,” says Macknight, “called himself *unlearned in speech*, because, in preaching, he did not follow the rules of the Grecian rhetoric. His discourses were not composed with that art which the Greeks showed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with those studied gestures, wherewith the Greeks set off their orations. This sort of eloquence the apostle utterly disclaimed, for a reason mentioned 1 Cor. i. 17. It seems the faction in Corinth had objected to him his want of these accomplishments.” Or, as some think, the irony of the faction was levelled, not against the apostle’s style, but against his pronunciation and action in speaking, which, through some bodily infirmity, was ungraceful and unacceptable. See on chap. x. 10. Probably the faction objected both imperfections to him. Yet not in knowledge—If I be unskilful in speech, I am not so in the knowledge of the gospel of Christ, and of the dispensations which were introductory to it. But we have been thoroughly made manifest, &c.—You have had sufficient proof of my acquaintance with the great doctrines of Christianity, and what my gifts are, and therefore you ought not to call in question my authority as an apostle, or my ability to teach, direct, and govern your church, nor to prefer another in opposition to me.

Verses 7–9. Have I committed an offence—Will any turn this into an objection; in abasing myself—Stooping to work at my trade; that ye might be exalted—To the dignity of being the children of God; because I have preached the gospel to you free of expense. “This the apostle’s enemies said was a presumption, that he knew himself to be no apostle; or, if he was an apostle, it showed that he did not love the Corinthians. The first of these objections he had answered in his former epistle, (chap. ix. 3–19,) by proving his right to a maintenance, and by declaring that he declined using that right, merely to

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9 And when I was present with you, A. M. 4064. and wanted, ^o I was chargeable to no A. D. 60. man: for that which was lacking to me ^p the brethren which came from Macedonia supplied: and in all things I have kept myself ^q from being burdensome unto you, and so will I keep myself.

10 ^r As the truth of Christ is in me, ^s no ^t man shall stop me of this boasting in the regions of Achaia.

iii. 8, 9.—^p Philippians iv. 10, 15, 16.—^q Chap. xii. 14, 16. ^r Rom. ix. 1.—^s Greek, *this boasting shall not be stopped in me*. ^t 1 Cor. ix. 15.

make his preaching the more acceptable and successful. The second objection he answers in this chapter, verses 11–15. “I robbed—Greek, *εὐλῆσα*, I spoiled, as it were, other churches—(It is a military term;) taking wages—*ὀψωνίου*, pay, (another military word,) of them, when I first came to you; to do you service—To serve your best interests by converting you to, and instructing you in, the faith of the gospel. It appears from Phil. iv. 15, 16, that it was from the church at Philippi that he received the support here spoken of. For the brethren there, “being strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle’s preaching in Corinth successful, that, during his residence there, they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a *spoiling* of the Philippians, because, as he was not labouring among them, he took their money without giving them any thing in return for it; and a *taking of wages*: but it was for a service performed, not to the Philippians, but to the Corinthians.” And when I was present with you and wanted—The gains of my labour not quite supplying my necessities; I was chargeable to no man—Of your church, or of Corinth. The word here used, *κατεναρκῆσα*, appears to be derived from *ναρκη*, which, Elian says, is the name of a fish, called by the Latins *torpedo*, because it deprives those who touch it of the sense of feeling. According to this derivation of the word, the apostle’s meaning is, I benumbed, or oppressed, or hurt, no one. See the notes of Joach. Camerar. For what was lacking—For my support; the brethren from Macedonia supplied—Though it seems the apostle generally maintained himself by his own labour, he was sometimes so occupied in preaching, and in the other functions of his ministry, that he had little time for working. This was the case when he was first at Corinth, at which time the Philippians relieved him. For he chose to receive help from the poor of that place, rather than from the rich Corinthians. In all things I have kept myself from being burdensome to you—In any way whatever; and will keep myself—So long as God shall enable me.

Verses 10–12. As the truth of Christ is in me—As sure as I am a true Christian, and an apostle. The expression has the nature of an oath. See on Rom. ix. 1. No man shall stop me of this boasting—

A. M. 4064. 11 Wherefore? 'because I love you
A. D. 60. not? God knoweth.

12 But what I do, that I will do, "that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such ^a are false apostles, ^v deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into ^z an angel of light.

15 Therefore *it is* no great thing if his

¹ Chapter vi. 11; vii. 3; xii. 15.—^a 1 Cor. ix. 12.—^v Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2.—^v Chap. iii. 17; Phil. iii. 2; Tit. i.

For I will receive nothing from you. *Wherefore*—For what reason have I resolved on this? Is it, as my enemies tell you, because I do not love you, and will not be obliged to you? *God knoweth* that is not the case. *But what I do, &c.*—As if he had said, The true reason why I do so, and resolve to continue the same course, is this; that I may cut off occasion, namely, of reproaching me, or boasting of themselves, from them which desire occasion for so doing; *that wherein they glory*—Namely, of their preaching freely, at least sometimes, or some of them, or pretending to do so; *they may be found even as we*—To have no advantage over me in this respect. It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences they received presents from their disciples in private, nay, extorted them. See verse 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared that he never had taken any thing, nor ever would take any thing from the Corinthians, whether in public or in private, on any account whatever.

Verses 13–15. *For such are false apostles*—Whatever they may pretend to the contrary, being destitute of that divine mission which all the true apostles have; *deceitful workers*—Pretending to great disinterestedness in their work, while their only design is to promote their own interest; *transforming themselves into the appearance of apostles of Christ*—By pretending to preach the gospel without reward. *And no marvel* they assume that appearance; *for Satan himself*—In subordination to whom they act, can put on such deceitful appearances, and be transformed into an angel of light—Wearing, on certain occasions, a mask of sanctity and religion, in his attempts to deceive and ensnare the souls of men, so that one would imagine his suggestions to be of a celestial and divine original. "In this manner, it may be supposed, Satan transformed himself, when he tempted our Lord in the wilderness; and in like manner also when he tempted our first mother Eve. Evil spirits are called *angels of darkness*, because

ministers also be transformed as A. M. 4064.
the ^a ministers of righteousness; A. D. 60.

^b whose end shall be according to their works.

16 ^o I say again, Let no man think me a fool; if otherwise, yet as a fool ^a receive me, that I may boast myself a little.

17 That which I speak, ^d I speak *it* not after the Lord, but as it were foolishly, ^o in this confidence of boasting.

18 ^f Seeing that many glory after the flesh, I will glory also.

10, 11.—^a Gal. i. 8.—^a Chapter iii. 9.—^b Phil. iii. 19.
^c Verse 1; Chap. xii. 6, 11.—^d Or, *suffer*.—^d 1 Cor. vii. 6, 12.—^e Chap. ix. 4.—^f Phil. iii. 3, 4.

they employ themselves in promoting error and wickedness, which is spiritual darkness. Whereas, good angels are called *angels of light*, because they employ themselves in promoting truth and virtue, which is spiritual light." *Therefore, it is no great thing*—Nothing extraordinary; *if his ministers also*, under his influence, be transformed—That is, make themselves to appear; *as ministers of righteousness*—False teachers are justly called *ministers of Satan*, because they are employed in disseminating error, whereby Satan's kingdom is supported in the world. And, on the other hand, with equal propriety are the teachers of true doctrine called *ministers of righteousness*, because of the efficacy of true doctrine to promote righteousness in them who receive it: *whose end*—Notwithstanding all their disguises; *shall be according to their works*—Here the end, as in Rom. vi. 21, signifies the final issue of a course of action; consequently the retribution which shall be made to the actor.

Verses 16, 17. *I say again*—He premises a new apology to this new commendation of himself; *let no man think me a fool*—In boasting thus of myself; let no one think I take any pleasure in doing it, or that I do it without a very strong reason. Let the provocation I have received be considered: let the necessity of the circumstance, and the importance of my character, be duly weighed, and I shall surely be excused. *But if otherwise*—If any one do think me foolish herein, yet bear with my folly, and hear me patiently without offence; *that I may boast myself a little*—As well as others. *That which I speak*—On this head; *I speak it not after the Lord*—Not by any immediate direction or inspiration from Christ; nor after his example, and in such a way as seems worthy of him; *but as it were foolishly, &c.*—In such a manner as many may think foolish, and indeed would be foolish, were I not compelled to it in order that I may vindicate my apostleship, and confirm you in the truth.

Verses 18–21. *Seeing that many glory after the flesh*—In circumcision, Jewish extraction, and other outward privileges and qualifications; *I will glory also*—In the same manner; nor can my seeming

A. M. 4064. 19 * For ye suffer fools gladly, * see—
A. D. 60. ing ye yourselves are wise.

20 For ye suffer, ^b if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, ⁱ as though we had been weak. Howbeit, ^k whereinsoever any is bold, (I speak foolishly,) I am bold also.

* Septuagesima Sunday, epistle, ver. 19 to ver. 32.—† 1 Cor. iv. 10.—‡ Gal. ii. 4; iv. 9.—§ Chap. x. 10.—¶ Phil. iii. 4. ¹ Acts xxii. 3; Rom. xi. 1; Phil. iii. 5.

folly offend you; for ye—The disciples of the false apostles; suffer fools gladly, seeing ye yourselves are wonderfully wise—And in your extraordinary wisdom can cherish that arrogant temper in others. As if he had said, Being such very wise men, I hope you will bear with this piece of folly in me as you bear with it in others. This is written in the highest strain of ridicule, as is plain from the next verse, where, in mockery, he mentions their abjectly bearing the contumelious and injurious behaviour of the false teachers, as an example of their wisdom in bearing. But it was a bearing, not with fools, but with knaves, to their own cost. By taking notice of that circumstance, therefore, the apostle placed their pretended wisdom in a truly ridiculous light. For, &c.—Your patience in bearing is indeed very great; for ye suffer—Not only the folly, but the gross abuses of those false teachers; ye take it patiently if a man—Any of the false teachers; bring you into bondage—Lord it over you in the most arbitrary manner. If a man devour you—By his exorbitant demands, notwithstanding his boast of not being burdensome; if he take of you—Gifts and presents, pretending to exact nothing as due; if he exalt himself—By the most unbounded self-complacency; if he smite you on the face—Treat you as disgracefully as if he did so. I speak—What I have now said; concerning reproach—Namely, the reproach which they cast upon you Gentiles as uncircumcised and profane, while they are all of a holy nation: or, I mean it of those reproaches with which they load me and my fellow-labourers; as though we had been weak—Or contemptible, in comparison of them, and could have used no such authority over you. Howbeit, whereinsoever any is bold—Thinks he may value and extol himself; (I speak foolishly—That is, in appearance;) I am bold also—I have as much to say for myself, as he has for himself.

Verse 22. Are they Hebrews?—Descended from Heber, (see Gen. xi. 14,) and speaking the Hebrew language, though with some variation; so am I—Paul indeed was a native of Tarsus in Cilicia, but his father and mother were Hebrews, Phil. iii. 5. And having been sent to Jerusalem when young, he was instructed by Gamaliel, a noted Jewish doctor, Acts xxii. 3. So that in Jerusalem he perfected himself both in the language and religion of his nation, on all which accounts he was truly a Hebrew descend-

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22 Are they Hebrews? ¹ so am I. A. M. 4064. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; ^m in labours more abundant, ⁿ in stripes above measure, in prisons more frequent, ^o in deaths oft.

24 Of the Jews five times received I ^p forty stripes save one.

^m 1 Cor. xv. 10.—ⁿ Acts ix. 16; xx. 23; xxi. 11; Chap. vi. 4, 5.—^o 1 Cor. xv. 30, 31, 32; Chap. i. 9, 10; iv. 11; vi. 9.—^p Deut. xxv. 3.

ed of Hebrews. Are they Israelites?—Descended from Jacob, who, in preference to his brother Esau, was chosen to be the root of the visible church of God in that early age, and was called *Israel* for the reason mentioned Gen. xxxii. 28. This appellation, therefore, signified that the persons to whom it was given were members of God's visible church by their descent from Jacob, and consequently were distinguished from proselytes who were members by circumcision, and not by descent. Are they the seed of Abraham?—Inasmuch as Abraham, being constituted a father of many nations, had two kinds of seed; the one by natural descent, called *his seed by the law*; the other by faith, called *that which is of the faith of Abraham*, see Rom. iv. 13, 16. Macknight thinks, that by *the seed of Abraham*, the apostle intended here his seed by faith, or his spiritual seed; because if he had meant his natural seed, this question would have been the same with the preceding: a tautology, he thinks, not to be imputed to the apostle.

Verses 23–25. Are they ministers of Christ?—“St. Paul does not compare himself with the false teachers as an apostle, but as a minister of Christ simply. And to show how much he exceeded them in that inferior character, he mentions his labours in the ministry, and his sufferings undergone in his many journeys and voyages, for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however vehemently actuated by the love of fame, or of military glory or power, either did or suffered as much in the pursuit of their objects, as the Apostle Paul did and suffered for Christ and his gospel.” *I am more* so than they; *in labours more abundant*—Sustained for a long series of years; *in stripes above measure*—All endured for Christ and his cause. *In prisons more frequent*—In the narrative of Paul's travels and sufferings, contained in the Acts, we only read of his being imprisoned once, before this epistle was written, namely, at Philippi. But doubtless many particulars of his life, besides the imprisonments here referred to, were omitted in that history, for the sake of brevity. *In deaths oft*—Surrounding me in the most dreadful forms. *Of the Jews five times received I*—In their synagogues, and before their courts of judgment; *forty stripes, save one*—According to the law, punishment by stripes was restricted to forty, at one beating, Deut. xxv. 3; but

A. M. 4064. 25 Thrice was I ^a beaten with rods,
A. D. 60. ^r once was I stoned, thrice I ^s suffered
shipwreck, a night and a day I have been in
the deep;

26 In journeyings often, in perils of waters,
in perils of robbers, ^t in perils by mine own
countrymen, ^u in perils by the heathen, in
perils in the city, in perils in the wilderness,
in perils in the sea, in perils among false bre-
thren;

27 In weariness and painfulness, ^x in watch-

^a Acts xvi. 22.—^r Acts xiv. 19.—^s Acts xxvii. 41.—^t Acts
ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxviii. 10, 11;
xxv. 3.—^u Acts xiv. 5; xix. 23.—^x Acts xx. 31; Chap. vi. 5.

the whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went. See Whitby. As the apostle, before his conversion, had been very active in inflicting this punishment on the disciples of Christ, he could not complain when he himself was treated in the same manner by the zealots for the law. *Thrice was I beaten with rods*—By the Roman lictors or beadles, at the command of their superior magistrates. In his history, contained in the Acts, we find no mention made of his being punished with stripes, and only one instance occurs there of his being beaten with rods. See the margin. *Once was I stoned*—Namely, at Lystra, at which time he was left for dead. *Thrice I suffered shipwreck*—Before his voyage to Rome, in which he was shipwrecked at Malta; of these we have no account in the Acts. *A night and a day I have been in the deep*—Probably floating on some part of a shipwrecked vessel, by which, possibly, he escaped to shore. This, it is likely, happened in one of the three shipwrecks mentioned in the preceding clause.

Verses 26, 27. *In journeyings*—For the sake of preaching the gospel; *often*—In which I have been exposed to a variety of dangers, from *waters, robbers, my own countrymen, and the heathen*. *In perils in the city*—From tumults. Of these dangers, frequent mention is made in the Acts: as in Damascus; after that, in Jerusalem; then in Antioch, in Pisidia, Iconium, Thessalonica, Berea, Corinth, and Ephesus; all before the writing of this epistle. *In dangers in the wilderness*—Of perishing by want, or by wild beasts; *in the sea*—From storms and pirates; *among false brethren*—Who, amidst specious pretensions of love and affection, secretly watched, if not to destroy me, at least to injure my character, and ruin my usefulness. *In weariness*—Through my incessant labours; *and painfulness*—Or fatiguing toil. The latter of the words here used, *μολθος*, implies more than *κοπος*, the former, namely, such hard labour as caused great fatigue. *In watchings often*—Continuing many nights without sleep, which might happen from various causes, besides that mentioned Acts xx. 11, when he con-

ings often, ^y in hunger and thirst, A. M. 4064.
in fastings often, in cold and naked- A. D. 60.
ness.

28 Besides those things that are without, that which cometh upon me daily, ^z the care of all the churches.

29 ^a Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, ^b I will glory of the things which concern mine infirmities.

31 ^c The God and Father of our Lord Jesus

^y 1 Cor. iv. 11.—^z Acts xx. 18, &c.; Rom. i. 14.—^a 1 Cor. viii. 13; ix. 22.—^b Chapter xii. 5, 9, 10.—^c Romans i. 9; ix. 1; Chap. i. 23; Gal. i. 2; 1 Thess. ii. 5.

tinued his discourse till break of day. *In hunger and thirst*—Not having the necessaries of life at hand. *In cold and nakedness*—Having no place where to lay my head, and no convenient raiment to cover me; and yet appearing before noblemen, governors, and kings, and not being ashamed.

Verses 28–31. *Besides those things that are without*—These external troubles which I have mentioned; *that which cometh upon me daily*—Greek, *η επισυρρασις με η καθ' ημεραν*, *that which rusheth upon me daily*, or that which is my daily pressure. The expression denotes a crowd of people surrounding and pressing upon a person, in order to bear him down, and trample upon him; an idea which is elegantly applied to his cares respecting the churches; crowding in upon his mind, and ready to overwhelm it. And this is very properly mentioned here among his sufferings, being certainly not one of the least of them, as may be easily inferred from the account which he has given in this and in his former epistle, of the exceeding grief which the errors and irregularities of the single church of Corinth caused him. In saying, *the care of all the churches*, he signified he was deeply concerned for the prosperity, even of those which he had not seen in the flesh. St. Peter himself could not have said this in so strong a sense. *Who is weak*—Namely, in grace, and therefore oppressed with a variety of doubts and fears, and cast down; *and I am not weak*—By sympathy, as well as by condescension, manifested in complying with their weakness. *Who is offended*—Hindered in or turned out of the good way; *and I burn not*—With zeal and desire to restore him: or am not pained, as though I had fire in my bosom? So that he had not only the care of the churches, but every person therein. *If I must needs glory*—And I am heartily sorry that any such necessity is laid upon me; *I will glory of the things that concern my infirmities*—In my sufferings for Christ, of various kinds, such as I have specified, (see chap. xii. 10.) sufferings which show my weakness, and his strength, and therefore humble me, and exalt him. And in what I have said, I have only spoken the exact truth, without feigning or aggravating any one circumstance; for *God knoweth that I lie not*—Even that eternal Majesty of heaven and earth; *who is blessed for ever*

A. M. 4064 Christ, ^d which is blessed for evermore,
A. D. 60. knoweth that I lie not.

32 • In Damascus the governor under Aretas the king kept the city of the Damascenes with

^d Rom. ix. 5.

more. This clause is added to increase the solemnity of his appeal to God for the truth of what he had said, and was going further to say; and that not only concerning his deliverance at Damascus, but concerning the visions and revelations of the Lord, to be mentioned in the next chapter.

Verses 32, 33. *In Damascus, &c.*—As if he had said, I must be permitted to add one circumstance more to illustrate the dangers to which I was exposed, as soon as I engaged in the Christian cause, and the remarkable interposition of Divine Providence for my preservation: *the governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief city, willing to oblige the Jews, *kept the city of the Damascenes with a garrison*—That is, setting guards at all the gates, day and night; *desirous, or, determining, to apprehend me*—And to deliver me to them. And in such a danger, where even the form of a trial was not to be expected, what could I do but flee? *Through a window*—Therefore, of a house which stood on the city wall; *I was let down in a basket*—With ropes; and

a garrison, desirous to apprehend me: A. M. 4064.
33 And through a window in a ^{A. D. 60.}
basket was I let down by the wall, and escaped his hands.

• Acts ix. 24, 25.

escaped his hands—The assistance of good men co-operating with the care of God. Now, who that considers and credits the above brief account, though of but a part of the labours and sufferings which the apostle voluntarily sustained, that he might testify to mankind the gospel of the grace of God, can for a moment question his certain knowledge of the truth and importance of that gospel; especially as he neither reaped, nor could expect to reap, any worldly benefit whatever from preaching it? Did he do and suffer all these things to spread a doctrine which, for any thing he knew to the contrary, might be false; or if true, was not important to the salvation of the human race? Surely no man can suppose it, without first supposing that the apostle was destitute of common sense. Consider this, reader, and remember, at the same time, how the Lord sanctioned and confirmed his testimony, *by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will*, and then think how thou shalt escape if thou reject or neglect such a gospel, or the great salvation revealed in and by it.

CHAPTER XII.

In this chapter, (1.) The apostle, with great plainness and freedom, yet at the same time with great modesty, gives an account of some extraordinary revelations which he had received from God, and of those experiences which taught him to glory even in his infirmities, 1-10. (2.) He intimates that the signs of apostleship, which the Corinthians might have perceived in him, ought to have induced them to speak well of him, that he might not have been under the necessity of commending himself, 11-13. (3.) He declares his intention to make them a friendly, edifying, and, as formerly, an unexpensive visit, 14-19. (4.) He intimates his fears lest he should be forced to use severity in dealing with some of them, 20, 21.

A. M. 4064. **I**T is not expedient for me doubt-
A. D. 60. less to glory. ¹I will come

to visions and revelations of the ^{A. M. 4064.}
Lord. ^{A. D. 60.}

¹ Greek, For

I will come.

NOTES ON CHAPTER XII.

Verse 1. After enumerating, in the former chapter, his almost incredible labours and sufferings for the gospel, the apostle, in this, proceeds to speak of some visions and revelations that had been made to him, as a further proof of his apostleship, and of the regard which ought to be paid to his doctrines, his advices, exhortations, or reproofs. *It is not expedient for me doubtless to glory*—Or boast of any thing I have done or suffered, as a minister of Christ, unless on so pressing an occasion. Yet, or nevertheless, as *ὑαρ* must be here understood to signify, *I will come to visions and revelations of the Lord*—That he might not offend any one's delicacy, he forbears to say that these visions and revelations were

given to himself; although, doubtless, some of the Corinthians would infer, from his manner of speaking, that he himself had been favoured with them. Visions were things presented to a person in a supernatural manner, so as to be the objects of his sight while awake. Thus Zacharias, (Luke i. 11,) and Mary, (verse 26,) and Cornelius, (Acts x. 3,) had visions of angels. Probably here the apostle means his seeing the Lord Jesus on different occasions, after his ascension; and especially those visions of Christ which he saw when he was caught up into the third heaven. *And revelations of the Lord*—These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind; or by speech, such as the revelations

A. M. 4064. 2 I knew a man ^a in Christ above
A. D. 60. fourteen years ago, (whether in the
body, I cannot tell; or whether out of the body,
I cannot tell: God knoweth;) such a one
^b caught up to the third heaven.

3 And I knew such a man, (whether in the body,
or out of the body, I cannot tell: God knoweth;)

^a Rom. xvi. 7; Chap. v. 17; Gal. i. 22.—^b Acts xxii. 17.

mentioned Acts xiii. 2; 1 Tim. iv. 1. Perhaps also
those which, he says, (verse 4,) he heard in paradise.
Of the former kind were all the inspirations of the
Spirit bestowed on the apostles, and on those who,
in the first age, preached the gospel by revelation.

Verses 2, 3. *I knew a man in Christ*—That is, a
Christian. He must undoubtedly have meant him-
self, or the whole article had been quite foreign to
his purpose. Indeed, that he meant himself is plain
from verses 6, 7. *Fourteen years ago*—So long, it
seems, the apostle had concealed this extraordinary
event; a circumstance which shows how little dis-
posed he was to speak vauntingly of himself. *Whether
in the body*—And by the intervention of its
senses; or *out of the body*—And without any such
intervention, the things which I saw and heard were
communicated to me; *I know not*—It is equally
possible with God to present distant things to the
imagination in the body, as if the soul were absent
from it, and present with them, as seems to have
been the case with Ezekiel in the visions mentioned
chap. xi. 24, and xxxvii. 1; and with John in those
recorded Rev. xvii. 3, and xxi. 10; or, as the Spirit
caught away Philip, (Acts viii. 39,) to transport both
soul and body for what time he pleases to heaven;
or to transport the soul only thither for a season,
and in the mean time to preserve the body fit for its
re-entrance. But since the apostle himself did not
know whether his soul was in his body when he had
these visions, &c.; or whether one or both were
actually in heaven; for us to inquire into that matter
would be vain curiosity, and extreme folly. "It is
of more importance to observe, that he supposed his
spirit might be carried into the third heaven, and
into paradise, without his body. For, from his
making such a supposition, it is plain he believed
his spirit could exist out of his body; and that, by
the operation of God, it could be made to hear and
see, without the intervention of his bodily organs."
Such a one caught up into the third heaven—The
habitation of the divine glory, far above the *aerial*
and the *starry* heavens. For, "in the language of
the Jews, the *first heaven* is the region of the air,
where the birds fly, which therefore are called the
fouls of heaven. The *second heaven* is that part of
space in which the stars are. This was called, by
the Jews, the *heaven of heavens*. See 1 Kings
viii. 27. The *third heaven* is the seat of God, and
of the holy angels, into which Christ ascended after
his resurrection, but which is not the object of men's
senses, as the other heavens are."

Verse 4. *How that he was caught up into para-
dise*—The seat of happy spirits, in their separate

4 How that he was caught up into ^a A. M. 4064.
^a paradise, and heard unspeakable ^a A. D. 60.
words, which it is not ² lawful for a man to
utter.

5 Of such a one will I glory: ^d yet of
myself I will not glory, but in mine infirm-
ities.

^c Luke xxiii. 43.—² Or, possible.—^d Chap. xi. 30.

state between death and the resurrection. See note
on Luke xxiii. 43. Most of the ancients, (except
Origen,) as Clement of Alexandria, Justin Martyr,
Ireneus, Tertullian, and, among the moderns, Bull,
Whitby, Bengelius, were of opinion that the apostle
had two different raptures; because, as Methodius
very well argues, If one rapture only were spoken
of, the repetition of *whether in the body, &c.*, would
have been needless, when speaking of his being
caught up into paradise. *And heard unspeakable
words*—Or things, *words* being frequently used by
the Hebrews to denote matters: *which it is not law-
ful*—Or possible, as the word εἶπον properly signi-
fies, and as the apostle doubtless means; *for a man
to utter*—Men having no terms of speech fit to
express such sublime ideas as the apostle was there
taught to understand: nor, probably, would it be
consistent with the schemes of Providence, which
require that we should be conducted by faith rather
than by sight, to suffer such circumstances as these
to be revealed to the inhabitants of mortal flesh. It
is justly observed by Dr. Macknight here, that since
the things which he saw and heard in paradise could
not, or might not, be expressed in human language,
"it is plain that the purpose for which he was
caught up was not to receive any revelation of the
gospel doctrine, because that could have served no
purpose, if the apostle could not communicate what
he heard. But it was to encourage him in the diffi-
cult and dangerous work in which he was engaged.
Accordingly, by taking him up into paradise, and
showing him the glories of the invisible world, and
making him a witness of the happiness which the
righteous enjoy with Christ, even before their resur-
rection, his faith in the promises of the gospel must
have been so exceedingly strengthened, and his
hope so raised, as to enable him to bear with alac-
rity that heavy load of complicated evils to which he
was exposed in the course of his ministry. Not to
mention that this confirmation of the apostle's faith
is no small confirmation of ours also." Some sup-
pose that it was here the apostle was made acquainted
with the mystery of the future state of the church,
and received his orders to turn from the Jews, and
go to the Gentiles.

Verses 5, 6. *Of such a one will I, or, I might,
glory*—As a person highly favoured of Christ; *yet
of myself*—Considered as in myself; *I will not glory*
—Willingly; *but in my infirmities*—See on chap.
xi. 30. Instead of boasting of his raptures into the
third heaven and into paradise, he will boast of those
very weaknesses for which his enemies ridiculed
him, because, the more weak and contemptible he

(17*)

A. M. 4064. 6 For ^o though I would desire to
A. D. 60. glory, I shall not be a fool; for I will
say the truth: but *now* I forbear, lest any man
should think of me above that which he seeth
me to be, or that he heareth of me.

7 And lest I should be exalted above mea-

• Chap. x. 8; xi. 16.—^f Ezek. xxviii. 24; Gal. iv. 13, 14.

appeared in the eyes of the world, the more clearly was his success in preaching shown to be the effect of the divine power. For if I should desire—*Θελησω, will, or, resolve; to glory*—Referring to, I might glory, (verse 5,) of such a glorious revelation; I should not be a fool—That is, it could not justly be accounted folly to relate the naked truth. But now I forbear—I speak sparingly of these things; lest any one should think of me—Whose presence is so mean, and whose speech is so contemptible; above that which he seeth me to be, &c.—Above what my spirit and conduct and the constant exercise of my ministry would warrant. Macknight thinks he addresses the faction here by way of irony, and that the sense is, “I might with truth boast of the visions and revelations of the Lord with which I have been honoured, but I will not, for fear any of you should think me a greater person than my mean bodily appearance which he seeth, and my contemptible speech, which he heareth, warrant him to think me.”

Verse 7. Lest I should be exalted above measure—Made to think highly of myself, and to put confidence in myself, and thereby should be exposed to the displeasure of him who resisteth the proud, 1 Peter v. 5; through the abundance—*Υπερβολη, the transcendency, of the revelations*—That is, the number and the extraordinary nature of them; there was given to me—By the wise and gracious providence of God; a thorn in the flesh—A visitation more painful than any thorn sticking in the flesh. Let it be observed, says Whitby, 1st, That this thorn in the flesh was surely some infirmity in the flesh or body of St. Paul. So he himself informs us Gal. iv. 14, saying, My temptation which was in my flesh ye despised not, nor rejected; (the original expressions, *κα εξιδενησατε, υδε εξεντυσατε*, properly signify, you did not account me as nothing, nor spit upon or ridicule me;) but received me, notwithstanding, as an angel, or messenger, of God. Whence we may observe, both that this thorn, or temptation, was in his flesh, or in his body, and that it was such as rendered him, in his preaching, obnoxious to great contempt, and made him despicable in the eyes of others. 2d, It is highly probable that this infirmity in the flesh happened to him after these visions and revelations of which he here speaks, for he says it befell him that he might not be exalted through the multitude of his revelations; and therefore must have been given him after he had that temptation to self exaltation. 3d, It is certain it was some infirmity of the flesh, which naturally tended to obstruct the efficacy of his preaching, by rendering it less acceptable to his hearers, and made him subject to reproach and contempt in the discharge of his ministry. This is ex-

b

sure through the abundance of the re- A. M. 4064.
velations, there was given to me a A. D. 60.

^f thorn in the flesh, ^g the messenger of Satan to buffet me, lest I should be exalted above measure.

8 ^h For this thing I besought the Lord thrice, that it might depart from me.

† Job ii. 7; Luke xiii. 16.—^h Deut. iii. 23-27; Matt. xxvi. 44-

tremely evident from Gal. iv. 14, above cited, which Theodoret thus paraphrases; “Though I brought with me great ignominy in my body, you did not reject me;” and also from Christ’s answer to him, that his power was perfected in Paul’s weakness: that is, the greater is thy infirmity in preaching the gospel, the greater is my power in rendering it efficacious. In the same sense Macknight understands the apostle, observing, “I have followed Whitby and others in thinking that the thorn in the apostle’s flesh was some bodily weakness occasioned by his rapture, and which, affecting his looks, and gesture, and speech, rendered his manner of preaching less acceptable, and perhaps exposed the apostle himself to ridicule. Thus we find the revelations made to Daniel occasioned in him a change of countenance, (chap. vii. 28,) and sickness, chap. viii. 27.”

The messenger of Satan to buffet me—These words, being here put by way of apposition, must signify the same thing with the thorn in the flesh, and he must mean that he was buffeted by Satan, when, by the false apostles and ministers of Satan, (chap. xi. 13, 15,) he was contemned and made the subject of their scorn, for this infirmity in his flesh. But it must be observed, that the original words here may be properly rendered, There was given me a thorn in the flesh, that the angel, or messenger, of Satan might buffet me. “Since, then, he calls the false apostles ministers of Satan, it is not to be wondered that he here styles them, or the chief of them, who thus reviled and contemned him for this infirmity, and laboured to take off the affections of the Corinthians from him, an angel of Satan buffeting him.”—Whitby. Lest I should be exalted, &c.—This clause is wanting in some MSS., and in the Vulgate version, being omitted, doubtless, because it occurs in the beginning of the verse. But the repetition of it here is not improper, as it is intended to draw the reader’s attention. The following observations of Baxter are worthy of every reader’s particular attention: “1st, Even the holiest Christians, after their most heavenly acquaintance, [their most intimate communion with God, and largest communications of light and grace from him,] are not out of danger of pride, or of being too much exalted. 2d, This spiritual pride is so dangerous a sin, that it is a mercy to be saved from it, even by bodily pain. 3d, God will hurt the bodies to save the souls, even of his dearest children. 4th, Satan, that intendeth hurt, is oft God’s instrument to do us good. 5th, Bodily pains are oft the messengers of Satan, and yet of God.”

Verses 8-11. For this thing I besought the Lord thrice—All kinds of affliction had befallen the apos-

A. M. 4064. 9 And he said unto me, My grace is
A. D. 60. sufficient for thee: for my strength
is made perfect in weakness. Most gladly
therefore ⁱ will I rather glory in my infirmities,
^k that the power of Christ may rest upon me.

10 Therefore ^l I take pleasure in infirmities,
in reproaches, in necessities, in persecutions, in
distresses for Christ's sake: ^m for when I am
weak, then am I strong.

ⁱ Chap. xi. 30.—^k 1 Pet. iv. 14.—^l Romans v. 3; Chapter
vii. 4.—^m Chap. xiii. 4.—ⁿ Chap. xi. 1, 16, 17.—^o Chap. xi.
5; Gal. ii. 6-8.

tle, yet none of these did he deprecate. But here he speaks of his thorn in the flesh, as above all the rest one that macerated him with weakness, and by the pain and ignominy of it, prevented his being lifted up more, or at least not less, than the most vehement headache could have done, which many of the ancients say he laboured under. That the Lord to whom the apostle prayed was Christ, is evident from verse 9. It is supposed by some, that in praying thrice he imitated his Master's example in the garden. But perhaps his meaning is only that he prayed *often and earnestly*. *That it might depart from me*—Hence we see that it is lawful to pray for the removal of bodily pain, weakness, or any peculiar trial; yea, to be frequent and fervent in prayer for it. *But he said to me*—In answer to my third, or often-repeated request; *My grace is sufficient for thee*—Namely, to support thee under these trials, though I permit them to continue. How tender a repulse! Probably Christ appeared to his apostle and spake to him. At any rate, it was another revelation of the Lord, which his subject led him to mention, though his modesty did not allow him to insist on it directly. "This example of prayer rejected ought to be well attended to by all good men, because it shows that they neither should be discouraged when their most earnest prayers seem to be disregarded, nor discontented when they are rejected; because in both cases their good is designed and effectually promoted." *My strength is made perfect in weakness*—That is, is more illustriously displayed in the weakness of the instrument by which I work. *Therefore will I glory in my infirmities*—Rather than my revelations; *that the power of Christ may rest upon me*—Greek, *ἐπισηκνωσαν*, *may pitch its tent over me*, or *cover me all over like a tent*, and abide on me continually. We ought most willingly to accept whatever tends to this end, however contrary to flesh and blood. *Therefore I take pleasure*—*Εὐδοκῶ*, *I am well pleased with*, or *take complacency in, infirmities*—Of the flesh, bodily weaknesses of whatever kind. *In reproaches*—Suffered on that account; *in necessities*—The various wants which I suffer in the execution of my office; *in persecutions, in distresses*—To which I am exposed; *for Christ's sake: for when I am weak*—Deeply sensible of my weakness; *then am I strong*—Through the power of Christ resting on me; and my ministry is then most successful, the Lord work-

11 I am become ^a a fool in glory—A. M. 4064.
ing; ye have compelled me: for I ^{A. D. 60.}
ought to have been commended of you: for
^o in nothing am I behind the very chiefest
apostles, though ^p I be nothing.

12 ^q Truly the signs of an apostle were
wrought among you in all patience, in signs,
and wonders, and mighty deeds.

13 ^r For what is it wherein ye were inferior to

^a 1 Corinthians iii. 7; xv. 8, 9; Ephesians iii. 8.—^q Rom.
xv. 18, 19; 1 Corinthians ix. 2; Chapter iv. 2; vi. 4; xi. 6.
^r 1 Corinthians i. 7.

ing with me in a peculiar manner. *I am become a fool in glorying*—As I have done above, but consider where the blame lies; *ye have compelled me*—To do it, even against my will. *For I ought to have been commended by you*—Or vindicated, when my character, as an apostle, was attacked by the false teachers. *For in nothing am I behind the very chiefest apostles*—As ye well know: he means Peter, James, and John, whom he calls *pillars*, Gal. ii. 9. *Though I be nothing*—In the account of some, or of myself, without the aids of divine grace; nor would I assume to myself any glory from what grace hath made me.

Verses 12, 13. *Truly the signs of an apostle*—The signs whereby a person was known to be an apostle, were his performing great and evident miracles openly in the view of the world, especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying spiritual gifts to them who believed; a power which none possessed but the apostles. All these signs St. Paul having exhibited at Corinth, and in particular having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them, in his former letter, the seal of his apostleship, 1 Cor. ix. 2. *In all patience*—Under my various sufferings, and in the midst of the unreasonable opposition I have met with. By mentioning his *patience*, the apostle brought to the remembrance of the Corinthians the hardships which he had endured while he executed his office among them, and supported himself by his own labour; as also the persecutions which he had suffered before he first visited them, namely, in the Lesser Asia and in Macedonia, of which they had undoubtedly received information from himself or others. Perhaps likewise, as Locke supposes, there is here an oblique reproof to the false teachers, for the luxury and ease with which they were living among the Corinthians. *In signs, and wonders, and mighty deeds*—The effects of divine and supernatural power. See on Rom. xv. 19. "The appeal which the apostle here, and 1 Cor. iv. 7, made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question,) concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts."—

A. M. 4064. other churches, except *it be* that ° I
A. D. 60. myself was not burdensome to you?
forgive me 'this wrong.

14 ° Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ° I seek not yours, but you. ° For the children ought not to lay up for the parents, but the parents for the children.

15 And ° I will very gladly spend and be spent ° for ° you; though ° the more abundantly I love you, the less I be loved.

16 But be it so, ° I did not burden you: nevertheless, being crafty, I caught you with guile.

17 ° Did I make a gain of you by any of them whom I sent unto you?

° 1 Cor. ix. 12; Chap. xi. 9.—° Chap. xi. 7.—° Chap. xiii. 1.
° Acts xx. 33; 1 Cor. x. 33.—° 1 Cor. iv. 14, 15.—° 1 Thess. ii. 8; Phil. ii. 17.—° John x. 11; Chapter i. 6; Col. i. 24; 2 Tim. ii. 10.—° Gr. your souls.

Macknight. For what is it—What is the spiritual gift or privilege; wherein ye were inferior to other churches—Planted by the other apostles? Except that I was not burdensome to you—In respect of maintenance, as the other apostles have been to the churches which they planted. Forgive me this wrong—As if he had said, If it be a wrong, I know you will easily pardon it.

Verses 14, 15. Behold, the third time I am ready—That is, resolved; to come to you—Having purposed it twice before, and been disappointed, 1 Cor. xvi. 5; 2 Cor. i. 15, 16. And I will not be burdensome to you—More than formerly; for I seek not yours, but you—Not your money or goods, but the salvation of your souls. For children ought not—That is, it is not according to the course of nature for children to lay up temporal things for the parents, who commonly die before them; but the parents for the children—I therefore, your spiritual father, do not desire to partake of your temporal things, but to bestow my spiritual treasures upon you. And I will very gladly spend—My time, strength, and all I have; and be spent for you—Hazard, nay, and lose my life for your salvation, John x. 11; Phil. ii. 17; 1 Thess. ii. 8. Though the more abundantly I love you, &c.—How unkind soever your returns may be, and though my love should be requited with neglect, or even with contempt.

Verses 16-18. Be it so, &c.—But some may object; though I did not burden you—Though I did not take any thing of you myself; yet being crafty, I caught you with guile—I did secretly by my messengers what I would not do openly or in person. I answer this lying accusation by appealing to plain fact. Did I make a gain of you by any of my messengers?—You know the contrary. It should be carefully observed that St. Paul does not allow, but absolutely denies, that he had caught them with guile. So that the common plea for guile, which has been drawn from this text, is utterly without foundation. I desired Titus—To go to you; and

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18 ° I desired Titus, and with him A. M. 4064.
A. D. 60. I sent a ° brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 ° Again, think ye that we excuse ourselves unto you? ° we speak before God in Christ: ° but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and that ° I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God ° will humble me among you, and that I shall

° Chapter vi. 12, 13.—° Chapter xi. 9.—° Chapter vii. 2.
° Chap. viii. 6; xvi. 22.—° Chap. viii. 18.—° Chap. v. 12.
° Rom. ix. 1; Chap. xi. 31.—° 1 Cor. x. 33.—° 1 Cor. iv. 21; Chap. x. 2; xiii. 2, 10.—° Chap. ii. 1, 4.

with him I sent a brother—Who that brother was, is not known. He may have been one of the apostle's companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel moved him to accompany Titus to Corinth, when he carried the former letter. Did Titus make a gain of you?—Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine? Walked we not in the same spirit, &c.—Did we not all agree in mind and practice?

Verses 19-21. Again, think ye that we excuse ourselves—That I say all this to insinuate myself into your esteem for any secular ends? We speak before God in Christ—As if he had said, I have a higher end in view, namely, the glory of God, in whose presence I speak it; for we do all things for your edifying—Your edification is the end I have in view, in this and all other things that I do concerning you. For I fear—And have I not reason so to do? lest when I come—With a heart full of Christian tenderness, and with all imaginable readiness to do every thing in my power to comfort and refresh your spirits; I shall not find you such as I would—Namely, truly reformed persons; and that I should be found unto you—By inflicting necessary censures and punishments upon you; such as ye would not—I should be. I fear I shall have some work before me of a very unpleasant kind, and which I would desire, if possible, by this admonition to prevent. Lest there should be debates—Ereis, contentions; envyings—Or emulations, as ζηλοι also signifies; wraths—For injuries received; strifes—Arising from a clashing either of opinions or secular interests; backbitings—Speaking evil of the absent; whisperings—Insinuations uttered secretly against others; swellings—Vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows; tumults—Fac-

A. M. 4064. bewail many ^m which have sinned al-
A. D. 60. ready, and have not repented of the un-

^m Chap. xiii. 2.

tions, disorderly parties raised against me, and your proper authorized ministers; *lest when I come my God will humble me*—By showing me your church, which I planted, corrupted with many vices; *and I shall bewail*—Shall mourn over; *many who have sinned, and have not repented*—Notwithstanding my many admonitions. The incestuous person was not of this number; for he had repented, chap. ii. 7, 8. Those of whom the apostle speaks, were probably such as had not refrained from partaking in the idolatrous sacrifices of the heathen, and from the lewd practices connected with idolatry, to which, by their former customs and habits, they were still addicted. *Of the uncleanness, &c., which they have committed*—By *uncleanness*, Estius thinks the apostle meant those sins of the flesh, which are against nature; by *fornication*—The conjunction of male

cleanness, and ⁿ fornication, and lasciviousness, which they have committed. A. M. 4064.
A. D. 60.

ⁿ 1 Cor. v. 1.

and female out of marriage; *lasciviousness*—He says, consists in lustful looks, touches, motions, and other things of that kind. But by *lasciviousness*, Bengelius understands *sodomy, bestiality*, and other vices contrary to nature. But, says Macknight, “although some of the faction at Corinth may have been guilty of *uncleanness, fornication, and lasciviousness*, in the ordinary sense of these words, fancying, through the prejudices of their education, that these things were no sins, I scarcely think that any of them, after their conversion, would continue in the commission of the unnatural crimes mentioned by Estius and Bengelius.” One thing is evident: in the absence of the apostle, the exercise of a proper Christian discipline must have been awfully neglected in this church, otherwise such scandalous sinners would have been excluded from it.

CHAPTER XIII.

Here Paul (1,) Threatens to censure obstinate offenders, and gives his reasons for it, 1-6. (2,) Prays for their reformation to prevent it, as a thing that would give him great pleasures, 7-10. (3,) Concludes the epistle with a solemn salutation and benediction, 11-14.

A. M. 4064. THIS is ^a the third time I am com-
A. D. 60. ing to you: ^b In the mouth of two
or three witnesses shall every word be estab-
lished.

2 ^c I told you before, and foretel you, as if I

^a Chap. xii. 14.—^b Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; John viii. 17; Heb. x. 28.

NOTES ON CHAPTER XIII.

Verse 1. *This is the third time I am coming to you*—Or, as some understand it, am preparing to come: see on chap. xii. 14. For in the Acts of the Apostles no mention is made of his being at Corinth more than once before this second epistle was written. It must be observed, however, that that history by no means contains all the apostle's transactions: and it is not improbable that, as Macknight supposes, during the eighteen months which passed from St. Paul's first coming to Corinth, to the insurrection in the proconsulship of Gallio, the apostle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, (chap. i. 1,) having preached the gospel to them gratis, as at Corinth, (chap. xi. 10,) and founded several churches, referred to chap. ix. 2, and called *Achaia*, that is, *churches of Achaia*. If therefore the apostle made the excursion here supposed, and spent some months in it, his return to Corinth would be his second visit; consequently, the *coming* spoken of in this verse was

were present, the second time; and A. M. 4064.
being absent now I write to them A. D. 60.

^d which heretofore have sinned, and to all other, that, if I come again, ^e I will not spare:

3 Since ye seek a proof of Christ ^f speaking

^a Chap. x. 2.—^d Chapter xii. 21.—^e Chapter i. 23.—^f Matt. x. 20; 1 Cor. v. 4; Chap. ii. 10.

his coming the third time to them. *In the mouth of two or three witnesses*—Agreeing in the attestation of any thing; *shall every word be established*—I will hold that to be true which shall be so proved.

Verses 2-4. *I told you before*—As you will remember; *and foretel you now, as if I were present*—That is, I declare what you ought to regard as much as if I spake it personally to you; *and being absent*—In body, not in spirit; *now I write to them who heretofore have sinned*—In any scandalous and aggravated manner, namely, before ye received my letter; *and to all others*—Who have sinned since, and have not repented; *that if I come again I will not spare*—As I have hitherto done, but am determined, by the divine permission, to animadvert with severity upon notorious offenders, by the exertion of that miraculous power with which God hath endowed me. *Since ye seek, &c.*—This verse appears to be connected with the preceding, and in that case the sense is, *I will not spare, since ye seek a proof of Christ speaking in, or by me*. As if he had said, This course I am obliged to take, because you will

A. M. 4064. in me, which to you-ward is not
A. D. 60. weak, but is mighty ^g in you.

4 ^h For though he was crucified through weakness, yet ⁱ he liveth by the power of God. For ^k we also are weak ^l in him, but we shall live with him by the power of God toward you.

5 ^l Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ^m how that Jesus

^g 1 Cor. ix. 2.—^h Phil. ii. 7, 8; 1 Pet. iii. 18.—ⁱ Rom. vi. 4.
^k Chap. x. 3, 4.

not believe that Christ gives me authority for what I say and do, without some manifest proof of it; which to you-ward is not weak, &c.—But has manifested his mighty power in and among you by my ministry, in your conversion, gifts, &c., and will do it further by enabling me to punish you. For though he was crucified through weakness—As a weak, frail man, left to the impotence of human nature; yet he liveth—He rose from the dead, and is alive for evermore; by the power of God—Which hath exalted him to uncontrolled and universal authority; and this power you ought to stand in awe of in me his minister. For though we also are weak in him—And to them who regard only external appearances may seem contemptible, nevertheless we shall live with him; by the power of God toward you—Shall appear to be alive and powerful in and through Christ, being endowed with power from him to punish obstinate offenders.

Verses 5, 6. Examine yourselves, &c.—You examine and try me, but let me admonish you to turn the search into your own hearts, that ye may know, with certainty, whether ye be in the faith—Whether ye possess true and saving faith in Christ and his gospel, and are therefore true Christians. For if, on a strict inquiry, you find that you are, you will therein find a proof of my being a true apostle, as it is by means of my ministry that you are become such. Prove your own selves—Whether ye be such as can, or such as cannot, bear the test, as the word δοκιμαζετε implies. Know ye not your own selves—By your own sense and feeling; that Jesus Christ is in you—By the enlightening, quickening, and sanctifying influences of the Spirit of truth and grace; is in you the hope of glory, Col. i. 27; dwelleth in your hearts by faith, Eph. iii. 17; so that you are vitally united to him, have in you the mind that was in him, and walk as he walked. All true Christian believers know this by the witness and fruits of Christ's Spirit, see John xiv. 20; Rom. viii. 9-16. Some translate the words, Jesus Christ is among you; that is, in the church of Corinth; and understand them of the miraculous gifts, and the power of Christ which attended the censures of the apostle. Except ye be reprobates—Αδοκιμοι, persons disapproved, or mere nominal Christians; and such as, whatever your gifts may be, will be finally rejected, as reprobate silver, that will not stand the touchstone. The reader will easily observe that this

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Christ is in you, except ye be ⁿ reprobates? A. M. 4064. A. D. 60.

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though ^o we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

^l Or, with him.—^l 1 Cor. xi. 28.—^m Rom. viii. 10; Gal. iv. 19.
ⁿ 1 Cor. ix. 27.—^o Chap. vi. 9.

word, here rendered reprobates, and which, as has been observed, properly means persons disapproved, has no relation here, or anywhere else in Scripture, to any decree of God absolutely and unconditionally excluding a part of mankind from a capacity of salvation; but only denotes those who, through the rejection or abuse of divine grace, continue to render themselves unfit to be approved of God as his people, either now or at the day of judgment. "Thus they who, when they knew God, did not glorify him as God, but changed his truth into a lie, and worshipped the creature more than the Creator, are said (Rom. i. 21-28) to be given up by God, εις νεν αδοκιμον, to a reprobate mind, which prompted them to do those things which God could not approve of, but abhor; and they who resisted the truth, through the corruption of their minds, are styled αδοκιμοι περι την πισιν, that is, reprobates concerning the faith, 2 Tim. iii. 8; that is, men whose faith cannot be owned or approved of by God. They also are in Scripture, as to their manners, styled reprobates, whose minds and consciences are defiled; so that though in words they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work αδοκιμοι, reprobates, that is, void, not of judgment only to discern, but of affection to approve of it, Tit. i. 16. Thus that earth is styled αδοκιμος, reprobate, or rejected, which, after all the showers which fall upon it, brings forth only thorns and briars, Heb. vi. 8; and that silver, αργυριον αδοκιμον, reprobate silver, which, being falsely stamped or coined, will not be received, but rejected, Prov. xxv. 4; Isa. i. 22. And in this sense St. Paul saith, he kept under his body, lest while he preached to others, he himself should be αδοκιμος, disowned and rejected by God, 1 Cor. ix. 27."—Whitby. But I trust, &c.—But whatever be the case of any of you, I hope ye shall soon know that we are not reprobates—Are not disapproved of God, have not lost our evidences of the divine presence and favour.

Verses 7-10. Now I pray God that ye do no evil—To give me occasion of showing my apostolical power; not that we should appear approved—I desire not to appear approved by miraculously punishing you; but that ye may do that which is honest—To καλον, that which is beautiful, amiable, and good; though we should be as if we were disapproved—Having no occasion to give that proof of our apostleship. For we can do nothing against

A. M. 4064. 9 For we are glad, ^p when we are
A. D. 60. weak, and ye are strong: and this
also we wish, ^q *even* your perfection.

10 ^r Therefore I write these things being
absent, lest being present ^s I should use sharp-
ness, ^t according to the power which the Lord
hath given me to edification, and not to de-
struction.

11 Finally, brethren, farewell. Be perfect,
be of good comfort, ^u be of one mind, live in

^p 1 Cor. iv. 10; Chapter xi. 30; xii. 5, 9, 10.—^q 1 Thess. iii. 10.—^r 1 Corinthians iv. 21; Chap. ii. 3; x. 2; xii. 20, 21.
^s Titus i. 13.—^t Chap. 8.—^u Romans xii. 16, 18; xv. 5;

the truth—Neither against that which is just and right, nor against those who walk according to the truths of the gospel. As if he had said, Walk as becomes the gospel, and you shall have no need to fear my power; for I have no power against those that so walk: *but for the truth*—In support of the gospel, and for spreading the knowledge of it; or, to encourage persons in the ways of piety and virtue, and to bring those into them that go astray therefrom. *For we are glad when we are weak*—When we appear so, having no occasion to use our apostolic power; *and ye are strong*—In gifts and graces; *and this we wish, even your perfection*—In faith, love, and obedience, that you may fully reform whatever is amiss, either in principle or practice; and that God would *make you perfect in every good work to do his will, working in you that which is well pleasing in his sight*, Heb. xiii. 21. *Therefore I write these things*—Thus largely, by way of counsel, caution, threatening, &c.; *being absent*—That you may reform; *lest*—If you do not, that, *being present, I should use sharpness*—Or severity; *according to the divine and extraordinary power which the Lord Christ hath given me for the edification of his people, and not to the destruction of men's lives and comforts.*

Verses 11–14. *Finally, brethren, farewell*—*Χαίρετε, rejoice*; be happy; *be perfect*—Aspire to the highest degrees of Christian wisdom and grace, of knowledge, holiness, and usefulness. *Be of good comfort*—Filled with joy and peace through believing, and abounding in hope of the glory of God, through the power of the Holy Ghost, Rom. xv. 13.

peace; and the God of love ^x and ^y and A. M. 4064
A. D. 60. peace shall be with you.

12 ^z Greet one another with a holy kiss.

13 All the saints salute you.

14 ^a The grace of the Lord Jesus Christ, and the love of God, and ^b the communion of the Holy Ghost, *be with you all. Amen.*

¶ The Second Epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8.—^x Rom. xv. 33.
^y Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14.
^z Rom. xvi. 24.—^a Phil. ii. 1.

Be of one mind—Desire, labour, pray for it, to the utmost degree that is possible. Or, as *το αὐτο φρονεῖν* may be rendered, *mind*, or *pursue the same thing*; or set your affections on the same great objects, namely, the glory of God, the success of his gospel, your own salvation, and the salvation of your fellow-creatures. *Live in peace*—One with another, and, as far as possible, with all men; *and the God of love and peace shall be with you*—Will graciously own you for his children, and fix his residence among you. And in token of this concord, harmony, and mutual affection, *greet one another with a holy kiss*—See on Rom. xvi. 16. *All the saints salute you*—That is, the Christians in the place from whence I now write, or those who are now with me. *The grace*—Or favour; *of the Lord Jesus Christ*—By which alone we can come to the Father; *and the love of God*—Manifested to you, and abiding in you; *and the communion*—Or fellowship; *of the Holy Ghost*—In all his gifts and graces; *be with you all*—Continually, henceforth, and for ever. *Amen*—So may it be. It is with great reason that this comprehensive and instructive blessing is pronounced at the close of our solemn assemblies. And it is a very indecent thing to see so many quitting them, and getting into postures of remove, before this short sentence can be ended. How often have we heard this awful benediction pronounced! Let us study it more and more, that we may value it proportionably; that we may either deliver or receive it with becoming reverence, with eyes and hearts lifted up to God, *who giveth the blessing out of Zion, and life for evermore.*

PREFACE

TO THE

EPISTLE TO THE GALATIANS.

THIS epistle was written, not as most of St. Paul's epistles are, to the Christians of a particular city, but to those of a whole country, called Galatians, as being the descendants of those Gauls who, finding their own country too strait for them, left it, after the death of Alexander the Great, in quest of new settlements. A body of these, proceeding eastward along the Danube, entered Thrace, and passed over the Bosphorus into the Lesser Asia; in the middle of which they settled, namely, in a country given them by Nicomedes, king of Bithynia, in reward of their assisting him to subdue his brother Zipetes, with whom he was at war. This country, afterward called from them, "Gallogræcia," or "Galatia," was bounded on the west by Phrygia, on the north by Paphlagonia, on the east by the river Halys, and on the south by Lycaonia. It anciently contained twenty-two noted cities, the principal of which was Ancyra. About A. M. 3824 the Romans ravaged Galatia, and about A. D. 25 it was reduced, with some places adjacent, into a Roman province. The inland situation of this country preventing its inhabitants from having much intercourse with more civilized nations, the Gauls, who settled in it, continued long a rude and illiterate people, speaking the language of the country from whence they came. So Jerome, who lived six hundred years after that people settled themselves in Asia, informs us; observing, that in his time the language of the Galatians was the same with that which he had heard spoken when he was at Treves, or Triers.

It is probable the gospel was first introduced into Galatia by Paul, and that about A. D. 53; (see Acts xvi. 6;) when passing through that country, he was received with great affection by the inhabitants thereof, and made the instrument of converting many of them from heathenism to Christianity, and of planting several churches among them, called, in the inscription of this letter, the "churches of Galatia." These churches, when he visited those parts again in his next progress, about A. D. 56, he had an opportunity of confirming in the doctrine he had before taught them, Acts xviii. 23; Gal. iv. 13-15. But, from the contents of this epistle, it appears that not long after he had preached the gospel with such success to them, and had left them, certain Judaizing zealots came among them, and, like those mentioned Acts xv., taught that it was necessary they should be circumcised, and should observe the whole ritual law of Moses, in order to their salvation. What these false teachers seem to have chiefly aimed at was to draw the Galatian believers from the truth as it is in Jesus, with respect to the great doctrine of justification, which they grossly perverted. And the better to accomplish their design, they did all they could to lessen the character and reputation of St. Paul as an apostle, and to raise theirs on the ruins of his; representing him as one who, if he was to be acknowledged as an apostle, yet was much inferior to the others, and particularly to Peter, James, and John, whose followers, it is likely, they pretended to be; and who, they affirmed, inculcated the necessity of circumcision, and the observance of the Mosaic ceremonies as they did; nay, and that St. Paul himself sometimes both practised and recommended these rites, though at other times he opposed them.

The first part, therefore, of this epistle is employed by the apostle in vindicating himself and his doctrine; proving, 1. That he had it immediately from Christ himself, and that he was not inferior to the other apostles; 2. That it was the very same which the other apostles preached; and, 3. That his practice was consistent with his doctrine. In the second part he produces proofs from the Old Testament, that the law and all its ceremonies were abolished by Christ. The third part contains practical inferences, closed with his usual benediction. To be a little more particular: the

PREFACE TO THE EPISTLE TO THE GALATIANS.

epistle contains, I. The inscription, chap. i. 1-5. II. The calling of the Galatians back to the true gospel; wherein he, 1. Reproves them for leaving it, verses 6-10. 2. Asserts the authority of the gospel he had preached, who of a persecutor was made an apostle by an immediate call from Heaven; (verses 11-17;) and was no way inferior to Peter himself, verse 18—chap. ii. 21. 3. He defends justification by faith, and again reproves the Galatians, chap. iii. 1—iv. 11. 4. Explains the same things by an allegory, taken out of the law itself, verses 12-31. 5. Exhorts them to maintain their liberty; (chap. v. 1-12;) warns them not to abuse it, and admonishes them to walk not after the flesh, but after the Spirit, verses 13—chap. vi. 10. III. The conclusion, verses 11-18.

As to the time when this epistle was written, we may infer from chap. i. 6, where the apostle expresses to the Galatians his concern and wonder that they were so soon perverted from the doctrine he had preached, that it must have been written not long after he had been among them; and as no hint is given, through the whole of it, that when he wrote it he had been with them more than once, it is most reasonable to conclude that it was written before his second journey to Galatia, mentioned Acts xviii. 23, and consequently not later than A. D. 56.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

CHAPTER I.

In this chapter, (1.) After a general and proper salutation, the apostle expresses his surprise and concern that the Galatian believers should so soon have suffered themselves to be led aside from the simplicity of that gospel which he had first planted among them, 1-10. (2.) He shows them that the doctrine which he had preached among them was not received from men, but by the revelation of the Lord Jesus; and, as a proof of the divine authority of his mission, gives some account of his behaviour before and after his conversion, and mentions some facts that had succeeded thereupon, 11-24.

A. M. 4062. **PAUL**, an apostle, (^a not of men, A. D. 58. neither by man, but ^b by Jesus Christ, and God the Father, ^c who raised him from the dead;)

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

3 ^f Grace be to you, and peace from A. M. 4062. God the Father, and from our Lord A. D. 58. Jesus Christ,

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

^a Verses 11, 12.—^b Acts ix. 6; xxii. 10, 15, 21; xxvii. 16; Tit. i. 3.—^c Acts ii. 24.—^d Phil. ii. 22; iv. 21.—^e 1 Cor. xvi. 1.

^f Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2. ^g Matt. xx. 28; Rom. iv. 25; Chap. ii. 20; Tit. ii. 14.—^h Isa. lxv. 17; John xv. 19; xvii. 14.

NOTES ON CHAPTER I.

Verses 1-3. *Paul, an apostle*—Here it was necessary for Paul to assert his authority, otherwise he is very modest in the use of this title. He seldom mentions it when he joins others with himself in the salutations, as in the epistles to the Philippians and Thessalonians; or when he writes about secular affairs, as in that to Philemon: nor yet in writing to the Hebrews. *Not of men*—Not commissioned from them. It seems the false teachers had insinuated, if not openly asserted, that he was merely an *apostle of men*; made an apostle by the church at Antioch, or at best by the apostles in Jerusalem. This false insinuation, which struck at the root of his authority and usefulness, in the exercise of his office, St. Paul saw it necessary to contradict, in the very beginning of his epistle. Perhaps he also glances at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts i. 22. *Neither by man*—As an instrument. He here seems to have had Peter and James in his eye, whom alone he saw at his first coming to Jerusalem, after his conversion, and denies that he was appointed an apostle by them. *But by Jesus Christ*—“Paul was first made an apostle by Christ, when Christ appeared to him in the way to Damascus, Acts ix. 15. And three years after that his apostolic commission was renewed, Acts xxii. 21. So that he was sent forth neither by the church at

Jerusalem, nor by that at Antioch. The Holy Ghost indeed ordered the prophets at Antioch (Acts xiii. 2) to separate Paul and Barnabas; but it was to the work whereunto he had called them formerly. This separation was simply a recommending them to the grace of God by prayer; and in fact it is so termed, Acts xiv. 26.”—Macknight. *And God the Father, who raised him from the dead*—And after his resurrection sent him from heaven to make me an apostle. *And all the brethren who are with me*—And agree with me in what I now write, and by joining with me in this letter, attest the truth of the facts which I relate; *unto the churches of Galatia*—Or the several societies or congregations of professing Christians which have been collected in that province. *Grace be to you, &c.*—See on Rom. i. 7.

Verses 4, 5. *Who gave himself for our sins*—See on 1 Cor. xv. 3; *that he might deliver us from this present evil world*—From the ignorance and folly, sinfulness and guilt, corruption and misery, wherein it is involved, and from its vain and foolish customs and pleasures, that friendship and society with worldly men, and that inordinate desire after, and attachment to worldly things, which is enmity against God, Rom. viii. 7; James iv. 4; *according to the will of God*—Without any merit of ours. St. Paul begins most of his epistles with thanksgiving, but writing to the Galatians, who had generally departed from the truth, he alters his style, and first

A. M. 4062. 5 To whom *be* glory for ever and
A. D. 58. ever. Amen.

6 I marvel that ye are so soon removed ¹from him that called you into the grace of Christ, unto another gospel:

7 ²Which is not another; but there be some ¹that trouble you, and would pervert the gospel of Christ.

8 But though ³we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

¹ Chap. v. 8.—² 2 Cor. xi. 4.—³ Acts xv. i. 24; 2 Cor. ii. 17; xi. 13; Chap. v. 10, 12.—⁴ 1 Cor. xvi. 22.—⁵ Deut. iv. 2; xii. 32; Prov. xxx. 6; Rev. xxii. 18.

sets down his main proposition, that we are saved by the merits of Christ alone: neither does he term them, as he does others, either *saints, elect, or churches of God. To whom be glory*—For this his gracious will.

Verses 6-9. *I marvel that ye are so soon*—After my leaving you; *removed from him that called you into the grace*—Or rather, *by, or through the grace; of Christ*—His gracious gospel, and his gracious power. God is generally said to *call* men into the grace of Christ, but the phraseology seems here to point out *Paul*, and not *God*, as the person spoken of. For as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God. *Unto another gospel*—Or pretended revelation from God, concerning the way of attaining justification and salvation, a way entirely inconsistent with the very fundamental principles of that doctrine which you were first taught. As these Galatians were descendants of the Gauls, as has been observed in the preface, it is the less to be wondered at that they were so unstable; the inhabitants of France, as M. Saurin observes, having been always reproached with taking impressions easily, and as easily suffering them to be effaced. *Which is not* indeed properly *another gospel*—For what ye have now received is no gospel at all. It is not glad, but heavy tidings, as setting your acceptance with God upon terms impossible to be performed. *But there are some*—Who, on pretence that their doctrine of justification by the law of Moses is authorized by God; *trouble you*—With doubts concerning my doctrine, and disturb the peace of the church; *and would*—If they were able; *pervert* and overthrow *the gospel of Christ*—This the Judaizing teachers effectually did by teaching that justification could not be obtained purely by faith in Christ, but that circumcision and the observation of the Jewish ceremonies were necessary thereto; and the better to effect their purpose, they suggested that the other apostles, yea, and Paul himself, insisted on the observance of the law. *But though we*—I and all the apostles; *or an angel from heaven*—If it were possible; should *preach any other*

9 As we said before, so say I now ⁶again, If any *man* preach any other ⁷gospel unto you ⁸than that ye have received, let him be accursed.

10 For ⁹do I now ¹⁰persuade men, or God? or ¹¹do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 ¹²But I certify you, brethren, that the gospel which was preached of me is not after man:

12 For ¹³I neither received it of man, neither

⁶ 1 Thess. ii. 4.—⁷ 1 Samuel xxiv. 7; Matt. xxviii. 14; 1 John iii. 9.—⁸ 1 Thess. ii. 4; James iv. 4.—⁹ 1 Cor. xv. 1. ¹⁰ 1 Cor. xv. 1, 3; Verse 1.

gospel unto you—Any other method of obtaining justification and salvation; *than that which we have formerly preached unto you*—And confirmed by such evident and uncontrolled miracles; *let him be accursed*—Greek, *anathema*: let him be cut off from God, and Christ, and his people, and devoted to a perpetual and most dreadful curse. The apostle speaks thus, because he was absolutely certain of his own inspiration, and that the gospel which he had preached was the only true and genuine gospel of Christ. Of the word *anathema*, see on Rom. ix. 3; 1 Cor. xvi. 22. *As we*—I and the brethren who are with me; *said before*—Many times in effect, if not in the same terms; or he refers to the declaration made in the preceding verse, and speaks upon mature deliberation, after pausing, it seems, between the two verses; *so say I now again*—I solemnly repeat it, as my deliberate judgment; *if any man*—Or, *any one* (for the word *man* is not in the original) whatever, whether man or angel; *preach any other gospel than that ye have received*—Already from our lips, and which ye have been taught by us from Christ himself; *let him be accursed*—Set apart for destruction, which, if he repent not, and do not receive and maintain the truth as it is in Jesus, will undoubtedly be his portion.

Verse 10. *For*—He here adds the reason why he speaks so confidently; *do I now persuade, or satisfy, men*—Is this what I aim at in preaching or writing? *or God?*—Do I endeavour, in my ministry, to ingratiate myself with men, or to approve myself to God? *Or do I seek to please men*—By a compliance with their prejudices or designs? *For if I yet*—Or still, as before my conversion; *pleased men*—Studied to please them; if this were my motive of action, nay, if I did in fact please the men who know not God, *I should not be the servant of Christ*—I should not deserve the name of a Christian, and much less that of a minister and an apostle. Hear this, all ye who vainly hope to keep in favour both with God and with the world! And let all those ministers especially observe it, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity.

Verses 11, 12. *But I certify you, brethren*—He

A. M. 4062. was I taught it, but ' by the revelation of Jesus Christ.

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

14 And profited in the Jews' religion above many my ¹ equals in mine own nation, ^y being more exceedingly zealous ^z of the traditions of my fathers.

^a Eph. iii. 3.—^b Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13. ^c Acts viii. 3.—^d Greek, equals in years.—^e Acts xxii. 3; xxvi. 9; Philippians iii. 6.—^f Jer. ix. 14; Matthew xv. 2; Mark vii. 5.

does not, till now, give them even this appellation; that the gospel which was preached by me—Among you; is not after man—Of mere human authority and invention; is not from man, not by man, nor suited to the taste of man; for I neither received it of man—From the authority or interposition of any man; neither was I taught it—By any writing or any human method of instruction; but by revelation of Jesus Christ—Who communicated to me by inspiration his gospel in all its parts, and sent me forth to publish it to the world. If Paul did not receive the gospel from man, as he here asserts, and as we are therefore sure he did not, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ, who revealed to him at first his resurrection, ascension, and the calling of the Gentiles, and his own apostleship; and told him then there were other things for which he would appear to him. See on Acts xxvi. 16–18.

Verses 13, 14. For ye have heard of my conversation in time past—As if he said, To convince you that I received the knowledge of the gospel by immediate revelation from Christ, I appeal to my behaviour, both before and after I was made an apostle; in the Jewish religion—*Ev τῷ Ἰουδαϊσμῷ, in Judaism.* The expression is well chosen; and, as L'Enfant justly observes, is not intended by the apostle of the religion originally taught by Moses, and contained in his writings and those of the prophets, but, as is evident from the latter part of the next verse, of that which was practised among the Jews at this time, and consisted in a great degree in observing the traditions of the fathers, and the commandments of men. How that beyond measure—*Καθ' υπερβολην, exceedingly,* and with the most insatiable rage; I persecuted the church of God—Whether considered as individual believers, or as persons united in religious societies and congregations; and wasted it—Ravaged it with all the fury of a beast of prey. So the word *επορευθην*, here used, signifies. And profited—Made proficiency in the knowledge and practice of Judaism; above many of my equals—Many of the same age with myself; in mine own nation—Or who were of the same standing in the study of the law; being more exceedingly zealous of the unwritten traditions of my fathers—Over and

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

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

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

^a Isa. xlix. 1, 5; Jer. i. 5; Acts ix. 15; xiii. 2; xxii. 14, 15; Romans i. 1.—^b 2 Corinthians iv. 6.—^c Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8.—^d Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12.

above the doctrines and precepts written in the law. These were what the evangelists and our Lord called the traditions of men, and their own traditions, (Mark vii. 8, 9,) to show that they were mere human inventions. "It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay, in many cases, they gave them the preference. Hence our Lord told them, Mark vii. 9, Full well ye reject the commandments of God, that ye may keep your own traditions. The apostle mentions his knowledge of the traditions of the fathers, and his zeal for them, as things absolutely necessary to salvation, to convince the Galatians that his preaching justification without the works of the law, could be attributed to nothing but the force of truth communicated to him by revelation."—Macknight.

Verses 15–17. When it pleased God—He ascribes nothing to his own merits, endeavours, or sincerity; who separated me from my mother's womb—Set me apart for an apostle, as he did Jeremiah for a prophet, (Jer. i. 5,) and ordered my education with a view to that office. Such an unconditional predestination as this may consist both with God's justice and mercy. And called me by his grace—By his free and almighty love, to be both a Christian and an apostle; to reveal his Son in me—By the powerful operation of his Spirit, (2 Cor. iv. 6,) as well as to me by the heavenly vision; that I might preach him among the heathen—Which I should have been ill qualified to do, or even to preach him to mine own countrymen, had I not first known him myself; immediately I conferred not with flesh and blood—Being fully satisfied concerning the divine will, and determined to obey it, I took no counsel with any man, neither with my own reason or inclination, which might have raised numberless objections; but laid aside the consideration of all carnal respects and interests whatsoever. Neither went I up to Jerusalem—The residence of the apostles, to be instructed by, and receive commission from them. But I went into Arabia—Where there were few Christians, and none of them of any note. This course, we may believe, the apostle took by the direction of Christ, who sent him into that country, to instruct him in the duties of his office, and in the doctrines of the gospel, by immediate revelation.

A. M. 4042. 18 Then after three years ^o I ² went
A. D. 38. up to Jerusalem to see Peter, and
abode with him fifteen days.

19 But ^f other of the apostles saw I none, save
^s James the Lord's brother.

^o Acts ix. 26.—^s Or, returned.—^f 1 Cor. ix. 5.—^s Matt.
xiii. 55; Mark vi. 3.

The truth is, now that the Lord Jesus was gone to heaven, this was the only proper method of training an apostle. For if the ministry of men had been used in instructing Saul, he would have been considered as an apostle of men, and on that account might have been reckoned inferior to the other apostles, who were all instructed by Christ himself. In Arabia, therefore, Saul continued more than two years; and during all that time, it is probable, employed himself in studying the Jewish Scriptures more carefully than ever, by the help of the new light which had been bestowed on him; in searching into the true nature of the law of Moses, and in attending to such revelations as Christ was pleased to make to him. And, by these revelations, he acquired a complete knowledge of all Christ's doctrines, sayings, miracles, sufferings, resurrection, and ascension, and of the design both of the law and of the gospel, and of the confirmation which the gospel derives from the writings of Moses and the prophets. Luke, in his history of the Acts, takes no notice of this journey of the apostle into Arabia; but, from the manner in which it is mentioned here, it seems probable that the apostle went into Arabia almost immediately after he recovered his sight and strength, which had been impaired by the bright light with which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance; staying, however, at Damascus, as we may infer from Acts ix. 19, certain days, after he had recovered his sight, during which he preached Christ in the synagogues. From Arabia he returned again unto Damascus—Where he boldly declared the necessity of believing in Christ, in order to salvation, even in the presence of those Jews whom he knew to be strongly prejudiced against that important doctrine, increasing, in the mean time, in strength, as is mentioned Acts ix. 22, confounding the Jews, and proving *Jesus to be the very Christ*.

Verses 18, 19. *Then, after three years*—Wherein I had given full proof of my apostleship; *I went up to Jerusalem to see Peter*—And converse with him; *and abode with him fifteen days*—During which they doubtless discoursed at large together on the mutual success of their ministry. "This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, took and brought him to the apostles, (Peter and James,) and declared to them how he had seen the Lord in

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20 Now the things which I write un- A. M. 4042.
to you, ^h behold, before God, I lie not. A. D. 38.

21 ⁱ Afterward I came into the regions of
Syria and Cilicia;

22 And was unknown by face ^h unto the

^h Romans ix. 1.—ⁱ Acts ix. 30.—^h 1 Thessalonians
ii. 14.

the way, Acts ix. 27. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ's making Saul an apostle at the time he converted him, or concerning his sending him to preach to the idolatrous Gentiles, as is related by the apostle himself, Acts xxvi. 16-18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2, 7-9." *But other of the apostles saw I none, save James the Lord's brother*—Or *kinsman*, as the word here signifies; for he was the son of Alpheus, by Mary the sister of our Lord's mother. That Paul made so short a stay at Jerusalem, at this time, was probably owing to Christ's appearing to him in a trance, while in the temple, and commanding him to depart quickly from Jerusalem, Acts xxii. 18. The brethren also, it seems, advised him to depart, because the Hellenist Jews were determined to kill him.

Verses 20-24. *Now the things which I write unto you*—With respect to all these circumstances of them; *I lie not*—As I affirm before God, who searcheth the heart, and from whom nothing is hid. *Afterward*—Departing from Jerusalem; *I went into the regions of Syria and Cilicia*—To exercise my ministry there, and, if possible, to bring those among whom I was born and brought up, to the knowledge of Christ and his gospel. It appears from Acts ix. 30, that some of the brethren in Jerusalem, who advised him to depart, kindly accompanied him to Cesarea, a well known sea-port town on the Mediterranean, from whence it seems he intended to go by sea to Tarsus. But, as he here says that he went into the regions of Syria and Cilicia, it is probable, that after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; so that, altering his plan, he went through that country preaching the gospel, and from thence proceeded to Cilicia by land. *And was personally unknown to the churches in Judea*—Except to that of Jerusalem. In travelling from Damascus to Jerusalem, after his return from Arabia, it seems by this, that he did not preach or make himself known to any of the Christians in the cities of Judea through which he passed. *But they had heard only*—This wonderful account in general, which would doubtless spread rapidly through all the land; *that he which persecuted us in times past*—To imprisonment and death, was become a convert to the religion of Jesus; so that he now *preacheth the faith which once he destroyed*—That is, the great truths of the gospel, which he once laboured with all his might to extirpate from the minds of men, and from

b

A. M. 4042. churches of Judea which ¹ were in
A. D. 38. Christ :

23 But they had heard only, That he which

¹ Romans

the face of the earth; *and they glorified God in me*—That is, on my account, as they well might, beholding in me so wonderful an instance of the power and grace of God. This the apostle mentions,

persecuted us in times past, now preach- A. M. 4042.
eth the faith which once he destroyed. A. D. 38.

24 And they glorified God in me.

xvi. 7.

because it implied that the Christians in Judea believed him to be a sincere convert, and were persuaded that his conversion would be an additional proof of the divine original of the gospel.

CHAPTER II.

Here, in prosecution of the design on which he had entered in the preceding chapter, the apostle (1.) Informs the Galatians of his journey from Antioch to Jerusalem, and of his interview with the apostles there, who acknowledged the divine authority of his doctrine and mission, owned him as the apostle of the Gentiles, and received Titus, as an uncircumcised Greek, into their Christian communion, 1-10. (2.) He shows how he had publicly rebuked Peter himself at Antioch, for Judaizing, and how he had stood up in defence of the liberty of the church from Jewish impositions, 11-14. He thence, (3.) Takes occasion to enter on his proof of the doctrine of justification by faith, without the works of the Mosaic law, 15-21.

A. M. 4056. **T**HEN fourteen years after ^a I went
A. D. 52. up again to Jerusalem with Bar-
nabas, and took Titus with me also.

2 And I went up by revelation, ^b and commu-

^a Acts xv. 2.—^b Acts xv. 12.—¹ Or, severally.

NOTES ON CHAPTER II.

Verse 1. *Then fourteen years after* my conversion, *I went up again to Jerusalem*—This seems to be the journey mentioned Acts xv., several passages here referring to that great council, wherein all the apostles showed that they were of the same judgment with him. From the history which the apostle gives of himself to the Galatians in the preceding chapter, it appears that from the time of his conversion, to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of conversing with the apostles in a body, consequently in that period he was not made an apostle by them. And by relating in a similar way, in this chapter, what happened when he went up from Antioch to Jerusalem, fourteen years after his conversion, in company with Barnabas, he proves to them that he was an apostle before he had that meeting with the apostles in a body; for at that time, instead of receiving the gospel from the apostles, he communicated to them the gospel, or doctrine, which he preached among the idolatrous Gentiles: not because he acknowledged them his superiors, or was in any doubt about the truth of his doctrine, but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles. *And took Titus with me also*—Though he was uncircumcised, that I might therein show my Christian liberty, and assert that of my Gentile brethren, against those who are so zealous in their attempts to invade it. “This is the earliest mention that we meet with of Titus, for he is no-

b

nicated unto them that gospel which A. M. 4056.
I preach among the Gentiles, but A. D. 52.

¹privately to them which were of reputation, lest by any means ^c I should run, or had run, in vain.

^c Phil. ii. 16; 1 Thess. iii. 5.

where mentioned by St. Luke in the Acts; and what we read of him in the second epistle to the Corinthians, (2 Cor. ii. 13; vii. 6, 14; viii. 6,) as well as in that to Timothy, (2 Tim. iv. 10,) was later by some years. He is here said to have been a Greek, (verse 3,) and being born of Gentile parents, was not circumcised; but where or when he was converted is uncertain; only we may conclude he was converted by Paul, from the title he gives him of *his own son after the common faith*, Tit. i. 4; and as he now took Titus with him from Antioch to Jerusalem, so he employed him afterward on several occasions, and appears to have regarded him with great affection and endearment.”—Dodridge.

Verse 2. *And I went up*—Not by any command from the apostles, nor to receive instructions in my work from them; but *by revelation*—From God, directing me to go. The apostle does not say to whom the revelation was made: it might be made to Paul himself, or to some of the prophets then residing at Antioch. But this circumstance, that he went in consequence of a revelation, shows evidently that the occasion of the journey was of great importance. It was, therefore, as has been observed above, very probably the journey which, at the desire of the church at Antioch, Paul and Barnabas undertook for the purpose of consulting the apostles and elders in Jerusalem concerning the circumcision of the converted proselytes, of which we have an account Acts xv., &c., where see the notes. Some indeed have been of opinion, that the journey to

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A. M. 4056. 3 But neither Titus, who was with
A. D. 52. me, being a Greek, was compelled to
be circumcised :

4 And that because of ^d false brethren un-
awares brought in, who came in privily to
spy out our ^e liberty which we have in
Christ Jesus, ^f that they might bring us into
bondage :

5 To whom we gave place by subjection, no,

^d Acts xv. 1, 24; 2 Cor. xi. 26.—^e Chap. iii. 25; Chap. v.
1, 13.—^f 2 Cor. xi. 20; Chap. iv. 3, 9.—^g Verse 14; Chap.
iii. 1; iv. 16.

Jerusalem here spoken of, was posterior to that council. But as there is no evidence that Paul and Barnabas travelled together any more after they returned to Antioch from the council, but rather evidence to the contrary, (Acts xv. 39,) that opinion cannot be admitted. *And communicated unto them*—To the chief of the church in Jerusalem; *that gospel which I preach among the Gentiles*—(See Acts xv. 4,) namely, touching justification by faith alone; not that they might confirm me therein, but that I might preclude or remove prejudice from them. *But privately to them which were of reputation*—Or to those of eminence, as the original expression here evidently signifies. He did not declare the doctrine which he preached publicly at first, but spoke severally to the apostles one by one; *lest I should run, or should have run in vain*—That is, Lest, being suspected to preach differently from them, I should lose the fruit either of my present or past labours. For the other apostles might have greatly hindered the success of his labours, had they not been fully satisfied both of his mission and doctrine. In using the word *run*, the apostle beautifully expresses the swift progress of the gospel; and in speaking of *running in vain*, he alludes to a race, in which the person who loses the prize is said to *run in vain*.

Verse 3. *But neither Titus, &c.*—As if he had said, That the apostles, to whom I communicated the doctrine which I preach, acknowledged it to be the true gospel of Christ, is evident from this, that not even Titus, who was with me, though a Greek, or converted Gentile, was compelled to be circumcised—In order to his being received as a true member of the Christian Church; a clear proof that none of the apostles insisted on circumcising the Gentile believers. The sense seems to be, It is true, some of those false brethren would gladly have compelled Titus to be circumcised, but I utterly refused it. *And that because of false brethren*—That is, I was averse to, and opposed the circumcision of Titus, because the Jews, who professed the Christian religion, yet urged the observation of the ceremonial law as necessary to salvation, (Acts xv. 1,) and so were real enemies to the gospel. Or, the sense may be, that Titus was not compelled, by the apostles and elders of Jerusalem, to be circumcised, on account even of the false brethren, who, when they found that Titus was not circumcised, complained

not for an hour; that ^a the truth of ^b the gospel might continue with you. A. M. 4056. A. D. 52.

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

7 But contrariwise, ^l when they saw that the gospel of the uncircumcision ^m was commit

^b Chapter vi. 3.—ⁱ Acts x. 34; Rom. ii. 11.—^k 2 Cor. xii. 11.—^l Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11.—^m 1 Thess. ii. 4.

of Paul to his brethren apostles on that account. *Unawares brought in*—Made members of the church at Jerusalem upon their great pretences to piety, without due consideration and trial; *who came in privily*—To our meetings at Jerusalem; *to spy, &c.*—To find out and condemn our freedom from the law of Moses, which we Gentiles have obtained by Christ Jesus's gospel. Or, as some explain the clause, these false brethren had got themselves introduced *secretly*, that is, by persons that did not know their real character, into the meetings which Paul had with the apostles, to observe whether he would stand to the defence of that liberty from the ceremonial law before the apostles, which he preached among the Gentiles. *That they might bring us into bondage*—That in case I had not maintained our liberty, they might thence take occasion to bring back the Christian Gentiles, and whole church, under the yoke of the ceremonial law. *To whom we gave place, no, not for an hour*—Yielded to them in allowing the ceremonies, in no degree. With such wonderful prudence did the apostle use his Christian liberty; circumcising Timothy, (Acts xvi. 3,) because of weak brethren, but not Titus, because of false brethren; *that the truth of the gospel*—The true genuine gospel, or the purity of gospel doctrine; *might continue with you*—And other churches of the Gentiles. So that, as if he had said, we defend for your sakes the privileges which you would give up.

Verses 6-8. *But of those who seemed to be somewhat*—Who were most esteemed among the apostles; *whatsoever they were*—How eminent soever; *it maketh no matter*—No difference; *to me*—So that I should alter either my doctrine or my practice. *God accepteth no man's person*—For any eminence in gifts or outward prerogatives: he does not show favour to any man on account of his birth, office, riches, or any external circumstance, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John, to him, because they were apostles before him, far less did he employ them to make him an apostle; they, who seemed to be somewhat—Or rather, who undoubtedly were in high repute, as the expression *οι δοκουντες* signifies; *added nothing*—Communicated neither knowledge, nor spiritual gifts, nor authority; *to me*—Far less did they pretend to make me an apostle. *But when they saw*—Namely, by the effects which I laid before them,

A. M. 4056. ted unto me, as *the gospel of the cir-*
A. D. 52. cumcision was unto Peter;

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

9 And when James, Cephas, and John, who seemed to be ° pillars, perceived ° the grace that was given unto me, they gave to me and

* Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Chap. i. 16; Col. i. 29.—° Chap. iii. 5.—° Matt. xvi. 18; Eph. ii. 20; Rev. xxi. 14.

verse 8; Acts xv. 12; *that the gospel of the uncircumcision*—That is, the charge of preaching the gospel to the uncircumcised heathen; *was intrusted to me, as that of the circumcision*—The charge of preaching the gospel to the Jews; *was committed to Peter*—“By saying that he was intrusted with the gospel of the circumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withstanding Peter publicly for withdrawing himself from the converted Gentiles, is a fact utterly inconsistent with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves as his successors, above all other Christian bishops.” *For he that wrought effectually in, or by, Peter*—To qualify him for the apostleship of the circumcision, to support him in the discharge of that office, and to render his exercise of it successful; *the same was mighty in me*—Wrought also effectually in and by me, for and in the discharge of my office toward the Gentiles.

Verses 9, 10. *And when James*—Probably named first because he was bishop of the church in Jerusalem; and *Cephas*—Speaking of him at Jerusalem, he calls him by his Hebrew name; and *John*—Hence it appears that he also was at the council, though he be not particularly named in the Acts. *Who seemed to be*—Or, as in verse 6, *who undoubtedly were*; *pillars*—The principal supporters and defenders of the gospel; *perceived*—After they had heard the account I gave them; *the grace of apostleship which was given to me, they* in the name of all, *gave me and Barnabas*—My fellow-labourer; *the right hands of fellowship*—They gave us their hands, in token of receiving us as their fellow-labourers, mutually agreeing that I and those in union with me *should go to the heathen chiefly*—“Barnabas, equally with Paul, had preached salvation to the idolatrous Gentiles, without requiring them to obey the law of Moses: wherefore, by giving them *the right hands of fellowship*, the three apostles acknowledged them to be true ministers of the gospel, each according to the nature of his particular commission. Paul they acknowledged to be an apostle of equal authority with themselves; and Barnabas they acknowledged to be a minister sent forth by the Holy Ghost to preach the gospel to the Gentiles. This distinction it is necessary to make, because it doth not appear that Barnabas was an

Barnabas the right hands of fellow-ship; that we *should go* unto the heathen, and they unto the circumcision.

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

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

* Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. ° Acts xi. 30; xxiv. 17; Rom. xv. 25; 1 Cor. xvi. 1; 2 Cor. viii. 9.—° Acts xv. 35.

apostle, in the proper sense of the word. The candour which the apostles at Jerusalem showed on this occasion, in acknowledging Paul as a brother apostle, is remarkable, and deserves the imitation of all the ministers of the gospel in their behaviour toward one another.” *And they*—With those that were in union with them; chiefly *to the circumcision*—The Jews. “In pursuance of this agreement, the three apostles abode, for the most part, in Judea, till Jerusalem was destroyed. After which, Peter, as tradition informs us, went to Babylon, and other parts in the East, and John into the Lesser Asia, where he was confined some years in Patmos, for the testimony of Jesus, Rev. i. 9. But James was put to death at Jerusalem, in a popular tumult, before that city was destroyed.”—Macknight. *Only desiring that we would remember the poor* Christians in Judea—So as to make collections for them as we proceeded in our progress through the churches of the Gentiles; *the same which I also was forward to do*—Greek, *ο και εσπευδαα αυτο τωτο ποιησαι*, *which very thing I was eager, or in haste to do*. It is probable, that in so readily acceding to the proposal made by the apostles at Jerusalem, to collect money for the destitute saints in Judea, St. Paul was influenced by a more generous principle than that of merely relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted Gentiles, Paul might hope that the kindness, which he doubted not the Gentiles would show in relieving their Jewish brethren, would have a happy influence in uniting the two into one harmonious body or church.

Verse 11. *But, &c.*—The argument here comes to the height: Paul reproveth Peter himself; so far was he from receiving his doctrine from man, or from being inferior to the chief of the apostles; *when Peter was come to Antioch*—After Barnabas and I were returned thither; *I withstood him to the face*—Or opposed him personally in the presence of the church there, then the chief of all the Gentile churches; *because he was to be blamed*—For the fear of man, verse 12; for dissimulation, verse 13; and for not walking uprightly, verse 14. To show what kind of interpreters of Scripture some of the most learned fathers were, Dr. Macknight quotes Jerome here as translating the phrase, *κατα προσωπον*, which we render *to the face, secundum faciem, in appearance*; supposing Paul's meaning to be, “that

A. M. 4056. 12 For, before that certain came
A. D. 52. from James, 'he did eat with the
Gentiles: but when they were come, he
withdrew, and separated himself, fearing
them which were of the circumcision.

13 And the other Jews dissembled likewise
with him; insomuch that Barnabas also was
carried away with their dissimulation.

¹ Acts x. 28; xi. 3.—² Verse 5.—³ 1 Tim. v. 20.—⁴ Acts

he and Peter were not serious in this dispute; but, by a holy kind of dissimulation, endeavoured on the one hand, to give satisfaction to the Gentiles, and on the other not to offend the Jews. By such interpretations as these, the fathers pretended to justify the deceits which they used for persuading the heathen to embrace the gospel!" From the instance of Peter's imprudence and sin, here recorded, the most advanced, whether in knowledge or holiness, may learn to take heed lest they fall. For before certain persons—Who were zealous for the observation of the ceremonies of the law; came from James—Who was then at Jerusalem; he did eat with the converted Gentiles—In Antioch, on all occasions, and conversed freely with them; but when they were come he withdrew—From that freedom of converse; and separated himself—From them, as if he had thought them unclean: and this he did, not from any change in his sentiments, but purely as fearing them of the circumcision—Namely, the converted Jews, whom he was unwilling to displease, because he thought their censures of much greater importance than they really were. The Jews, it must be observed, reckoned it unlawful to eat with the proselytes of the gate; that is, such proselytes to their religion as had not submitted to the rite of circumcision, nor engaged to observe the whole ceremonial law, (see Acts x. 28; xi. 3.) some meats permitted to them being unclean to the Jews; and the other believing Jews—Who were at Antioch, and had before used the like freedom; dissembled with him—In thus scrupulously avoiding all free converse with their Gentile brethren; insomuch that Barnabas also—Who with me had preached salvation to the Gentiles without the works of the law, Acts xiii. 39; was carried away—Namely, by the force of authority and example in opposition to judgment and conviction, and even against his will, as the word συναπηχθη, here used, appears to imply; with their dissimulation—Or hypocrisy.

Verse 14. When I saw that, in this matter, they walked not uprightly—Ουκ ορθοποδοει, did not walk with a straight step, or in a plain and straight path; according to the truth of the gospel—That is, according to their own knowledge of the simplicity of the true gospel doctrine; I said to Peter, before them all—That is, in the hearing of Barnabas and all the Judaizers: see Paul single against Peter and all the Jews! If thou, being a Jew—And having been brought by circumcision under the strongest engagements to fulfil the whole law; livest after the

14 But when I saw that they walked A. M. 4056.
not uprightly according to the truth of A. D. 52.
the gospel, I said unto Peter before them all, If
thou, being a Jew, livest after the manner of
Gentiles, and not as do the Jews, why compel-
lest thou the Gentiles to live as do the Jews?

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

x. 28; xi. 3.—² Acts xv. 10, 11.—³ Matt. ix. 11; Eph. ii. 3, 12.

manner of the Gentiles—Conversing and eating freely with them, as since the vision which thou sawest thou hast done; and not as do the Jews—Not observing the ceremonial law, which thou knowest to be now abolished; why compellest thou the Gentiles—By refusing to eat and converse freely with them, as if the distinction of meats was necessary to be observed in order to salvation, and by withdrawing thyself, and all the ministers, from them; to live as do the Jews—Ιουδαϊζειν, to Judaize; to keep the ceremonial law, or be excluded from church communion. What is here recorded, probably took place at the conclusion of some of their meetings for public worship; for on these occasions it was usual, after the reading of the law and the prophets, to give the assembly exhortations. Had this offence of Peter been of a private nature, undoubtedly, as duty required, Paul would have expostulated with him privately upon it, and not have brought it, at least in the first instance, before such a number of persons: but as it was a public affair, in which many persons were deeply concerned, the method Paul took was certainly most proper. And in thus openly reprov'g Peter, he not only acted honestly, but generously; for it would have been mean to have found fault with him behind his back, without giving him an opportunity to vindicate himself, if he could have done it. "Perhaps," says Macknight, "Peter in this, and in a former instance, may have been suffered to fall, the more effectually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility."

Verses 15, 16. We—St. Paul, to spare St. Peter, drops the first person singular, and speaks in the plural number; verse 18, he speaks in the first person singular again by a figure, and without a figure, verse 19, &c. Who are Jews by nature—By birth, and not proselytes. As in the first part of his discourse, where the apostle speaks only of himself and Peter, he meant to speak of all the teachers of the gospel; so in this second part, where he describes his own state, he in effect describes the state of believers in general. And not sinners of the Gentiles—That is, not sinful Gentiles; not such gross, enormous, abandoned sinners as the heathen generally are. It is justly observed by Dr. Whitby here, that the word sinners in Scripture signifies great and habitual sinners; and that the Jews gave the Gentiles that appellation, on account of their idolatry and other vices. Accordingly, Matt. xxvi. 45, the clause, the Son of man is betrayed into the hands of sinners,

A. M. 4056. 16 ^b Knowing that a man is not
A. D. 52. justified by the works of the law, but ^c by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for ^d by the works of the law shall no flesh be justified.

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

18 For if I build again the things which I

^b Acts xiii. 38, 39.—^c Rom. i. 17; iii. 22, 28; viii. 3; Chap. iii. 24; Heb. vii. 18, 19.—^d Psa. cxliii. 2; Rom. iii. 20; Chap. iii. 11.—^e 1 John iii. 8, 9.—^f Rom. viii. 2.—^g Rom. vi. 14; vii. 4, 6.—^h Rom. vi. 11; 2 Cor. v. 15; 1 Thess. v.

means, is delivered into the hands of the Gentiles, as is evident from Matt. xx. 18, 19. *Knowing that a man is not justified by the works of the law*—Not even of the moral law, much less of the ceremonial; *but by the faith of Jesus Christ*—The faith which Jesus Christ hath enjoined and requires as the means of men's justification, namely, faith in the gospel, in its important truths and precious promises: or, rather, by faith in Jesus Christ, as the true Messiah, the Son of God, in whom alone there is salvation for guilty, depraved, weak, and wretched sinners; the faith whereby we make application to him, and rely on him for salvation, present and eternal: learn of him as a Teacher, depend on him as a Mediator, become subject to him as a Governor, and prepare to meet him as a Judge. See on Rom. iii. 28; iv. 1-25. *Even we*—And how much more must the Gentiles, who have still less pretence to depend on their own works? *have believed in Jesus Christ*—To this great purpose; *that we might be justified*—As has been said before; *by faith in Christ*—This is the method that we, who were brought up Jews, have taken, as being thoroughly sensible we could be justified and saved no other way: *for by the works of the law, whether ceremonial or moral, shall no flesh living, whether Jew or Gentile, be justified*—Since no human creature is capable of fully answering its demands, or can pretend to have paid a universal and unerring obedience to it. Hitherto the apostle had been considering that single question, "Are Christians obliged to observe the ceremonial law?" But he here insensibly goes further, and by citing this passage, shows that what he spoke directly of the ceremonial, included also the moral law. For David undoubtedly did so, when he said, (Psa. cxliii. 2, the place here referred to.) *In thy sight shall no man living be justified*; which the apostle likewise explains, (Rom. iii. 19, 20,) in such a manner as can agree only with the moral law.

Verses 17-19. *But if while we seek to be justified by Christ*—Through the merit of his obedience unto death, by simply believing in him, and in the truths and promises of his gospel; *we ourselves are still found sinners*—Continue in sin; if we are still

destroyed, I make myself a trans- A. M. 4056.
gressor. A. D. 52.

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

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

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

10; Heb. ix. 14; 1 Pet. iv. 2.—¹ Rom. vi. 6; Chap. v. 24; vi. 14.—² 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2.—³ Chap. i. 4; Eph. v. 2; Tit. ii. 14.—⁴ Chap. iii. 21; Heb. vii. 11; Rom. xi. 6; Chap. v. 4.

under the guilt and power of sin, in an unpardoned, unrenewed state; *is therefore Christ the minister of sin*—Does he countenance sin, by giving persons reason to suppose that they are justified through believing in him as the true Messiah, while they continue to live in the commission of sin? *God forbid*—That any thing should ever be insinuated so much to the dishonour of God, and of our glorious Redeemer. *For if I build again*—By my sinful practice; *the things which I destroyed*—Or professed that I wished to destroy, by my preaching, or by my believing; *I make myself a transgressor*—I show that I act very inconsistently, building up again what I pretended I was pulling down. In other words, I show *myself*, not *Christ*, to be a transgressor; the whole blame lies on me, not on him or his gospel. As if he had said, The objection were just, if the gospel promised justification to men continuing in sin. But it does not. Therefore if any, who profess the gospel, do not live according to it, they are sinners, it is certain, but not justified; and so the gospel is clear. *For I through the law*—Understood in its spirituality, extent, and obligation; applied by the Holy Spirit to my conscience, and convincing me of my utter sinfulness, guilt, and helplessness; *am dead to the law*—To all hope of justification by it, and therefore to all dependance upon it; see notes on Rom. vii. 7-14; *That I may live to God*—Not that I may continue in sin. For this very end, I am delivered from the condemnation in which I was involved, am justified, and brought into a state of favour and acceptance with God, that I might be animated by nobler views and hopes than the law could give, and engaged, through love to God, his people, and all mankind, to a more generous, sublime, and extensive obedience than the law was capable of producing.

Verses 20, 21. The apostle proceeds in describing how he was freed from the dominion as well as guilt of sin, and how far he was from continuing in the commission of it. *I am crucified with Christ*—To sin, to the world, and all selfish and corrupt desires and designs; *my old man*, my sinful nature, with its affections and lusts, *is crucified with him*;

that is, through his death on the cross, and the grace procured for me, and bestowed on me thereby, that the body of sin may be destroyed, Rom. vi. 6. In other words, I have such a sense of his dying love in my heart, and of the excellence of that method of justification and salvation which he hath accomplished on the cross, that in consequence of it, I am dead to all the allurements of the world and sin, as well as to all views of obtaining righteousness and life by the law. *Nevertheless I live*—A new and spiritual life, in union with God through Christ, and in a conformity to his will; *yet not I*—The holy, happy life which I now live, is neither procured by my own merit, nor caused by my own power. Or, as *ὁ θεὸς ἐκ ἐμοῦ ἐγώ* is more properly rendered, *I live no longer*, namely, as to my former sinful self, state, and nature, being made dead to the world and sin; *but Christ liveth in me*—By his word and Spirit, his truth and grace; and is a fountain of life in my inmost soul, from which all my tempers, words, and actions flow. *And the life that I now live in the flesh*—Even in this mortal body, and while I am surrounded with the snares, and exposed to the trials and troubles of this sinful world;

I live by the faith of—Or rather, as the apostle undoubtedly means, *by faith in*, and reliance on, *the Son of God*—The spiritual life which I live, I derive from him by the continual exercise of faith in his sacrifice and intercession, and through the supplies of grace communicated by him; *who loved me*—With a compassionate, benevolent, forgiving, and bountiful love; to such a degree that he *gave himself*—Delivered himself up to ignominy, torture, and death; *for me*—That he might procure my redemption and salvation. In the mean time *I do not frustrate*—Or make void, in seeking to be justified by my own works; *the grace of God*—His free, unmerited love in Christ Jesus, which they do who seek justification by the law; *for if righteousness come by the law*—If men may be justified by their obedience to the law, ceremonial or moral; *then Christ is dead in vain*—There was no necessity for his dying in order to their salvation, since they might have been saved without his death; might, by the merit of their own obedience, have been discharged from condemnation, and by their own efforts made holy, and consequently have been both entitled to, and fitted for, eternal life.

CHAPTER III.

Here the apostle (1.) Sharply reproves the Galatians for their departure from the gospel doctrine of justification by faith in Christ, 1–15. (2.) Proves that doctrine from the example of Abraham's justification, 6–9; from the tenor and severity of the law, and the redemption from it by Christ, 10–14; from the stability of the covenant of promise made with Abraham, and the impossibility of being justified by both the promise and the law, 15–18. (3.) Represents the law as very useful to convince men of sin, and to prepare them for, and drive them to Christ for righteousness, 19–26. (4.) Shows that under the gospel all true believers, without regard to any external circumstances, are one in Christ, and heirs of Abraham's blessings, 26–29.

A. M. 4062. **O** FOOLISH Galatians, ^a who
A. D. 58. hath bewitched you, that ye
should not obey ^b the truth, before whose

eyes Jesus Christ hath been evi- A. M. 4062.
dently set forth, crucified among A. D. 58.
you?

^a Chap. v. 7.

^b Chap. ii. 14; v. 7.

NOTES ON CHAPTER III.

Verse 1. St Paul having, by many arguments, proved himself to be a real apostle, and showed that his knowledge of the gospel was given him by immediate revelation from the Lord Jesus, proceeds in this and the following chapter to treat of the doctrines in dispute between him and the false teachers, and especially of that of justification, which these Jewish teachers affirmed could not be obtained by the Gentiles unless they were circumcised, and observed the ceremonies of the law of Moses; but which Paul insisted, was simply and only by faith in Christ. And to impress the Galatians the more strongly with a sense of the danger of the doctrine which his opposers taught, he here charges them with want of understanding or consideration, for listening to it, saying: *O foolish Galatians*—Or *thoughtless*, as the word *ἀνοήτοι* may be properly rendered; for it not only signifies persons void of

understanding, but also persons who, though they have understanding, do not form right judgments of things, through want of consideration. "The apostle, by calling the Galatians *foolish*, doth not contradict our Saviour's doctrine, (Matt. v. 22,) because he doth it not, *εὐκ*, rashly, without cause, saith Theophylact, nor out of anger and ill-will to them, but from an ardent desire to make them sensible of their folly."—Whitby. *Who hath bewitched*, or deceived, *you*—For the word *βάσκανον* is often used for deceiving another with false appearances, after the manner of jugglers; *that ye should not obey*—Should not continue to obey, that is, to be persuaded of, and influenced by; *the truth*—That has been so fully declared and proved to you; *before whose eyes Jesus Christ hath been evidently set forth*—By our preaching; as if he had been crucified among you—As if he had said, Who hath so deluded you, as to prevail with you thus to contradict both your own

A. M. 4062. 2 This only would I learn of you,
A. D. 58.

Received ye ° the Spirit by the works of the law, ° or by the hearing of faith?

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

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

5 He therefore ° that ministereth to you the Spirit, and worketh miracles among you, doeth

° Acts ii. 38; viii. 15; x. 47; xv. 8; Verse 14; Eph. i. 13; Heb. vi. 4.—° Rom. x. 16, 17.—° Chap. iv. 9.—° Heb. vii. 16; ix. 10.—° Heb. x. 35, 36; 2 John 8.—° Or, so great. ° 2 Cor. iii. 8.

reason and experience? For ye have been as fully and clearly informed of the nature and design of Christ's sufferings, as if they had been endured by him in your very sight; and you have witnessed their efficacy in procuring for you reconciliation with God, peace of conscience, and the gift of the Holy Spirit.

Verses 2-4. *This only would I learn of you*—That is, this one argument might convince you; *received ye the Spirit*—In his gifts and graces, in his witness and fruits. See chap. iv. 6; v. 22. *By the works of the law*—By your observing the ceremonies of Moses's law, or by your embracing the doctrine which inculcates the necessity of complying with these rites? *or by the hearing of faith*—By receiving and obeying that doctrine, which teaches that justification is attained by faith in Christ, and in the truths and promises of his gospel? *Are ye so foolish*—So thoughtless, as not to consider what you yourselves have experienced? *having begun in the Spirit*—Having entered upon your Christian course under the light and grace of the Holy Spirit, received by faith in Christ and his gospel; do you now, when you ought to be more enlightened and renewed, more acquainted with the power of faith, and therefore more spiritual; expect to be *made perfect by the flesh*?—Do you think to retain and complete either your justification or sanctification, by giving up that faith whereby you received both, and depending on the law, which is a gross and carnal thing when opposed to the gospel? "The law of Moses is called *the flesh*," says Macknight, "because of the carnal form of worship, by sacrifices and purifications of the body, which it prescribed; because that form of worship did not cleanse the conscience of the worshipper, but only his body, and because the Israelites were put under the law by their fleshly descent from Abraham." *Have ye suffered*—Both from the zealous Jews and from the heathen; *so many things*—For adhering to the gospel; *in vain*—So as to lose all the blessings which ye might have obtained by enduring to the end? Will you give up the benefit of all those sufferings, and lose, in a great measure at least, the reward of them, by relinquishing what is so material in that system of doctrine you have been suffering for? *If it be yet in vain*—Which I am willing to hope it is not

b

he it by the works of the law, or by the hearing of faith? A. M. 4062. A. D. 58.

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

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

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

° Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23.—° Or, imputed.—° John viii. 39; Rom. iv. 11, 12, 16.—° Rom. ix. 17; Verse 22.—° Gen. xii. 3; xviii. 18; xxii. 18; Eccles. xlv. 21; Acts iii. 35.

entirely, and that, however your principles may have been shaken, yet God will preserve you from being quite overthrown.

Verses 5-9. *He therefore*—Namely, God; *that ministereth to you the Spirit*—Who is continually giving you additional supplies of grace by the Spirit; *and worketh miracles, &c.*—Bestows the extraordinary gifts of the Spirit upon you; *doeth he it by the works of the law*—Through your hearing and embracing the doctrine of those who inculcate the necessity of observing the ceremonies of the law; *or by the hearing of faith*—By your hearing, receiving, and acquiescing in the doctrine of justification and salvation by faith in Christ and his gospel? Or doeth he it in confirmation of men's preaching justification by observing legal rites, or of their preaching justification by faith? *Even as Abraham, &c.*—Doubtless he does it in confirmation of that grand doctrine, that we are justified by faith even as Abraham was. The apostle, both in this and in the epistle to the Romans, makes great use of the instance of Abraham; the rather, because from Abraham the Jews drew their great argument (as they do at this day) both for their own continuance in Judaism, and for denying the Gentiles to be the church of God. *As Abraham believed God*—When God said, *Thy seed shall be as the stars; and it was accounted to him for righteousness*—Because his belief of this promise implied that he entertained just conceptions of the divine power, goodness, and veracity. See notes on Rom. iv. 3-22. *Know then that they which are of faith*—Who receive God's truths and promises in faith, relying on the power, goodness, and faithfulness of God to fulfil them; *the same are the children of Abraham*—Show themselves to be his spiritual children, of the same disposition with him, and entitled to the same blessings of which he was the heir. *And the Scripture*—That is, the Holy Spirit, by whose inspiration the Holy Scriptures were written; *foreseeing that God would justify the heathen*—When he should call them by his grace, in the same manner as he justified Abraham; *only through faith, preached before the gospel unto Abraham*—Declared to him the glad tidings of salvation; *saying, In, or through thee*—As the father of the Messiah; *shall all nations*—Gentiles as well as Jews; *be blessed*—

A. M. 4062. 9 So then they which be of faith
A. D. 53. are blessed with faithful Abraham.

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

11 But ^o that no man is justified by the law

^a Deut. xxvii. 26; Jer. xi. 3.—^o Chap. ii. 16.—^p Hab. ii. 4; Rom. i. 17; Heb. x. 38.—^q Rom. iv. 4, 5; x. 5, 6; xi. 6.

That is to say, by their faith in that glorious person who is to descend from thee, all persons, of whatever nation they be, who imitate thy ready and obedient faith, shall obtain justification, and all other blessings, as Abraham did by his faith. *So then*—The inference to be drawn is; all *they*—And they only; *who are of faith*—Who believe God as Abraham did, and show their faith by their works; *are blessed with faithful Abraham*—Shall inherit the promises made to him, and the blessings promised, though they are as he was when he first received these promises, in a state of uncircumcision, and always remain in that state, and never comply with the ceremonies of the Mosaic law.

Verse 10. *As many as are of the works of the law*—Of the number of those who seek justification thereby; *are under*—Or liable to; *the curse: for it is written*, (Deut. xxvii. 26) *Cursed is every one that continueth not in all things, &c.*—Or, as it is there expressed, *that confirmeth not all the words of this law to do them*. So that it required what no man on earth can perform, namely, universal, perfect, uninterrupted, and perpetual obedience. The apostle, it must be observed, in quoting this passage from the book of Deuteronomy, follows the translation of the LXX., the Hebrew word, which our translators have rendered *confirmeth*, signifying also *continueth*, and having been so translated, 1 Sam. xiii. 14, *Thy kingdom shall not continue*; the apostle, following the LXX., has added the words, *every one and all, and written in this book*. “But,” as Macknight observes, “they make no alteration in the sense of the passage; for the indefinite proposition, *cursed is he*, hath the same meaning with *cursed is every one*; and *all things written in the book of the law*, is perfectly the same with *the words of this law*; which, as is plain from the context, means not any particular law, but the law of Moses in general.”

Verses 11, 12. *That no man is justified by his obedience to the law in the sight of God*—Whatever he may be in the sight of man; *is further evident*—From the words of Habakkuk, who hath said nothing of men's being justified by works, but hath declared, *The just shall live by faith*—That is, the man who is accounted *just or righteous* before God, shall be made and continue such, and consequently shall live a spiritual life here, and receive eternal life hereafter, by faith. This is the way God hath chosen: see on Rom. i. 17. *And the law*—Strictly considered; *is not of faith*—Doth not allow, or countenance, the seeking of salvation in such a way. In other words,

in the sight of God, *it is evident*: A. M. 4062.
for ^p The just shall live by faith. A. D. 53.

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

13 ^s Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, ^t Cursed is every one that hangeth on a tree:

^r Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; Rom. x. 5.—^s Rom. viii. 3; 2 Cor. v. 21; Chap. iv. 5.—^t Deut. xxi. 23.

the seeking justification, by keeping the law, whether moral or ceremonial, is quite a different thing from seeking it by faith. For the law saith not, *Believe*, but, *Do*, and live; its language is, *The man that doeth them*—Namely, the things commanded; *shall live in*, or by *them*—That is, he who perfectly and constantly conforms himself to these precepts, shall have a right to life and everlasting happiness, in consequence thereof; but he that breaks them must bear the penalty, without any further assistance from a law, which, being in one instance violated, must for ever condemn the transgressor. See on Lev. xviii. 5.

Verses 13, 14. *Christ*—Christ alone; the abruptness of the sentence shows a holy indignation at those who reject so great a blessing; *hath redeemed us*—Or, *hath bought us off*, whether Jews or Gentiles; *from the curse of the law*—The curse which the law denounces against all transgressors of it, or the punishment threatened to them. Dr. Whitby proves, in his note on this verse, that the violation of the law given to Adam was attended with a curse, as well as that given to the Israelites by Moses, and that it is the more general curse. Nearly to the same purpose speaks Dr. Macknight, thus:—^a That the persons here said to be bought off from the curse of the law, are the Gentiles as well as the Jews, is evident from verse 10, where the apostle tells us, *As many as are of the works of the law are under the curse*; for the proposition being general, it implies that the Gentiles as well as the Jews are under the curse, and need to be bought off. This appears likewise from the purpose for which Christ is said (verse 14) to have bought us off; namely, that the blessing of Abraham might come on the nations, that is, on both Jews and Gentiles. Next, the curse of the law, from which all are bought off by Christ, is not a curse peculiar to the law of Moses. For as the Gentiles never were under that law, they could have no concern with its curse. But it is the curse of that more ancient law of works, under which Adam and Eve fell, and which, through their fall, came on all their posterity. Also it is the curse of the law of nature, under which all mankind, as the subjects of God's universal moral government, are lying for having broken that law. These curses are called by the general name of *the curse of the law*; not as being peculiar to the law of Moses, but because they were published in the law of Moses. From this curse of the law of works, Christ hath bought us off, by becoming a curse for us. For in

A. M. 4062. 14 ^a That the blessing of Abraham
A. D. 58. might come on the Gentiles through
Jesus Christ; that we might receive ^x the
promise of the Spirit through faith.

15 Brethren, I speak after the manner of men;
^y Though *it be* but a man's ³ covenant, yet *if*

^a Romans iv. 9, 16.—^x Isa. xxxii. 15; xlv. 3; Jer. xxxi. 33; xxxii. 40; Ezek. xi. 19; xxxvi. 27; Joel ii. 28, 29; Zech. xii. 10; John vii. 39; Acts ii. 33.

the view of his death, to be accomplished in due time, God allowed Adam and his posterity a short life on earth, and resolved to raise them all from the dead, that every one may receive reward, or punishment, according to the deeds done by him in the body. Further, being bought off by Christ from the curse of the law of works, mankind, at the fall, were bought off from law itself; not indeed as a rule of life, but as a rule of justification; and had a trial appointed to them under a more gracious dispensation, in which not a perfect obedience to law, but the obedience of faith is required in order to their obtaining eternal life. Of this gracious dispensation, or covenant, St. Paul hath given a clear account," Rom. v. 18. The same writer observes further here, "Christ's dying on the cross is called *his becoming a curse*; that is, an *accursed person*, a person ignominiously punished as a malefactor: not because he was really a malefactor, and the object of God's displeasure, but because he was punished in the manner in which accursed persons, or malefactors, are punished. He was not a transgressor, but *he was numbered with the transgressors*, Isa. liii. 12." *That the blessing of Abraham*—The blessing promised to him; *might come on the Gentiles* also; *that we*—Who believe, whether Jews or Gentiles; *might receive the promise of the Spirit through faith*—As the evidence of our being justified by faith, and of our being the sons of God, chap. iv. 5-7. This promise of the Spirit, which includes all the other promises, is not explicitly mentioned in the covenant with Abraham, but it is implied in the promise, (Gen. xxii. 17,) *In blessing I will bless thee*; and is expressly mentioned by the prophets, Isa. xlv. 3; Ezek. xxxix. 29; Joel ii. 28.

Verse 15. *I speak after the manner of men*—I illustrate this by a familiar instance, taken from the practice of men: or, I argue on the principles of common equity, according to what is the allowed rule of all human compacts: *Though it be but a man's covenant*—That is, the covenant of a man with his fellow-creature: *yet if it be confirmed*—Legally, by mutual promise, engagement, and seal; *no man*—No, not the covenanter himself, unless something unforeseen occur, which cannot be the case with God; *disannulleth*—What was agreed to by it; *or addeth thereto*—Any new condition, or altereth the terms of it, without the consent of the other stipulating party.

Verse 16. *Now to Abraham, &c.*—To apply this to the case before us. The promises relating to the justification of believers, and the blessings consequent thereon, were made first by God to Abraham

b

it be confirmed, no man disannulleth A. M. 4062.
or addeth thereto. A. D. 58.

16 ^a Now ^x to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is ^a Christ.

^y Heb. ix. 17.—³ Or, *testament*.—^x Thirteenth Sunday after Trinity, epistle, verse 16 to verse 23.—^a Gen. xii. 3, 7; xvii. 7; Verse 8.—^a 1 Cor. xii. 12.

and his seed, who are expressly mentioned as making a party with him in the covenant. *He saith not, And to seeds, as of many*—As if the promises belonged to all his seed, both natural and spiritual, or to several kinds of seed; *but as of one*—"The apostle having affirmed, (verse 15,) that, according to the customs of men, none but the parties themselves can set aside or alter a covenant that is ratified, he observes, in this verse, that the promises in the covenant with Abraham were made to him and his seed;" to him, Gen. xii. 3; *In thee shall all the families, or tribes, of the earth be blessed*: to his seed, Gen. xxii. 18; and *in thy seed shall all the nations of the earth be blessed*. "Now, since by the oath, which God sware to Abraham, after he had laid Isaac on the altar, both promises were ratified, the apostle reasons justly, when he affirms that both promises must be fulfilled. And having shown, (verse 9,) that the promise to Abraham, to bless all the families of the earth in him, means their being blessed as Abraham had been, not with justification through the law of Moses, as the Jews affirmed, but with justification by faith, he proceeds, in this passage, to consider the promise made to Abraham's seed, that in it likewise all the nations of the earth should be blessed. And from the words of the promise, which are not, *And in thy seeds*, but, *And in thy seed*, he argues that the seed in which the nations of the earth should be blessed, is not Abraham's seed in general, but one of his seed in particular, namely, Christ; who, by dying for all nations, hath delivered them from the curse of the law, that the blessing of justification by faith might come on believers of all nations, through Christ, as was promised to Abraham and to Christ. To this argument it hath been objected, that the word *seed* was never used by the Hebrews in the plural number, except to denote the seeds of vegetables, Dan. i. 12." To this it may be answered, "That, notwithstanding the Hebrews commonly used the word *seed* collectively, to denote a multitude of children, they used it likewise for a single person, and especially a son, Gen. iii. 15; *I will put enmity between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel*. And Eve, speaking of Seth, says, (Gen. iv. 25,) *God hath appointed me another seed instead of Abel, whom Cain slew*. The word *seed* being thus applied to denote a single person, as well as a multitude, is ambiguous, and therefore the Jews could not certainly know that they were to be instruments of blessing the nations, unless it had been said, *And in thy seeds, or sons*. And from the apostle's argument, we may presume the word was used in the

A. M. 4062. 17 And this I say, *That* the cove-
A. D. 58. nant that was confirmed before of
God in Christ, the law, ^b which was four hun-
dred and thirty years after, cannot disannul,
^c that it should make the promise of none
effect.

^b Exodus xii. 40, 41.—^c Romans iv. 13, 14; Verse 21.
^d Romans viii. 17.

plural, to denote either a multitude or a diversity of children. In this sense, Eve had two seeds in her two sons, as is evident from her calling Seth *another* seed. So likewise Abraham had two seeds in Isaac and Ishmael. See Gen. xxi. 12, 13. Now, because God termed Ishmael Abraham's seed, perhaps Ishmael's descendants affirmed that they also were the seed of Abraham in which the nations were to be blessed. And if the Jewish doctors confuted their claim, by observing, that in the promise it is not said, *in seeds*, that is, *in sons*, as God would have said, if he had meant both Ishmael and Isaac, but *in thy seed*, the apostle might, with propriety, turn their own argument against themselves, especially as the Jews were one of the nations of the earth that were to be blessed in Abraham's seed. Lastly, to use the word *seed* for a single person was highly proper in the covenant with Abraham, wherein God declared his gracious purpose of saving mankind; because that term leads us back to the original promise, that the *seed, or son of the woman, should bruise the serpent's head.*"—Macknight. *Which is Christ*—In Christ, and in no other of Abraham's seed, have all the nations of the earth been blessed. They have not been blessed in Isaac, although it was said of him, *In Isaac shall thy seed be called.* Neither have they all been blessed in Abraham's posterity collectively as a nation; nor in any individual of his posterity, except in Christ alone. He therefore is the only seed of Abraham spoken of in the promise, as the apostle expressly assures us. Besides, Peter, long before Paul became a Christian, gave the same interpretation of this promise, as we see Acts iii. 25.

Verses 17, 18. *And this I say*—What I mean by the foregoing example of human covenants is this; *The covenant that was confirmed before of God*—By the promise itself, by the repetition of it, and by a solemn oath, concerning the blessing all nations through Christ; *the law, which was four hundred and thirty years after the date of it, cannot disannul*—Abolish, or make it void, by introducing a new way of justification, or of blessing the nations, namely, by the works of the Mosaic law; so as to make the promise of no effect: 1st, With regard to other nations, which would be the case if only the Jews could obtain the accomplishment of it: yea, 2d, With regard to them also, if it were to be by works superseding it, and introducing another way of obtaining the blessing. "The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties cannot, after it is ratified, be altered or cancelled, except with the consent of both parties: who in the present case were, on

18 For if ^d the inheritance *be* of A. M. 4062.
the law, ^e it is no more of promise: A. D. 58.
but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? ^f It was added because of transgressions, till ^g the seed should come to whom the promise was made;

^d Rom. iv. 14.—^e John xv. 22; Rom. iv. 15; v. 20; vii. 8, 13.
^f 1 Tim. i. 9.—^g Ver. 16.

the one hand, God; and on the other, Abraham and his seed, Christ. Wherefore, as neither Abraham nor his seed, Christ, was present at the making of the Sinai covenant, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ."

It must be observed, that the four hundred and thirty years here spoken of are not to be computed from the time when the covenant was confirmed, but from the time when it was first made, as mentioned Gen. xii. 3, when Abraham was yet in Ur of the Chaldees, and was seventy-five years old, verse 4. From that time to the birth of Isaac, which happened when Abraham was one hundred years old, are twenty-five years, Gen. xxi. 5. To the birth of Jacob were sixty years, Isaac being sixty years old when Jacob was born, Gen. xxv. 26. From Jacob's birth to his going into Egypt were one hundred and thirty years, as he says to Pharaoh, Gen. xlvii. 9; and according to the LXX. the Israelites sojourned in Egypt two hundred and fifteen years; for thus they translate Exod. xii. 40: *Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years*, the number mentioned by the apostle. For—Or, besides, this being a new argument, drawn not from the time, as the former was, but from the nature of the transaction; *if the inheritance*—Of the blessing promised to Abraham; *be of the law*—Be suspended on such a condition that it cannot be obtained but by the observation of the Mosaic law, it must then follow that *it is no more of promise*—By virtue of a free gratuitous promise; but that cannot be said, for *God gave it to Abraham by promise*—It must therefore be by it, and not by the law, which must have been given for some other and subordinate end, as the next verse shows.

Verse 19. *Wherefore then serveth the law*—If the inheritance was not by the law, but by the promise, as a free gift, for what purpose was the law given, or what signifiçancy had it? *It was added because of transgressions*—That is, to restrain the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry, the evil of which the law discovered to them by its prohibitions and curse. Agreeably to this account of the law, idolatry, and all the abominations practised by the Canaanites, and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties. Maimonides, a learned Jew, acknowledges, in his *More-Nevochim*, that the ceremonial law was given for the extirpation of idolatry; for, saith he, "When God sent Moses to redeem his

A. M. 4062. *and it was* ^h ordained by angels in
A. D. 58. *the hand* ⁱ of a mediator.

20 Now, a mediator is not *a media-* A. M. 4062.
tor of one; ^k but God is one. A. D. 58.

^h Acts vii. 53; Heb. ii. 2.—ⁱ Exod. xx. 19, 21, 22;

Deut. v. 5, 22, 23, 27, 31.—^k Rom. iii. 29, 30.

people out of Egypt, it was the usual custom of the world, and the worship in which all nations were bred up, to build temples in honour of the sun, moon, and stars, and to offer divers kinds of animals to them, and to have priests appointed for that end. Therefore God, knowing it is beyond the strength of human nature instantly to quit that which it hath been long accustomed to, and so is powerfully inclined to, would not command that all that kind of worship should be abolished, and that he should be worshipped only in spirit; but required that he only should be the object of this outward worship; that temples and altars should be built to him alone; sacrifices offered to him only, and priests consecrated to his service." So Cedrenus, of their festivals, separations, purgations, oblations, &c., observing, God enjoined them, *that, being employed in doing these things to the true God, they might abstain from idolatry.* And thus, saith Dr. Spencer, were they kept under the discipline of the law, and shut up from the idolatrous rites and customs of the heathen world, by the strictness of these legal observances, and the penalties denounced against the violators of them. "And it is well-known," says Whitby, "that all the ancient fathers were of this opinion, that God gave the Jews only the decalogue, till they had made the golden calf; and that afterward he laid this yoke of ceremonies upon them to restrain them from idolatry, (see Ezek. xx. 7, 11, 24, 25.) called by the apostle *the law of carnal commandments*, which he says, was abolished for the weakness and unprofitableness of it, Heb. vii. 16. Hence these ceremonies were called by St. Paul, *στοιχεῖα τῆς κοσμῆς, the rudiments of the world*, Gal. iv. 3; Col. ii. 8; namely, because for matter they were the same which the heathen used before to their false gods. But this ancient exposition, though partly true, does not contain the whole truth; for the apostle, in the Epistle to the Romans, informs us, *that the law entered that sin might abound*; that is, might appear to abound, unto death, *that sin might appear sin, working death in us*, Rom. v. 20; vii. 13. And that *the law worketh wrath*, namely, by giving us the knowledge of that sin which deserves it, Rom. iii. 20; iv. 15. And this answers to what the apostle here saith, *that the law was added because of transgressions*, namely, to discover them, and the punishment due to them. See on verses 22, 24. So also Macknight: "The law was added after the promise, to show the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Col. ii. 14." *Till the seed should come*—That illustrious seed, the Mes-

siah; *to whom the promise was made*—"It was not fit that the law of Moses, which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised that in him *all nations should be blessed*, by having their faith counted for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was, therefore, abrogated with great propriety at the death of Christ; especially as the gospel was a dispensation of religion more effectual than the law for destroying idolatry, and restraining transgression." *And was ordained*—Greek, *διάρηται, appointed, promulgated, or spoken*, as it is expressed Heb. ii. 2. This is affirmed likewise by Stephen, Acts vii. 38, 53. *In the hand of a mediator*—Namely, Moses, then appointed by God to act the part of a mediator between him and the people of Israel. The law was not given to Israel, as the promise was to Abraham, immediately from God himself, but was conveyed by the ministry of angels to Moses, and delivered into his hand as a mediator between God and them, and as a type of the great Mediator.

Verse 20. *Now a mediator is not a mediator of one*—There must be two parties, or there can be no place or use for a mediator: but God, who made the free promise to Abraham, is only one of the parties; the other, Abraham, was not present at the time of Moses. Therefore, in the affair of the promise, Moses had nothing to do: the law, wherein he was concerned, was a transaction of quite another nature. Or, as Dr. Doddridge paraphrases this difficult passage more at large, following, as he says, Mr. Locke's interpretation, not without attentively comparing a variety of others, "A mediator is not merely the mediator of one party, but at least of two, between which he must pass, and, by the nature of his office, transact for both; but God is only one party in that covenant made with Abraham, and Abraham and his seed, including all that believe, both Jews and Gentiles, are the other. As Moses, therefore, when the law was given, stood at that time between the Lord and Israel, (Deut. v. 5,) and did not pass between the whole collective body of Abraham's seed and the blessed God; so nothing was transacted by him with relation to those for whom he did not appear, and consequently nothing in that covenant wherein he did mediate could disannul the promise, or affect the right accruing to any from a prior engagement, in which the Gentiles were concerned as well as the Israelites; for no covenant can be altered but by the mutual consent of both parties; and in what was done at mount Sinai by the mediation of Moses, there was none to appear for the Gentiles; so that this transaction between

A. M. 4062. 21 Is the law then against the
A. D. 58. promises of God? God forbid: ¹ for if there had been a law given which could have given life, verily righteousness should have been by the law.

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

23 But before faith came, we were kept under

¹ Chap. ii. 21.—^m Verse 8.—^a Rom. iii. 9, 19, 23; xi. 32.
^o Rom. iv. 11, 12, 16.—^p Matt. v. 17; Rom. x. 4; Col. ii. 17;

God and the Israelites could have no force to abrogate the promise, which extended likewise to the Gentiles, or to vacate a covenant that was made between parties of which one only was there."

Verses 21, 22. *Is the law then*—Which requires perfect obedience, and subjects all that in any respect violate it, to the curse, *against*, or contrary to, *the promises of God*—Wherein he declares that he will justify men by faith? *God forbid*—That we should intimate any thing of that kind! On the contrary, it was intended to be subservient to the promise, by leading those who were under it to a higher and better dispensation, by subjecting them to the curse, without giving them the least hope of mercy, to oblige them to flee to the promises for justification. *For if there had been a law given which could have given life*—Either spiritual or eternal; if any law, considered in itself alone, could have been a sufficient mean of justification and eternal happiness, then *verily righteousness*—Justification, and the blessings consequent thereon; would have been by the Mosaic law—Which is so holy, just, and good in all its moral precepts. By this the apostle shows that the law of Moses was utterly incapable of giving the Jews life and salvation; because, considered in itself, independent of the covenant of grace, it neither promised them the pardon of sin on their repentance, nor the influences of the divine Spirit to enable them to overcome and mortify the corruption of their nature; and of consequence, neither gave them a title to, nor a meetness for, eternal life. Justification, therefore, was not to be obtained by that law. On the contrary, *the Scripture*—Wherein that law is written; *hath concluded all under sin*—Hath shut them up together, (so the word *συνελθεισεν* properly signifies,) as in a prison, under sentence of death; that is, hath declared them all to be so shut up; *that the promise*—That is, the blessing of life and salvation, promised through faith in Jesus Christ, might be freely given to them that truly believe in him, and in the truths and promises of his gospel.

Verse 23. *But before faith*—That is, the gospel dispensation, *came, we*—The nation of the Jews; *were kept under the law*—Under that dispensation, as condemned malefactors are guarded in close custody; *shut up*—As prisoners under sentence; *unto the faith which should afterward be revealed*—Re-

the law, shut up unto the faith A. M. 4062.
which should afterward be revealed. A. D. 58.

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

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

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

27 For ^s as many of you as have been bap-

Heb. ix. 9, 10.—^q Acts xiii. 39; Chap. ii. 16.—^r John i. 12; Rom. viii. 14, 15, 16; Chap. iv. 5; 1 John iii. 1, 2.—^s Rom. vi. 3.

served and prepared for the gospel. Observe here, reader, 1st, "The gospel is called *faith*, (verses 2, 23, 25,) and *the law of faith*, (Rom. iii. 27,) because it requires faith, instead of perfect obedience, as the means of men's justification. This law of faith, or method of justification, *came* at the fall: it was then established; and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner the Gentiles, under the law of nature, and the Jews, under the law of Moses, were kept in ward, as criminals, and had no hope of pardon, but what the law of faith gave them, as made known obscurely in the first promise, (Gen. iii. 15,) and afterward in the covenant with Abraham. 2d, The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us sensible of our inability to obey it perfectly; and by its curse, denounced against every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of salvation revealed to us in the covenant with Abraham, and published to all mankind in the gospel."—Macknight.

Verses 24–26. *Wherefore the law was our schoolmaster*—That is, the instructor of the childhood of us Jews, or of the church of God, in its state of minority; see on chap. iv. 3; *to bring us unto Christ*—To train us up for him. And this it did, both by its precepts, which showed us the need we had of his atonement, and by its sacrifices, oblations, purifications, and other ceremonies, which all pointed us to him; *that we might be justified by faith*—In him, and so might obtain the benefit of the promise. *But after that faith is come*—The gospel dispensation being fully revealed, and the law of faith promulgated; *we are no longer under that schoolmaster*—The Mosaic law, but pass over into a more liberal and happy state. *For ye*—Who have believed on Christ, with a faith working by love; *are all*—Not merely the subjects and servants of God, your Lord and Master, but his children, *by faith in Christ Jesus*—The sons and daughters of the Lord Almighty; yea, his heirs, and joint heirs with his beloved Son: and to you his commandments are not grievous.

Verses 27–29. *For as many of you as have been baptized into Christ*—In consequence of your believing

A. M. 4062. tized into Christ, 'have put on
A. D. 58. Christ.

28 ^a There is neither Jew nor Greek, there is neither bond nor free, there is neither male

^a Rom. xiii. 14.—^a Rom. x. 12; 1 Cor. xii. 13; Chap. v. 6; Col. iii. 11.—^a John x. 16; xvii. 20, 21; Eph. ii. 14, 15, 16;

in him with your heart unto righteousness, and have thereby testified and professed your faith in him; *have put on Christ*—Have received him as your righteousness and sanctification; have obtained union with him, and in consequence thereof a conformity to him; have in you the mind which was in him, and walk as he walked. "In the expression, *have put on Christ*, there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his old clothes before he went into the water, and put on new or clean raiment when he came out of it; to signify that he had put off his old corrupted nature, with all his former bad principles and corrupt practices, and was become a new man. Hence the expressions, *putting off the old man*, and *putting on the new*, Eph. iv. 22, 24."—Macknight. *There is neither Jew nor Greek, &c.*—That is, the distinctions, which were before so much regarded, are in a manner done away, with respect to such: for under the gospel dispensation, God pays no regard to persons on account of their descent, their station, or their sex; but all who truly believe in Christ, have an equal right to the privileges of the gospel, are equally in favour with God, and are equal in respect and dignity. The Greek has the same privileges with the Jew, and the Jew may, without offending God, use the same freedom in approaching him with the Greek. To the Judaizing teachers, who imagined that the being Abraham's children, according

nor female: for ye are all ^a one in Christ Jesus. A. M. 4062
A. D. 58.

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

iv. 4, 15.—^a Gen. xxi. 10, 12; Romans ix. 7; Hebrews xi. 18. ^a Rom. viii. 17; Chap. iv. 7, 28; Eph. iii. 6.

to the flesh, would of itself secure their acceptance with God, this must have appeared a most humiliating doctrine. But to the Galatians it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed that the Gentiles could not share in the privileges of the people of God, without being circumcised. *There is neither bond nor free*—But slaves are now the Lord's freemen, and freemen the Lord's servants; and this consideration makes the freeman humble, and the slave cheerful; swallowing up, in a great measure, the sense of his servitude. *There is neither male nor female*—Under the law, males had greater privileges than females. For males alone bare in their bodies the sign of God's covenant; they alone were capable of the priesthood and of the kingdom; and heritages belonged to them, preferably to females, in the same degree. *For ye are all one in Christ Jesus*—Are equally accepted in him; and being made one body in him, believers, of whatever nation, or sex, or condition they be, are all cemented in the bonds of holy love, and animated with the views of the same happiness. *And if ye be Christ's*—By faith united to him, who is the promised seed, in whom all the nations shall be blessed; *then are ye the true seed of Abraham*—And are equally so whether ye be circumcised or not; *and therefore are heirs according to the promise*—Have a right to the heavenly inheritance by virtue of the promise made to Abraham.

CHAPTER IV.

In this chapter, (1.) The apostle illustrates the superior excellence and freedom of the state into which believers, as the sons of God, are brought by the gospel, above the state which they were in before under the law, when they were only as minors under a rigorous tutor, 1-7. (2.) He reproves the Galatians that they were not more resolute in adhering to that better dispensation, the first tidings of which they had received from him with so much affection, 8-20. (3.) He illustrates the subject of his foregoing discourse by an allegory, borrowed from what is written of Sarah and Hagar, and their respective seeds, 21-31.

A. M. 4062. NOW I say, That the heir, as long
A. D. 58. as he is a child, differeth nothing from a servant, though he be lord of all;*

* Sunday after Christmas-day,

NOTES ON CHAPTER IV.

Verses 1-3. The apostle, having established the consolatory doctrine that believers, in every age and country of the world, are heirs of the promises made to Abraham and to his seed, goes on in this chapter to answer an inquiry which he knew would

2 But is under tutors and governors until the time appointed of the father.

epistle, verse 1 to verse 8.

naturally occur to his readers, but which, according to his manner, he does not formally state; namely, Since all believers, from the beginning, were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning, by sending Christ into the

A. M. 4032. 3 Even so we, when we were children, ^awere in bondage under the

¹elements of the world:

4 But ^bwhen the fulness of the time was

^a Verse 9; Chap. ii. 23; v. 1; Col. ii. 8, 20; Heb. ix. 10.
¹ Or, *rudiments*.—^b Gen. xlix. 10; Dan. ix. 24; Mark i. 15; Eph. i. 10.—John i. 14; Rom. i. 3; Phil. ii. 7; Heb. ii. 14.

world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age; and why were mankind left for so many ages to the direction of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life? To this inquiry the apostle answers, that in not giving the heirs the knowledge of the promises, by introducing the gospel dispensation immediately after the fall, God treated them as a prudent father treats his son while under age. During his nonage, he does not allow him to possess the estate, of which he is the heir, because he has not discretion to use it aright; but keeps him in the condition of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not, in the early ages, put them in possession of them, by immediately setting up the gospel dispensation; because, in the first ages, the state of the world did not admit of either the universal publication of the gospel, or of its preservation. And that, as the heir of a great estate must be prepared by a proper education for managing and enjoying it, and is therefore in his childhood placed under persons who instruct him, manage his estate, and supply him with necessities, till the time appointed in his father's will for taking possession of his inheritance; so, to prepare believers for the actual inheritance of the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature, and of the patriarchal and Mosaic dispensations, that by experiencing the hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel. This is the sense of the three first verses, as appears by the following short paraphrase.

Now—To illustrate, by a plain similitude, the pre-eminence of the Christian over the legal dispensation; *I say that the heir*—Of any estate, however large; *as long as he is a child*—Or is under age; *differeth nothing from a servant*—With respect to the free use and enjoyment of his estate; *though he be lord of all*—Proprietor of it all, by right of inheritance; *but is placed under tutors*—As to his person; *and governors*—Οικονομοι, *stewards*, as to his substance; *until the time appointed of the father*—When he shall be deemed of age, and be at liberty to manage his affairs himself. *So we*—The church of God, heirs of the promises; *when we were children*—In our minority, were not put in possession of the promises, by the introduction of the gospel dispensation, but, to fit us for it, *were placed in bondage*—In a kind of servile state; *under the elements*

come, God sent forth his Son, ^cmade ^aA. M. 4062
^dof a woman, ^emade under the law, ^fA. D. 58

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

^a Gen. iii. 15; Isa. vii. 14.—^c Matthew v. 17; Luke ii. 27.
^d Matt. xx. 28; Chap. iii. 13; Tit. ii. 14.—^e John i. 12; Chapter iii. 26; Eph. i. 5.

of the world—Under the typical observances of the patriarchal and Mosaic dispensations, which were like the first elements of grammar, the *α β γ* of children; and were of so gross a nature as hardly to carry men's thoughts beyond this world. Seeing the apostle, in the close of the preceding chapter, declared that all who have put on Christ, (see on verses 27-29,) whether they be Jews or Gentiles, are Christ's brethren, and heirs according to God's promise, "it is evident that in this chapter, when he speaks concerning the heir, and describes the treatment which, by his father's appointment, he receives during his minority, his discourse cannot be restricted to the Jews, as if they were the only heirs, but must comprehend the Gentiles also, describing their condition under the discipline of the law of nature, verse 8. In like manner the persons in bondage to the elements of the world, (verse 2,) and under the law, (verse 5,) who are said to be bought off by Christ, (verse 5,) must be the Gentiles as well as the Jews; because Jews and Gentiles equally were under the discipline [and curse] of law. And having been bought off by Christ, (chap. iii. 13,) they were both of them, after his death, placed under the gospel dispensation, which is the discipline of sons. See verse 5."—Macknight.

Verses 4-7. But when the fulness of time—Appointed by the Father, (verse 2,) and marked out by the predictions of the prophets for the accomplishment of this great event; *was come*—And we were arrived at the age proper for our entering on our adult state, and being put in possession of the promises, by the introduction of the gospel dispensation; *God sent forth*—From heaven into our world; *his Son*—Miraculously made, or rather, born, as the word *γενόμενον* may, with equal propriety, be translated; because, although Christ, as to his body, or his human nature in general, might be said to have been made of a woman, and of the seed of David, (Rom. i. 3,) yet as he was the Son of God, *sent forth* from the Father, he was not made at all, much less *of a woman*. See on Heb. i. 3-6; vii. 3. Or the clause may be read, *made flesh* of a woman, namely, of a virgin, without the concurrence of a man. *Made under the law*—Under its discipline, in all its rigour; subject not only to the precepts, but to the curse of the law, even the Mosaic law; *to redeem them that were under the law*—From the curse of it, which he bore in their stead, and from that low, servile state in which they were before; and that he might bring them into a happy liberty from any future obligation to observe its ceremonial institutions. It must be observed, however, that the apostle had not only the Jews in his view here, but the Gentiles also, as is evident from verse 8, where they are addressed in particular. The law from which

A. M. 4062. 6 And because ye are sons, God
A. D. 58. hath sent forth ^b the Spirit of his Son
into your hearts crying, Abba, Father.

7 Wherefore thou art no more a servant, but
a son; ¹ and if a son, then an heir of God
through Christ.

8 Howbeit then, ^h when ye knew not God, ¹ ye
did service unto them which by nature are no
gods.

^b Rom. v. 5; viii. 15.—¹ Romans viii. 16, 17; Chapter iii.
29.—^h Eph. ii. 12; 1 Thess. iv. 5.—¹ Rom. i. 25; 1 Cor.
xii. 2; Eph. ii. 11, 12; 1 Thess. i. 9.—¹ 1 Cor. viii. 3; xiii. 12;

all are redeemed, or bought off, was not the law of
Moses alone, but the law of nature, as a rule of jus-
tification: see note on chap. iii. 13. From both
these laws, with the religious institutions attached
to them, Christ hath redeemed mankind by his
death, that he might place them under the gracious
dispensation of his gospel. *That we*—Whether Jews
or Gentiles, who believe; *might receive the adop-
tion of sons*—Might stand related to God, not only
as his people, his true and spiritual worshippers, his
subjects and his servants, but also as his sons and
daughters; might be peculiarly near and dear to
him; made partakers of his nature, favoured with
his special guidance, protection, and care; might
have continual liberty of access to him and inter-
course with him; might have all our wants, ghostly
and bodily, supplied by him here, and might be con-
stituted joint heirs with his beloved Son of the
heavenly inheritance hereafter. See on John i. 12;
Rom. viii. 14–17. Observe, reader, it is the privilege
of true believers in the present life to have the as-
surance of God's love, peace of conscience, protec-
tion from their spiritual enemies, assistance in times
of trial and temptation, and the certain hope of eternal
life. *And because ye are thus made his sons*—By
adoption and regeneration; *God hath sent forth*—
From heaven, as he sent forth his Son from thence;
the Spirit of his Son—The very same Spirit of truth,
holiness, and consolation, which dwelt in his Son;
into your hearts—To take up his abode there;
crying, Abba, Father—Enabling you to call God
your reconciled Father in truth and with assurance,
and to call upon him both with the confidence and
temper of dutiful children. The Hebrew and Greek
word signifying father are here joined together, to
express the joint cry of Jews and Gentiles. *Where-
fore thou*—Who believest in Christ, and art a true
member of the gospel church, whether born a Jew
or a Gentile; *art no more*—No longer; *a servant*—
As formerly, in a state of bondage, whether to the
legal dispensation of Moses, or to the law of nature,
and the ceremonial institutions attached to it, by
custom or divine appointment; *but a son*—Of ma-
ture age; *and if a son, an heir of God*—Entitled to
the everlasting inheritance, and even to the enjoy-
ment of the all-sufficient God himself; *through
Christ*—Through his sacrifice and intercession, and
my interest therein by faith.

Verses 8–11. *Howbeit*—Αλλα, but, or however, that

b

9 But now, ^m after that ye have A. M. 4062.
known God, or rather are known of A. D. 58.

God, ⁿ how turn ye ² again to ^o the weak and
beggarily ³ elements, whereunto ye desire again
to be in bondage?

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

11 I am afraid of you, ^q lest I have be-
stowed upon you labour in vain.

2 Tim. ii. 19.—² Chapter iii. 3; Col. ii. 20.—³ Or, back.—
^o Rom. viii. 3; Heb. vii. 18.—² Or, rudiments.—^p Rom. xiv.
5; Col. ii. 16.—⁴ Chap. ii. 2; v. 2, 4; 1 Thess. iii. 5.

ye Gentiles may not foolishly reject, neglect, or for-
feit your privileges, as the sons of God, you ought
to remember what your condition was while under
the elements of the world, and compare it with your
present happy state: that *then, when ye knew not
the one living and true God, ye did service*—Per-
formed many degrading, burdensome, irrational, and
abominable acts of worship and *service, unto them,
which by nature are no gods*—“This is a true de-
scription of the idols worshipped by the heathen, for
either they had no existence, being mere creatures
of the imagination; or, if any of them existed, they
were dead men, or evil spirits, or the luminaries of
the heavens, [or other creatures of God, as most of
the idols of Egypt were,] deified by human folly:
and being destitute of divine perfections, they were
utterly incapable of bestowing any blessing whatever
on their worshippers.” *But now, after ye have
known the only true God*—And his mind and will;
or rather are known of God—Are acknowledged,
approved, and accepted, as his children; *how turn
ye again to the weak and beggarly elements*—*Weak*,
utterly unable to purge your conscience from guilt,
and to inspire you with filial confidence in God, or
to change your nature, transform you into his like-
ness, and to enable you to do and suffer his will:
beggarily, or poor; that is, incapable of enriching your
souls with such wisdom, holiness, and happiness, as
ye are heirs to, or to give you a hope of a blessed
immortality after death; *whereunto ye desire again
to be in bondage*—Though of another kind: now to
these *elements*, as before to those idols; changing
indeed the form and object of your ceremonies, but
retaining many of the same low, perplexing, and
unprofitable observances. *Ye observe days*—Jewish
sabbaths; *and months*—New moons; *and times*—As
that of the passover, pentecost, and the feast of ta-
bernacles; *and years*—Annual solemnities. The
word does not here mean sabbatic years: these were
not to be observed out of the land of Canaan. This
was addressed to such of the Galatians as had em-
braced Judaism. Some think this verse should be
read interrogatively, *Do ye observe?* &c., because it
seems to intimate a hope that it might be otherwise.
As a question, it likewise expresses the apostle's
surprise that the Galatians observed these days. *I
am afraid of you*—See on 2 Cor. xi. 2, 3; *lest I have
bestowed upon you labour in vain*—As will be the
case if you continue the use of these ceremonies

A. M. 4062. 12 Brethren, I beseech you, be as
A. D. 58. *I am*; for *I am* as ye *are*: ' ye have
not injured me at all.

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

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

15 'Where is then the blessedness ye spake
of? for I bear you record, that if *it had been*

^r 2 Cor. ii. 5.—¹ 1 Cor. ii. 3.—¹ Chap. i. 6.—² 2 Sam. xix. 27; Mal. ii. 7; Zech. xii. 8.—³ Matt. x. 40; Luke x. 16;

and think to be justified by them together with
Christ, chap. v. 2.

Verses 12-14. *I beseech you, be as I am*—Follow
my example in laying aside your opinion of the ne-
cessity of the law; for *I am*—Or rather, *I was*; as
ye are—That is, I was once as zealous of the law as
you are; but by the grace of God I am now of an-
other mind: be you so too. See Phil. iii. 7, 8. Or,
as some understand the verse, I beseech you to main-
tain the same affectionate regard for me as I bear
toward you, and candidly to receive those sentiments
which I, to whose authority in the church ye can
be no strangers, have been inculcating upon you. *Ye
have not injured me at all*—As if he had said, What
I have spoken proceeds purely out of love, and not
from any anger or ill-will, for which indeed you have
given me no occasion, as I have received no personal
injury from you. "The apostle having sharply
rebuked the Galatians for their attachment to Juda-
ism, checks himself, and turns his discourse into the
most affectionate entreaties and expostulations, in
which he shows himself to have had a great know-
ledge of human nature. For he mentions such things
as must have deeply affected the Galatians, especial-
ly as he expressed them in a simplicity and energy
of language which is inimitable."—Macknight. *Ye
know how through, or in, infirmity of the flesh*—
That is, in great bodily weakness, and under great
disadvantage from the despicableness of my outward
appearance; *I preached the gospel to you at the first*.
And my temptation, which was in my flesh—The
peculiar trial wherewith I was exercised, namely,
my thorn in the flesh, see on 2 Cor. xii. 7; *ye de-
spised not*—Ye did not slight, or disdain me; *nor
rejected my person or ministry on account of it*;
but received me as an angel of God—As though I
had been a superior being come down from heaven;
even as Christ Jesus—With as much affection and
submission as it can be supposed you would have
shown to Christ himself, if, instead of sending me as
his messenger, he had visited you in person. The
veneration with which the Galatians regarded the
apostle at his first coming among them, cannot be
more strongly painted than by these expressions.

Verses 15, 16. *Where is then the blessedness ye
spake of*—On which ye so congratulated one another?
Since ye once thought yourselves so happy in my

possible, ye would have plucked out A. M. 4062.
your own eyes, and have given them A. D. 58.
to me.

16 Am I therefore become your enemy ' be-
cause I tell you the truth ?

17 They ' zealously affect you, *but not well* ;
yea, they would exclude ⁵ you, that ye might
affect them.

18 But *it is good* to be zealously affected al-
ways in a good *thing*, and not only when I
am present with you.

John xiii. 20; 1 Thess. ii. 13.—⁴ Or, *What was then?*
^r Chap. ii. 5, 14.—² Rom. x. 2; 1 Cor. xi. 2.—³ Or, *us*.

presence with, and my preaching among you, how
happens it that you are now so alienated from me?
For if it had been possible—If it had been a thing
allowable, and I could have received any benefit by
it; *ye would have plucked out your eyes, and have
given them to me*—As a convincing proof of your
affection for me. *Am I become your enemy*—Or
have you any reason to account me such; *because
I tell you the truth?*—And bear a faithful testimony
to the uncorrupted gospel, which I desire to main-
tain among you in all the purity in which I planted
it? "The apostle's address, in thus putting the Gal-
atians in mind of their former affection and grati-
tude to him, as their spiritual father, and his con-
trasting it in this verse with their present temper of
mind, is admirable."

Verses 17, 18. *They zealously affect you*—The
Judaizing teachers who are come among you ex-
press an extraordinary regard for you; *but not
well*—Their zeal is not according to knowledge,
neither have they a single eye to God's glory, and
your spiritual advantage. *Yea, they would exclude
you*—From me and from the blessings of the gos-
pel; *that ye might affect*—Might love and esteem
them. Or, as some read this clause, *they would
exclude us*, that is, me, your spiritual father, and
my fellow-labourers in the gospel, from your affec-
tion, that ye may love them ardently, as the only
faithful teachers of the gospel. *But it is good*—
Kaλov, comely, honourable, and commendable; *to be
zealously affected always in a good thing*—In what
is really worthy of our zeal: for as the beauty and
excellence of zeal is to be estimated not by the de-
gree of it, considered in itself, but by the object to
which it is directed; so too the warmth of your af-
fection toward an object truly worthy of it, should be,
at all times, equally maintained; and the same fervent
zeal which you have formerly expressed, ought to be
manifested by you, not only when I am present with
you, but in my absence also, if you really think me to
deserve your regards, and have indeed received the
truth in the love of it. It may be proper to observe,
that the original expression "may refer either to a
good person or a good thing, and may be under-
stood of their continuing zealous in their affection,
either to himself, or to the truth which he preached;
but as he had been speaking of himself in the foregoing

A. M. 4062. 19 ^a My little children, of whom I
A. D. 58. travail in birth again until Christ be
formed in you,

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

21 Tell me, ye that desire to be under the
law, do ye not hear the law?*

^a 1 Cor. iv. 15; Philem. 10; James i. 18.—^b Or, *I am per-
plexed for you.*—* Fourth Sunday in Lent, epistle, verse 21 to

verses, he likewise seems to have still in view the
warmth of their affection to him when he was pre-
sent with them; though he expresses it in a graceful
way, with such a latitude as may include their
zeal for his doctrine as well as for his person.”—
Doddridge.

Verses 19, 20. *My little children*—Converted to
the faith by my ministry. He speaks as a parent,
both with authority and the most tender sympathy
toward weak and sickly children: *of whom I tra-
vail in birth again*—As I did before, (verse 13,) in
vehement pain, sorrow, desire, prayer; *till Christ
be formed in you*—Till you be made fully acquaint-
ed with, and established in, the belief of every part
of his doctrine; and till you be so endowed with the
graces of his Spirit, that all the mind is in you that
was in him. The image here used by the apostle is
beautiful and expressive. He alludes to a mother,
who, having undergone the labour and pains of child-
bearing, cannot but be concerned for the safety and
welfare of the children, in the birth of which she had
suffered so much: and if the life or health of any of
them be in imminent danger, suffers distress and an-
guish of mind, nearly, if not altogether, equal or even
superior, to the pain and torture of body she endured
in bearing them. So the apostle, who had once be-
fore suffered labour and pains like those of child-
bearing, when he converted the Galatians to the
truth, now suffered those pangs a second time, while
he endeavoured to bring them back to that faith of
the gospel from which they had departed. It is not
possible by words to express the anxiety of desire
and affection which he felt on this occasion more
strongly than he has done by this image; and what
a lesson does this teach every minister of the gospel,
intrusted with the care of immortal souls! What
distress ought they to feel, how deeply ought they
to be concerned, when they observe any of the souls
that they had gained, backsliding from the truth and
grace of God, and drawing back unto perdition! and
what anxiety should they manifest, and what pains
should they take, to recover and restore them. *I
desire*—Or I could wish; *to be present with you now*
—Particularly in this exigence; *and to change my
voice*—To adapt my manner of speaking to the state
you are in; *for I stand in doubt of you*—So that I
am at a loss how to speak at this distance; for though
I do not absolutely despair of your recovery and es-
tablishment, yet I am not without very discouraging
apprehensions, lest, after all the pains that I have
taken with you, the good effects of my labours among
you should in a great measure be lost.

b

22 For it is written, that Abraham ^a had two sons; ^b the one by a bond-
A. M. 4062. maid, ^c the other by a free-woman. A. D. 58.

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

24 Which things are an allegory: for these

the end.—^b Gen. xvi. 15.—^c Gen. xxi. 2.—^d Rom. ix. 7, 8.
^e Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

Verses 21–23. *Tell me, ye that desire to be under
the law*—Of Moses, as the rule of your justification;
do ye not hear the law?—Regard what it says? how
it teaches that Abraham’s children, by faith, who are
heirs of the promises, are free from the bondage of
the law? “The argument the apostle is going to use
being taken from the law of Moses, was urged with
much propriety, not only against the Judaizers, who
affirmed that obedience to the law of Moses was
necessary to men’s salvation, but against those Gen-
tiles also whom the Judaizers had seduced to re-
ceive the law. For if the apostle made it evident,
from the law of Moses itself, that Abraham’s chil-
dren, by faith, were free from the bondage of the
law, no further argument was necessary to prove
that obedience to the law is not necessary to justifi-
cation.”—Macknight. *It is written that Abraham
had two sons*—Here he illustrates the doctrine of
justification by faith, and of the abolition of the leg-
al dispensation, by the history of Abraham’s family,
in which it was prefigured. The plain import of
what he advances is this: That as in Abraham’s
family there were two mothers, and two sorts of
children, which were differently treated; so, in the
visible church, there are two sorts of professors;
some that seek justification by the works of the law,
who are in a servile and miserable condition, and
shall at last be cast out from the presence of God,
and the society of the saints; others that seek justifi-
cation by faith in Christ, and in the promises of
God through him: and these are the free sons of
God’s family, and in a happy condition, and shall at
last certainly obtain the inheritance of eternal life.
The one—Namely, Ishmael, by Hagar, a bond-maid,
the other—Namely, Isaac, by Sarah, a free-woman.
But there was a great difference between them;
for he who was of the bond-woman—That is, Ish-
mael; *was born only after the flesh*—In the com-
mon order of nature, without any particular promise
of God, or any unusual interposition of his power
and providence. *But he of the free-woman*—That
is, Isaac; *was by promise*—Through the strength
supernaturally communicated to his parents by the
promise, *Lo Sarah, thy wife, shall have a son;* and,
like his mother, being free, was his father’s heir.

Verse 24. *Which things are an allegory*—That is,
a figurative speech, wherein one thing is expressed,
and another intended. Or, as Macknight explains
the expression more at large: “Properly, an *allegory*
is, when persons and events, present or near at
hand, with their qualities and circumstances, are
considered as types or representations of persons

A. M. 4062. are the two ⁷ covenants; the one
A. D. 58. from the mount ⁸ Sinai, ⁹ which
gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia,
and ¹ answereth to Jerusalem which now is,
and ¹ is in bondage with her children.

⁷ Or, testaments.—⁸ Gr. Sina.—⁹ Deut. xxxiii. 2.—⁹ Or, is
in the same rank with.

and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament. For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future persons and events as God intended should attract the attention of mankind. This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical but those which God himself, or persons inspired by him, have interpreted allegorically. Wherefore, since the apostle tells us that what Moses hath written concerning the wives of Abraham is an allegorical representation of the two covenants by which men are made the church and people of God, and that his sons, by these wives, represent the persons born under the two covenants, together with the treatment they are to receive from God, he must be believed, on account of the inspiration by which he wrote; especially as, in verse 27, he hath appealed to the prophet Isaiah, as giving the same account of these matters, chap. liv. 1. And seeing the prophet, as well as the apostle, (verse 26,) considers Sarah as the mother of all true believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration become members of the true church of God, called, (verse 26,) *the Jerusalem above*, which is free, both from the bondage and from the curse of the law? In like manner, Abraham's son, by Hagar the bond-maid, may have been begotten by the natural strength of his parents, and born in bondage, that he might be a proper representation of such of Abraham's children as are God's visible church merely by being his children according to the flesh; consequently a type, or allegorical representation of *the Jerusalem which existed when the apostle wrote*, or of the then present Jewish church, which was in bondage to the law." For these two persons—Hagar and Sarah; are—That is, may well be considered as representing the two covenants—Or the two dispensations of the law and gospel, the tenor of which is so different: *the one covenant given from mount Sinai, which beareth children to bondage*—That is, by this covenant the Israelites were made the visible church of God, and put in bondage to the law, and were, by its curse, excluded from the heavenly inheritance, if they had no other relation to Abraham than that of natural descent; *which covenant is typified by Agar*.—"The Jews are very properly said to have been brought forth into bondage by the covenant from Sinai, be-

26 But ¹ Jerusalem which is above A. M. 4062.
is free, which is the mother of us all. A. D. 58.

27 For it is written, ¹ Rejoice, *thou barren*
that bearest not; break forth and cry, *thou*
that travailest not: for the desolate hath many
more children than she which hath a husband.

¹ Isaiah ii. 2; Hebrews xii. 22; Revelation iii. 12; xxi. 2, 10.
¹ Isaiah liv. 1.

cause the worship enjoined in that covenant was extremely troublesome and expensive; particularly their frequent separations on account of uncleanness, their purifications and washings, their numerous sacrifices, and especially their three annual journeys to Jerusalem;" all which things were the more grievous, in that they did not obtain for them justification before God, or peace of conscience; but with whatever anxious care and trouble the Jews that were piously disposed performed these things, their sense of sin and dread of punishment remained as great as before, Heb. ix. 9, 10; x. 1-3. "Besides, the covenant from Sinai rendered all that were under it slaves, by the rigour of its precepts, and the terror of its curse. But the covenant or law, which went forth from mount Zion, (Isa. ii. 3,) *the gospel covenant*, by abolishing these ineffectual rites of worship, and by erecting the Christian Church with its spiritual worship, makes all its members freemen and sons, who obey God from love, and who can address him with confidence by the endearing appellation of *Father*."

Verses 25-27. For this Agar is mount Sinai—That is, is a type of that mount. The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called Horeb, probably on account of its excessive dryness. It was called by Moses, *the mountain of God*, (Exod. iii. 1,) because on it God gave the law to the Israelites. Grotius says, Sinai is called Hagar, or Agar, synecdochically, because in that mountain there was a city which bare Hagar's name. It is by Pliny called *Agra*, and by Dio, *Agara*, and its inhabitants were named *Hagarenes*, Psa. lxxxiii. 6. Whitby thinks the allusion is taken from the meaning of the word *Hagar*, which, in the Hebrew, signifies a *rock*. *And answereth*—Namely, in the allegory; or resembles, *Jerusalem, which now is, and is in bondage*—As being in subjection to so many ritual observances, and under a sentence of wrath on the commission of the least wilful offence, and as being also in bondage to the Romans. *But Jerusalem, which is above*—The church of Christ, so called, because its most perfect state will be in heaven; *is free*—*Ελευθερα εστι, is the free woman*, that is, is represented by Sarah; who *is the mother of us all*—Who believe. The Jerusalem above, the spiritual Jerusalem, or church of Christ, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah, the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise. *For it is written, &c.*—As if he had said, My interpretation of the things

A. M. 4082. 28 Now we, brethren, as Isaac was,
A. D. 58. are ⁱ the children of promise.

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

30 Nevertheless, what saith ^m the Scripture ?

¹ Acts iii. 25 ; Romans ix. 8 ; Chapter iii. 29. — ^k Gen. xxi. 9.
^l Chap. v. 11 ; vi. 12.

respecting Abraham's wives and sons is not new ; it is alluded to by Isaiah, chap. liv. 1 ; *Rejoice, thou barren, that bearest not*—Ye heathen nations, who, like a barren woman, were destitute for many ages of a seed to serve the Lord ; *break forth, &c., thou that, in former ages, travailest not, for such is now thy happy state, that the desolate, &c.*—Ye, that were so long utterly desolate, shall at length bear more children than the Jewish Church, which was of old espoused to God.

Verses 28–30. *Now*—That I may apply what has just been advanced to ourselves ; *we, brethren*—Who believe, whether Jews or Gentiles ; *as Isaac was*—*Kara Isaac, after the manner of Isaac ; are children of promise*—Are children of God, being children of Abraham and Sarah, by the promise which made him the father, and her the mother, of nations. In other words, we are children, not born in a natural way, but by the supernatural power of God ; and as such, we are heirs of the promise made to believing Abraham. And, “if believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise, can it be doubted that they were typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those who by divine power become the seed of Abraham, through faith.” *But*—Indeed the parallel holds further still ; for *as then, he that was born after the flesh*—That is, Ishmael, in whose production there was nothing beyond the common course of nature, and who was related to Abraham by natural descent only ; *persecuted him who was born after the Spirit*—That is, Isaac, who was produced by the special energy of God's miraculous power ; *even so it is now*—The carnal Jews, who are the seed of Abraham after the flesh, abuse and persecute us who believe in Christ, and are therefore Abraham's

ⁿ Cast out the bond-woman and her ^o son : for ^p the son of the bond-woman shall not be heir with the son of the free-woman.

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

ⁿ Chap. iii. 8, 22. — ^o Gen. xxi. 10, 12. — ^p John viii. 3, 5.
^q John viii. 36 ; Chap. v. 1, 13.

seed *after the Spirit*. Ishmael's persecution of Isaac consisted in his mocking at the feast of his weaning, Gen. xxi. 9. “No doubt he pretended that by right of primogeniture he was his father's heir, and therefore he ridiculed the feast made in honour of Isaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her son. This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hopes of salvation through faith ; typical also of the claim which the natural seed would set up, of being the only heirs of God, because they were first his people.” *But what saith the Scripture*—Showing the consequence of this? *Cast out the bond-woman and her son*—Who mocked Isaac. Which sentence, however grievous it might be to Abraham, when pronounced by Sarah, God confirmed, and they were cast out of Abraham's family. And so, as the apostle's discourse implies, shall all who reject Christ, and seek justification and salvation by the law of Moses, notwithstanding their boasted descent from Abraham, be cast out of the church and family of God, and rejected from being his people ; especially if they persecute them who are his children by faith ; and they shall not be permitted to be heirs of his promise with them. So that, as in his birth and condition, his character and actions ; so likewise in his being cast out of his father's house, Ishmael was a fit type of the unbelieving and disobedient Jews. *So then*—To sum up all ; *we*—Who believe ; *are not the children of the bond-woman*—Are not under subjection to the servile dispensation of the law, nor have any thing to do with it ; *but we are children of the free-woman*—And have the privilege of being called into a state of liberty under the spiritual covenant of the gospel, being free from the curse and bond of the law, and from the power of sin and Satan.

CHAPTER V.

In this chapter the apostle applies the preceding discourse in an earnest exhortation, enforced by several arguments, (1.) To stand fast in the liberty of the gospel, 1–12. (2.) To beware of abusing that liberty, by indulging sinful tempers, contrary to the great law of love, 13–15. (3.) To walk in the Spirit, and not fulfil the lusts of the flesh ; the nature and fruits of which two principles are represented as altogether contrary, 16–28.

A. M. 4062. **STAND** fast therefore in ^athe liberty wherewith Christ hath made us free, and be not entangled again ^bwith the yoke of bondage.

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

^a John viii. 32; Rom. vi. 18; 1 Pet. ii. 16.—^b Acts xv. 10; Chap. ii. 4; iv. 9.

3 For I testify again to every man ^{A. M. 4062.} that is circumcised, ^{A. D. 58.} that he is a debtor to do the whole law.

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

^c Acts xv. 1; xvi. 3.—^d Chap. iii. 10.—^e Rom. ix. 31, 32; Chap. ii. 21.—^f Heb. xii. 15.

NOTES ON CHAPTER V.

Verse 1. *Stand fast therefore in the liberty, &c.*—The apostle (chap. iii.) having, from Abraham's justification by faith, proved, 1st, That all who believe in Christ, and in the promises of God through him, are the seed of Abraham, whom God in the covenant promised to justify by faith: 2d, That the law of Moses, which was given long after the Abrahamic covenant, could neither annul nor alter that covenant, by introducing a method of justification different from that which was so solemnly established thereby: 3d, That men are heirs of the heavenly country, of which Canaan was the type, not meritoriously, by obedience to the law, but by the free gift of God: 4th, That the law was given to the Israelites, not to justify them, but to restrain them from transgressions, and by making them sensible of their sins, and of the demerit thereof, to lead them to Christ for justification: further, having (chap. iv.) observed that the method of justification by faith, established at the fall, was not universally published in the first ages, by immediately introducing the gospel, because the state of the world did not admit thereof; and because it was proper that mankind should remain a while under the tuition of the light of nature, and of the law of Moses: also, having declared that the supernatural procreation of Isaac, and his birth in a state of freedom, was intended to typify the supernatural generation of Abraham's seed by faith, and their freedom from the bondage of the law of Moses, as a term of salvation: the apostle, in this 5th chapter, as the application of his whole doctrine, exhorts the Galatian believers to *stand fast* in that freedom from the Mosaic law which had been obtained for them by Christ, and was announced to them by the gospel; and not to *be entangled again* with, or *held fast in*, (as *επενεσθε* may be rendered,) the yoke of Jewish bondage, as if it were necessary to salvation. "The apostle, though writing to the Gentiles, might say, Be not again held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was a yoke of the same kind with that under which they had groaned while heathen. By this precept, the apostle likewise condemns the superstitious bodily services enjoined by the Church of Rome, which are really of the same nature with those prescribed by Moses, with this difference, that none of them are of divine appointment."—Macknight.

Verses 2-4. *Behold, I Paul*—A divinely-commissioned apostle of Christ; *say, that if ye be circumcised*—And seek to be justified by that rite, or if you

depend on any part of the ceremonial law, as your righteousness, and necessary to salvation; *Christ*—The Christian institution; *will profit you nothing*—For you thereby disclaim Christ, and all the blessings which are received by faith in him. *I testify again*—As I have done heretofore; *to every man*—Every Gentile; *that suffers himself to be circumcised* now, being a heathen before, *that he is a debtor*—That he obliges himself; *to do the whole law*—Perfectly; and if he fail, he subjects himself to the curse of it. It is necessary that the apostle's general expression, *If you be circumcised, Christ will profit you nothing*, should be thus limited; because we cannot suppose that the circumcision of the Jewish believers incapacitated them for being profited by Christ. Besides, "as the preservation of Abraham's posterity, as a distinct people from the rest of mankind, answered many important purposes in the divine government, their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinct people. This shows that the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews as a national rite, but as a rite necessary to salvation. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abraham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles, not being of Abraham's race, were under no political obligation to circumcise themselves; consequently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason the apostle absolutely prohibited it to all the Gentiles."—Macknight. *Christ is become of no effect unto you*—See on chap. ii. 21. Or, as the original expression, *κατηρηθητε απο του Χριστου*, may be properly rendered, *Ye are loosed, or separated from Christ*, and deprived of the benefit you might have received from him. The Vulgate hath, *Vacui estis a Christo*, *Ye are devoid of Christ*; *whosoever of you are justified*—That is, who seek to be justified; *by the law, ye are fallen from grace*—Ye renounce the covenant of grace in this last and most perfect manifestation of it: you disclaim the benefit of Christ's gracious dispensation. The apostle's meaning is, that whosoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connection with Christ, and renounced all relation to, and dependance on him as a Saviour.

A. M. 4062. 5 For we through the Spirit ^await
A. D. 58. for the hope of righteousness by faith.

6 For ^bin Jesus Christ neither circumcision
availeth any thing, nor uncircumcision; but
ⁱfaith which worketh by love.

7 Ye ^kdid run well; ^lwho ^ldid hinder you
that ye should not obey the truth?

8 This persuasion *cometh* not of him ^m that
calleth you.

^a Rom. viii. 24, 25; 2 Tim. iv. 8.—^b 1 Cor. vii. 19; Chap. iii. 28; vi. 15; Col. iii. 11.—ⁱ 1 Thess. i. 3; James ii. 18, 20, 22.
^k 1 Cor. ix. 24.—^l Cnap. iii. 1.—^m Or, who did drive you back?

Verses 5, 6. *For we*—Who believe in Christ, and are his true disciples, having been savingly enlightened in the knowledge of the truth; do, through the influences of the Spirit—Without any of these carnal ordinances; *wait for*—In sure confidence of obtaining; *the hope of righteousness*—That is, the righteousness we hope for, and the full reward of it; *by faith*—The only way in which these blessings can be attained; for it is through faith that we receive this righteousness of God, Phil. iii. 9; and by faith we shall obtain the reward. *For in Christ Jesus*—According to the institution which he hath established, according to the tenor of the Christian covenant, or with respect to our having an interest in and union with him; *neither circumcision*—With the most punctual observance of the law; *nor uncircumcision*—With the most exact heathen morality; *availeth any thing*—To our present justification or eternal salvation; *but faith alone*, even that *faith which worketh by love*—That persuasion of, and confidence in, the love of God to us, manifested in his giving Christ to die for us, and in pardoning and accepting us through Christ, which produces in us love to God in return; and obedience, the fruit of this love, and which worketh in us all inward holiness, and worketh by us all outward holiness. “The account which the apostle here gives us of faith,” says Macknight, “deserves attention. He does not say that it consists in the mere speculative belief of the truths of the gospel, nor in a confident persuasion, taken up any how, that we are actually justified, or that Christ hath died for us in particular. These things are nowhere in Scripture represented as constituting justifying faith; and they who trust to them delude themselves. The faith which is counted for righteousness, according to St. Paul, is such a belief [in Christ and] the truth, as worketh in the mind of the believer by love, and maketh him a new creature, chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 15.”

Verses 7-10. *Ye did run well*—In the race of faith, love, and obedience; in true, genuine Christianity; believing its truths, experiencing its graces, enjoying its privileges, performing its duties. The exercises of faith and holiness, enjoined in the gospel, are often in Scripture compared to the ancient athletic exercises of the Greeks, especially to the

b

9 ^aA little leaven leaveneth the whole lump. A. M. 4062.
A. D. 58.

10 ^oI have confidence in you through the Lord, that ye will be none otherwise minded: but ^phe that troubleth you ^qshall bear his judgment, whosoever he be.

11 ^rAnd I, brethren, if I yet preach circumcision, ^swhy do I yet suffer persecution? then is ^tthe offence of the cross ceased.

^a Chapter i. 6.—^b 1 Cor. v. 6; xv. 33.—^o 2 Cor. ii. 3; viii. 22.—^p Chap. i. 7.—^q 2 Cor. x. 6.—^r Chap. vi. 12.
^s 1 Cor. xv. 30; Chap. iv. 29; vi. 17.—^t 1 Cor. i. 23.

race; because in that exercise the greatest exertions of activity and strength were necessary to obtain the prize, Heb. xii. 1. *Who did hinder you*—Who hath interrupted you in that good course; *that ye should not continue to obey the truth?*—In this question the apostle does not ask who the person was that had put a stop to them; but he expresses his surprise and grief at their being stopped. *This persuasion*—Concerning the Mosaic law, and the necessity of observing it in order to your justification and salvation; *cometh not of God, who calleth you*—To his kingdom and glory. *A little leaven*—If it be suffered to continue; *leaveneth the whole lump*—Operates unseen, till it diffuses itself on every side: that is, a little false doctrine may soon corrupt the judgment in other points, and a small number of seduced persons may soon infect the whole church. It is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine and vicious example is set forth. Hence our Lord gave the name of *leaven* to the doctrine of the Pharisees and Sadducees, Matt. xvi. 11, 12. The same name the apostle gives to the doctrine of the Judaizing teachers in this passage, and to the incestuous person, 1 Cor. v. 7. *Yet I have confidence in you*—That, on reading this, and being thus warned of your danger; *you will be no otherwise minded*—Than I am, and ye were, concerning the doctrine of justification by faith; *but he that troubleth you*—And would pervert your minds from the purity of the faith; *shall bear his judgment*—A heavy burden, already hanging over his head. The apostle seems to refer to one person chiefly, as endeavouring to seduce them.

Verses 11, 12. *And I, brethren*—If, as my enemies insinuate; *I yet preach circumcision*—As necessary to salvation, and urge it upon the believing Gentiles; *why do I yet suffer persecution*—From the Jews, as one apostatized from their religion? Probably the person that troubled them took occasion, from Paul's having circumcised Timothy, to affirm that he preached the necessity of submitting to that rite. *Then is the offence of the cross ceased*—The grand reason why the Jews were so offended at his preaching Christ crucified, and so bitterly persecuted him for it, was, that it implied the abolition of the ceremonial law. Yet St. Paul did not condemn the conforming, out of condescension to the weakness of any one, to that law; but he did even absolutely condemn those who taught that this was necessary

A. M. 4062. 12 ^a I would they were even cut off
A. D. 58. ^x which trouble you.

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

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

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

16 ^{*} This I say then, ^c Walk in the Spirit, and

^a Josh. vii. 25; 1 Cor. v. 13; Chap. i. 8. 9.—^x Acts xv. 1, 2, 24.—^y 1 Cor. viii. 9; 1 Pet. ii. 16; 2 Pet. ii. 19; Jude 4. ^z 1 Corinthians ix. 19; Chap. vi. 2.—^a Matthew vii. 12; xxii. 40; James ii. 8.—^b Leviticus xix. 18; Matthew xxiii. 39; Romans xiii. 8, 9.

to justification. *I would they were even cut off*—From your communion; cast out of your church; *that thus trouble you*—“It by no means agrees with the gentle genius of Christianity, to suppose that the apostle should mean by this, that he wished them *dead*, or wished that any bodily evil were inflicted upon them by human violence. All arguments, therefore, which are drawn from this text, in favour of persecuting principles, must be very inconclusive.”—Doddridge.

Verses 13–15. *Ye have been called*—By the gospel; *into liberty*—From the bondage of the Mosaic ceremonies, as well as of sin and misery: *only use not liberty for an occasion of the flesh*—So as to nourish or gratify any corrupt principle in yourselves or others. *But by love serve one another*—Use your liberty as may best manifest your love to your neighbour, seeking his edification, or at least doing nothing contrary thereto, Rom. xiv. 13, 15. And hereby show that Christ has made you free indeed. *For all the law*—With which we believers in Christ have any concern; *is fulfilled in one word*—Or precept; *even in this, Thou shalt love thy neighbour as thyself*—Inasmuch as none can do this without loving God, (1 John iv. 12,) and the love of God and man includes all perfection. *But if*—On the contrary, from your zeal for, or your zeal against, the Mosaic ceremonies, and in consequence of the divisions which those troublers have occasioned among you; *ye bite and devour one another*—By evil speaking, railing, and clamour; *take heed that ye be not consumed one of another*—That your divisions do not end in the total destruction of religion among you, and the entire ruin of your church: for it is certain, by these mutual contentions, you take the readiest way to produce these effects. By bitterness, strife, and contention, men’s health and strength, both of body and soul, are consumed, as well as their substance and reputation.

Verses 16–18. *I say then*—He now explains what he proposed verse 13; *Walk in, or by, the Spirit*—Namely, the Spirit of God: follow his guidance, exercise his graces, and bring forth his fruits: at all times endeavour to conduct yourselves as under his

² ye shall not fulfil the lust of the ^a flesh. A. M. 4062. A. D. 58.

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

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

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

^{*} Fourteenth Sunday after Trinity, epistle, verse 16 to verse 25.—^a Rom. vi. 12; viii. 1, 4, 12; xiii. 14; Verse 25; 1 Pet. ii. 11.—^b Or, fulfil not.—^c Rom. vii. 23; viii. 6, 7.—^d Rom. vii. 15, 19.—^e Rom. vi. 14; viii. 2.—^f 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15.

influence, and in a way agreeable to the new nature he hath given you. We walk *by* the Spirit, when we are *led*, that is, directed and governed by him as a Spirit of truth and grace, of wisdom and holiness. And we walk *in* the Spirit when, being united to him, or, rather, inhabited by him, we walk in faith, hope, and love, and in the other graces, mentioned verse 22. *And ye shall not fulfil the lust of the flesh*—Ye will not gratify any sinful appetite or passion, any corrupt principle of your nature or disposition, which may yet have place in you; such as envy, malice, anger, or revenge. *For the flesh lusteth*—*ἐπιθυμει*, desireth; *against the Spirit*—Your corrupt nature, as far as it remains corrupt, and is unrenewed, has inclinations and affections which are contrary to, and oppose the operations and graces of the Spirit of God: *and the Spirit against the flesh*—The Holy Spirit, on his part, opposes your evil nature, and all your corrupt inclinations and passions. *These*—The flesh and the Spirit; *are contrary to each other*—There can be no agreement between them: *so that ye cannot do, &c.*—Greek, *ὡς μή, ἂν ἐθελήτε, ταῦτα ποιῆτε*, that *what things you would, or may desire, or incline to, these you may not do*, that is, connecting it with the clause immediately preceding, “though the flesh lusteth against the Spirit, yet the Spirit desireth against and opposes the flesh; that, being thus strengthened by the Spirit, ye may not do the things ye would do if the Spirit did not thus assist you.” This seems to be the genuine sense of the passage. *But if ye be led by the Spirit*—Of liberty and love, into all holiness; *ye are not under the curse or bondage of the law*—Not under the guilt or power of sin.

Verses 19–21. *Now the works of the flesh*—By which that inward corrupt principle is discovered; *are manifest*—Are plain and undeniable. He says *works*, in the plural, because those of the flesh are distinct from, and often inconsistent with each other. But the *fruit* of the Spirit is mentioned in the singular, (verse 22,) the graces thereof being all consistent, and connected together. *Which are these*—He enumerates those works of the flesh to which the Galatians were most inclined, and those parts of the

A. M. 4062. 20 Idolatry, witchcraft, hatred, va-
A. D. 58. riance, emulations, wrath, strife, sedi-
tions, heresies,

21 Envyings, murders, drunkenness, revel-
lings, and such like: of the which I tell you

¹ 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15.—¹ John xv. 2; Eph. v. 9.

fruit of the Spirit of which they stood in the greatest need; *adultery*—A crime to be considered in the first rank of enormities, as being the most prejudicial to society, destroying conjugal happiness, introducing confusion and ruin into families, alienating the affection of parents from their children, causing them to neglect their education; *fornication*—Which, how light soever heathen may make it, is in the sight of God a very grievous offence; *uncleanness*—Of every kind and degree; *lasciviousness*—All immodesty, as the indulging of wanton thoughts, and reading lascivious books. The Greek word means any thing, inward or outward, that is contrary to chastity; *idolatry*—The worshipping of idols; this sin is justly reckoned among the works of the flesh, because the worship paid to many of the gods consisted in the most impure fleshly gratifications; *witchcraft*—Or sorcery, as Macknight renders *φαρμακεια*, observing, that the expression “being placed immediately after idolatry, means those arts of incantation and charming, and all the pretended communications with invisible and malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used concerning Babylon, (Rev. xviii. 23,) *εν τη φαρμακεια ου*, *By thy sorcery were all nations deceived*; that is, by a variety of wicked arts and cheats, the nations were deluded to support Babylon in her idolatries and corruptions. *Hatred*—Or enmities, as *εχθραι* signifies; *variance*—*Ερις*, strifes; *emulations*—Transports of ill-placed and ill-proportioned zeal; *wrath*—*Θυμοι*, *resentments*; *επιθειαι*, *contentions*, as the word appears here to signify; *seditions*—Or *divisions*, in domestic or civil matters; *heresies*—Parties formed in religious communities; who, instead of maintaining true candor and benevolence, renounce and condemn each other. *Envyings*—Frequently manifesting themselves against the prosperity and success of others; *murders*—Which are often the effect of such evil dispositions and practices as those above mentioned; and, to complete the catalogue, all kinds of irregular self-indulgence, and particularly *drunkenness*—Which renders a man worse than a beast; and those disorderly and gluttonous *revellings*—Or luxurious entertainments, by which the rational powers are, in a great measure, extinguished, or, at least, rendered incapable of performing their offices in a proper manner. Some of the works here mentioned are wrought principally, if not entirely, in the mind, and yet they are called *works of the flesh*. Hence it is clear that the apostle does not, by the *flesh*, mean the body, or sensual appetites and inclinations only, but the corruption

before, as I have also told *you* in time ^{A. M. 4062.}
past, that ^{A. D. 58.} ^h they which do such things
shall not inherit the kingdom of God.

22 But ⁱ the fruit of the Spirit is love, joy, peace,
long-suffering, ^k gentleness, ^l goodness, ^m faith,

^k Col. iii. 12; James iii. 17.—^l Romans xv. 14.—^m 1 Cor. xiii. 7.

of human nature, as it spreads through all the powers of the soul, as well as the members of the body; *of which I tell you before*—Before the event; I forewarn you; *as I have told you also in time past*—When I was present with you; *that they who do such things*—Who are guilty of such evil practices; *shall not inherit the kingdom of God*—Whatever zeal they may pretend for the externals of religion, in any of the forms of it. Awful declaration!

Verses 22, 23. *But the fruit of the Spirit*—He says *the fruit of the Spirit*, to signify that the graces here mentioned are the natural, genuine product of the influences of the Spirit upon the mind of man. It is not possible to give a higher praise to any temper of mind, or course of life, than to say, it is the fruit of the Spirit of God; *is love*—To God, his people, and all mankind, the source of all the other fruits; *joy*—Arising from a sense of the remission of sins, of the favour of God, of adoption into his family, and being constituted his children and his heirs; from a lively hope of the heavenly inheritance, the testimony of a conscience void of offence toward God and man, (2 Cor. i. 12,) communion with God, and an earnest of heaven in our hearts. *Peace*—Namely, with God, and in our own consciences, and a disposition, as far as possible, to *live peaceably with all men*; *long-suffering*—That is, patience in bearing with the infirmities, and faults, and even injuries of others; *gentleness*—Toward all men, ignorant and wicked men in particular, implying sweetness of speech and manners; *goodness*—A benevolent and beneficent disposition, with all that is kind, soft, winning, and tender, either in temper or behaviour, as the Greek word *αγαθωσινη* implies; *faith*—Or rather *fidelity*, as the word here evidently signifies, namely, in engagements, promises, and trusts, or what we call *good faith* and uprightness in men's dealings, neither, in any instance, imposing upon others, nor failing in any of those engagements which it is in our power to fulfil; *meekness*—Or calmness under provocations, holding all the affections and passions in an even balance; *temperance*—In the use of meats and drinks, and all animal gratifications: *Against such holy and happy dispositions, there is no law*—By this observation, the apostle intimates that the graces and virtues here mentioned are so manifestly excellent, that they not only never were forbidden by any human law, but that there never hath been any nation which did not acknowledge their excellence, and give proofs that they did so, by making them objects either of their public or their private institutions. And those who in the general course of their lives bring forth these amiable and benign fruits of

A. M. 4062. 23 Meekness, temperance: ^a against
A. D. 58. such there is no law.

24 And they that are Christ's ^o have crucified
the flesh, with the ³ affections and lusts.

^a 1 Tim. i. 9.—^o Rom. vi. 6; xiii. 14; Chap. ii. 20; 1 Pet. ii. 11.

the Spirit, are, by the grace of the gospel, freed from the condemning sentence of the divine law.

Verse 24. *And they that are Christ's*—Who are true believers in him, and therefore possessed of union with him, and shall be finally owned as belonging to him; *have crucified the flesh*—Have doomed it to a certain death, like the body of one that is nailed to a cross, and left to expire upon it; *with the affections and lusts*—All its evil passions, appetites, and inclinations. The word *affections*, or *passions*, as *παθηματα* should rather be rendered, as distinguished from *the lusts of the flesh*, are *pride, self-will, discontent, anger, malice, envy, revenge*. "This is a beautiful and affecting allusion to our Lord's sufferings on the cross. The restraining of our fleshly lusts may be very painful to us, as the word *crucify* implies. But the same word, by putting us in mind of Christ's suffering much greater pain for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion to us."

Verses 25, 26. *If we live in, or by, the Spirit*—If we are indeed raised from the death of sin, and made alive to God by the operation of his Spirit, and if this spiritual life is continued to us by his indwell-

25 ^p If we live in the Spirit, let us ^{A. M. 4062.}
also walk in the Spirit. ^{A. D. 58.}

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

^q Or, *passions*.—^p Rom. viii. 4, 5; Verse 16.—^q Phil. ii. 3.

ing presence in our souls; *let us walk by and in the Spirit*—Being under his influence, and following his guidance in all our thoughts, tempers, words, and actions. See on verse 16. *Let us not be desirous of vain glory*—Of the praise or esteem of men. They who do not carefully and closely follow the drawings, and attend to the leadings, of the Spirit of God, easily slide into this: the natural effects of which are *provoking* to envy them that are beneath us, and *envying* them that are above us. Reader, art thou indeed a true believer in Christ? and dost thou, therefore, live in the Spirit of God, so that his gracious influences are the very life of thy soul? then make it thy care also to *walk in the Spirit*, to regulate every action of thy life, and every sentiment of thy heart, by a becoming regard to him; guarding solicitously against any thing that would grieve him, and encouraging those friendly offices of his, by which thou mayest be trained up in a growing meetness for the society of the blessed spirits above, and for that world where the polluted flesh, the corruptible body, having been laid aside for a season, shall be raised as pure as it shall be glorious, in the image of that Saviour whose discipline teaches us to seek the victory over it, and whose grace enables us to obtain it.

CHAPTER VI.

Here the apostle (1.) Pursues his practical exhortations, especially enforcing mutual love, and a care of each other, with humility and a zeal for doing good, 1-10. (2.) Represents the temper and views of the Judaizing teachers, and contrasts therewith his own, that the Galatians might see how little reason they had to esteem them, and slight him; declaring withal the indifference of circumcision or uncircumcision, and pressing them to adhere strictly to that gospel for which he had himself suffered so much, 11-18.

A. M. 4062. **BRETHREN**, ^a if ¹ a man be over-
A. D. 58. taken in a fault, ye ^b which
are spiritual, restore such a one ^o in the

spirit of meekness, considering ^{A. M. 4062.}
thyself, ^{A. D. 58.} ^d lest thou also be tempt-
ed.

^a Romans xiv. 1; xv. 1; Hebrews xii. 13; James v. 19.
^b Or, *although*.

¹ 1 Cor. ii. 15; iii. 1.—^c 1 Cor. iv. 21; 2 Timothy ii. 25.
^d 1 Cor. vii. 5; x. 12.

NOTES ON CHAPTER VI.

Verse 1. *Brethren, if a man be overtaken in*—Greek, *προληφθη*, *surprised into*; *a fault*—Through his ignorance, inattention, or the stress of temptation, not considering sufficiently what he is going to do; *ye who are spiritual*—Who have received the Spirit of truth, grace, and wisdom, and who continue to live and walk by and in the Spirit; *restore such a one*—By reproof, instruction, or exhortation. Every one who can, ought to help therein; only in the *spirit of meekness*—Gentleness, and love: qualities

essential to a spiritual man, and on these lies the whole force of the cure. *Considering thyself*—The plural is beautifully changed into the singular. As if he had said, *Let each take heed to himself*; *lest thou also be tempted*—That is, *fall by temptation*; which, being still in the body, thou art liable to do, and therefore may stand in need of the same kind office from thy brother, which thou art now called to render to him. Temptation easily and swiftly passes from one to another, especially if a man endeavours to cure another without preserving his own

A. M. 4062. 2 ° Bear ye one another's burdens, and so fulfil ^r the law of Christ. A. D. 58.

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

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

5 ^l For every man shall bear his own burden.

° Rom. xv. 1; Chap. v. 13; 1 Thess. v. 14.—^r John xiii. 14, 15, 34; xv. 12; James ii. 8; 1 John iv. 21.—^s Rom. xii. 3; 1 Cor. viii. 2; Chap. ii. 6.—^t 2 Cor. iii. 5; xii. 11.—^u 1 Cor. xi. 28; 2 Cor. xiii. 5.—^v Luke xviii. 11.

meekness; and a consciousness of our own frailty should dispose us to be merciful toward those that fall.

Verses 2-5. *Bear ye one another's burdens*—Sympathize with and assist each other, in all your weaknesses, grievances, trials. The apostle alludes to the custom of travellers, who, when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and in that manner show their good disposition toward each other; *and so fulfil the law of Christ*—Even that law of love, which he particularly and especially enjoins, terming it his new commandment, and making it the distinguishing mark of his disciples; and surely we may willingly receive that law from one who was himself such an unequalled example of love, and who with so gracious a sympathy bore our burdens of sorrow, and carried away the load of our guilt. *For if a man*—If any one; *think himself to be something*—Above his brethren, and take up an overweening opinion of himself; *when he is nothing*—Like what he apprehends himself to be; and in particular if he be so conceited of his own sufficiency, as to imagine that he is able to resist temptation by his own strength, or by the strength of inherent grace, and thereupon insults over or despises his fallen brother, in comparison of himself, and is not compassionate and friendly to him; *he deceiveth himself*—Is entirely mistaken in the judgment he forms of his own state and character. *But let every man*—To prevent so great an evil; *prove his own work*—Narrowly examine all he is, all he has, and all he doth; *and then*—If his spirit and conduct be found agreeable to the rule God has given him, and so be approved by God; *he shall have rejoicing in himself*—In what God has done for him and in him, by pardoning and renewing him, and enabling him to walk before him in all well-pleasing; he will find matter of comfort in knowing that his heart is right with God, and that he has his conversation according to the gospel; *and not in another*—That is, not in the applause he receives from another, nor in glorying over others, as inferior to himself in gifts or graces, in holiness or usefulness. *For every man*—In the day of final judgment; *shall bear his own burden*—Shall give an account of himself to God; shall

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6 ^m Let him that is taught in the word, communicate unto him that teacheth in all good things. A. M. 4062. A. D. 58.

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

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

¹ Rom. ii. 6; 1 Cor. iii. 8.—^m Rom. xv. 27; 1 Cor. ix. 11, 14.—ⁿ 1 Cor. vi. 9; xv. 33.—^o Job xiii. 9.—^p Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.—^q Job iv. 8; Prov. xi. 18; xxii. 8; Hos. viii. 7; x. 12; Rom. viii. 13; James iii. 18.

answer for his own actions only, and not for those of others.

Verse 6. *Let him that is taught in the word*—Who is instructed in the doctrines and precepts of the gospel; *communicate unto him that teacheth*—According to the ability that God hath given him; *in all good things*—All such temporal things as he stands in need of. If, says Macknight, "the teachers, who by spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those, who, not possessing the [extraordinary] spiritual gifts, are obliged to spend a great deal of time and money in fitting themselves for their office, and who employ themselves assiduously in discharging it!"

Verses 7, 8. *Be not deceived*—As if he had said, It is an easy thing for interested men to find excuses for the neglect of this and other liberalities, which are required for the support and propagation of the gospel of Christ; but do not delude yourselves in this or any other such matter, by the treachery of your own hearts, which may more fatally impose upon yourselves than upon any others. *For God*—Who searches all hearts, and observes all external circumstances; *is not mocked*—Or, to be mocked by such vain pretences, although they attempt to mock him, who think to reap otherwise than they sow. *For*—As in the natural, so in the moral world; *whatsoever a man soweth*—Whether it be good or bad, whether he be liberal or sparing in it; *that shall he also reap*—The return shall be answerable thereto, both with respect to the kind and degree of it. *For he that soweth to his flesh*—That yields to his unhallowed passions and appetites, and follows the desires of his corrupt nature; or that employs his substance, time, and thoughts, merely or chiefly in gratifying and indulging the flesh, or for the satisfaction of his own bodily necessities, conveniences, or pleasures; *shall of the flesh*—Out of this very seed; *reap corruption*—The utter destruction of his soul and body. *But he that soweth to the Spirit*—That follows the Spirit's guidance in his dispositions, words, and actions, and, under the influences thereof, employs his abilities of body and mind, his time, talents, and possessions, to promote true reli-

A. M. 4062. 9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

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

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

*2 Thess. iii. 13; 1 Cor. xv. 58.—Matt. xxiv. 14; Heb. iii. 6, 14; x. 36; xii. 3, 5.—John ix. 4; xii. 35.—1 Thess. v. 15; 1 Tim. vi. 18; Tit. iii. 8.

gion in himself and in those about him; *shall of the Spirit*—By his continued assistance and grace, and as the fruit of what is thus sown; *reap life everlasting*—When he shall leave the world, his immortal spirit shall inherit eternal felicity; and whatsoever his portion may be now, he shall be fully recompensed at the resurrection of the just, (Luke xiv. 14.) when all the hope of the sinner is perished.

Verses 9, 10. *And*—Having then such a prospect of felicity before us; *let us not be weary*—Greek, *μη εκκακωμεν*, *let us not be discouraged*, or *flag*; *in well-doing*—Or in sowing to the Spirit, whatever labour and fatigue, whatever expense and difficulty, it may be attended with; *for in due season*—When the harvest is come, or in that proper time which the wisdom and goodness of God hath appointed, and for which it is our duty and interest patiently to wait; *we shall reap*—Abundant and ample fruit; *if we faint not*—If we do not suffer our hands to hang down, either through lukewarmness and sloth, or through timidity and fear. *As we have, therefore, opportunity*—That is, while God continues life to us, and the season of sowing lasts; *let us*—According to our ability, at whatever time or place, and in whatever manner we can; *do good*—Of every possible kind, and in every possible degree; *unto all men*—Neighbours or strangers, good or evil, friends or enemies; but especially unto them who are of the household of faith—Who, being united to us in the bonds of Christian faith and love, are on that account of the family of God, and our brethren and sisters in Christ; and therefore have a peculiar claim to our regard. Observe, reader, the opportunity here spoken of for doing good, generally speaking, is our life-time; but there are also many particular opportunities frequently occurring from time to time. Let us remember Satan is quickened in doing hurt by the shortness of the time; (Rev. xii. 12;) by the same consideration let us be quickened in doing good.

Verse 11. *Ye see how large a letter*—St. Paul had not yet written a larger to any church; *I have written with my own hand*—In testimony of my great affection for you, and concern for your spiritual welfare. He generally wrote by an amanuensis. The original expression here used, *πηλικοις γραμμασι*, which we render *how large a letter*, is, by Whitby, Doddridge, and some others, following Jerome, Chrysostom, and Theophylact, translated, *with what kind of, or with what large letters I have written unto you*, supposing it to be an apology for the in-

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

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

* Eph. ii. 19; Rev. ii. 10; Heb. iii. 6.—* Fifteenth Sunday after Trinity, epistle, verse 11 to the end.—* Chap. ii. 3, 14.—* Phil. iii. 18.—* Chap. v. 11.

elegance of the writing. For from the apostle's making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. "The inference, however," says Macknight, "does not follow. Eminent men, much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our Bibles, which represents the apostle as informing the Galatians that he wrote this large epistle with his own hand, to show how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrines everywhere."

Verses 12, 13. The sum of all is this: *As many as desire to make a fair show*—Or appearance; that is, to preserve a fair character; *in the flesh*—In external things, or with respect to their observing the Jewish rites and ceremonies; *these would constrain you*—Gentile converts, both by their example and importunity; *to be circumcised*—And subject, with them, to the carnal ordinances of the law. The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which in other passages he terms *the flesh*, in opposition to the spiritual dispensation of the gospel. *Only lest, &c.*—As if he had said, They do not act thus with a single eye to the glory of God, or from a principle of conscience, but only lest they should suffer persecution—From the unbelieving Jews; *for the cross of Christ*—For maintaining that faith in a crucified Saviour is alone sufficient for justification. It is well known that the Jewish chief priests and elders were great persecutors of the disciples of Christ, and began their persecution very early. See John ix. 22; xii. 22; xix. 38. Now it seems the mandates of their council were received with implicit submission, even by the synagogues in the Gentile countries, Acts ix. 2. The false teachers, therefore, of whom the apostle speaks, to recommend themselves to these rulers at Jerusalem, who stirred up the unbelieving Jews every where against the Christians, fell upon the scheme of blending Judaism with the gospel; and, as the apostle informs us, urged the Gentiles to receive circumcision, merely that they themselves might not be persecuted for the gospel doctrine of salvation through a crucified Messiah. *For neither they themselves*—Who are circumcised, and so are

A. M. 4062. 14 ^b But God forbid that I should
A. D. 58. glory, save in the cross of our Lord
Jesus Christ, ² by whom the world is ^c crucified
unto me, and I unto the world.

15 For ^d in Christ Jesus neither circumci-

^b Phil. iii. 3, 7, 8.—^c Or, *whereby*.—^e Rom. vi. 5; Chap. ii. 20.—^d 1 Cor. vii. 19; Chap. v. 6; Col. iii. 11.—^e 2 Cor.

solemnly obliged to observe the whole of it; *keep the law*—Namely, in other points of greater importance; so far are they from a real zeal for it, or from acting uprightly and conscientiously in this matter; *but desire to have you circumcised, that they may glory in your flesh*—May boast of you as their proselytes, and make a merit of this with the other Jews.

Verse 14. *But God forbid that I should be actuated by any such selfish or worldly views, or should glory*—Should boast of any thing I have, or am, or do, or rely on any thing for my acceptance with God; *save in the cross of our Lord Jesus Christ*—In what Christ hath done and suffered for me; *by whom*—Or, as the words may be understood, *by which cross; the world is crucified to me*—All the things and persons in it are to me as dead things, and therefore as nothing; *and I unto the world*—I am dead to all worldly pursuits, cares, desires, and enjoyments. Or, as Dr. Doddridge paraphrases the clause, *By the reliance which I have for justification on Christ's sufferings and death, and by the believing views I have thereof, I am made indifferent to all things here below; "so that I view the world, as little impressed by all its charms, as a spectator would be by any thing which had been graceful in the countenance of a crucified person, when he beholds it blackened in the agonies of death; and am no more affected by the objects round me, than one who is expiring would be struck with any of those prospects which his dying eyes might view from the cross on which he was suspended."* Or, more concisely, *the world is crucified to believers, in that, by the firm expectation of eternal life, grounded on Christ's cross, that is, on his death and resurrection, the world, like the dead carcass of a crucified malefactor, is stripped to them of all its vain allurements. And they are crucified to the world by Christ's cross, in that "it inspires them with such principles, and leads them to such a course of life, as renders them, in the eyes of the world, as contemptible, and as unfit for their purposes, as if they were dead carcasses. All believers, therefore, after the apostle's example, justly glory in the crucifixion of their Master, not only as it is the foundation of that assured hope of pardon which they entertain, but as it is an effectual principle of their sanctification."*—Macknight.

Verses 15, 16. *For in Christ Jesus*—(See on chap. v. 6,) *neither circumcision availeth any thing, nor uncircumcision*—To prove that we are accepted of God, and possessed of genuine religion; *but a new creature*—Or, *a new creation*, described 2 Cor. v. 17, where see the note, as also on chap. v. 6; where the same true and vital religion is termed, *faith*

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sion availeth any thing, nor uncir- A. M. 4062.
cumcision, but ^e a new creature. A. D. 58.

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

v. 17.—^f Psa. cxxv. 5.—^g Phil. iii. 16.—^h Rom. ii. 29; iv. 12; ix. 6, 7, 8; Chapter iii. 7, 9, 29; Phil. iii. 3.

which worketh by love, implying the renovation of the whole man, by the power of the Divine Spirit, and producing universal, constant, and persevering obedience to God, or the *keeping his commandments*; which (1 Cor. vii. 19) is opposed to circumcision and uncircumcision, as here a new creation, and Gal. v. 6, *faith working by love*, is opposed to these things. Compare these passages, and the notes on them, with each other. *As many as walk according to this rule*—1st, Glorifying only in the cross of Christ; 2d, Being crucified to the world; 3d, Created anew; *peace be on them*—That peace, which is the fruit of justification and a new creation, Rom. v. 1. *And mercy*—The source of that peace, and of every blessing enjoyed by fallen and sinful man, temporal or spiritual; *and upon the Israel of God*—That is, the church of God, which consists of those, and only those, of every nation and kindred, tongue and people, who walk by this rule.

Verses 17, 18. *Henceforth let no man trouble me*—By calling my commission, my doctrine, or my faithfulness in question; or with contentions against my office, quarrels and disputes on account of my renouncing circumcision, and the ceremonies of the Mosaic law; *for I bear* (and affliction ought not to be added to the afflicted!) *in my body the marks of the Lord Jesus*—That is, of my being his persecuted servant; marks of far more importance, and which I think much more honourable, than circumcision; even the scars which I have received by stripes, blows, bruises, and chains, endured in his service, which ought to endear me to all who have a due regard to him. Because the word *σηματα* denotes marks made by burning, some suppose that the apostle had in his eye those servants in the heathen temples on whose foreheads the name of the god to whom they belonged was in that way imprinted, and under the immediate protection of which god such servants were supposed to be. Hence the worshippers of the beast (Rev. xiii. 16) are represented as having a mark on their right hands, or on their foreheads, whereby they were known to be its worshippers. In like manner the servants of God are said to have his name on their foreheads, Rev. xxii. 4. In allusion to these customs, it is thought that the apostle calls the scars of the wounds which he received in Christ's service, the marks of the Lord Jesus. For besides his having been stoned and left for dead in the streets of Lystra, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, (2 Cor. xi. 24, 25,) it is probable he had suffered some of these punishments before this epistle was written, and that they had left scars in his body, by which he was distinguished as the ser-

A. M. 4062. 17 From henceforth let no man
A. D. 58. trouble me: for ⁱI bear in my body
the marks of the Lord Jesus.

¹2 Cor. i. 5; iv. 10; xi. 23; Chap. v. 11; Col. i. 24.

vant of the Lord Jesus. *Brethren, the grace*—The unmerited favour, and the enlightening, quickening, sanctifying, and comforting influences of his Spirit; *be with your spirit*—To guide, animate, renew, purify, and comfort you in the ways of truth and peace, of wisdom, piety, and virtue. Thus, although the apostle's rebukes in the former part of this epistle were sharp and cutting, and although he seems to have treated the Galatians with some severity;

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18 Brethren, ^kthe grace of our Lord A. M. 4062.
Jesus Christ *be* with your spirit. Amen. A. D. 58.

¶ Unto the Galatians, written from Rome.

^k2 Timothy iv. 22; Philemon 25.

yet having expressed his persuasion, that after reading what he had written they would not think differently from him in the principal articles of the Christian doctrine, (chap. v. 10,) he here shows his love to them, not only by giving them his apostolical benediction, but by calling them *brethren*; and, as Dr. Macknight observes, by making that appellation (for so it is in the original) the last word of his letter, except the word *Amen*.

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PREFACE

TO

THE EPISTLE TO THE EPHESIANS.

OF EPHEBUS, a city famed for its commerce and riches, and for its being the metropolis of that part of Asia which was a Roman province, the reader will find an account in the notes on Acts, xix. 1. The apostle, it seems, first visited this city when on his way from Achaia to Jerusalem, as is related Acts xviii. 19, 20: at which time he preached in the synagogue of the Jews; but did not continue many days, though his preaching was not without fruit, as appears from his being desired by some of his hearers to tarry a longer time with them, that they might be more fully instructed in the doctrines which he taught. The reason why he did not comply with their request, was his believing it to be his duty to attend at Jerusalem at an approaching feast. From the history of the Acts we learn, that the Ephesians were then a very dissolute people, and extremely addicted to the arts of sorcery and magic, taught and practised there; "walking," as the apostle expresses it, "according to the prince of the power of the air, the spirit which worketh in the children of disobedience," chap. ii. 2. Their city, also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expense of all Asia, (see note on Acts xix. 27,) and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites, by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St. Paul, who was expressly commissioned by Christ to turn the Gentiles "from darkness to light, and from the power of Satan to God," resolved, at his departure from their city, to return soon, (Acts xviii. 21,) that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of pentecost at Jerusalem, and afterward gone over the country of Galatia and Phrygia, strengthening the disciples, he came to Ephesus, (Acts xix. 1,) and preached boldly, first in the synagogue of the Jews, for the space of three months, discoursing concerning the things which related to the kingdom of God, verse 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; inso-much that the apostle judged it improper to preach any longer in the synagogue. Separating the disciples, therefore, from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire. "And this," as we learn from Acts xix. 10, "continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks." During this time, so extraordinary were his miracles, that "from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them;" which miracles, together with his preaching, were so blessed of God, that multitudes of the idolatrous inhabitants of Asia embraced the gospel; and, among the rest, many who had practised the arts of magic and divination. These, to show how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value. "So mightily grew the word of the Lord and prevailed" among the Ephesians.

In consequence of this extraordinary success, the apostle had determined to spend a longer season in Asia; but a dreadful riot raised against him by Demetrius, a silversmith, who employed a great number of workmen in making silver shrines for Diana, (of which see Acts xix. 23-41, with the notes there,) caused him to alter his resolution, and to proceed immediately toward Macedonia, into which country he had already sent Timothy and Erastus. During the time, however, of the apostle's stay at Ephesus, a numerous Christian church was formed, chiefly made up of Gentile converts, whose piety and zeal appear, from this epistle, to have been remarkable. To watch over these, and administer to them the word of God, the apostle appointed several elders, or overseers. These, about a year after, when on his way from Macedonia and Achaia to Jerusalem, the apostle sent for, to meet him at Miletus; to whom, when they came, he delivered the pathetic exhortation recorded Acts

PREFACE TO THE EPISTLE TO THE EPHESIANS.

xx. 17-35, forewarning them both of great persecutions from without, and of divers heresies and schisms, which would arise among themselves. After this it appears that he never visited Ephesus again, nor saw any of the elders whom he now addressed. He wrote, however, this epistle to them for their further instruction and establishment in the faith; and that, it seems, within three or four years from this period; or, as is generally supposed, during the latter part of the time of his imprisonment at Rome. For, from what he himself says, (chap. iii. 1; iv. 1; vi. 20,) he was a prisoner when he wrote it, as he was likewise when he wrote to the Colossians, Col. iv. 10. Indeed, there is such a manifest correspondence between these two epistles, both in their subject matter and in the very form of the expression, that it may be justly concluded they were written at the same time, and sent together by Tychicus, who was intrusted with the care of both, but was attended by Onesimus, when he delivered that to the Colossians, Col. iv. 9.

The design of the apostle in this epistle was to establish the Ephesian believers in the doctrine he had delivered; and for that purpose to give them more exalted views of the love of God, and of the excellence and dignity of the Lord Jesus; to show them that they were saved by grace; and that the Gentiles, however wretched they had been once, were now invited to enjoy equal privileges with the Jews; to encourage them, by declaring with what steadiness the apostle himself suffered for the truth, and with what earnestness he prayed for their establishment and perseverance. He also intended to arm them against false teachers, and to build them up in love and holiness, both of heart and conversation. If it be remembered that the most flourishing sects of philosophers had been, or were, settled at Ephesus, and in its neighbourhood; it will not be doubted that the apostle would make use of extraordinary caution in writing; and it is evident that this epistle is full of the sublimest doctrines, and written in a style equal to the nobleness of his sentiments, and the learning of those to whom it was addressed. Though this, perhaps, at first sight may render his meaning a little obscure, yet, by the assistance of the forementioned epistle to the Colossians, written while he was in the same circumstances, upon the same occasion, and to the same purpose, the sense and doctrine of the apostle here may be so clearly seen, and so perfectly comprehended, that there can be hardly any doubt left about it, to any one who will examine them diligently, and carefully compare them together. He begins this epistle, as he does most of the others, with thanksgiving to God, for their embracing and adhering to the gospel. He shows the inestimable blessings and advantages they received thereby, as far above all the Jewish privileges as all the wisdom and philosophy of the heathen. He proves that our Lord is the head of the whole church; of angels and spirits, the church triumphant; and of Jews and Gentiles, now equally members of the church militant. In the last three chapters he exhorts them to various duties, civil and religious, personal and relative, suitable to their Christian character, privileges, assistances, and obligations. To be a little more particular: In this epistle we may observe, I. The inscription, chap. i. 1, 2. II. The doctrine pathetically explained, which contains, 1. Praise to God for the whole gospel blessing, verses 3-14, with thanksgiving and prayer for the saints, verse 15 to chap. ii. 10. 2. A more particular admonition concerning their once miserable, but now happy condition, verses 11-22; a prayer for their establishment, chap. iii. 1-19; a doxology, verses 20, 21. III. The exhortation. First, general: To walk worthy of their calling, agreeably to, 1. The unity of the Spirit, and the diversity of his gifts, chap. iv. 1-16. 2. The difference between their former and their present state, verses 17-24. Secondly, particular: To avoid, 1. Lying, chap. iv. 25. 2. Anger, verse 26. 3. Theft, verse 28. 4. Corrupt communication, verses 29, 30. 5. Bitterness, verse 31 to chap. v. 2. 6. Uncleaness, verses 3-14. 7. Drunkenness, verses 15-21. With a commendation of the opposite virtues: To do their duty, as, 1. Wives and husbands, verses 22-33. 2. Children and parents, chap. vi. 1-4. 3. Servants and masters, verses 5-9. Thirdly, final: To war the spiritual warfare, verses 10-20. IV. The conclusion, verses 21-24.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.

CHAPTER I.

After the inscription and benediction, 1, 2, the apostle enters on the subject of his epistle, by solemnly and devoutly thanking God for the blessings of the gospel conferred on true believers, whether Jews or Gentiles, in consequence of his eternal purpose to glorify his grace in pardoning, accepting for his children, sanctifying and saving such, through the blood of his Son, and the communication of his Spirit, 3-14. He assures the Ephesians of the fervency with which he offered his prayers to God on their account, that they might have still higher and worthier conceptions of the gospel, and of its glorious Author, as raised from the dead, and exalted to supreme dominion in the heavenly world, 15-23.

A. M. 4069.
A. D. 64. **PAUL**, an apostle of Jesus Christ
* by the will of God, ^b to the
saints which are at Ephesus, ^c and to the faith-
ful in Christ Jesus :

2 ^d Grace be to you, and peace, from God our

^a 2 Cor. i. 1.—^b Rom. i. 7; 2 Cor. i. 1.—^c 1 Cor. iv. 17;
Chap. vi. 21; Col. i. 2.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle by the will of God*—Not by any merit of my own; to the saints—*Or holy persons, as τοῖς ἁγίοις* properly signifies; who are at Ephesus—And in all the adjacent places: for this epistle was not directed to the Ephesians only, but likewise to all the other churches of Asia; and to the faithful in Christ Jesus—*Or the believers, as the word πιστοὶ is rendered Acts x. 45; 2 Cor. vi. 15; and 1 Tim. iv. 3, 10, 12.* There seems to be no reason to suppose that the apostle gave the Christians at Ephesus this title on account of their being remarkably faithful to Christ, in relying on him alone for salvation, without that attachment to the Mosaic law, which was found in some other churches, and particularly among the Galatians. For we find he uses the same title when addressing the Colossians, (chap. i. 2,) whom yet he reproves on this very account, chap. ii. 16. *Grace be to you, &c.*—See on Rom. i. 7.

Verses 3-6. *Blessed be God, who hath blessed us*—God's blessing us is his bestowing spiritual and heavenly blessings upon us. Our blessing God is the paying him our solemn and grateful acknowledgments, both on account of his own essential blessedness, and of the blessings which he bestows on us; with all spiritual blessings—The spiritual blessings here spoken of are such as are necessary to the perfection and happiness of our spirits; namely,

Father, and from the Lord Jesus Christ. A. M. 4069.
A. D. 64.

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

^d Gal. i. 3; Titus i. 4.—^e 2 Cor. i. 3; 1 Peter i. 3.—^f Or, things, Chap. vi. 12.

the light of the gospel, the influences of the Spirit of God, the pardon of sin, adoption into God's family, the sanctification of our nature, and eternal life. These blessings are here opposed to the earthly blessings which were promised to the natural descendants of Abraham, the ancient church of God, which consisted in the possession of Canaan, in victory over their enemies, fruitful seasons, &c., as described Deut. xxviii. To these, and such like blessings, Abraham's seed, by faith, were entitled by the promise, *In thy seed shall all the nations of the earth be blessed. In heavenly places*—Or rather, *In heavenly things, as εν τοῖς ἐπερانیοις*, it seems, ought to be here translated. Certainly, we must enjoy spiritual blessings in heavenly things, before we can enjoy them in heavenly places; namely, blessings which are heavenly in their nature, original, and tendency, and shall be completed in heaven; far different from the external privileges of the Jews, and the earthly blessings they expected from the Messiah. *According as he hath chosen us in him*—Both Jews and Gentiles, whom he foreknew as believing in Christ, 1 Pet. i. 2. That he speaks of such, and of such only, is evident from verses 12-14, where see the notes. Indeed, none but true believers in Christ, none but those whose faith in him works by love, are ever termed, in the New Testament, *God's chosen, or elect.* For the election spoken of in the New Testament is not the election of individuals, out of the mass of mankind, to repent,

A. M. 4068. 4 According as ^f he hath chosen us
A. D. 64. in him, ^g before the foundation of the
world, that we should ^h be holy and without
blame before him in love :

5 ⁱ Having predestinated us unto ^k the adop-
tion of children by Jesus Christ to himself,
^l according to the good pleasure of his will,

6 To the praise of the glory of his grace,
^m wherein he hath made us accepted in ⁿ the
Beloved.

7 ^o In whom we have redemption through

^f Rom. viii. 28; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9.—^g 1 Pet. i. 20.—^h Luke i. 75; Chap. ii. 10; v. 27; Col. i. 22; 1 Thess. iv. 7; Titus ii. 12.—ⁱ Rom. viii. 29, 30; Verse 11.—^k John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1.—^l Matt. xi. 26; Luke xii. 32; 1 Cor. i. 21; Verse 9.—^m Rom. iii. 24; v. 15.—ⁿ Matt. iii. 17; xvii. 5.

believe, and obey, passing by the rest; but it is the election of such as are already possessed of faith, love, and a new nature, to be the people and children of God; which election it behooves them to *make sure*, by aspiring after a larger measure of these, and of all other graces and virtues, and by enduring to the end, 2 Pet. i. 10. *Before the foundation of the world*—Or, *before the world began*. This, as Mac-knight observes, "being said of the Ephesian brethren in general, it cannot be an election of the whole of them as individuals" [unconditionally] "to eternal life;" but must be that election, which, before the foundation of the world, God made of true believers, of all nations, to be his children and people, and to enjoy the blessings promised to such. *That we should be holy*—Dedicated to God, employed for him, and transformed into his image; *and without blame*—As to our whole spirit and conduct; *before him*—Or in his sight, who searches the heart, and observes all our ways. As the election here spoken of is an election of believers to be holy, all such ought continually to keep in mind this end of their election, that they may press on toward it more and more. *In love*—To God, his people, and all mankind, the source of all true holiness; *Having predestinated*, or fore-appointed, us—Who do now, or shall hereafter, believe in him with our heart unto righteousness; *unto the adoption of children*—For those who receive Christ, namely, in all his offices and characters, or who believe aright in him, enjoy the dignity of being his children and heirs, and joint heirs with Christ. See on John i. 12; Gal. iii. 26. *According to the good pleasure of his will*—According to his free, fixed, and unalterable purpose to confer these blessings on all those who believe in Christ, and those only. Of the word *προορίζω*, here, and frequently elsewhere, rendered *to predestinate*, see the notes on Rom. viii. 29, 30. *To the praise of the glory of his grace*—His glorious, unmerited, and free love, without any desert on our part; *wherein he hath made us accepted*—Greek, *εχαρίτωσεν*, he hath taken us into favour, namely, his peculiar favour; *in the Beloved*—In Christ, his beloved Son, through whom, though in ourselves we are so unworthy of them, we receive these inestimable blessings.

his blood, the forgiveness of sins, ac- A. M. 4068
cording to ^p the riches of his grace; A. D. 64.

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

9 ^q Having made known unto us the mystery
of his will, according to his good pleasure,
^r which he hath purposed in himself:

10 That in the dispensation of ^s the fulness
of times ^t he might gather together in one ^u all
things in Christ, both which are in ^v heaven,
and which are on earth; *even* in him:

^o Acts xx. 28; Rom. iii. 24; Heb. ix. 12; 1 Pet. i. 18, 19; Rev. v. 9.—^p Rom. ii. 4; iii. 24; ix. 23; Chap. ii. 7; iii. 8, 16; Rom. xvi. 25; Chap. iii. 4, 9; Col. i. 26.—^q Chap. iii. 11; 2 Tim. i. 9.—^r Gal. iv. 4; Heb. i. 2. ix. 10; 1 Pet. i. 20; 1 Cor. iii. 22, 23; xi. 3; Chap. ii. 15; iii. 15.—^s Phil. ii. 9, 10; Col. i. 20.—^t Gr. *the heavens*.

Verses 7, 8. *In, or by, whom we have redemption*—By price and by power, are bought and delivered from the guilt and dominion of sin, the tyranny of Satan, and the final displeasure and wrath of God. *Through his blood*—Shed for these purposes; or through what he hath done and suffered; having undertaken the great and awful work of making an atonement for us by the sacrifice of himself, by which we obtain, what is an introduction to all the other blessings here mentioned, *the forgiveness of sins*—For, being pardoned, God's wrath is removed from us; we are taken into his favour; adopted into his family; born of his Spirit; love him who hath thus first loved us; and, through this love, become holy, and without blame before him. And by these blessings in *heavenly things*, we are qualified to receive blessings in *heavenly places*; *according to the riches of his grace*—According to the abundant overflowings of his free, undeserved mercy and favour, to such sinful and guilty creatures; *wherein he hath abounded toward us in all wisdom*—Manifested by God in the whole scheme of our salvation; *and prudence*—Which he hath wrought in us, that we may know and do all his acceptable and perfect will.

Verses 9, 10. *Having made known to us*—By his Word and Spirit; *the mystery of his will*—The gracious scheme of salvation by faith, the appointment of which depended on his sovereign will alone; termed *a mystery*, because it was but darkly revealed under the law, is now totally hid from unbelievers, and has heights and depths in it which surpass all the knowledge even of true believers. "The whole doctrine of the gospel, taken complexly, is called *the wisdom of God in a mystery*, 1 Cor. ii. 7; not because any part of it is unintelligible, but for the reasons mentioned in the note on that verse." "The same appellation is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith, without obedience to the law of Moses, is called *a mystery*, Rom. xi. 25; xvi. 25. So likewise is the great discovery, that such of the saints as are alive on the earth at the coming of Christ, shall not die, but be changed, 1 Cor. xv. 51; and 2 Thess. ii. 7, we have the *mystery of iniquity*;

A. M. 4068. 11 ^a In whom also we have obtained an inheritance, ^b being predestinated according to ^c the purpose of him who worketh all things after the counsel of his own will:

12 ^a That we should be to the praise of his glory, ^b who first ^c trusted in Christ.

^a Acts xx. 32; xxvi. 18; Rom. viii. 17; iii. 24; Tit. iii. 7; 1 Pet. i. 4.—^b Verse 5.—^c Isa. xlv. 10, 11.—Verses 6, 14; 2 Thess. ii. 13.

13 In whom ye also trusted, after A. M. 4068. that ye heard ^a the word of truth, ^b the gospel of your salvation: in whom also, after that ye believed, ^c ye were sealed with that Holy Spirit of promise,

14 ^a Which is the earnest of our inheritance ^b until the redemption of ^c the purchased

^b James i. 18.—^c Or, *hoped*.—^c John i. 17; 2 Cor. vi. 7. ^d 2 Cor. i. 22; Chap. iv. 30.—^e 2 Cor. i. 22; v. 5.—^f Luke xxi. 28.—^g Acts xx. 28.

and Rev. i. 20, *the mystery of the seven stars*; and Rev. x. 7, *the mystery of God*; and Rev. xvii. 5, 7, *mystery, Babylon, the woman, the beast, and the false prophet*. To this latter group, the appellation of mystery is given with singular propriety. For as the initiated [into the heathen mysteries] were instructed by having certain mystic shows set before them, the visions in the Revelation of these seven stars, and of the woman, and the beast, and the false prophet, representing the future state of the church, are all very aptly termed *mysteries*." *That in the dispensation of the fulness of times*—When that time was fully come, which he, in his wise appointment and distribution of things, had judged most suitable and eligible; or in this last administration of his fullest grace, in which all the former dispensations terminated, which took place at the time most proper for it. "The word *οικονομία*, here rendered *dispensation*, signifies the plan which the master of a family, or his steward, has established for the management of the family. Also it signifies a plan formed for the management of any sort of business. In this passage it signifies the plan which God had formed for accomplishing the salvation of believers." —Macknight. *He might gather together in one*—Greek, *ανακεφαλαιωσασθαι*, he might recapitulate, or *unite again under one head*; *all things in Christ*—All persons, whether angels or men, whether living or dead, with all things that are connected with or concern them; *both in heaven and on earth*—This is considered by some as a Jewish phrase, to express the whole world; and Locke thinks it may be equivalent to *Jews and Gentiles*, which is the meaning adopted also by Macknight, who says, "According to this interpretation, *the gathering of all things under Christ*, means both the forming of believing Jews and Gentiles into one catholic church, and the bringing of them both into the heavenly country through the mediation of Christ." Beza, by *things in heaven*, understands the saints in heaven, who died before Christ came into the world, and who are not to be made perfect till the resurrection. But the interpretation adopted by Whitby, Chandler, Doddridge, Wesley, and many others, seems more probable, namely, that by *things in heaven*, both in this passage and Col. i. 20, *the angelical hosts* are to be understood; and by *things on earth, believers of all nations*, who, with the angels, shall at length be joined in one great society, or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. "Both angels and men were

at first in sweet and harmonious subjection to the Son of God, the great Creator of both; but man having broken himself off from this society, the Son of man, by his humiliation and sufferings, recovers all who believe in him, and in his human nature presides over the kingdom to which, in the world of glory, they and his angels belong. This interpretation presents so noble a view, that no other will bear a comparison."^o—Doddridge.

Verses 11, 12. *In whom also we*—Believing Jews; *have obtained an inheritance*—Namely, that of the promises made to the children of Abraham and of God, even the blessings of grace and of glory, the privileges belonging to the true members of the church militant and triumphant. *Being predestinated*—To it when we became true believers, and as long as we continue such, see on verse 5; *according to the purpose of him*—Of God; *who worketh all things*—As he formed and governs all things; *after the counsel of his own will*—The unalterable decree, *He that believeth shall be saved*: which is not an arbitrary will, but a will flowing from the rectitude of his nature; otherwise what security would there be that it would be his will to keep his word even with the elect? The apostle seems to have added this clause with a view to convince the believing Jews that God would bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren were pleased or displeased therewith. *That we*—Believing Jews; *should be to the praise of his glory*—Should give men occasion to praise God for his goodness and truth; *who first trusted*—Or *hoped*, as *προηλπικotas* signifies; *in Christ*—That is, believed in him, and hoped for eternal salvation from him, before the Gentiles did. And this was the case, not only in Judea, but in most places where the apostles preached; some of the Jews generally believing before the Gentiles. Here is another branch of the true gospel predestination: he that believes is not only elected to eternal salvation if he endure to the end, but is fore-appointed of God to walk in holiness and righteousness, *to the praise of his glory*.

Verses 13, 14. *In whom ye, Gentiles, also trusted*—Believed and hoped for eternal life; *after ye heard the word of truth*—The word which reveals and attests most important truth, the *faithful saying*, (1 Tim. i. 15,) that Jesus of Nazareth is the true Messiah, the Son of God, who came into the world to save sinners; *the gospel of your salvation*—Which brings the good tidings of salvation to you as well as

A. M. 4068. possession, ^b unto the praise of his
A. D. 64. glory.

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

^b Verses 6, 12; 1 Pet. ii. 9.—ⁱ Col. i. 4.

others: or, which God has made the means of your salvation; in whom after ye believed—Or rather, as *πιστευσαυτες* signifies, *having believed; ye were sealed*—Probably immediately after believing; *with that Holy Spirit of promise*—Holy both in his nature and in his operations, and promised to all true believers, to all the children of God. Of the seal and earnest of this Spirit, see the note on 2 Cor. i. 22, where the apostles are said to have been sealed by the Spirit, and to have the earnest thereof in their hearts. As applied to them, the expressions undoubtedly signified their having received the extraordinary gifts, as well as the sanctifying graces of the Spirit. But here being applied to all the Gentile believers, but few of whom certainly were endowed with these extraordinary gifts, the words can only mean those ordinary influences of the Spirit, whereby they were assured of their adoption and regeneration, were stamped with the image of God, and thereby constituted heirs of the heavenly inheritance, and prepared for the enjoyment of it. This *sealing* of the Spirit produces, in every man that possesses it, a new nature, whereby he is marked, or declared to be, the son of God; a mark which, as Macknight observes, is to him a stronger evidence of his title to eternal life, than if he possessed the miraculous gifts. See on Matt. vii. 22; 1 Cor. xiii. 2. How earnest then ought we to be in our endeavours to obtain this important blessing! See also Eph. iv. 30, where believers are said to be sealed with the Holy Spirit to the day of redemption. When this sealing of the Spirit is enjoyed in the most perfect manner, it seems to imply, 1st, A full impression of the image of God on a man's soul; 2d, A full assurance of his receiving all the promises, whether relating to time or eternity. *Which is the earnest*—Both a pledge and a foretaste; *of our inheritance, in heaven, until the redemption of the purchased possession*—Till the church, which he has purchased with his own blood, shall be fully delivered from all sin and sorrow, and advanced to everlasting glory. As the redemption here spoken of includes the redemption of the bodies of Christ's purchased people from death, by the resurrection, (Rom. viii. 23,) *the earnest of the Spirit*, which is to remain in the church, that is, in the hearts of its true members, till that glorious event is accomplished, must be principally those ordinary influences of the Spirit, which produce in believers that holiness which is necessary to fit them for heaven, and that happiness which is an anticipation thereof.

Verses 15-17. *Wherefore, after I heard of your faith in the Lord Jesus*—That is, of your perseverance and increase therein. For the apostle's manner of speaking does not imply that he received

16 ^k Cease not to give thanks for A. M. 4068.
you, making mention of you in my ^l prayers;
A. D. 64.

17 That ¹ the God of our Lord Jesus Christ,
the Father of glory, ^m may give unto you the

^k Rom. i. 9.—^l John xx. 17.—^m Col. i. 9.

by report an account of their first believing in the Lord Jesus, and therefore that he wrote this epistle to them before he had been at Ephesus in person, or was personally acquainted with them. He wrote in the same terms to the Thessalonians, who were his converts, (1 Thess. iii. 4, 6,) and to his convert Philemon, verses 4, 5. Therefore, as his saying that he heard of the faith and love of the Thessalonians and of Philemon, does not mean that he was ignorant of these things till they were reported to him, but only that he had heard of their persevering in the true faith of the gospel, and in their love to the saints; so the faith of the Ephesians, which he says he had heard of, was not their first faith, or their conversion to Christianity, but their continued and increasing faith, evidencing itself by the fruit here spoken of. *Love unto all the saints*—Namely, whether circumcised or uncircumcised. For, by praising the Ephesians for their love to *all the saints*, the apostle seems to intimate that they were free from that narrow, bigoted spirit, which prevailed in some other churches, where difference in opinion about the necessity of circumcision had interrupted love. *I cease not*—In all my solemn addresses to God; *to give thanks for you*—On account of your perseverance in the true faith of the gospel, and in your love to all Christ's disciples; *making mention of you in my prayers*—So he did of all the churches, Col. i. 9. *That the God and Father of our Lord Jesus Christ, the Father of glory*—Of which he is eternally and immutably possessed; from whom all glory proceeds, and to whom it returns; and whose glory shines in the face of Christ his beloved Son; or, as the expression might have been rendered, *the glorious Father; may give you the Spirit of wisdom and revelation*—This Spirit, termed the *Spirit of promise*, (verse 13,) they had already received, in a great measure, for he had *sealed them*, as is there signified, and was an earnest of their inheritance in their hearts; but the apostle here prays that the same Spirit might be still more largely communicated to them, revealing more fully the deep things of God, and rendering them still more wise in all matters that concerned their own salvation, and the salvation of others. *In the knowledge of him*—Of Christ, of his person and offices, of his wonderful process in accomplishing the work of man's redemption; of his humiliation and exaltation, his grace and glory, which he termed, (Phil. iii. 8,) *the excellency of the knowledge of Christ Jesus his Lord, for whom he had willingly suffered the loss of all things*, and accounted them despicable, in comparison of this knowledge of him. Some commentators understand the clause as signifying the *acknowledgment of him*, namely, by professing faith in him and his

A. M. 4068. spirit of wisdom and revelation ⁴ in
A. D. 64. the knowledge of him :

18 ^a The eyes of your understanding being enlightened; that ye may know what is ^o the hope of his calling, and what the riches of the glory of his ^p inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, ^q according to the working ^s of his mighty power,

^a Or, for the acknowledgment, Col. ii. 2.—^b Acts xxvi. 18. ^c Chap. iv. 12; iv. 4.—^d Verse 11.—^e Chap. iii. 7; Col. i. 29; ii. 12.—^f Gr. of the might of his power.

gospel, whatever persecution such a profession itself expose them to.

Verses 18–21. *The eyes of your understanding being enlightened*—That is, I pray that God would do this for you by the discoveries of his gospel, and the operation of his grace. Observe, reader, it is by the eyes of the understanding alone that we discern the things of God; and in order hereto these eyes must first be opened, and then enlightened, by the Spirit of wisdom and revelation, spoken of in the former verse. *That ye may know what is the hope of his calling*—That ye may know, experimentally and delightfully, what are the blessings which God, by his word and Spirit, has called you to hope for. For hope seems to be put here chiefly for the objects of hope, as it is likewise Col. i. 5; Tit. ii. 13. The apostle, however, may also include the grounds of this hope; with which, in order to their further establishment, the apostle wished them to be more fully acquainted. *And what the riches of the glory of his inheritance in his saints*—How great the blessings of his grace are, conferred on his saints here, and what an immense treasure of blessedness and glory he hath provided for them hereafter. *And what is the exceeding greatness of his power to us-ward, who cordially believe*—Both in raising our souls from the death of sin, and preserving them in spiritual life; influencing our hearts in such a manner as effectually to conquer all our prejudices against Christianity, and against true religion in every form, and so as to make us new creatures in Christ Jesus; *according to the working of his mighty power*—Greek, *κατα την ενεργειαν της κρατος της ισχυος αυτου*, expressions, the strong emphasis and admirable force of which, as Bishop Pearson has observed, are scarcely to be paralleled in any author, and are superior to what our language can reach. Doddridge renders them, *according to the energy of the power of his might*, a translation which, however, falls very short of the original. See also Blackwall's *Sacred Classics*, vol. i. p. 307. *Which he wrought in Christ*—By the same almighty power whereby he raised Christ from the dead, for no less would suffice; *and set him at his own right hand*—That is, he hath exalted him in his human nature, as a recompense for his sufferings, to the quiet, everlasting possession of all possible blessedness, majesty, and glory. *Far above all principality and power, and might and dominion*—That is, God

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20 Which he wrought in Christ, A. M. 4068. when ^r he raised him from the dead, A. D. 64. and ^s set him at his own right hand in the heavenly places,

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

22 And ^v hath put all things under his feet,

^r Acts ii. 24, 33.—^s Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1. ^t Phil. ii. 9, 10; Heb. i. 4.—^u Rom. viii. 38; Col. i. 16; ii. 15.—^v Psa. viii. 6; Matt. xxviii. 18.

hath invested him with uncontrollable authority over all demons in hell, and angels in heaven, and all the princes and potentates on earth; *and every name that is named*—Name is here, by a usual figure, put for the person who possesses the authority signified by that name. We know the king is above all, though we cannot name all the officers of his court: so we know that Christ is *above all*, though we are not able to name all his subjects; *not only in this world, but also in that which is to come*—The invisible world, in which the potentates mentioned in the former part of the verse rule, is called *the world to come*, not because it does not yet exist, but because it is to come to us, not being yet visible. We may observe here, that of the four different names given to good angels in this verse, the two first *αρχαι*, *principalties*, and *εξουσιαι*, *powers*, are given to evil angels, (chap. vi. 12,) and to men, Luke xii. 11. From this we learn, that there are different orders and degrees of government and subordination among good and bad angels in the invisible world, as among men in the visible world. It is observed by Chandler, that *αρχη*, the first word, signifies empire of the largest extent, being used by Greek writers to denote the empire of Alexander, after he had conquered the East, and the empire of the Romans; and that *υποταγη*, the last word in the verse, signifies the lowest degree of power, power of the smallest extent. So that although we do not know precisely what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe; having power, whether among angels or men. According to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Macknight, and Col. i. 16.

Verses 22, 23. *And hath put—*Greek, *υπεταξεν*, *hath subjected*; *all things under his feet*—This is said in allusion to Psa. cx. 1, *Till I make thine enemies thy footstool*. The psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, (1 Cor. xv. 27,) but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times conquerors put their feet on the necks of their enemies in token of their subjection, Josh. x. 23, 24. *And gave him to be head over all things to the church*—As it is here declared that Christ is

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A. M. 4068. and gave him ^γ to be the head over
A. D. 64. all things to the church,

^γ Chap. iv. 15, 16; Col. i. 18.—^α Rom. xii. 5; 1 Cor. xii. 12, 27.

raised to universal dominion for the sake of his church, that is, for the noble purpose of erecting and establishing it, and uniting the angels who are in heaven, and all the good men, who have lived and are to live on earth, in one harmonious society, that they may worship and serve God together, and be happy in one another's society to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world, with every thing it contains, should be under his direction, that he might order all the events befalling his people, in such a manner as to promote their holiness, and prepare them for heaven. Add to this, he is in such a sense made *head over all things to his church*, as to cause even its enemies, however undesignedly by them and unwillingly, to serve its interests; and all events, whether apparently prosperous or adverse, and all persons and things, to *work together for the good* of its members. To these he is a head, not merely of government, but likewise of guidance, life, and influence, as is implied in the next clause. *Which is his body*—The church is called the body of Christ, to signify that the true and living members

23 ^α Which is his body, ^α the ful- A. M. 4068.
ness of him ^β that filleth all in all. A. D. 64.

^α Col. ii. 10.—^β 1 Cor. xii. 6; Chap. iv. 10; Col. iii. 11.

thereof are united to, and animated by him; that they are under his direction, and the objects of his care, and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head, and united to one another by various joints, ligaments, nerves, arteries, veins, and other vessels of communication and intercourse. *The fulness of him that filleth all in all*—This expression may mean that his church, that is, the spiritual part of it, is *completed*, or *completely filled* by him, namely, with all sorts of gifts and graces. So Locke understands it. Thus believers are said to receive out of Christ's fulness, *grace for, or upon grace*. Macknight, however, takes the clause in a different sense, observing, that by calling the church *το πληρωμα, the fulness of Christ*, the apostle intimates, that he who is universal Lord would want a principal part of his subjects, if the church among men on earth were not united and subjected to him as its head. *Who filleth all in all*—That is, who filleth all his members with all their spiritual gifts and graces, according to the place and office in his body which he hath assigned them.

CHAPTER II.

In this chapter, to excite the gratitude of the Ephesian believers, the apostle, (1.) Leads their minds back to that state of moral and spiritual death in which the gospel found them, and reminds them how entirely they were saved by divine grace, 1-10. (2.) He represents the happy state into which they were now brought, as being reconciled to God, united to his church, and made partakers of all his privileges, equally with the believing Jews, 11-22.

A. M. 4068. AND ^α you hath he quickened,
A. D. 64. ^β who were dead in trespasses
and sins;

^α John v. 24; Col. ii. 13.—^β Verse 5; Chap. iv. 18.

NOTES ON CHAPTER II.

Verses 1, 2. *And you, &c.*—In the nineteenth and twentieth verses of the preceding chapter, the apostle had spoken of God's working in the believers at Ephesus, in order to their conversion, and resurrection from spiritual death to spiritual life, by the same almighty power whereby he raised Christ from the dead. On the mention of this he runs on, in the fulness of his heart, into a flow of thought concerning the glory of Christ's exaltation, in the three following verses. He here resumes the thread of his discourse. *You hath he quickened*—Or, (as these words are not in the original,) if we connect this verse with the last clause of the preceding chapter, we may read, *you hath he filled*, namely, with his gifts and graces, and thereby hath made you alive to himself; *who were dead*—Not only diseased, but

2 ^α Wherein in time past ye walked A. M. 4068.
according to the course of this world, A. D. 64.
according to ^d the prince of the power of the air,

^c 1 Cor. vi. 11; Chap. iv. 22; Col. i. 21; iii. 7.—^d Ch. vi. 12.

dead; absolutely devoid of all spiritual life, and as incapable of quickening yourselves, as persons literally dead are of restoring their bodies to life. In this sense Locke paraphrases the words: "Ye were so entirely under the power of sin, that ye had no more power, nor hope, nor ability, to get out of it, than men dead and buried have to get out of their graves." The truth is, unawakened, impenitent, and unbelieving sinners, are dead in three respects; 1st, They are under condemnation, on account of their past depravity and various transgressions, to the second death, or to future wrath and punishment, like criminals under sentence of death for their crimes. 2d, They are destitute of all union with God, and in a state of separation from him, and alienation from his life, chap. iv. 18; Col. i. 21. 3d, They are *carnally minded*; that is, their

A. M. 4068. the spirit that now worketh in ^a the children of disobedience :

3 ^c Among whom also we all had our conversation in times past in ^e the lusts of our flesh, fulfilling ¹ the desires of the flesh and of the

^a Chapter v. 6 ; Col. iii. 6.—^c Titus iii. 3 ; 1 Peter iv. 3. ^e Gal. v. 16.—¹ Gr. *the wills*.

thoughts and affections are set upon visible and temporal things, *which is* spiritual death, (Rom. viii. 6,) implying deadness or aversion to spiritual and divine things. *In trespasses and sins*—*Sins* seem to be spoken chiefly of the Gentiles who knew not God ; *trespasses* of the Jews, who had his law, and yet regarded it not. Or the expressions may be used indiscriminately, without any such distinction being intended ; for all *trespasses* are *sins*, and all *sins* are *trespasses*, properly speaking. *Wherein in time past ye walked*—Πεπεπαρηγαρε, *ye walked about, or walked continually*. For, as Grotius observes, the word *significat consuetudinem*, implies *custom, or habit*. *According to the course of this world*—Καταρον αιωνα, *according to the age, or the common usage of the age in which you lived, and to those corrupt principles and practices which prevailed around you*. The word above mentioned, translated *course*, properly means a long series of times, wherein one corrupt age follows another. *The prince of the power of the air*—“That wicked spirit, who commands the legions of fallen angels, that by divine permission range in the air, and fly from place to place, in pursuit of their pernicious purpose of corrupting and destroying mankind.” So Dr. Doddridge, who observes, “This refers to a Jewish tradition, that the air is inhabited by evil spirits, a notion which the apostle seems to approve.” Macknight’s interpretation of the passage is nearly the same, as follows: “*Power*, being here put for those who exercise power, (as it is likewise chap. i. 21, and Col. ii. 10,) signifies those powerful evil spirits, whose confinement [mentioned by Jude, verse 6] is not of such a nature as to hinder them from going to and fro on the earth. And therefore, being irreconcilable enemies of God and goodness, they use the liberty granted to them in opposing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themselves under the direction of one chief, here called their *prince*; but in other passages *Satan*, and *the devil*. Perhaps also he is called their *prince*, because he instigated them to rebel against God, and was their leader in that rebellion. See 1 John v. 19.” To these quotations we may add, with Bengelius, “A power this the effect of which all may perceive, though all do not understand the cause of it; a power unspeakably penetrating and widely diffused, but yet, as to its baleful influences, beneath the orb of believers.” *The spirit that now worketh*—Ενεργηστος, *worketh inwardly with energy*. So he did, and so he doth work in all ages; *in the children of disobedience*—In all that disbelieve and disobey the gospel.

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mind; and ^b were by nature the children of wrath, even as others. A. M. 4068. A. D. 64.

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

5 ^k Even when we were dead in sins, hath

^b Psa. li. 5 ; Rom. v. 12, 14.—ⁱ Romans x. 12 ; Chapter i. 7. Verse 7.—^k Rom. v. 6, 8, 10 ; Verse 1.

Verse 3. *Among whom also we*—Jews, as well as you Gentiles ; *had our conversation*—That is, our course of life ; *in times past*—At least in some degree, whatever our education or religious profession might have been. Here the apostle speaks in the name of the generality of the converted Jews, as his changing the expression from *ye* Ephesians to *we*, plainly declares; including himself and all other Christians, whose former character and state he affirms to have been the same with respect to sin and misery, with the character and state of the children of disobedience: and it is so professedly the design of the beginning of his epistle to the Romans, to prove that the Jews had not, in point of justification, any advantage above the Gentiles, (Rom. iii. 9,) that it is surprising any men of learning and knowledge should contend for the contrary. *In the lusts of our flesh*—To the base appetites of which we were enslaved, so as to forget the true dignity and happiness of rational and immortal spirits: *fulfilling the desires of the flesh*—Yielding to, and suffering ourselves to be governed by those corrupt appetites, inclinations, and passions, which had their seat in our fallen body, or in our evil nature; *and of the mind*—The earthly and devilish mind, that is, the desires, lusts, and passions, which were inherent in our still more corrupted souls. Observe, reader, the desires or lusts of the *flesh* lead men to gluttony, drunkenness, fornication, adultery, and other gross, brutal sins: and the inclinations or desires of the mind, or imaginations, (as *δαιμονιον* may be rendered,) prompt them to ambition, revenge, covetousness, and whatever other earthly and diabolical wickedness can have place in the fallen spirit of man. *And were by nature*—That is, in our natural state, or by reason of our natural inclination to all sorts of evil, and this even from our birth; *children of wrath*—Having the wrath of God abiding on us; *even as others*—As well as the Gentiles. This expression, *by nature*, occurs also Gal. iv. 8; Rom. ii. 14; and thrice in chap. xi. But in none of those places does it signify *by custom, or practice, or customary practice*, as some affirm. Nor can it mean so here. For this would make the apostle guilty of gross tautology, their *customary sinning* having been expressed already in the former part of the verse. But all these passages agree in expressing what belongs to the nature of the persons spoken of.

Verses 4-6. *But God, who is rich in mercy*—That is, in compassion for us, amidst our sins and miseries, and in his free, gratuitous goodness and readiness to pardon the guilty, and save the lost: *for his great love*—Of benevolence and bounty; *wherewith he loved us*—When there was nothing in us but sin

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A. M. 4068. ¹ quickened us together with Christ ;
A. D. 64. (² by grace ye are saved ;)

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

7 That in the ages to come he might show

¹ Romans vi. 4, 5 ; Col. ii. 12, 13 ; iii. 1, 3.—² Or, by whose grace, Acts xv. 11 ; Verse 8 ; Tit. iii. 5.

and misery to move him to do it. Love in God was the cause why he resolved to show mercy to certain descriptions of persons, namely, to such as should obey the gospel call to repentance, faith, and new obedience. Love is a desire to communicate good to us, considered as creatures ; but mercy respects us as fallen into sin and misery ; even when we—Jews and Gentiles, and all men ; were dead in sins—See on verse 1. Hath he quickened us—Brought us into spiritual life, by begetting in us repentance unto life, and living faith, and in consequence thereof by justifying us, or reversing the sentence of condemnation to eternal death under which we lay, taking us also into his favour, and uniting us to himself, by giving us his quickening and renewing Spirit, in consequence of which our affections are set on things above, and we become spiritually minded, which is life and peace. Together with Christ—In conformity to his resurrection from the dead, and by virtue of our relation to him and union with him. By grace ye are saved—By God's mere mercy, or undeserved goodness, which is the original source and moving cause of our salvation ; and by the enlightening, quickening, and renewing influences of the Holy Spirit, the efficient cause of it. The apostle speaks indifferently either in the first or second person, the Jews and Gentiles being in the same circumstances both by nature and by grace. This doctrine lays the axe to the very root of spiritual pride, and glorying in ourselves. Therefore St. Paul, foreseeing the backwardness of mankind to receive it, yet knowing the absolute necessity of its being received, again asserts the very same truth, (verse 8,) in the very same words. And hath raised us up together—Both Jews and Gentiles, already in spirit, having not only raised our souls from spiritual death to spiritual life, but having given us assurance of the resurrection of our bodies, and begotten us again, as his children and his heirs, to a lively hope of a heavenly inheritance, and enabled us to set our affections on the felicity and glory implied therein : and made us sit together in heavenly places in and through Christ Jesus—Our head and representative, who has already been admitted into heaven as our forerunner, to take possession of these glorious mansions for us. For by means of that relation between him and us, which divine grace hath established, we may look upon his resurrection and exaltation to the right hand of God, as the certain pledge and security of ours ; and regarding him under the character of a public person, who is thus raised and exalted in our name, we may be said to share in those felicities and dignities which are conferred on him.

the exceeding riches of his grace in A. M. 4068.
^a his kindness toward us, through A. D. 64.
Christ Jesus.

8 ^o For by grace are ye saved, ^p through faith ; and that not of yourselves : ^q it is the gift of God :

¹ Chapter i. 20.—² Titus iii. 4.—³ Verse 5 ; Rom. iii. 24
⁴ Rom. iv. 16.—⁵ Matt. xvi. 17 ; John vi. 44, 65.

Verses 7-9. That in the ages to come—As if he had said, His great design in doing all this for us is, that in all succeeding ages, under the dispensation of the gospel, he might show—Might demonstrate and display, (as the word *εὐδειξῆται* implies,) for the instruction and encouragement of others ; the exceeding riches of his grace—Manifested both to Jews and Gentiles ; in his kindness—His benignity and bounty ; toward us—In pardoning, adopting, regenerating, and finally saving us ; through Christ Jesus—For we have received the whole blessing by him, and are partakers of it as connected with him, whom God hath appointed our head and Saviour, and taught us to regard as our great representative. For (to repeat the important truth before asserted) by grace are ye saved through faith—Grace, as signifying the free mercy, or unmerited goodness of God, without any respect to human worthiness, confers the glorious gift of salvation ; and grace, in the other sense of the expression, namely, the influence of the Spirit, prepares us for the reception of the blessed gift, and conveys it to us ; and faith in the Lord Jesus as our Redeemer and Saviour, our Governor and Judge, and in the truths and promises of his holy gospel, with an empty hand, and without any pretence to personal desert ; faith, productive of unfeigned love and obedience, receives the heavenly blessing. And that not of yourselves—This refers to the whole preceding clause, and means, 1st, Your salvation is not of yourselves, is not of your own power, nor of your own merit ; strictly speaking, you can neither save yourselves, nor deserve that God should save you ; your salvation, in all its branches, present and eternal, is from God, to whom alone it belongs to enlighten, justify, sanctify, and glorify you, and it is from him as a free, undeserved gift. Just so, 2d, Your faith, whereby you receive salvation, is not of yourselves, not of your own power, nor of your own merit ; you can neither believe of yourselves, without supernatural light from the word and Spirit of truth, wisdom, and revelation ; and divine grace inclining and enabling you to apply to and rely on Christ for salvation, and on the truths and promises of God through him ; nor can you, by works done while you are yourselves in unbelief and unrenewed, deserve that God should give you faith. But your faith, as well as your salvation, is the gift of God ; is of his operation, Col. ii. 12 ; from his light shining into your hearts, 2 Cor. iv. 6 ; and is from him as a free gift, asked indeed of him, and obtained from him, in and by prayer, but utterly unmerited on your part. "God, by the gracious influence of his

A. M. 4068. 9 ^a Not of works, lest any man
A. D. 64. should boast.

10 For we are his ^a workmanship, created in Christ Jesus unto good works, ^c which God hath before ^b ordained that we should walk in them.

11 Wherefore ^a remember, that ye *being* in time past Gentiles in the flesh, who are called

^a Rom. iii. 20, 27, 28.—^b Deut. xxxii. 6; Psa. c. 3; Isa. xix. 25; xxix. 23; xlv. 21; John iii. 3, 5; 1 Cor. iii. 9; Chap. iv. 24.—^c Chap. i. 4.—^d Or, prepared.

Spirit, fixes our attention to the great objects of faith, subdues our prejudices against it, awakens holy affections in our souls, and, on the whole, enables us to believe, and to persevere in believing, till we receive the great end of our faith in the complete salvation of our souls."—Doddridge. *Not of works*—Neither this faith, nor this salvation, is merited by, or is owing to, any works you ever performed, will or can perform, whether in obedience to the law of Moses, ceremonial or moral, or any other law whatever; much less is it merited by, or owing to, any works done previous to your conversion. *Lest any man should boast*—As if he had, by his own works of righteousness, procured salvation, and so should ascribe the glory of it to himself, rather than to God.

Verse 10. *For we are his workmanship*—As if he had said, And it appears that it is not by any works or ability of our own that we are saved, or possess the faith whereby salvation is received, because all the ability we have in spiritual things is from God, and is the consequence of his creating us anew; for as all acts of acceptable obedience must proceed from faith, and this faith is wrought in our hearts by the gracious influence of the Divine Spirit, it is most certain that we must acknowledge ourselves to be his workmanship, so far as there is any thing in us agreeable to the nature and will of God; being created in and through *Christ Jesus unto good works*—In order that we may have inclination and power both to perform them, and to delight in so doing; and may give ourselves up to this, and be continually engaged therein, as far as we have ability and opportunity. This creation of believers through Christ Jesus unto good works, Dr. Taylor, in his *Key to the Romans*, understands of the formation of believers into one body or church, under the government of Christ, because in the Christian Church believers enjoy the greatest advantages for performing good works, and because this formation of the church is termed (verse 15) a creation of Jews and Gentiles into one new man under Christ. The same account he gives of the making men alive, mentioned verse 5. "Others, however, with more reason," says Dr. Macknight, "think that a person's enjoying, in the Christian Church, great advantages for becoming alive and for doing good works, is not the whole" (and is it any part?) "of what the apostle means" by these expressions, but that they "denote the operation of the Holy Spirit in making men alive, and enabling them to do good works by

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Uncircumcision by that which is A. M. 4068.
called ^a the Circumcision in the flesh A. D. 64.
made by hands;

12 ^a That at that time ye were without Christ, ^b being aliens from the commonwealth of Israel, and strangers from ^c the covenants of promise, ^d having no hope, ^e and without God in the world:

^a 1 Cor. xii. 2; Chap. v. 8.—^b Rom. ii. 28, 29.—^c Chap. iv. 18; Col. i. 21.—^d Ezek. xiii. 9; John x. 16.—^e Rom. ix. 4, 8.—^f 1 Thess. iv. 13.—^g Gal. iv. 8; 1 Thess. iv. 5.

means of the advantages that they enjoy." *Which God hath before ordained*—Or appointed in his eternal counsels, and in the declarations of his word; it being his will and pleasure, that they who have believed on him through his Son, and are thereby made new creatures, should be careful to maintain good works, Titus iii. 8. But the apostle's expression, *οις προητομασεν ο θεος*, rather signifies, *which God hath before prepared*; that is, hath prepared the occasions of good works, and the means and opportunities of doing them. Or, as some render the clause, *for which God hath prepared us*, namely, by the knowledge of the gospel, and the influences of his Spirit: *that we should walk in them*—Should live in the constant performance of them, though not be justified by them. In other words, He hath purified the fountain, that the streams may be pure; hath made the tree good, that the fruit may be good; hath made us new creatures, that we may live new lives; one grand and important end certainly of our regeneration. So that we must still ascribe the whole glory of all the good that is in us, or is done by us, to God.

Verses 11, 12. *Wherefore*—To increase your sense of God's goodness in saving you, and of the obligation he hath thereby laid on you to do good works; *remember that ye being in time past Gentiles*—Ignorant, vicious, and idolatrous, neither circumcised in body nor in spirit; *who were* accordingly called *Uncircumcision*—By way of reproach, *by that which is called the Circumcision*—By those who call themselves the circumcised, and think this a proof that they are the people of God; and who, indeed, have that outward circumcision *in the flesh made by hands*—By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart, made by the Spirit of God, of which the outward circumcision was only an emblem, (Rom. ii. 29,) and intimated that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart. *That ye were without Christ*—Having no faith in him, or knowledge of him, and so were destitute of all those blessings which he bestows on his believing and obedient people; *being aliens from the commonwealth of Israel*—Both as to their temporal privileges and spiritual blessings; *and strangers from the covenants of promise*—Namely, that made with Abraham, and that made with the Israelites at Sinai, which promised and prefigured

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A. M. 4068. 13 ^d But now, in Christ Jesus, ye,
A. D. 64. who some time were ^e far off, are
made nigh by the blood of Christ.

14 For ^f he is our peace, ^g who hath made

^d Gal. iii. 28.—^e Acts ii. 39; Verse 17.—^f Mic. v. 5; John
xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20.

Christ's coming to procure and bestow those blessings. As the promises contained in these covenants centred in the great promise of the Messiah, and of salvation through him, he therefore speaks of them in the singular number, as only one promise. *Having no hope*—No sure hope, either of present pardon or future felicity, because they had no promise whercon to build their hope. "That the heathens had among them the doctrine of a future state," says Dr. Doddridge, "and that it was popularly taught, and generally believed by the common people, must, I think, appear incontestable, to any who are at all acquainted with antiquity; but it is as apparent that they reasoned very weakly upon the subject, and that they had no well-grounded hope of future happiness, and that they were but very little impressed with it, so that they had no Deity to which they prayed for eternal life, as the fathers often demonstrate. And by far the greater part of their most learned philosophers either expressly denied, in private lectures to their pupils, the doctrine of future rewards and punishments, or taught principles quite inconsistent with it." *And without God*—Being wholly ignorant of the true God, and so in effect atheists. Such in truth are, more or less, all men, in all ages, till they know God by the teaching of his own Spirit: *in the world*—The wide, vain world, wherein ye wander up and down, unholy and unhappy. "Both the Christians and heathens," as Dr. Whitby observes, "called each other atheists, though both worshipped some deity, real or imaginary; because each supposed the other to reject that which was the true object of adoration. But it is not to be conceived that the apostle would have given to the heathens the character of *atheists*, if the worship of the one living and true God had really prevailed among them to that degree which some Christian divines have incautiously maintained that it did. The truth of the matter seems to have been, that, though several of them speak of their Jupiter in terms proper to the one self-existent and eternal Deity only, yet they taught and believed other things of him quite inconsistent with such perfections. And those who had some knowledge of the one Supreme Eternal Cause, yet practically disregarded him: and, however they might reconcile it with the dictates of their consciences, worshipped inferior deities; and many of them such as were represented under the most scandalous characters, to the neglect of the Supreme Being, and the destruction of all true religion."

Verses 13, 14. *But now in Christ Jesus*—In consequence of your union with him, and your interest in him by faith, ye, who formerly were far off—From God and his people, (as in verse 12,) are made nigh to both, by the blood of Christ—Whereby he hath

both one, and hath broken down the ^{A. M. 4068.}
middle wall of partition *between us*; ^{A. D. 64.}

15 ^h Having abolished ⁱ in his flesh the en-
mity, *even the law of commandments contained*

^h John x. 16; Galatians iii. 28.—ⁱ Colossians ii. 14, 20.
ⁱ Col. i. 22.

atoned for your sins, and opened a free and honourable way for your approaching God, and becoming entitled to all the privileges of his people. *For he is our peace*—Not only as he purchased it, and confers it on such as truly believe in him, but as he is the very bond and centre of the union of believers with God and each other; *who hath made both*—Believing Jews and Gentiles, *one church, one flock of Christ.* This union of the Jews and the Gentiles, so as to make them one people, was foretold by our Lord, when he said, (John x. 16,) *Other sheep I have which are not of this fold: are not Jews; and they shall hear my voice, and there shall be one fold: Greek, μια ποιμνη, one flock, though in different folds, and one shepherd.* The apostle here describes, 1st, The conjunction of the Gentiles with Israel, verses 14, 15; and, 2d, The conjunction of both with God, verses 16–18. *And hath broken down the middle wall of partition*—The ceremonial law, which the apostle here compares to that wall in the Jewish temple, which separated the court of Israel from the court of the Gentiles. For many of the rites of that law could be performed nowhere but in the temple of Jerusalem. But Christ, having now taken away that law, and prescribed, under the gospel, a spiritual form of worship, which may be performed everywhere, he hath thereby provided for joining Jews and Gentiles in one church, and making them all one people in God: a union which could not have taken place if the Mosaic law had been continued. For the worship of God, as to various branches of it, being confined by that law to the temple at Jerusalem, the greatest part of the Gentiles could certainly not have come thither to worship with the Jews.

Verses 15–18. *Having abolished in his flesh*—By the sufferings and death endured therein; *the cause of enmity between the Jews and Gentiles, even the law of ceremonial commandments, contained in ordinances*—Consisting in many institutions and appointments concerning the outward worship of God; such as those of circumcision, sacrifices, clean and unclean meats, washings, and holy days; which, being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, that he might *make in himself*—That is, by uniting them to himself as their head; *of twain*—Of Jews and Gentiles, who were at such a distance before; *one new man*—One mystical body, one church, renewed by the Holy Ghost, and uniting in one new way of gospel worship: *so making peace*—Between the two kinds of people, and even laying a foundation for the most sincere mutual love and friendship: *And, or moreover, to complete this blessed work of making peace, that he might reconcile*

A. M. 4068. in ordinances: for to make in him-
A. D. 64. self of twain one ^k new man, so
making peace;

16 And that he might ^lreconcile both unto
God in one body by the cross, ^mhaving slain
the enmity ⁿthereby:

17 And came ^oand preached peace to you
which were afar off, and to ^othem that were
nigh.

^k 2 Cor. v. 17; Gal. vi. 15; Chap. iv. 24.—^l Col. i. 20, 21,
22.—^m Rom. vi. 6; viii. 3; Col. ii. 14.—ⁿ Or, in himself.
^o Isa. lvii. 19; Zech. ix. 10; Acts ii. 39; x. 36; Romans v 1;
Verses 13, 14.—^p Psa. cxlviii. 14.

both, as thus united in one body, and animated by one spirit, not merely to one another, but unto God, by his death on the cross—By which he expiated the guilt of sin, and rendered God reconcilable, and ready to pardon the penitent that should believe in Jesus; and by which he procured for mankind, whether Jews or Gentiles, the Holy Spirit to work repentance and faith in them, and destroy that carnal mind, which is enmity against God, (Rom. viii. 7,) and all those sinful passions which are connected therewith, and which render men odious in his sight, and hostile to one another. And came—After his resurrection; and preached peace—By his authorized ambassadors, (to whom he had committed the important trust of treating with sinners in his name and stead, 2 Cor. v. 19, 20,) to you Gentiles, which were afar off—At the utmost distance from God; and to them that were nigh—To the Jews, who were comparatively nigh, being his visible church. For through him—Through his mediation, his sacrifice and intercession; we both—Believing Jews and Gentiles; have access—Have liberty of approach; by one Spirit—Inspiring us with faith, hope, and love, and rendering us sincere, spiritual, fervent, and constant, in our prayers, praises, and all acts of worship and service: unto the Father—That is, unto God as a Father reconciled in Christ, and beholding us with paternal eyes of love, complacency, and delight.

Verses 19–22. Now, therefore—Being thus reconciled; ye—Believing Gentiles; are no more strangers and foreigners—If it be necessary to make any distinction as to the signification of these two words, in the former, (ξένοι,) the apostle may refer to persons of a different country; and in the latter, (παροικιοί,) to those of a different family. The following clause evidently leads to this sense. But fellow-citizens with the saints—The Church of God is here spoken of under the emblem of a city, as it is also Isa. xxvi. 1, 2; lx. 1, &c.; lxii. 12; Phil. iii. 20, (where the original expression signifies, our citizenship in heaven,) as also Heb. xii. 22; Rev. xxi. 10–27, and in many other places of the Old and New Testaments. Of this city, the believers at Ephesus are here represented as genuine citizens, entitled to all the glorious immunities and privileges of it; and of the household of God—Members of his family, his servants, yea, his sons and daughters. As if he had said, God not

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18 For ^pthrough him we both A. M. 4068.
have access ^qby one Spirit unto the A. D. 64.
Father.

19 ^rNow therefore ye are no more strangers
and foreigners, but ^sfellow-citizens with the
saints, and of ^tthe household of God;

20 And are ^ubuilt ^vupon the foundation of
the ^wapostles and prophets, Jesus Christ himself
being ^xthe chief corner-stone;

^p John x. 9; xiv. 6; Rom. v. 2.—^q 1 Cor. xii. 13; Chap.
iv. 4.—^r St. Thomas's Day, epistle, verse 19 to the end.
^s Phil. iii. 20.—^t Gal. vi. 10.—^u 1 Cor. iii. 9, 10.—^v Matt.
xvi. 18.—^w 1 Cor. xii. 28.—^x Psa. cxviii. 22.

only stands related to you as a king to his people, or the chief magistrate of a city to the citizens; but as a father to his children, who are under his peculiar protection and care, have the nearest access to him, and most intimate communion with him. "Perhaps," says Doddridge, "this latter clause, οικιοί τῶν οὐρῶν, domestics of God, may have some relation to that peculiar nearness to God in which the Jewish priests were, and refer to that great intimacy of unrestrained converse with God, to which we, as Christians, are admitted; in which respect our privileges seem to resemble, not only those of the people praying in the common court of Israel, but those of the priests, worshipping in the house itself. Nay, it is elsewhere added, by a figure, which seems beautifully to rise even on this, that we have confidence to enter into the holiest by the blood of Jesus." And are built—Here the apostle alludes to a building, particularly to the temple at Jerusalem, to which he compares God's visible church, as is evident from the subsequent verse; and he represents the believers at Ephesus as constituent parts of this building; upon the foundation of the apostles and prophets—The fundamental doctrines declared by them, on which the faith and hope of all true believers are built. God laid the foundation of his church by them. Thus the city of the living God, the new Jerusalem, which is the church of God, in its most perfect state in the world to come, is said (Rev. xxi. 14) to be built on the foundation of the twelve apostles of the Lamb. The Jewish prophets are also said, not improperly, to be the foundation of God's church, because they bore testimony, though some of them in an obscure manner, to most of the doctrines of the gospel. Perhaps, however, as the prophets are here mentioned after the apostles, the Christian prophets may be meant; to whom, by a peculiar inspiration, the true meaning of the writings of Moses and the prophets was made known. Jesus Christ himself being the chief corner-stone—Namely, of the foundation, holding the several parts of the building together, and supporting the chief weight of the edifice. It is true, this stone may be considered as placed either at the top or at the bottom of the building; but the latter seems here to be meant; because, in the following verse, the building is said to be fitly joined together by this stone, and

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A. M. 4068. 21 ^a In whom all the building
A. D. 64. fitly framed together, groweth unto
a holy temple in the Lord :

^a Chap. iv. 15, 16.—^a 1 Cor. iii. 17.

to grow into a holy temple for the Lord. Elsewhere, Christ is termed the foundation itself, 1 Cor. iii. 11, where see the note. The Lord Jesus, however, is also the head of the corner—The top corner-stone; for so he terms himself Matt. xxi. 42. In—Or on; whom all the building—The whole fabric of the universal church, with all its members, and the doctrines which they believe, the precepts which they obey, and the promises which they embrace, and in which they confide; yea, with all the blessings enjoyed in time, and expected in eternity; fitly framed together—Harmoniously joined in its several parts, and compacted so as to add beauty, strength, and unity to the whole; groweth—Riseth up like a large pile of living materials, namely, by the continual accession of new converts, and the advancing graces of those already converted; unto, a holy temple in the Lord—Fitly dedicated to the Lord

22 ^b In whom ye also are builded to- A. M. 4068.
gether, for a habitation of God through A. D. 64.
the Spirit.

^b 1 Pet. ii. 5.

Christ, as being raised and supported by him; a temple in which God displays his presence, yea, dwells, and is worshipped in spirit and in truth. What is the temple of Diana of the Ephesians, whom ye formerly worshipped, compared to this? See note on 1 Pet. ii. 4, 5. In whom ye also—At Ephesus, believing in Christ, and placing your confidence in him as the foundation and high-priest of this temple; are builded together—With other believers, whether Jews or Gentiles; for a habitation of God—That God may dwell among you, as a holy and harmonious society, and in you as individuals, your bodies and souls being also his temples, (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16,) through the Spirit—Of truth and grace, of power, purity, and consolation; of holiness and happiness, which God hath promised to all that believe in his Son, John vii. 38, 39; Acts ii. 39.

CHAPTER III.

In this chapter, further to recommend the gospel to the regard of these Gentile converts, the apostle, (1.) Strongly expresses the sense he had of the divine goodness, in committing it to his trust, though he was called to sacrifice his liberty in its defence, 1-12. (2.) He represents the earnestness with which he prayed for their establishment in Christianity, as the most important blessing which he could possibly desire for them, 13-21.

A. M. 4068. **FOR** ^a this cause, I Paul, ^a the pri- A. M. 4068.
A. D. 64. soner of Jesus Christ ^b for you A. D. 64.
Gentiles,

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

^a Epiphany, epistle, verse 1 to verse 13.—^a Acts xxi. 33; xxviii. 17, 20; Chap. iv. 1; vi. 20; Phil. i. 7, 13, 14, 16; Col. iv. 3, 18; 2 Tim. i. 8; ii. 9; Philem. i. 9.—^b Gal. v. 11; Col. i. 24; 2 Tim. ii. 10.—^c Rom. i. 5; xi. 13; 1 Cor. iv. 1; Chap. iv. 7; Col. i. 25.

NOTES ON CHAPTER III.

Verses 1-7. For this cause—That you may be so built up together, and made the temple of God, and his habitation through the Spirit; I bow my knees, &c., see verse 14, with which the words are evidently closely connected, (as they are also with the close of the preceding chapter,) the subsequent paragraph to the end of verse 13 manifestly coming in by way of parenthesis. I Paul, the prisoner of Jesus Christ for you Gentiles—For your advantage, for asserting your right to these blessings. This it was which so much enraged the Jews against him. If ye have heard—Or, seeing ye have heard, as *ειπε ηκουσατε* may be properly rendered; and being so rendered will be

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3 ^e How that ^f by revelation ^g he A. M. 4068.
made known unto me the mystery, A. D. 64.

^h as I wrote ⁱ afore in few words;

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

5 ^k Which in other ages was not made known

^d Acts ix. 15; xiii. 2; Rom. xii. 3; Gal. i. 16; Verse 8.
^e Acts xxii. 17, 21; xxvi. 17, 18.—^f Gal. i. 12.—^g Rom. xvi. 25; Col. i. 26, 27.—^h Chap. i. 9, 10.—ⁱ Or, a little before.
^j 1 Cor. iv. 1; Chap. vi. 19.—^k Acts x. 28; Rom. xvi. 25; Verse 9.

very applicable to the Ephesians, who, no doubt, were well acquainted with Paul's apostolical commission. Here, by way of digression, the apostle sets forth the nature and dignity of his apostolical office toward the Gentiles, as in Rom. xi. 13. Of the dispensation of the grace of God—For the meaning of the word *οικονομία*, here rendered dispensation, see note on chap. i. 10. It here means the authority and commission given him to declare the doctrine of the grace of God to the Gentiles, as displayed in the gospel; which is given me to you-ward—Which office is committed to me chiefly with relation to you Gentiles, to be employed for your edification; how that by revelation, see (Acts xxvi. 16, 17,) and

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A. M. 4068. A. D. 64. unto the sons of men, ¹ as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles ^m should be fellow-heirs, and ⁿ of the same body, and ^o partakers of his promise in Christ by the gospel:

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

8 Unto me, ^s who am less than the least of all saints, is this grace given, that ^t I should

¹ Chap. ii. 20.—^m Gal. iii. 28, 29; Chap. ii. 14.—ⁿ Chap. ii. 15, 16.—^o Gal. iii. 14.—^p Rom. xv. 16; Col. i. 23, 25. ^q Rom. i. 5.—^r Rom. xv. 18.—^s 1 Cor. xv. 9.—^t Gal. i. 16; ii. 9.

not by the instrumentality of any human testimony; *he made known to me the mystery*—Which had so long been concealed, namely, that salvation by Christ alone was free for both the Jews and Gentiles; *as I wrote afore*—Namely, chap. i. 9, 10; *in few words*—The very words of which passage he here repeats. The apostle does not appear to mean that he had written of the mystery in a few words, for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning seems to be, that he had written before in a few words concerning the discovery of the mystery to him by revelation. The mystery *which in other ages was not made known*—So clearly and fully; *unto the sons of men*—No, not to the Jews themselves; (see on Matt. xiii. 17;) *as it is now revealed*—In consequence of the death and resurrection of Christ; *unto his holy apostles and prophets*—Namely, of the New Testament: see on 1 Cor. xii. 28. *That the Gentiles should be fellow-heirs*—With the believing Jews, (Gal. iii. 29,) and Christ himself, (Rom. viii. 17,) of the heavenly inheritance; *and of the same body*—Under Christ the head, or incorporated in the true church; *and partakers of his promise*—Of pardon, adoption, the renewing of the Holy Ghost and eternal life; *in Christ*—Purchased by him, and enjoyed by virtue of your union with him; *in the gospel*—Preached to you. *Whereof I was made a minister*—When first called by Christ himself appearing to me for that purpose; *according to the gift of the grace of God*—To which office he raised me, not through any worthiness of mine, but of his free grace; *given unto me*—In a most extraordinary and remarkable manner; *by the effectual working of his power*—Which conquered my prejudices, enlightened my understanding, changed my heart, and prepared and qualified me for that high and holy office, averse as I once was to all the purposes of it.

Verses 8, 9. *Unto me, who am less than the least of all saints, &c.*—Here are the noblest strains of eloquence, to paint the exceeding low opinion which the apostle had of himself, and the fulness of unfathomable blessings which are treasured up in Christ. The word *ελαχιστερω* is a comparative, formed from the superlative *ελαχιστος*, the force of which it is difficult to express in the English language.

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preach among the Gentiles ^u the unsearchable riches of Christ;

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

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

11 ^b According to the eternal purpose which

^u Chap. i. 7.—^v Verse 3.—^w Rom. xvi. 25.—^x Ps. xxxiii. 6; John i. 3.—^y 1 Peter i. 12.—^z Romans viii. 38; Chapter i. 21; Colossians i. 16.—^a 1 Corinthians ii. 7. ^b Chapter i. 9.

Doubtless he speaks of himself in this humble manner, on account of his having been formerly a blasphemer of Christ, a persecutor of his disciples, and exceedingly injurious in so acting. *Is this grace given*—This unmerited favour bestowed; *that I should preach among the Gentiles*—Ignorant of divine things as they had been from generation to generation, and apparently abandoned of God to vice and wretchedness; *the unsearchable riches of Christ*—Those unsearchable perfections, (Col. ii. 9,) whereby he is qualified to be the Saviour of the world, and to bestow on all who believe the greatest spiritual blessings, which are the only true riches, because they render the possessors perfectly happy. In other words, In the riches of Christ, here justly said to be unsearchable, are included, 1st, His *redeeming acts*; such as his incarnation, his enduring temptation, his obedience unto death, his resurrection, ascension, intercession. 2d, His *saving benefits*; as illumination, justification, adoption, the spirit of adoption and regeneration, the restoration of God's image to the soul, communion with God, and eternal life. 3d, The *ways and means* of the application of these acts and benefits; as (1,) The *properties and powers* exerted by Christ, such as his wisdom, power, love, patience: (2,) The *means and ordinances*, as affliction, the word of God, prayer, the fellowship of saints: (3,) The *graces and virtues* to be exercised by us; as faith, hope, love, obedience; in all which particulars unsearchable riches are comprehended, and by which we may be unspeakably and eternally enriched. *And to make men see*—To enlighten and instruct, as well the Gentiles as the Jews, and show them *what is the fellowship of the mystery*—What those mysterious blessings are whereof all believers are called jointly to partake; *which from the beginning of the world*—Greek, *απο των αιωνων*, from ages, and from generations, (Col. i. 26,) *hath been hid in God*—Concealed in his secret counsels; *who created all things by Jesus Christ*—His eternal Word and Son, John i. 3; Heb. i. 2; where see the notes. This is the foundation of all his dispensations.

Verses 10-12. *To the intent that now*—Under the gospel dispensation, the last and best dispensation of divine grace and mercy to fallen man; *unto the*

A. M. 4068. he purposed in Christ Jesus our
A. D. 64. Lord:

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

13 * ^s Wherefore I desire that ye faint not at
my tribulations ^b for you, ⁱ which is your glory.

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

15 Of whom ^k the whole family in heaven
and earth is named,

* Chap. ii. 18.—† Heb. iv. 16.—* Sixteenth Sunday after
Trinity, epistle, verse 13 to the end.—† Acts xiv. 22; Phil.
i. 14; 1 Thess. iii. 3.—‡ Verse 1.—§ 2 Cor. i. 6.—¶ Chap.
i. 10; Phil. ii. 9-11.

principalities and powers in heavenly places—To all the various orders of angelic beings; *might be made known by the church*—Namely, by what is done in and for it; *the manifold wisdom of God*—Discovering itself gradually in such a beautiful and well-ordered variety of dispensations. By this the apostle seems to intimate that the Church of Christ is the grand theatre in which the divine wisdom is most signally displayed, including, doubtless, the manifestation made therein of the whole process of Christ for the accomplishment of man's redemption and salvation. *According to the eternal purpose*—The original plan adjusted in the Divine Mind, and to be executed in due time in and by Jesus Christ our Lord; *in, or through whom we have boldness and access with confidence*—Such as those petitioners have who are introduced to the royal presence by some distinguished favourite; the word *παρρησία*, rendered *boldness*, implies unrestrained liberty of speech, such as children use in addressing an indulgent father, when, without fear of offending, they disclose all their wants, and make known all their requests.

Verses 13-16. *Wherefore*—Since by my ministry you have been called to the fellowship of the gospel; *I desire that ye faint not*—Be not discouraged or disheartened; *at my tribulations for preaching the gospel to you, which is your glory*—A cause of glorying and rejoicing to you, inasmuch as hereby it appears how much God regards you, in that he not only sends his apostles to preach the gospel to you, but to do this notwithstanding the great variety of extreme sufferings to which they are hereby exposed. *For this cause*—That ye may not faint, either on account of my sufferings or your own, and that the great work in which I am engaged may more successfully be carried on, and the purposes of these my sufferings may be answered in your consolation and the divine glory; *I bow my knees unto the Father of our Lord Jesus Christ*—I present my sincere and ardent supplications before him. Or rather, the apostle here returns to the subject which he began in verse 1, (where see the note,) the intervening verses coming in by way of parenthesis. *Of whom*—The Father; *the whole family of angels in heaven*—Saints in paradise, and believers on earth, *is named*—Are acknowledged by him as his children, a more honourable title than *children of Abra-*

16 That he would grant you, ¹ac- A. M. 4068
cording to the riches of his glory, ^{A. D. 64.}

^m to be strengthened with might by his Spirit
in ⁿ the inner man;

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

18 ^q May be able to comprehend with all
saints ^r what is the breadth, and length, and
depth, and height;

¹ Romans ix. 23; Chap. i. 7; Phil. iv. 19; Col. i. 27.
^m Chap. vi. 10; Col. i. 11.—ⁿ Rom. vii. 22; 2 Cor. iv. 16.
^o John xiv. 23; Chap. ii. 22.—^p Col. i. 23; ii. 7.—^q Chap. i.
18.—^r Rom. x. 3, 11, 12.

ham; and acknowledge their dependance upon, and relation to him. Or, in the family here spoken of, all rational beings in heaven and earth may be considered as included, because they derive their being from him, and are supported by him. *That he would grant you according to the riches of his glory*—The immense fulness of his glorious wisdom, power, mercy, and love; *to be strengthened with might*—Or mightily strengthened, that is, endowed with courage, fortitude, and power, to withstand all your spiritual enemies, to do with cheerfulness, and suffer with patience, his whole will; *by his Spirit*—the great source of all power and might, grace and goodness; *in the inner man*—The soul.

Verses 17-19. *That Christ may dwell in your hearts*—May be always present with you, and may reside continually in you, by his purifying and comforting influences, so as to direct your judgment, engross your affections, and govern all your passions and tempers. See on John xvii. 23; Gal. ii. 21. *By faith*—By means of a continual exercise of faith in him, and in the truths and promises of his gospel. "The apostle had called the church the temple of God, chap. ii. 21; here he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely the indwelling of Christ in our hearts by faith in his doctrines and promises, is a much greater honour than that which the temple of Ephesus was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from Jupiter, Acts xix. 35: also a better preservative from evil than the votaries of that idol pretended to possess, by carrying about her shrine, mentioned Acts xix. 24." *That being rooted and grounded*—Deeply fixed and firmly established; *in love*—Both in an experimental knowledge of God's love to you, and in the exercise of a fervent love to him in return, and to each other, which will be a never-failing source of piety and virtue in your hearts and lives. The word *τεθεμελιωμένοι*, here rendered *grounded*, is used in allusion to a building, agreeably to the apostle's representation of the Christian Church as the temple of God, built not of stones, but of men who believe and obey the gospel. And, (as the pious Professor Frank observes,) in the following clause, "he expresses his wish that the foundation might be

A. M. 4068. 19 And to know the love of Christ, A. D. 64. which passeth knowledge, that ye might be filled *with all the fulness of God.

20 Now †unto him that is able to do exceeding abundantly †above all that we ask or think,

* John i. 16; Chap. i. 23; Col. ii. 9, 10.—† Rom. xvi. 25; Jude 24.

so extensively and deeply laid, and that a superstructure might be raised, extending itself to such a magnificent length, and breadth, and height, as to be fitted to receive the sacred guest, that he might dwell, as it were, uncrowded in their hearts." *May be able to comprehend*—So far as a human mind is capable; *with all saints*—That which all, who are worthy of the name of saints, do in some measure attain unto here, and shall fully understand hereafter; *what is the breadth*—Of the love of Christ, embracing all mankind; *and length*—From everlasting to everlasting; *and depth*—Descending into the abyss of our sin and misery to rescue us thence; *and height*—Exalting us to the summit of heavenly glory and felicity, to the dignity of God's sons and daughters here, and to the vision and enjoyment of him hereafter. *And to know the love of Christ*—Continually aspiring after more enlarged and affecting views thereof, even of the love which he hath displayed in purchasing his church with his own blood, and redeeming it out of every kindred, and tongue, and people, and nation, Rev. v. 9; which, however, after all we can say or think of it, as to its nature, extent, and excellence, does and ever will infinitely surpass our knowledge and comprehension. "This prayer of the apostle does not imply any contradiction, for though the love of Christ be so great that it cannot be comprehended by the understanding of men, the apostle with great propriety prayed that they might know as much of it as the limited nature of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian Church, not only from among the Jews, but from among the idolatrous Gentiles also;" and in bestowing on the members of that church such unspeakable blessings of grace here, and in preparing for them such blessings of glory hereafter. *That ye might be filled with all the fulness of God*—Macknight, who applies this clause to the church at Ephesus, collectively considered, rather than to the individuals of which it was composed, observes, "Having told the Ephesians, (chap. ii. 21, 22.) that the Jews and Gentiles were formed into a holy temple, for a habitation of God by the Spirit, he prays that this great temple might be filled with all the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of the Spirit, chap. iv. 6. For in that respect the Christian Church far exceeded the temple at Ephesus, which had nothing in it pretending to divinity, but the lifeless image of an idol placed in a corner of it." The apostle, however, rather intended this, as he evidently did all the preceding clauses of his prayer, to be applied, not so much to that or any other

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* according to the power that worketh A. M. 4068. in us, A. D. 64.

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

* 1 Cor. ii. 9.—† Verse 7; Col. i. 29.—‡ Romans xi. 36; xvi. 27; Heb. xiii. 21.

church in general, as to each individual believer therein in particular. He therefore prayed that the mind and heart of each might be enlarged more abundantly, so as to admit larger communications than ever of divine light, love, wisdom, holiness, power, and glory, till at length they should arrive in the heavenly state, to full perfection in the knowledge, image, and enjoyment of God, where that which is perfect being come, they should know even as they also were known, and possess love in proportion to their knowledge.

Verses 20, 21. *Now unto him, &c.*—This doxology is admirably adapted to strengthen our faith, that we may not stagger at the great things the apostle has been praying for, as if they were too much for God to give, or for us to expect to receive from him. *Unto him that is able to do exceeding abundantly, &c.*—Here is a most beautiful gradation. When God has given us abundant, yea, exceeding abundant blessings, still we may ask for more, and he is able to give, or do for us, what we ask. But we may think of more even than we have asked, and he is able to do this also; yea, and above all this; *above all we ask, above all we can think, nay, exceeding abundantly above all that we can either ask or think: according to the power that worketh in us*—Which is already so illustriously displayed, and worketh so efficaciously in us. The change which the Ephesians had already experienced, not only in their views of things, but in their hearts and lives, their dispositions, words, and actions, yea, in all the powers and faculties of their souls, through the mighty working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to them in the gospel; and particularly the blessings of a complete restoration to a conformity to the image of God's Son (Rom. viii. 28; 1 John iv. 17) in this life, and happiness greater than can be now conceived in the life to come. *To him be glory in the church*—On earth and in heaven; *by Christ Jesus*—His glorious Head, through whom all his blessings descend to us, and our praises ascend to him; *throughout all ages*—Through the most distant ages and periods, as long as the earth with its successive generations shall continue; *and world without end*—Or, as the original, *εις πασας τας γενεας του αιωνος των αιωνων*, literally signifies, *through all the successive generations of the age of ages*. "The variety," says Blackwall, in his Sacred Classics, "and emphasis of the elegant and sublime repetitions in these two last verses of this chapter, are such as cannot be reached in any translation." And with this sublime doxology the apostle ends the doctrinal part of the epistle.

CHAPTER IV.

Here the apostle begins to make a practical improvement of the doctrines before declared in an exhortation to the believers at Ephesus, to walk worthy of their Christian calling. (1.) In mutual love and union, in consideration of the many powerful motives impelling them thereto, as members of one body, inhabited by one Spirit, servants of one Lord, professing one faith in him, one hope of eternal life, baptized with one baptism, and worshipping one God and Father of them all, 1-6. (2.) In a due use of their gifts and graces for their own edification, and that of their fellow-Christians, 7-16. (3.) In the most earnest pursuit of holiness in heart and life, 17-24. (4.) In carefully avoiding lying, sinful anger, dishonesty, corrupt discourse, malice, revenge, and the like sins, to which, as heathens, they had formerly been much addicted, 25-32.

A. M. 4068. I *THEREFORE, *the prisoner ¹ of
A. D. 64. the Lord, beseech you that ye
^b walk worthy of the vocation wherewith ye
are called,

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

* Seventeenth Sunday after Trinity, epistle, verse 1 to verse
7.—Chapter iii. 1; Philemon i. 9.—¹ Or, in the Lord.
^b Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.—^c Acts xx. 19; Gal.
v. 22, 23; Col. iii. 12, 13.—^d Col. iii. 14.

NOTES ON CHAPTER IV.

Verse 1. *I therefore, the prisoner of the Lord*—Imprisoned for his sake and for yours; for the sake of the gospel which he had preached to them and other Gentiles: see note on chap. iii. 1: this was therefore a powerful motive to them to comfort him under his sufferings by their obedience; *beseech you that ye walk worthy of the vocation, &c.*—That is, in a manner suitable to the privileges which you enjoy, and to the state of grace and favour with God into which you have been brought by hearing and believing the gospel. As if he had said, Let there be nothing in your spirit or conduct beneath the dignity to which you are raised, and the illustrious hopes which are set before you; but show that the crown of glory is ever in your eye, and that your hearts are duly impressed with it. Thus we see the great discoveries in the foregoing part of this epistle, to which the apostle has given the appellation of the *mystery of God* and of *Christ*, were set forth by him, not merely for the purpose of enlightening the Ephesian believers in the knowledge of these sublime truths, and fixing them in the belief and profession thereof; but also to give him an elevation of sentiment and affection becoming those to whose minds such glorious discoveries were made; and at the same time to lead them to a proper behaviour toward God, one another, and all men, and that in every circumstance and relation of life wherein they were placed; the various particulars of which are specified in the very excellent summary of practical religion contained in the remaining chapters of this epistle.

Verses 2, 3. *With all lowliness*—Or humility of mind, having mean thoughts of yourselves because of your former sinfulness and guilt, depravity, weakness, and misery, and your unworthiness of that mercy which God hath exercised toward you; and *meekness*—Maintaining calmness, serenity, and peace of mind, amid the infirmities and indiscretions of your Christian friends, and even amid the affronts and injuries of your enemies; *with long-*

3 Endeavouring to keep the unity ^a of the Spirit ^d in the bond of peace. A. M. 4068. A. D. 64.

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

5 ^h One Lord, ⁱ one faith, ^k one baptism,

6 ^l One God and Father of all, who is above

* Rom. xii. 5; 1 Cor. xii. 13; Chap. ii. 16.—^f 1 Cor. xii. 4, 11.—^g Chap. i. 18.—^h 1 Cor. i. 13; viii. 6; xii. 5; 2 Cor. xi. 4.—ⁱ Jude 3; Verse 13.—^k Gal. iii. 27, 28; Hebrews vi. 6.—^l Mal. ii. 10; 1 Cor. viii. 6.

suffering—Toward all men, whether saints or sinners, always possessing your souls in patience, and whatever provocations you receive, never seeking revenge, or yielding to resentment or ill-will toward any. *Forbearing*—Greek, *avexouevoi*, *bearing with*; *one another in love*—That is, out of a principle of love to God, your fellow-Christians, and all men; *endeavouring*, so far as in you lies, to keep the *unity of the Spirit*—That mutual union, concord, and harmony, which is the fruit of the Spirit; *in the bond of peace*—In a peaceable, kind, and affectionate disposition toward one another.

Verses 4-6. The apostle proceeds to remind the believers at Ephesus of some of the many very powerful considerations which had force enough, if attended to and laid to heart, to induce them to cultivate and preserve the unity to which he exhorts them. *There is one body*—One mystical body of Christ, of which he is the living head, and ye all are members; and as such should sympathize with, care for, and assist one another, as the members of the human body do. *And in this one body there is one Divine Spirit*—Which enlivens, actuates, and fills it, and under his influence it should be your constant concern to act; *even as ye are called in one hope of your calling*—To the expectation of one and the same common heaven, one and the same glorious abode in the eternal world. *One Lord*—And Master, of whom you are all servants; one Redeemer and Saviour, who hath assumed our frail nature, lived and died for us, that he might unite us in bonds of mutual, fervent, and everlasting love; *one faith*—In that one Lord, and in the truths of one and the same divine revelation, all which are designed and calculated to bind the disciples together in the pleasing bonds of love and unity; *one outward baptism*—Or seal of the covenant of grace, and emblem of the washing of regeneration. *One God and Father of all*—Whose real people, whose true worshippers, whose beloved children, whose living temples you are; *who is above you all*—Ruling you as his subjects, and presiding over you as his children;

A. M. 4068. all, and ^athrough all, and in you
A. D. 64. all.

7 ^aBut ^aunto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^oWhen he ascended up on high, ^ohe led ²captivity captive, and gave gifts unto men.

9 ^aNow that he ascended, what is it but that

^a Rom. xi. 36.—^o St. Mark's Day, epistle, verse 7 to verse 17.—² Romans xii. 3, 6; 1 Cor. xii. 11.—^o Psalms lxxviii. 18. ^o Judg. v. 12.

through you all—By his enlightening and directing word; and *in you all*—By his quickening, sanctifying, and comforting Spirit. Such are the reasons and motives obliging the true disciples of Christ to love and unity with one another; reasons and motives most powerful surely to bind them together in peace and harmony, and such as manifest discord, contention, strife, and division, to be unspeakably unreasonable.

Verses 7-10. *But*—Though there be so many, and those infinitely important particulars, in which the true members of the church agree, and which furnish such powerful motives to love and unity, yet there are some things wherein they differ. For they occupy, by God's appointment, different stations in the church, and for these they are fitted by different gifts. These distinctions, however, ought to be regarded by them, not as matters of emulation, and causes of contention, but rather as additional obligations to love and union, considering the great source and design of them all. *For unto every one is given grace*—Or some particular endowment proceeding from grace; *according to the measure of the gift of Christ*—In such a measure as seems best to him, the great Head and Governor of the church, to bestow it; whose distributions, we know, are always guided by consummate wisdom and goodness; so that all his disciples have the highest reason to acquiesce entirely in what he does. *Wherefore he saith*—That is, in reference to which God saith by David, *When he ascended up on high, he led captivity captive*—He took captive those who had held mankind in captivity; he conquered and triumphed over all our spiritual enemies, especially Satan, sin, and death, which had before enslaved all the world. This is spoken in allusion to the custom of ancient conquerors, who led those they had conquered in chains after them. And as they also used to give donatives to the people at their return from victory, so Christ gave gifts unto men—Namely, both the ordinary and extraordinary gifts of the Spirit: of the propriety of applying these words of the psalmist to the ascension of Christ, see note on Psa. lxxviii. 18. *Now this expression, that he ascended, what is it?*—What does it imply, but that he descended first?—Certainly it does, on the supposition of his pre-existence as the Son of God, who had glory with the Father before the world was, and who came forth from the Father, and came into the

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he also descended first into the lower parts of the earth? A. M. 4068. A. D. 64.

10 He that descended is the same also ^rthat ascended up far above all heavens, ^rthat he might ³fill all things.

11 ^rAnd he gave some, apostles; and some, prophets; and some, ^uevangelists; and some, ^xpastors and ^yteachers;

³ Or, a multitude of captives.—^r John iii. 13.—^r Acts i. 9, 11.—^u Acts ii. 33.—^y Or, fulfil.—¹ 1 Cor. xii. 28.—^u Acts xxi. 8.—^x Acts xx. 28.—^y Rom. xii. 7.

world: otherwise it would not imply that he descended first, since all the saints will ascend to heaven, though none of them descend thence. *Into the lower parts of the earth*—That is, into the womb of the virgin at his incarnation, and into the grave at his passion; including, however, all the other steps of his humiliation. Bishop Pearson (on the Creed, p. 229) hath shown how very precariously this text is urged as a proof of Christ's descent into hell, this phrase, *the lower parts of the earth*, in some other passages of Scripture plainly signifying *the womb*, as Psa. cxxxix. 15, and *the grave*, Psa. lxxiii. 9; Matt. xii. 40. *He that descended*—That thus amazingly humbled himself; *is the same that ascended up*—That was so highly exalted; *far above all heavens*—Above the aerial and starry heavens, into the heaven of heavens; or, as the meaning rather is, above all the inhabitants of the heavens, above all the angelical hosts; which is the meaning also of Heb. vii. 26, where he is said to be made higher than the heavens: *that he might fill all things*—The whole church with his Spirit, presence, and operations.

Verse 11. *And*—Among other his free gifts; *he gave some, apostles*—His chief ministers and special witnesses, as having seen him after his resurrection, and received their commission immediately from him. The office of an apostle was to declare, in an infallible manner, the whole gospel doctrine: to qualify them for which they were endowed with the plenary and most abundant inspiration of the Holy Spirit, imparting to them a perfect knowledge of all those truths and mysteries which they were to publish to the world. *And some he gave to be prophets*—Whose office it was to explain infallibly the true meaning of the ancient prophecies, and also themselves to predict future events, by virtue of the extraordinary revelations made to them. *And some, evangelists*—Who were to preach the gospel in different Gentile nations, either before or after the apostles, under whose direction they seem generally to have acted. To fit them for this office Christ gave them the gift of tongues, and such other miraculous endowments as were necessary for the exercise of their ministry, and the confirmation of their doctrine. All these were extraordinary officers: the ordinary were *some, pastors*, (called *επισκοποις*, bishops, Acts xx. 28,) watching over and feeding their several flocks. To fit them for which

A. M. 4069. 12 ^a For the perfecting of the saints, A. M. 4068.
A. D. 64. for the work of the ministry, ^a for the edifying of ^b the body of Christ:

13 Till we all come ^c in the unity of the faith, ^c and of the knowledge of the Son of God,

^a 1 Corinthians xii. 7.—^b 1 Cor. xiv. 26.—^c Chapter i. 23.
^a Or, into the unity.

work, it appears from 1 Cor. xii. 28-31; xiv. 1-5, 23-26, that Christ bestowed, at least on some of them, the gifts of *miracles* and *tongues*, also the gift of *prudence*, to enable them to govern their particular churches in a proper manner. *And teachers*—Whether of the same or a lower order, to assist them as occasion might require. It is probable the peculiar office of those here termed teachers, as distinguished from those called pastors, was to instruct the young and ignorant in the first principles of the Christian religion. And they likewise were doubtless fitted for their work, by such gifts as were necessary to the right discharging thereof; and some infer from 1 Cor. xii. 28, that supernatural gifts, such as those of miracles and tongues, were also conferred on some of them.

Verses 12, 13. *For the perfecting*—Προς τον καταρτισμον των αγιων; *in order to*, or, for the sake of; *completing of the saints*—Both in number, and in the various branches of true Christianity, namely, in the knowledge of all Christian doctrines, the possession of all Christian graces, the enjoyment of all Christian privileges, the performance of all Christian duties. Now in order to the attainment of these ends, and thereby the completing the Christian character of each individual member of the church, and of all in general, he appointed the sundry officers above named, whether ordinary or extraordinary, (several of the latter having left their writings for the instruction of the faithful in all ages,) *for the work of the ministry*—The serving of God and his church, in their various ministrations, especially in dispensing the word, administering the ordinances, maintaining Christian discipline, and performing all other ministerial duties. *For the edifying of the body of Christ*—The building up Christ's mystical body, in faith, love, and universal holiness: or by ministering to the increase of the graces of such as were already converted, and by the addition of new members to the true church. *Till we all come*—Which gifts, offices, and ministrations, are to continue in the church, till every member thereof come to the unity of the faith, and knowledge of the Son of God—To both an exact agreement in the Christian doctrine, and an experimental, practical knowledge, or acknowledgment, of Christ as the Son of God; to a perfect man—To a state of spiritual manhood, both in understanding and strength, to the measure of the stature of the fulness of Christ—Or, to the full measure of his stature, that is, to that maturity of age and spiritual stature, wherein we shall be possessed of his whole mind, and fully conformed to him. But the words εις την ενωτητα της πιστεως, &c., which we translate in

unto ^d a perfect man, unto the measure of the ^e stature of the fulness of Christ:

14 That we henceforth be no more ^e children, ^f tossed to and fro, and carried about with every

^e Col. ii. 2.—^d 1 Cor. xiv. 20.—^e Or, age.—^f Isa. xxviii. 9.
^f Heb. xiii. 9.

the unity of the faith, &c., ought rather to be rendered, to the unity, or union, of the faith, or that union which is the fruit or consequence of the faith, namely, of perfect faith, even the faith spoken of by our Lord in his intercessory prayer, recorded John xvii. 20-23, where he says, *I pray for them which shall believe on me, that they all may be one, as thou Father art in me and I in thee, that they may be made perfect in one*, that is, may be perfectly united in love to us and one another. The following verses lead us to this meaning of the passage.

Verse 14. *That we henceforth be no more children*—Mere babes in Christian knowledge, experience, and practice; weak and unstable; *tossed*—Κλυδωνιζομενοι, fluctuating from within, through various restless lusts and passions working in our hearts, even when there is nothing external to agitate or excite them; and *carried about with every wind of doctrine*—And temptation from without, when we are assaulted by others who are themselves unstable as the wind; *by the sleight*, or subtlety, of men—Greek, εν τη κυβηια των ανθρωπων, which words Chandler proposes rendering, *by the dicing of men*; the expression referring to the artifice of those infamous gamblers, who know how to cog the dice. So that the deceitful arts of false teachers and others, who endeavour to draw men from the belief and practice of the truth as it is in Jesus, by their insinuations and wiles, are here compared to the tricks of gamblers, who, by using false dice, and by various arts, cheat those with whom they play. *And cunning craftiness, whereby they lie in wait to deceive*—Greek, εν πανουργια προς την μεθοδειαν της πλανης, a clause which Beza renders, “*vetatoria ad insidiosa fallendum versutia*,” *by the tricking of those long exercised in craftily deceiving others*; Doddridge's translation is, *by their subtlety in every method of deceit*; and Macknight's, *by craftiness formed into a subtle scheme of deceit*. The former noun, πανουργια, signifies the doing of things by trick and sleight of hand, and the latter, μεθοδεια, (which, Eph. vi. 11, is applied to the wiles and subtle contrivances of the devil, in order to deceive and ruin men,) properly signifies a regular plan of proceeding in any affair, and is here used for a regular plan of deceit, formed either for upholding people in their ignorance of, and opposition to the gospel, or for drawing them from their faith in, or obedience to, some article of it. “The men,” Macknight thinks, “whose base arts the apostle describes in this passage, were the unbelieving Jews and the heathen philosophers, who opposed the gospel by sophistry and calumny; also such false teachers as arose in the church itself, and corrupted the doctrines of the gospel for worldly purposes,

A. M. 4068. * wind of doctrine, by the sleight of
A. D. 64. men, and cunning craftiness, ^h where-
by they lie in wait to deceive :

15 But ⁱ speaking ⁶ the truth in love, ^k may
grow up into him in all things, ^l which is the
head, *even Christ* :

16 ^m From whom the whole body fitly joined
together and compacted by that which every
joint supplieth, according to the effectual
working in the measure of every part, maketh

* Matt. xi. 7.—^h Rom. xvi. 18.—ⁱ Zech. viii. 16; 2 Cor.
iv. 2; Verse 25.—⁶ Or, *being sincere*.—^k Chap. i. 22; ii.
21.—^l Col. i. 18.—^m Col. ii. 19.—* Nineteenth Sunday
after Trinity, epistle, verse 17 to the end.

while at the same time they assumed the appearance
of great disinterestedness and piety.”

Verses 15, 16. *But speaking the truth*—Or, as
ἀληθεύοντες may be rendered, *teaching*, or *maintain-
ing the truth*; *in love*—To God and one another, or in
that charitable temper which the gospel enjoins, and
without which our clearest and most extensive know-
ledge will be but of little use to us; *may grow up
into him*—Into his image and Spirit, and into a full
union with him; *who is the head* of guidance, as
well as of government, to all the members of his
mystical body, the chief teacher and director, as
well as ruler of his churches; *from whom*—That is,
by wisdom and grace derived from him; *the whole
body*—Of true Christians; *fitly*—Or orderly; *joined
together*—Every one being put in his proper place
and station: or all the parts of his mystical body be-
ing fitted for, and adapted to each other, and most
exactly harmonizing with the whole; *and compact-
ed*—Knitted and cemented together with the utmost
firmness; that is, closely and firmly united to Christ
and each other, by the Holy Spirit, in faith and
love; *by that which every joint*, or part, *supplieth*—
Through proper channels of communication; *ac-
cording to the effectual working in the measure of
every part*—According as every part, in its measure,
effectually works for the support and growth of the
whole; *maketh increase of the body*—Of the whole
church, collectively considered, and of each particu-
lar member; *to the edifying*—Or building up; *of it-
self in love*—So that all the members may attain
unto a greater measure of love to God, one another,
and all men; or, by the exercise of love. For, as no
animal body can either have health or growth, un-
less the members thereof continue in union with
each other, each performing its office; so neither
can Christ's mystical body possess spiritual health
or growth, unless its members cleave to each other
in love. The passage, as the reader sees, is a beau-
tiful allusion to our natural bodies, composed of dif-
ferent joints and members, knit together by various
ligaments, and furnished with vessels of communi-
cation from the head and heart to every other part.
And the apostle's meaning, explained more at large,
is, “That as the human body is formed by the union
of all the members to each other under the head,

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increase of the body unto the edifying A. M. 4068.
of itself in love. A. D. 64.

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

18 ^p Having the understanding darkened,
^q being alienated from the life of God through
the ignorance that is in them, because of the
^r blindness ⁷ of their heart :

19 * Who, being past feeling, ^t have given

* Ch. ii. 1, 2, 3; Ver. 22; Col. iii. 7; 1 Pet. iv. 3.—^o Rom.
i. 21.—^p Acts xxvi. 18.—^q Chap. ii. 12.—^r Rom. i. 21.
⁷ Or, *hardness*.—^t 1 Tim. iv. 2.—⁷ Rom. i. 24, 26; 1 Pet.
iv. 3.

and by the fitness of each member for its own office
and place in the body, so the church is formed by
the union of its members under Christ the head.
Further, as the human body increases, till it arrives
at maturity, by the energy of every part in perform-
ing its proper function, and by the sympathy of every
part with the whole; so the body, or Church of
Christ, grows to maturity by the proper exercise of
the gifts and graces of individuals for the benefit of
the whole. By comparing the church to the human
body, the apostle teaches, that there ought to be no
envy nor ill-will among Christians, on account of the
gifts which individuals possess, verse 3. That every
one should pay to others that respect and obedience
which they owe to them on account of their station
and office, verse 11. That no teacher should pervert
the doctrine of the gospel, verse 15. And that each,
by employing his gifts and graces properly, should
extend the knowledge and influence of the Christian
religion to the utmost of his power.”—Macknight.

Verses 17–19. *This I say, therefore*—For your
further instruction, how to walk worthy of your
calling; (he returns to the subject which he began,
verse 1;) *and testify in the Lord*—In the name and
by the authority of the Lord Jesus, that ye, being
now happily brought into the Christian Church, and
made partakers of all the privileges and advantages
belonging to its members; *henceforth walk not as
other Gentiles*—That ye live no longer as the uncon-
verted heathen; *in the vanity of their mind*—Amu-
sed with the empty trifles of this world, and enslaved
to low and mean pursuits, utterly unworthy of their
rational and immortal nature; *having the under-
standing darkened*—With respect to all spiritual and
divine things, which is the source of all foolish de-
sires and pursuits; see Rom. i. 21; *being alienated
from the life of God*—Being estranged in affection,
as well as in practice, from the divine and spiritual
life, from all union with, and conformity to, the liv-
ing and true God; or, from that noble principle of
all piety and virtue, the life of God in the soul of
man, forming it to the love, imitation, and service of
him by whom it is implanted; *through the ignorance*
—Of God and his will, and of their duty and happi-
ness; *that is inherent in them*—Or natural to them,
as fallen and depraved creatures; *because of the*

A. M. 4069. themselves over unto lasciviousness,
A. D. 64. to work all uncleanness with greediness.

20 But ye have not so learned Christ;

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

22 That ye ^xput off concerning ^ythe former conversation ^zthe old man, which is corrupt according to the deceitful lusts;

^a Chap. i. 13.—^x Col. ii. 11; iii. 8, 9; Heb. xii. 1.—^y Chap. ii. 2, 3; Verse 17; Col. iii. 7; 1 Pet. iv. 3.—^z Rom. vi. 6.
^a Rom. xii. 2; Col. iii. 10.—^b Rom. vi. 4; 2 Cor. v. 17; Gal.

blindness—*Την πωρωσιν*, the callousness, or insensibility; of their hearts—This is explained by Chrysostom, Whitby, and some other commentators, as referring to their Gentile state; but though there is no doubt but it partly refers to that, yet there can be no sufficient reason to limit such a description to dark and ignorant heathen; it is but too just a representation of all unregenerate men. *Who being past feeling*—The original word, *απηληγηκοτες*, is peculiarly significant, properly meaning, *past feeling pain*, or *void of distress*—Pain urges the sick to seek a remedy, and distress, the distressed to endeavour, if possible, to procure relief; which remedy or relief is little thought of where pain and distress are not felt. Thus, those who are hardened against all impressions of grief on account of their former sins, are not excited to seek either for the pardon of them or deliverance from them. Some MSS. read *απηληπικοτες*, *hoping for nothing*. These wicked men, disbelieving the resurrection of the body, and the immortality of the soul, have no hope of any happiness after this life, and therefore they have *given themselves over*—Have abandoned themselves freely, of their own accord; to *lasciviousness*—To wantonness, to unchaste imaginations and desires, words and actions; to *work all uncleanness*—Impurity of every kind; with *greediness*—The word *εν πλεονεξια*, thus rendered, is commonly used to denote *covetousness*; because the more the covetous man possesses, the more he desires. Hence the word is used (2 Peter ii. 14) to denote inordinate desire in general.

Verses 20-24. *But ye*—Believers at Ephesus; *have not so learned Christ*—Or Christianity; that is, ye cannot act thus, now ye are acquainted with Christ and his gospel, which, you know, allows of no sin. *If so be*—Or rather, *seeing that*, as *ει γε*, it seems, should be here rendered; *ye have heard him*—Teaching you inwardly by his Spirit, as well as outwardly by his word; *and have been taught by him*—Have been instructed in his religion; *as the truth is in Jesus*—According to his own gospel, and not in that imperfect and adulterated form, in which some presume to deliver what they call his doctrine: *that ye put off*—Entirely lay aside; *concerning*—Or with respect to; *the former conversation*—That is, those sinful habits and practices to which you were

23 And ^abe renewed in the spirit A. M. 4069.
of your mind; A. D. 64.

24 And that ye ^bput on the new man, which after God ^cis created in righteousness and ^dtrue holiness.

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

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

vi. 15; Col. iii. 10.—^c Chapter ii. 10.—^d Or, *holiness of truth*.—^e Zech. viii. 16; Verse 15; Col. iii. 9.—^f Rom. xii. 5.—^g Psa. iv. 4; xxxvii. 8.

accustomed in your heathen state; *the old man*—Your old nature and character; or the whole body of sin: *which old nature is corrupt*—Depraved in every part, so that its dispositions and actions are directed, not by the rules of right reason, or by the word and will of God, but *according to the deceitful lusts*—Which generally prevail in the unregenerate, and once prevailed in you. Observe, reader, all sinful desires are deceitful, promising the happiness which they cannot give, and deceiving men. *And be renewed in the spirit of your mind*—That is, in all the faculties of your souls, by seeking and obtaining an enlightened understanding, a rectified will, and holy, well-regulated affections. *And that ye put on the new man*—That ye apply to God for, and receive from him, a new nature; *which after God*—That is, after a conformity to his image; *is created*—For it is his workmanship, see chap. ii. 10; *in righteousness*—Toward your fellow-creatures; and *true holiness*—Toward God. He says *true holiness*, in opposition to that which is only ceremonial or external, and in appearance. The dispositions of the mind are in Scripture compared to clothes, for two reasons: 1st, Because they render persons beautiful or deformed, according to their nature: 2d, Because they may be put off or on, while we remain in a state of trial, according as we yield to and obey, or resist and reject, the truth and grace of God.

Verses 25-27. *Wherefore*—Since you have been thus taught what is your duty and interest, let it appear in your tempers, words, and works, that there is such a change wrought in them; and that, having received a new nature, you live in a new manner. The apostle now proceeds to caution them against particular sins, to which they had been habituated, and to urge them to the pursuit of particular graces, and the practice of particular virtues, which they had formerly neglected. *Putting away lying*—Which many of your philosophers have thought allowable, in certain cases; (so Whitby has shown in his note here;) *speak every man truth with his neighbour*—In your converse with your fellow-creatures; *for we are members one of another*—By virtue of our union with Christ our common head to which intimate union all deceit is quite repugnant. *Be ye angry, and sin not*—That is, if at any time ye are angry, take heed ye do not sin. We may be

A. M. 4068. 27 ^a Neither give place to the devil.
A. D. 64.

28 Let him that stole, steal no more : but rather ^b let him labour, working with *his* hands the thing which is good, that he may have ^c to give ^d to him that needeth.

29 ^e Let no corrupt communication proceed

^e 2 Cor. ii. 10, 11; James iv. 7; 1 Pet. v. 9.—^b Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12.—^c Or, to distribute.—^d Luke iii. 11.—^e Matt. xii. 36; Chap. v. 4; Col. iii. 8.

angry, as Christ was, and not sin; when he looked round about upon the people with anger, being grieved for the hardness of their hearts; (Mark iii. 5;) that is, we may be displeased and grieved at the sin or folly of others, and not sin by being so. Indeed, if we should observe people to do or say what we know to be sinful, or should see them indulging evil tempers and vile affections, and should not be displeased and grieved, we would commit sin. For to be insensible, and without emotion, when we observe God to be dishonoured, his laws violated, his presence, power, and holiness disregarded, and his justice and wrath contemned, certainly manifests a state of soul devoid of all proper religious feeling. But in what sense we may be angry and not sin, see explained more at large in the note on the above-cited text. *Let not the sun go down on your wrath*—If at any time you be in such a sense angry as to sin—if your anger imply resentment of an injury or affront received, or ill-will and bitterness of spirit, look to God for grace to enable you to suppress this kind of anger or wrath speedily: reprove your brother for the offence he has given you, and be reconciled immediately: lose not one day. A clear, express command this; but, alas! how few observe it. *Neither give place to the devil*—By delaying to cast the fire out of your bosom; remembering how much that enemy of mankind labours to inflame the spirits of men with mutual animosity, malevolence, and hatred; and, in order thereto, induces them to give ear to slanderous reports and accusations, that he may make their state and character miserable and detestable, like his own.

Verse 28. *Let him that stole*—While he was in his heathen condition of ignorance and vice; *steal no more*—Under a conviction that God is the avenger of all such injuries, 1 Thess. iv. 6. Stealing, as Macknight justly observes, “is a vice most pernicious to the thief himself. For finding it more easy to supply his necessities by stealing than by working, he falls into a habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the case with which the thief gets, disposes him to squander thoughtlessly his unjust gain in the gratification of his lusts. Hence such persons are commonly addicted to lewdness and drunkenness.” *But rather let him labour*—In some honest calling; *working with his hands*—Which he formerly employed in stealing; *the thing which is good*—And creditable. The same command the apostle gave to the Thessalonians, 2 Epist. iii.

out of your mouth, but ¹ that which ² is good, ³ to the use of edifying, ⁴ that ⁵ it may minister grace unto the hearers.

30 And ⁶ grieve not the Holy Spirit of God, ⁷ whereby ye are sealed unto the day of ⁸ redemption.

¹ Col. iv. 6.—² Or, to edify profitably.—³ Col. iii. 16. ⁴ Isaiah vii. 13; lxiii. 10; Ezekiel xvi. 43; 1 Thess. v. 19. ⁵ Chapter i. 13.—⁶ Luke xxi. 28; Rom. viii. 23; Chapter i. 14.

11, 12; *that he may have to give to him that needeth*—May be able even to spare something out of what he gains by industry in his calling, for the relief of such as stand in need of it; and so may be no longer a burden and a nuisance, but a blessing to his neighbours. Thus every one who has sinned in any kind, ought the more zealously to practise the opposite virtue.

Verses 29, 30. *Let no corrupt communication*—Or discourse, dictated by corruption in the heart of the speaker, and tending to corrupt the minds or manners of hearers; *proceed out of your mouth*—At any time, or on any occasion. The original expression, *λογος σαπρος*, is literally, *rotten or putrid speech*; that is, speech offensive to the hearers, or calculated to infect them with sin; and is in direct opposition to that which is seasoned with salt, and is recommended (Col. iv. 6) as tending to preserve persons from corruption. The apostle does not merely include in this expression obscene discourse of every kind, but also all flattery, calumny, railing, boasting, tale-bearing, backbiting, commendations of vice and impiety, profane jestings on religion, its ministers and professors, trifling conversation; and, indeed, all discourse that is not either about necessary business, or, as the next clause expresses it, is not good to the use of edifying—Calculated to instruct, direct, reprove, encourage, excite to duty, comfort, or in some way edify and minister grace to the hearers. *And grieve not*—By any act of disobedience, particularly by any kind of corrupt discourse, or by any of the following sins; *the Holy Spirit of God*—The original expression is very emphatical, *το Πνευμα, το αγιον, το Θεου, the Spirit, the Holy Spirit, of God*. Grief is ascribed to the Holy Spirit here metaphorically; for, strictly speaking, he is incapable of pain or disquiet of any kind. But he acts, on the occasion referred to, as men do who are grieved. And the purport of the caution is, Do not cause him, by any sinful temper, word, or work, to withdraw from you, as a friend does whom you grieve by unkind or improper behaviour. The expression conveys a strong idea of the love which the Holy Spirit bears to men in general, and to the disciples of Christ in particular; and of his desire to promote their salvation. *Whereby ye are sealed unto the day of redemption*—The time when you shall receive the redemption of your bodies from the grave; (Rom. viii. 23;) shall be acquitted at the judgment-seat of Christ, fully delivered from all the consequences of sin, and made perfectly and un-

A. M. 4068. 31 ^a Let all bitterness, and wrath,
A. D. 64. and anger, and clamour, and ^r evil-
speaking, be put away from you, ^s with all
malice :

^a Col. iii. 18, 19.—^r Tit. iii. 2; James iv. 11.—^s Tit. iii. 3.

changeably happy: the day when your redemption will be fully completed. See note on chapter i. 13.

Verses 31, 32. *Let all bitterness*—Of disposition or expression, or, as some render the word, *all peevishness*; and *wrath*—Or indignation, as *θυμος* seems here to signify; that is, anger mingled with contempt or disgust; the next expression in the original, *οργη*, rather signifying wrath, or lasting displeasure; and *clamour*—Loud threatenings, brawlings, or other intemperate speeches, whereby inward anger vents itself. *And evil speaking*—Mentioning the faults of absent persons, be it in ever so mild and soft a tone, or with ever such professions of kindness; *with all malice*—Every unkind disposition, every temper contrary to love. Here appears to be a beautiful retrogradation, beginning with the highest and descending to the lowest degree of the want of love. Or perhaps, as Dr. Doddridge observes, “it was not the apostle’s intention that a different idea should be annexed to each different word here used: Possibly it might only be his intention, in amassing

32 And ^t be ye kind one to an- A. M. 4068.
other, tender-hearted, ^u forgiving one A. D. 64.
another, even as God for Christ’s sake hath for-
given you.

^t 2 Cor. ii. 10; Col. iii. 12, 13.—^u Matt. vi. 14; Mark xi. 25.

so many almost synonymous expressions together, to show that he would have them to be on their guard against all the malevolent passions, and those outrages of speech and expression which they tend to produce. And the like remark may be applied to many other passages of Scripture, and particularly to those where all kinds of lewdness are forbidden in such a variety of phrase and language.” *And be ye kind one to another*—Courteous and obliging in your daily deportment; *tender-hearted*—Greek, *ευσπλαγχνοι*, tenderly compassionate; especially toward those that are in any affliction or distress; *forgiving one another* the injuries done, or supposed to be done you; *even as God*—Showing himself kind and tender-hearted in the highest degree; *for Christ’s sake*—Through his atonement and intercession, by which God could exercise his mercy to you in a way consistent with his holiness and justice; *hath forgiven you*—Such inexcusable and heinous injuries and affronts, as are infinitely greater than any which it is possible for you to receive from your fellow-creatures.

CHAPTER V.

In this chapter the apostle (1.) Concludes his exhortation to brotherly love, begun in the latter part of the preceding chapter, and enforces it from the consideration of the love of God and Christ to us, 1, 2. (2.) He repeats his warning against uncleanness, covetousness, drunkenness, and other vices, with a variety of arguments to enforce it, and urges upon his readers a contrary behaviour, 3–20. (3.) He exhorts to relative duties in general, 21; and to those of wives and husbands in particular, which he illustrates and enforces from the spiritual relation that subsists between Christ and his church, 22–33.

A. M. 4068. BE ^a ye therefore followers of God
A. D. 64. as dear children ;
2 And ^b walk in love, ^c as Christ also hath

^a Third Sunday in Lent, epistle, verse 1 to verse 15.—^b Matt. v. 45, 48; Luke vi. 36; Chap. iv. 32.

NOTES ON CHAPTER V.

Verses 1, 2. *Therefore*—Because you are forgiven by God, and have been so much loved; (chap. iv. 32); *be ye followers*—*μιμηται*, imitators, of God—In loving and forgiving; *as dear*—*Αγαπητα*, beloved, children—Whom he hath not only forgiven after many and great offences, but hath taken into his peculiar favour, adopted into his family, constituted his heirs, and joint heirs with his beloved Son, and inspired with blessed and lively hopes of unspeakable glory and felicity for ever. O! how much more honourable and more happy it is to be an imitator of God, than

loved us, and hath given himself A. M. 4068.
for us an offering and a sacrifice to A. D. 64.
God ^d for a sweet-smelling savour.

^b John xiii. 34; xv. 12.—^c Gal. i. 4; ii. 20.—^d Gen. viii. 21; Lev. i. 9.

of Homer, Virgil, Alexander the Great, or any other human being, however renowned for learning, prowess, or achievements! *And walk in love*—Toward one another and toward all men, as well as toward God. Let your whole conduct toward others proceed from love as its principle, be governed by love as its rule, and be directed to, and terminate in love, as its end. *As Christ also hath loved us*—In such an astonishing manner, and to such an inconceivable degree, and hath so demonstrated his love, as to give himself for us an offering and a sacrifice to God—To atone for our transgressions, and render

A. M. 4068. 3 But * fornication, and all un-
A. D. 64. cleanness, or covetousness, † let it not
be once named among you, as becometh saints;
4 ‡ Neither filthiness, nor foolish talking, nor

* Rom. vi. 13; 1 Cor. vi. 18; 2 Cor. xii. 21; Chap. iv. 19, 20.
† 1 Cor. v. 1.

our salvation consistent with the divine perfections. Some divines have thought that in these expressions both the peace-offerings and the sin-offerings enjoined in the law of Moses are alluded to, the truths shadowed forth by both being attained by true believers through the sacrifice of Christ, which both expiated sin, or removed condemnation and wrath, and obtained for them the divine favour, with all the blessings consequent thereon. But it does not seem that any great stress can be laid on this distinction, as the word *προσφερω*, translated *to offer*, with the noun derived from it, rendered *offering*, is used in a multitude of places in the LXX., for presenting any victim before God; as it is likewise in the New Testament, (Matt. v. 23, 24,) for bringing a gift and offering it on the altar. *Of a sweet-smelling savour*—Or fragrant odour; an epithet given to the *sin-offering*, (Lev. iv. 31,) and to the *burnt-offering*, (Gen. viii. 21,) to denote the acceptableness of such oblations to God, when offered by upright worshippers in the way he had appointed. For in the warm eastern climes nothing is more refreshing to mankind than fragrant odours. The sacrifice of Christ, however, as is here implied, was far more acceptable and pleasing to God than any of the victims or perfumes which had been offered of old, whether on the brazen or golden altar of the Jewish tabernacle or temple. Indeed, their sacrifices and perfumes were only acceptable as being emblematical of the offering of his body once for all, and of his continual intercessions for us before *the throne of the Majesty on high*. And it is a pleasing and encouraging consideration, that through these all our sincere prayers and praises, and our acts of pious and charitable liberality, beneficence, and goodness, come up before God as a grateful memorial, and draw down upon us a most valuable blessing. With regard to the exhortation to mutual love here given, it is justly observed by Macknight, that "Christ's love in dying for us, is" [as on many other accounts, so on this] "a strong reason for our loving one another; because, if we do not love one another, we are destitute of that disposition which rendered Christ so acceptable to his Father; and have no right to be called his disciples, or to share in the inheritance of his children.

Verses 3, 4. *But fornication, &c.*—But any impure love, and any vice flowing therefrom, or connected therewith; *let it not be once named*—Or heard of; *among you*—Except with detestation. Keep at the utmost distance from it; *as becometh saints*—Who are conscious of the sanctity of your name and profession, and dread the thoughts of debasing it; for certainly it is reasonable and proper that they who are separated from the world, and dedicated to God, should shun all such mention of these things,

jesting, † which are not convenient: A. M. 4068.
but rather giving of thanks. A. D. 64.

5 For this ye know, that † no whoremonger,
nor unclean person, nor covetous man, † who is

‡ Matt. xii. 35; Chap. iv. 29.—§ Rom. i. 28.—¶ 1 Cor. vi.
9; Gal. v. 19, 21.—* Col. iii. 5.

as may any way encourage and countenance the practice of them. *Neither filthiness*—Wanton, lewd, lascivious speeches; *nor foolish talking*—Tittle-tattle, talking of the weather, fashions, meat, and drink, and such vain discourse as betrays folly and indiscretion, and has no tendency to edify; *nor jesting*—*Ευτραπελία*, wittiness, facetiousness, or such artfully turned discourse as is only calculated to produce mirth and laughter. Such turns of wit were esteemed by the heathen a sort of virtue: but how frequently every thing of this kind quenches the Spirit, those who are of a tender conscience know. *Which things are not convenient*—Or proper for a Christian, as neither increasing his faith nor holiness, and are therefore utterly unsuitable to his profession. *But rather giving of thanks*—Rather abound in the language of thanksgiving and devotion, to which you are under so many and such strong obligations, and which will yield a pleasure much more sublime and satisfactory than any animal indulgences or delights. Observe, reader, the deliverances which God hath wrought out for us, and the benefits which he hath conferred on us in the course of his providence, the great blessings of redemption and salvation from sin and misery procured for us, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these blessings, are powerful considerations why we should be frequent and fervent in praise and thanksgiving.

Verses 5-7. *For this ye know*—Of this ye cannot be ignorant, favoured as you have been with the light of the gospel, *that no whoremonger, &c., hath any inheritance*—Here or hereafter; *in the kingdom of Christ or of God*—That is, purchased by Christ, and bestowed by God. The reason why the apostle, in this and his other epistles, condemned fornication and every sort of uncleanness in such an express manner, was because the heathen avowedly practised these vices even in their temples as acts of worship, which they thought rendered them acceptable to their gods. But how different from such practices is the conduct enjoined in the gospel, which teaches that they who continue in such abominations, shall for ever be excluded from the presence and glory of God. *Nor covetous man*—That is, the man whose chief desire and care is to increase his wealth, either that he may spend it on the gratification of his lusts, or may hoard it up; *who is an idolater*—As placing that love, delight, and confidence in riches, which ought to be placed in God alone; or because he sets up something else, whatever may be the object of his covetous desires, and something comparatively very base and contemptible, in the place of God, as if it could be the ground

A. M. 4068. an idolater, ¹ hath any inheritance in
A. D. 64. the kingdom of Christ and of God.

6 ^m Let no man deceive you with vain words:
for because of these things ^a cometh the
wrath of God ^o upon the children of ¹ disobe-
dience.

7 Be not ye therefore partakers with them.

8 ^p For ye were sometimes darkness, but now
^q are ye light in the Lord: walk as ^r children
of light;

¹ Gal. v. 21; Rev. xxii. 15.—^m Jer. xxi. 8; Matt. xxiv. 4;
Col. ii. 4, 8, 18; 2 Thess. ii. 3.—^a Rom. i. 18.—^o Ch. ii. 2.
¹ Or, *unbelief*, Col. iii. 6.—^p Isa. ix. 2; Matt. iv. 16; Acts
xxvi. 18; Rom. i. 21; Chap. ii. 11, 12; iv. 18; Tit. iii. 3;
1 Pet. ii. 9.

of his dependance, and the source of his happiness. *Let no man deceive you with vain words*—Or sophisticated arguments, as if you might live in the commission of such sins, and yet find mercy with God, or escape punishment. *For because of these and the like things, cometh the wrath of God*—And the dreadful effects thereof, *on the children of disobedience*—Even on the Gentiles, though not favoured with the light and aids which you have, demonstrating to you the infinite evil of all such practices, and affording you sufficient power to avoid them. Now, if even heathens are punished for such practices, much less can we suppose that professing Christians, who have so much greater advantages for practising purity and virtue in all their branches, and are under such strong and peculiar engagements so to do, shall escape with impunity if they pursue a similar line of conduct. *Be not ye therefore partakers with them*—In these abominations, if ye would not finally partake in that dreadful punishment which they are bringing on themselves thereby.

Verses 8-10. *For ye were sometimes*—That is, *once, darkness*—In a state of total blindness and ignorance, without any light of instruction without, or divine grace within, and therefore had some excuse for living such unrighteous and profane lives: *but now ye are light in the Lord*—Enlightened by the divine word and Spirit, and brought to the saving knowledge of God and Christ, and of divine things in general; and consequently such vicious practices as you formerly pursued would be utterly inexcusable in you now. You are now under an indispensable obligation to *walk as children of light*—That is, in a manner suitable to your present knowledge. *For, &c.*—As if he had said, Such walking is the proper, natural result of your illumination and spiritual condition; *the fruit of the Spirit is in*—Consists in; *all goodness, righteousness, and truth*—That is, the Spirit works these graces in those persons in whom he dwells, graces quite opposite to the sins spoken of chap. iv. 25, &c. By *goodness* we are to understand an inclination and endeavour to perform all good offices to our fellow-creatures, especially to the children of God: by *righteousness*, justice, and fair dealing toward all men: and by

9 ¶ (For ^a the fruit of the Spirit is in A. M. 4068.
all goodness, and righteousness, and A. D. 64.
truth;)

10 ¹ Proving what is acceptable unto the Lord.

11 And ^a have no fellowship with ^a the unfruitful works of darkness, but rather ^r reprove them.

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

¹ John viii. 12; xii. 46; 2 Cor. iii. 18; iv. 6; 1 Thess. v. 5; 1 John ii. 9.—^r Luke xvi. 8; John xii. 36.—^a Gal. v. 22.
¹ Rom. xii. 2; Phil. i. 10.—^a 1 Cor. v. 9, 11; x. 20; 2 Cor. vi. 14; 2 Thess. iii. 6.—^r Rom. vi. 21; xiii. 12; Gal. vi. 8.
^v Lev. xix. 17; 1 Tim. 5. 20.—^a Rom. i. 24, 26; Verse 3.

truth, freedom from hypocrisy, dissimulation, guile, and deceit. Some MSS., together with the Syriac and Vulgate versions, read here, *But the fruit of the light, &c.*, which Estius, Grotius, Mill, and Bengelius, think the true reading, because there is no mention made of the Spirit, either in what goes before, or in what follows. The common reading they suppose hath been taken from Gal. v. 22. *Proving*—*δοκιμαζοντες*, *making trial of*, proving by experience, or approving; *what is acceptable*—*εραρεσον, well-pleasing; to the Lord*—And how happy they are who in all things are governed by his will.

Verses 11, 12. *And have no fellowship*—No society, no participation *with wicked men in the unfruitful works of darkness*—Works which bring no advantage, but mischief, (Rom. vi. 23,) and called *works of darkness*, because they usually proceed from ignorance, Acts iii. 17; are contrary to the light of the word, John iii. 20; are usually committed in the dark, 1 Thess. v. 7; and bring those who live and die in the commission of them to utter and eternal darkness, Matt. xxv. 30; *but rather reprove them*—Show your disapprobation of them by seasonable and suitable reproof, (Lev. xix. 17; Matt. xviii. 15,) and especially by the holiness of your conversation. Observe, reader, to avoid such things is not sufficient. *For it is a shame even to speak of those things*—*Except in the way of reproof; which are done of them in secret*—That is, says Dr. Whitby, “in their mysteries, which therefore were styled *απορητα μυστηρια*, (mysteries not to be spoken of,) none being permitted to divulge them upon pain of death. Hence even the word *μυστηριον* (mystery) hath its name, say grammarians, from *μεινν το σμα*, to stop the mouth. The Eleusinian mysteries were performed in the night, agreeably to the deeds of darkness committed in them; so were the Bacchanalia; and they were both full of detestable iniquity; and upon that account, says Livy, “were banished out of the Roman senate and Italy.” These quotations, with many others which might be added to them, plainly prove, as Dr. Doddridge observes, that if the lower sort of mysteries among the heathens were first intended, as some have supposed, to impress the minds of the people with the belief of future rewards and punish-

A. M. 4068. 13 But ^a all things that are ²re-
A. D. 64. proved are made manifest by the light:
for whatsoever doth make manifest is light.

14 Wherefore ³ he saith, ^b Awake, thou that
sleepest, and ^c arise from the dead, and Christ
shall give thee light.

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

^a John iii. 20, 21; Heb. iv. 13.—² Or, *discovered*.—³ Or, *it*.
^b Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 34; 1 Thess. v. 6.
^c John v. 25; Romans vi. 4, 5; Chapter ii. 5; Coloss. iii. 1.
^d Twentieth Sunday after Trinity, epistle, verse 15 to verse 22.
Col. iv. 5.

ments, and the higher sort of them to instruct persons of more reflection and penetration than the rest, in the knowledge of the true God, and the other great principles of natural religion, they were, long before the apostle's time, greatly corrupted, and degraded to the most detestable purposes. Monsieur Saurin thinks there is a sarcasm in this verse, as if the apostle said, "The heathens call these things *απορητα*, things not to be spoken of; true, they are properly so; things not too sacred, but too infamous to be mentioned."

Verses 13, 14. *But all things that are reprov'd*—Or, *discovered*, or *confuted*, as *ελεγχόμενα* may be properly rendered; *are made manifest*—Have their iniquity laid open to the actors themselves, as well as to others; *by the light*—Of divine truth; or, as Whitby interprets the clause, "being discovered by the light, they are made manifest." *For whatsoever doth make any thing of a moral or immoral nature manifest, is light*—That is, nothing can make any thing in men's spirit or conduct manifest but light, yea, light from heaven; "and therefore the gospel well deserves that name, as teaching those who are instructed in it to judge rightly concerning the moral nature of actions, and inculcating such general principles, as will be of use to them in every particular case that can possibly arise." *Wherefore he saith*—Namely, God, in the general tenor of his word, to all who are still in darkness; *Awake thou that sleepest*—In ignorance of God, of thyself, and of his will concerning thee, and in a state of stupid insensibility respecting invisible and eternal things; *and arise from the dead*—From thy state of spiritual death, a state of alienation from the life of God here, and obnoxiousness to eternal death hereafter. See on chap. ii. 5. *And Christ shall give thee light*—Spiritual and divine light, knowledge, wisdom, holiness, and happiness, the light of grace and glory.

Verses 15–17. *See then*—That you may be fit to reprove sin in others; *that ye*—Yourselves, upon whom the light of Christ already shines; *walk circumspectly*—*ἀκριβως*, accurately, with the utmost exactness; making his will, as made known to you in his word, your rule, and his glory your end, in all your actions, cares, labours, and pursuits; taking the most attentive heed to every step, and conducting yourselves, *not as fools*, who have no understanding of their duty or interest, and who consider not what

16 ^e Redeeming the time, ^f because A. M. 4068.
the days are evil. A. D. 64.

17 ^g Wherefore be ye not unwise, but ^h un-
derstanding ⁱ what the will of the Lord is.

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

19 Speaking to yourselves ^l in psalms, and
hymns, and spiritual songs, singing, and

^e Col. iv. 5; Gal. vi. 10.—^f Eccles. xi. 2; xii. 1; John xii. 35; Ch. vi. 15.—^g Col. iv. 5.—^h Rom. xii. 2.—ⁱ 1 Thess. iv. 3; v. 18.—^k Prov. xx. 1; xxiii. 29, 30; Isa. v. 11, 22; Luke xxi. 34.—^l Acts xvi. 25; 1 Cor. xiv. 26; Col. iii. 16; James v. 13.

they are doing, in what way they are proceeding forward, or where it will terminate; *but as wise men*—Who know the worth of their immortal souls, the snares that are or will be laid to entangle them, by their subtle and powerful enemies, the many pressing dangers they have to avoid, and the important ends they have to secure. *Redeeming the time*—With all possible care, *εξαγοραζόμενοι*, *buying it up*, as it were, as a most precious commodity, (though held cheap by many,) out of the hands of sin and Satan, of sloth, ease, pleasure, and worldly business, which may be done at the expense of a little self-denial, watchfulness, zeal, and diligence, which will be amply recompensed in time and in eternity; or endeavouring to recover and buy back, (as the word may signify,) as far as possible, what has been lost, by diligently making use of what remains, especially in embracing every opportunity of receiving and doing good, and studying to improve every one to the best purposes: and this the rather, because *the days are evil*—Days of the grossest ignorance, immorality, and profaneness; so that being surrounded on every side with bad examples, we are in danger of being corrupted, and are at the same time exposed to various persecutions and perils, and know not how soon we may be deprived of our liberty or lives. *Wherefore*—Since the times are so evil, and the danger so great; *be ye not unwise*—Ignorant of your duty and true interest, negligent of the concerns of your immortal souls, and inconsiderate as you formerly were; *but understanding what the will of the Lord is*—In every time, place, and circumstance.

Verses 18–21. *And be not drunk with wine*—As the heathen are when they celebrate the feasts of Bacchus, their god of wine; *wherein is excess*—Which is the source of all manner of extravagance, and leads to debauchery of every kind. The original word *αωρια*, here rendered *excess*, signifies entire dissoluteness of mind and manners, and such a course of life as is void of counsel and prudent intention, like the behaviour of persons who are continually drunk. While the above-mentioned Bacchanalia continued, men and women made it a point of religion to intoxicate themselves, and ran about the streets, fields, and vineyards, singing and shouting in a wild and tumultuous manner; in opposition to which extravagant vociferations, singing praises to

A. M. 4069. making melody in your heart to the
A. D. 64. Lord ;

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

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

22 ^p Wives, submit yourselves unto your own
husbands, ^q as unto the Lord.

^m Psa. xxxiv. 1 ; Isa. lxiii. 7 ; Col. iii. 17 ; 1 Thess. v. 18.
2 Thess. i. 3.—ⁿ Heb. xiii. 15 ; 1 Pet. ii. 5 ; iv. 11.—^o Phil.
ii. 3 ; 1 Pet. v. 5.—^p Gen. iii. 16 ; 1 Cor. xiv. 34 ; Col. iii. 18 ;

God is with great propriety recommended. Plato tells us, that there was hardly a sober person to be found in the whole Attican territories during the continuance of these detestable feasts. *But be ye filled with the Spirit*—In all his graces, which gives a joy unspeakably more delightful, exhilarating, and permanent, than that which is produced by the fumes of wine. The antithesis is beautiful. The lewd votaries of Bacchus fill themselves with wine; but *be ye filled with the Spirit*. In which precept there is this remarkable propriety, that our Lord had represented the influences of the Spirit, (which he invited all who thirsted for them, to come to him and receive,) under the emblem of rivers of living water, which he commanded believers to drink plentifully, John vii. 37-39. *Speaking to yourselves*—That is, to one another, by the Spirit, for your mutual edification; *in psalms*—Of David, and hymns—Of praise; and *spiritual songs*—On any divine subject; of this latter kind were the songs of Elisabeth, of Mary, and of Zecharias, recorded by Luke, chap. i. 42, 46, 67. By there being no inspired songs, peculiarly adapted to the Christian dispensation, as there were to the Jewish, it is evident that the promise of the Holy Ghost to believers in the last days, was, by his larger effusion, to supply this want. *Singing and making melody*—Which will be as acceptable and pleasing to God as music is to us; *in your heart*—As well as your voice, your affections going along with your words, without which no external melody, be it ever so exact and harmonious, can be pleasing to his ear; *to the Lord*—Jesus, who searcheth the heart; *giving thanks always*—At all times and places; *for all things*—Prosperous or adverse, for all things work together for good to them that love God; *in the name*—Or through the mediation; *of our Lord Jesus Christ*—By whom we receive all good things. *Submitting yourselves*—Υποτασσομενοι, being subject, one to another—Performing those mutual duties to each other, which belong to you according to your several places and stations. As if he had said, While you are careful, as above directed, in the duties of praise and piety to God, be not negligent in those which you owe to your fellow-creatures, but perform them punctually in all the various relations in which you stand to each other; *in the fear of God*—Properly influenced thereby, and evidencing to all around you that you truly fear and obey him.

23 For ^r the husband is the head of A. M. 4068.
the wife, even as ^s Christ is the head of A. D. 64.
the church : and he is the Saviour of ^t the body.

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

25 ^v Husbands, love your wives, even as
Christ also loved the church, and ^w gave him-
self for it ;

Tit. ii. 5.—^r Chap. vi. 5.—^s 1 Cor. xi. 3.—^t Chap. i. 22 ;
iv. 15 ; Col. i. 18.—^u Chap. i. 23.—^v Col. iii. 20.—^w Col.
iii. 19 ; 1 Pet. iii. 7.—^x Acts xx. 28 ; Gal. i. 4 ; ii. 20 ; Ver. 2.

Verses 22-24. In the following directions concern- ing relative duties, the inferiors are all along placed before the superiors, because the general proposition is concerning submission: and inferiors ought to do their duty, whatever their superiors do. *Wives, submit yourselves to your own husbands*—Unless where God forbids. Otherwise, in all indifferent things, the will of the husband is a law to the wife: *as unto the Lord*—As owning Christ's authority in your husbands, whose image they bear, 1 Cor. xi. 7. The obedience a wife pays to her husband, is at the same time paid to Christ himself. *For the husband is the head of the wife*—Under Christ; is her governor, guide, and guardian; *as Christ is the head of the church*—As if he had said, God will have some resemblance of Christ's authority over the church exhibited in the husband's authority over his wife. See on chap. i. 22. *And he is the Saviour of the body*—Of the church, his mystical body, from all sin and misery. As if he had said, As Christ's authority is exercised over his church to defend it from evil, and supply it with all good, so should the husband's power over his wife be employed to protect her from injuries, and provide comfortably for her according to his ability. *Therefore as the church*—That is, that part of the church which is truly regenerate; *is subject unto Christ*—And with cheerful willingness submits to his authority; *so let the wives be to their own husbands*—To whom they have promised obedience; *in every thing*—Which is lawful, which is not contrary to any command of God.

Verse 25. The apostle now proceeds to speak of the duty of husbands to their wives, the principal of which consists in their loving them, without which they would abuse their power to tyranny and oppression. But how are they to love them? The apostle says, *as Christ loved the church*—Namely, with a love that is sincere, pure, ardent, constant, and persevering, and notwithstanding the imperfections and failures that they are chargeable with. The true model this of conjugal affection! with this *kind* of love, with this *degree* of it, and to this end, should husbands love their wives. Christ loved the church, and gave himself a ransom for it, when it was in a state of slavery and misery; and husbands, if called to it by God, should lay down their lives for their wives. Observe, reader, as the church's subjection to Christ is proposed as an example to wives, so the

A. M. 4068. 26 That he might sanctify and
A. D. 64. cleanse it ^a with the washing of
water ^a by the word,

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

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

^a John iii. 5; Tit. iii. 5.—^b John xv. 3; xvii. 17.—^c 2 Cor.
xi. 2; Col. i. 22.—^d Cant. iv. 7.—^e Chap. i. 4.

29 For no man ever yet hated his
own flesh; but nourisheth and che-
risheth it, even as the Lord the church:
A. M. 4068.
A. D. 64.

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

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

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

^e Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27.—^f Gen.
ii. 24; Matt. xix. 5.—^g 1 Cor. vi. 16.

love of Christ to his church is proposed as a pattern to husbands: and while such examples are offered to the imitation of both, and so much is required of each of them, neither has reason to complain of the divine injunction. The love which God requires from the husband toward his wife, compensates for that subjection which he demands from her to her husband: and the prescribed subjection of the wife is an abundant return for that love of the husband which God hath made her due. In what follows we are told that the end for which Christ loved the church, was that he might make her holy and save her; therefore, if husbands are to love their wives as Christ loved the church, they must endeavour to promote their faith and piety, must strive to make them wise and holy.

Verses 26, 27. *That he might sanctify and cleanse it*—Might remove the guilt, power, and pollution of sin; *with the washing of water*—In baptism, as the sign of regeneration by the Holy Spirit, which can only renew, sanctify, and cleanse the soul. See 2 Thess. ii. 13; 1 Pet. i. 2; Tit. iii. 5. *By the word*—The ordinary channel by which justifying, regenerating, and sanctifying grace is communicated; (John xv. 3; Jam. i. 18; 1 Pet. i. 23; John xvii. 17;) and by which we are made perfect, and thoroughly furnished unto all good works, 2 Tim. iii. 17. *That he might present it to himself*—That being purified, renewed, and adorned, as a bride prepared for her husband, he might place it in his own immediate presence; *a glorious church*—Perfectly holy, happy, and pleasing in his sight; *not having spot*—Of impurity from any remains of sin, *or wrinkle*—Of deformity from any decay, *or any such thing*—Any thing which could be called a defect; the perfection of the bodies of the saints, as well as that of their souls, being included in this description: *but that it should be holy and without blemish*—Or without blame; and he might survey it completely pure, beautiful, and resplendent, in that great day, when the whole number of the elect shall be gathered together, and the marriage of the Lamb shall be celebrated amidst the acclamations of the heavenly legions, to whose blissful world his bride shall be conducted in triumph. “How bright an idea,” says Dr. Doddridge, “does this give us of the grand plan and design of Christianity: namely, to bring all the millions of which the church consists, to such a state of perfect virtue

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and glory, that when the penetrating eye of Christ, its great and holy bridegroom, shall survey it, there shall not be one spot, or wrinkle, or any thing like it, in the least to impair its beauty, or offend his sight! Where is such a scheme of thought to be found in the world, but in the New Testament, and those who have been taught by it?”

Verses 28–32. But to return to the subject from which this pleasing digression has led us: *So ought men to love their wives as their own bodies*—That is, as themselves, or a part of themselves; the bond of marriage making the husband and his wife one, and establishing an inseparable community of interests between them; so that the husband is to love his wife with the same sincerity and ardency of affection wherewith he loves himself. “The husband,” says Macknight, “whose love leads him, after Christ’s example, not only to protect and cherish his wife, by giving her the necessities and conveniences of life, but also to *cleanse her*; that is, to form her mind, and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner. For his wife, being thus loved and cared for, will be strengthened for performing her duty; and her mind being improved, her conversation will give him the greater pleasure. Withal, having a high esteem for her husband, she will submit to the hardships of her inferior station with cheerfulness.” *No man*—In his senses; *ever yet hated his own flesh*—Whatever its infirmities or imperfections were; *but nourisheth and cherisheth it*—Feeds and clothes it; nay, and not only provides for its sustenance, but for its comfortable accommodation; *even as the Lord* nourishes and cherishes *the church*—Supplying it with all things that may conduce to its welfare and happiness, sympathizing with it in its infirmities, looking upon it as one with himself. *For*—He can say of his church what Adam said of Eve, when just taken out of his side, (Gen. ii. 23,) *This is bone of my bone, and flesh of my flesh*. In other words, the reason why Christ nourishes and cherishes the church, is that close connection which subsists between him and her, his people being as intimately united to him, as if they were literally flesh of his flesh, and bone of his bone. *For this cause*—Because the woman is of the man’s flesh, and of his bones; *shall a man leave his father and mother*—To whom he was before united by the

A. M. 4068. 33 Nevertheless, ^h let every one of
A. D. 64. you in particular so love his wife even

as himself: and the wife see that A. M. 4068.
she ⁱ reverence *her* husband. A. D. 64.

^h Verse 25; Col. iii. 19.

ⁱ 1 Pet. iii. 6.

closest ties; and shall be joined unto his wife—Inseparably, till death shall part them; and they—Though originally and naturally two persons; shall—For the future; be one flesh—Shall be considered as one person, or as one soul in two bodies. *This is a great mystery*—A truth long unknown; and now, when in some measure discovered, is a matter worthy of much admiration. In the Vulgate version, this clause is translated, *Sacramentum hoc magnum est, This is a great sacrament*. And it is the sole foundation on which the Papists have set up marriage as a sacrament. *But I speak concerning Christ and the church*—That is, In saying this, you will easily perceive I speak not of the union between a man and his wife, but of that between Christ and the church: for that the eternal Son of God should unite himself to a society of degenerate and mortal men, should love them with an affection exceeding that which is to be found among the most intimate human relations, and should even regard them as making a part of himself, because of the intimacy with which they are joined to him in a community of spirit and of interest, can certainly never be sufficiently admired. This seems to be the sense of the passage. Dr. Macknight, however, following Dr. Alix, Dr. Whitby, and several others, thinks that the apostle calls the formation of Eve from Adam's body, his marriage with her, and the intimate union established between them by that marriage, a great mystery, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which [meaning] hitherto had been kept secret, but which he had discovered by applying Adam's words concerning Eve, to Christ and his church; insinuating, by this application, "1st, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers, by the breaking of Christ's body, mentioned verse 25. 2d, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers, because they are become his body, verse 30. 3d, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned verse 27. In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. On this supposition,

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Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed toward Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated, both in their bodies and in their minds, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and by prefiguring it, to show that it was decreed of God from the very beginning!" For a further elucidation of the subject, the reader must be referred to the above-mentioned commentator. We may add here, however, that Origen seems to have had some notion of the relation this passage had to Adam and Eve, when he says, "If any man deride us for using the example of Adam and Eve, when we treat of the knowledge of Christ, let him consider these words, *This is a great mystery*." Tertullian also frequently alludes to the same thing, saying, "*This is a great sacrament: Carnaliter in Adam, spiritualiter in Christo, propter spirituales nuptias Christi et ecclesie: carnally in Adam, spiritually in Christ, by reason of the spiritual marriage between him and his church.*"

Verse 33. *Nevertheless*—As if he said, But though there be such a mystical sense in the marriage of Adam and Eve, or in the union subsisting between a man and his wife; though it be a striking emblem of the union between Christ and his church, yet the plain, literal sense especially now concerns you. *Let every one of you in particular so love his wife even as himself*—That is, with a sincere, peculiar, cordial, and prevailing affection, like that which he bears to himself: and let the wife see that she reverence her husband—That she entertain a high esteem for him, be desirous of pleasing him in all things lawful, reasonable, and proper, and fear to give him unnecessarily any just offence in any thing, persuaded that it is the will of God, and the law of the relation in which she stands to him, that she should thus conduct herself toward him.

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CHAPTER VI.

Here, in pursuance of his subject, the apostle (1,) Urges the mutual duties of children and parents, 1-4; and of servants and masters, 5-9. (2,) Directs all Christians, in every station, to put on their spiritual armour, in the exercise of those graces and use of those means, which are necessary for their defence against the enemies of their souls in this state of warfare, 10-18. (3,) Bids the prayers of the Ephesians for himself, and shows why he sent Tychicus to them, 19-24.

A. M. 4068. CHILDREN, ^a obey your parents
A. D. 64. in the Lord: for this is right.

2 ^b Honour thy father and mother, (which is the first commandment with promise,)

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

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

5 ^e Servants, be obedient to them that are

^a Prov. xxiii. 22; Col. iii. 20.—^b Exod. xx. 12; Deut. v. 16; xxvii. 16; Jer. xxxv. 18; Ezek. xxii. 7; Mal. i. 6; Eccl. iii. 8; Matt. xv. 4; Mark vii. 10.—^c Col. iii. 21.—^d Gen. xviii. 19; Deut. iv. 9; vi. 7, 20; xi. 19; Psa. lxxviii. 4; Prov.

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

6 ^h Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

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

8 ⁱ Knowing that whatsoever good thing any man doeth, the same shall he receive of the

xix. 18; xxii. 6; xxix. 17.—^a Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.—^b 2 Cor. vii. 15; Phil. ii. 12.—^c 1 Chron. xxix. 17.—^d Col. iii. 22, 23.—^e Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24.

NOTES ON CHAPTER VI.

Verses 1-4. The apostle, having explained the duties of wives and husbands, proceeds to the duties of children and parents, and then to those of servants, or slaves rather, and masters, with which he finishes his account of relative duties. *Children, obey your parents*—Even your unbelieving parents, in every thing consistent with your duty to the Lord. In all things lawful, the will of the parent is a law to the child: for this is right—Manifestly just and reasonable. *Honour*—That is, love, reverence, obey, assist in all things; *thy father and mother*—The mother is particularly mentioned, as being more liable to be slighted than the father. Which is the first commandment with promise—For the promise implied in the second commandment does not belong to the keeping that command in particular, but the whole law. Whereas the fifth is the first commandment which hath a promise annexed to it in particular. This observation concerning the promise in the law, to those who honoured their parents, was made by the apostle, to show that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God. *That it may be well with thee*—In temporal as well as spiritual things; *and thou mayest live long on the earth*—A promise that is usually fulfilled to eminently dutiful children; and he who lives long and well, has a long seed-time for an eternal harvest. But this promise in the Christian dispensation is to be understood chiefly in a more exalted and spiritual sense. *And ye fathers*—On the other hand, (whom he names rather than mothers, as being more apt to be stern and severe; mothers, however, are also included;) *provoke not your children to wrath*—By any harsh usage, or rigorous treatment of them. Do not needlessly fret or exasperate them; but bring them up—With all tenderness and mildness, and yet with steadiness; *in the nurture and admonition*—*Εν παιδεία και νο-*

θεοια, in the discipline and instruction; of the Lord—As these expressions stand connected with the word *Lord*, it seems reasonable to explain them of such a course of discipline and instruction as properly belongs to a religious education, which ought to be employed by those that believe in the Lord, in forming their children for him, by laying a restraint on the first appearance of every vicious passion, and nourishing them up in the words of faith and sound doctrine.

Verses 5-8. *Servants*—*Δουλοι, bond-servants*; or he may include also those that were in the station of hired servants; *be obedient to your masters*—For the gospel does not cancel the civil rights of mankind; *according to the flesh*—That is, who have the command of your bodies, but not of your souls and consciences. Or, the expression may mean, who are your masters according to the present state of things: hereafter the servant will be free from his master; *with fear and trembling*—A proverbial expression, implying the utmost care and diligence; *in singleness of heart*—With a single eye to the providence and will of God; *as unto Christ*—With that sincerity and uniformity of conduct, which a regard to the honour of Christ, and his all-seeing eye, will require and produce. *Not with eye-service*—Serving your masters better when under their eye than at other times; *as mere men-pleasers*—Persons who have no regard to the pleasing of God; *but as the servants of Christ*—As those that desire to approve themselves his faithful servants; *doing the will of God from the heart*—Performing that duty to your masters which God requires of you; or doing whatever you do as the will of God, and with your might. *With good-will doing service*—Not with reluctance, but cheerfully, and from a principle of love to them and their concerns; *as to the Lord, and not to men*—Regarding him more than men, and making every action of common life a sacrifice to God, by having an eye to him in all

A. M. 4068. Lord, ^k whether *he be* bond or
A. D. 64. free.

9 And, ye ^l masters, do the same things unto them, ^m forbearing ⁿ threatening: knowing that ^o your ^p Master also is in heaven; ^q neither is there respect of persons with him.

^k Gal. iii. 28; Col. iii. 11.—^l Col. iv. 1.—^m Or, moderating.—ⁿ Lev. xxv. 43.—^o Some read, *both your and their master*.—^p John xiii. 13; 1 Cor. vii. 22.—^q Eccl. xxxv. 12;

things, even as if you had no other master. *Knowing that whatsoever good thing*—Whether for kind or degree; *any man doth*—Though never so poor and mean, in one station of life or another; *the same shall he receive of the Lord*—That is, a full and adequate recompense; *whether he be bond or free*—A slave or a free-man; whether he be the meanest servant or the greatest prince. For God is the universal guardian and protector of his people, and esteems men, not according to their stations in the world, but according to their behaviour in those stations, whether high or low.

Verse 9. *And ye masters*—On the other hand; *do the same things unto them*—That is, act toward them from the same principle, and after the same just and equitable manner, having an eye to the will and glory of God, and endeavouring to approve yourselves to him; *forbearing threatening*—Conducting yourselves toward your servants with gentleness and humanity, not in a harsh or domineering way; *knowing that your Master also*—Namely, Christ; *is in heaven*—On the throne of God, and that his authority over you is much greater and more absolute, than yours is over any of your fellow-creatures; *neither is there respect of persons with him*—Whatsoever difference there may be in their stations on earth: but he will administer to all the most strict and impartial justice, rewarding or punishing every one according to his real character, and especially showing that he remembers the cry of the oppressed, though men may consider them, on account of the inferiority of their circumstances, as below their regards.

Verses 10, 11. The apostle having delivered the preceding precepts respecting relative duties, now adds a general exhortation to the believing Ephesians, to be hearty and zealous in the performance of all their duties, which he enforces by the discovery of another deep article of the mystery of God; namely, that evil angels are leagued together against men, and are continually occupied in tempting them to sin. *Finally*—Το λοιπον, *as to what remains; my brethren*—This is the only place in this epistle where he uses this compellation. Soldiers frequently use it to each other in the field. *Be strong in the Lord*—Since every relation in life brings along with it corresponding duties, and requires vigour and resolution in the discharge of them, whatever therefore the circumstance or situation may be which you are in, see that you do not rely on your own strength, but apply to the Lord, for his strength, and arm yourselves with *the power of his might*—Confiding therein by faith, persuaded that nothing else

10 ^r Finally, my brethren, be strong ^s in the Lord, and ^t in the power of his ^u might. A. M. 4068. A. D. 64.

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

Rom. ii. 11; Col. iii. 25.—^r Twenty-first Sunday after Trinity, epistle, ver. 10 to ver. 21.—^s Chap. i. 19; iii. 16; Col. i. 11. ^t Rom. xiii. 12; 2 Cor. vi. 7; Verse 13; 1 Thess. v. 8.

will suffice to enable you to withstand the assaults of your spiritual enemies, and to do and suffer the will of God concerning you. Remember, that to be weak and remain so, is the way to be overcome and perish. *Put on the whole armour of God*—The Greek word here used, πανοπλια, means a complete suit of armour, offensive as well as defensive; consisting in the exercise of all those Christian graces with which we are furnished by God, to be used in his strength, as well to annoy the enemy, as to defend ourselves: and it appears, by the particular description which the apostle here gives of it, that it includes every sort of armour, and is adapted to the defence of every part liable to be attacked. He says, not *armour*, but *whole armour*; and the expression is repeated verse 13, because of the strength and subtlety of our enemies, and because of an evil day of sore trial being at hand. Macknight thinks the apostle contrasts the graces and virtues which he mentions, with the complete armour fabled by the heathen poets to have been fabricated by the gods, and bestowed on their favourite heroes. "That armour was vastly inferior to the complete armour of God. For, 1st, The Christian's complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier; whereas the other is mere fiction. 2d, The armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the minds of the faithful against all the temptations with which their enemies attack them. 3d, The complete armour of God gives strength to the Christian soldier in the battle; and therefore is far preferable to any armour made of metals, which may defend, but cannot strengthen the body of the warrior." *That ye may be able to stand against the wiles of the devil*—Against all his artifices and subtle methods, against all the snares he may lay for you, and all the rage and fury with which he may attack you. The original expression, μεθοδειας, signifies *crafty ways*. The apostle does not simply intend the temptations which arise from the motions of the flesh, the love of pleasure, the fear of persecution, the contagion of evil example, the solicitations of the wicked, the sophisms of the philosophers and the unbelieving Jews, and the false glosses of heretical teachers in the church itself; but all these temptations as prepared and pointed against men, by such skilful, experienced, and malicious enemies as the devil and his angels. See the next verse.

A. M. 4068. 12 For we wrestle not against
A. D. 64. ³ flesh^r and blood, but against ⁴ principalities, against powers, against ⁵ the rulers of the darkness of this world, against ⁶ spiritual wickedness in ⁶ high places.

13 ^a Wherefore take unto you the whole

^a Gr. *blood and flesh*.—Matthew xvi. 17; 1 Cor. xv. 50. ^b Rom. viii. 38; Chap. i. 21; Col. ii. 15.—Luke xxii. 53; John xii. 31; xiv. 30; Chap. ii. 2; Col. i. 13.—^c Or, *wicked spirits*.

Verse 12. *For we wrestle not*—Greek, *οκ εστιν ημιν η παλη*, *our struggle is not; against flesh and blood*—Not merely against human adversaries, however powerful, subtle, and cruel, nor against fleshly appetites; but *against principalities, against powers*—The mighty princes of all the infernal legions: and great is their power, and that likewise of the legions which they command. *Against the rulers of the darkness of this world*—Greek, *προς της κοσμοκρατορας τε σκοτες, τε αιωνος τωτε*, *against the rulers of the world, of the darkness of this age*. Dr. Whitby explains this of “those evil spirits that ruled in the heathen nations which were yet in darkness,” and of “those that had their stations in the region of the air.” “Perhaps,” says Mr. Wesley, “these principalities and powers” (spoken of in the former clause) “remain mostly in the citadel of the kingdom of darkness; but there are other evil spirits who range abroad, to whom the provinces of the world are committed.” *By the darkness of this age*, that spiritual darkness is intended, which prevails during the present state of things. “Evil spirits,” Macknight thinks, “are called *rulers of this world*, because the dominion which, by the permission of God, they exercise, is limited to the darkness of this world; that is, this world darkened by ignorance, wickedness, and misery, and which is the habitation or prison assigned them, until the judgment of the great day, Jude, verse 6.” *Against spiritual wickedness*—Or rather, *wicked spirits*, as the Syriac translates the expression. The word *πονηρια*, rendered *wickedness*, properly signifies malice joined with cunning, and is fitly mentioned as the characteristic of those wicked spirits with whom we are at war; and it is a quality so much the more dangerous, in that it exists in beings whose natural faculties are very great. And it must be observed, that they continually oppose faith, love, holiness, either by force or fraud, and labour to infuse unbelief, pride, idolatry, malice, envy, anger, hatred. *In high places*—Greek, *εν τοις επουρανιοις*, *in, or about, heavenly places*. Those who translate it in the former way, think the expression refers to those places where they rebelled against the God of heaven, and drew in multitudes who were before holy and happy spirits, to take part with them in their impious revolt. But it seems more probable the sense is, *about heavenly places*; namely, the places which were once the abodes of those spirits, and which they still aspire to, as far as they are permitted; labouring at the same time to prevent our obtaining them. Dr. Goodwin, however, thinks that not *heavenly places*,

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armour of God, that ye may be ^a able to withstand ^a in the evil day, ^a and ⁶ having done all, to stand.

14 Stand therefore, ⁷ having your loins girt about with truth, and ⁸ having on the breast-plate of righteousness;

^a Or, *heavenly*, as chap. i. 3.—2 Cor. x. 4; Ver. 11.—Ch. v. 16.—^b Or, *having overcome all*.—Isa. xi. 5; Luke xii. 35. ^c Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8.

but heavenly things are intended; namely, spiritual and eternal blessings, about which we may be properly said to wrestle with them, while we endeavour to secure these blessings to ourselves, and they to hinder us from attaining them.

Verses 13, 14. *Wherefore*—On this account, because the prize for which you contend is of such great value, and the enemies that oppose you are so subtle, powerful, and malicious, and will assuredly exert themselves to the utmost to effect your destruction, again let me say, *Take unto you the whole armour of God, that ye may be able to withstand*—These dangerous enemies; *in the evil day*—The day of temptation and trial. The war, we may observe, is perpetual: but the fight is one day less, and another more violent, and may be longer or shorter, admitting of numberless varieties; and *having done all*—Having exerted yourselves to the utmost, and used the grace conferred upon you, and the means and advantages vouchsafed you, according to the will of God, which indeed it will be absolutely necessary for you to do; or, having gone through all your conflicts, and accomplished your warfare; *to stand*—Victorious and with joy, before the Son of man. *Stand therefore, having your loins girt*—And being in readiness for the encounter as good soldiers of Jesus Christ; *with truth*—Not only with the truths of the gospel, but with truth in the inward parts, without which all our knowledge of divine truth will prove but a poor girdle in the evil day. Indeed, as faith is mentioned afterward as a distinct part of the spiritual armour, truth in this place cannot chiefly mean those truths which are the objects of the Christian faith, but rather a true or unfeigned profession of that faith, in opposition to that which is hypocritical, and uprightness of heart in our whole behaviour toward God and man, and a sincere desire to know and do the will of God, in all things. “It has often been observed,” says Doddridge, “that the military girdle was not only an ornament but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action. The chief difficulty here is to know whether truth refers to the true principles of religion, or to integrity in our conduct: and how, on the latter interpretation, to keep it distinct from the breast-plate of righteousness, or, on the former, from the shield of faith. But it seems probable to me, that it may rather signify some virtue of the mind, as all the other parts of the armour enumerated do; and then it must refer to that upright-

A. M. 4068. 15 * And your feet shod with the
A. D. 64. preparation of the gospel of peace ;
16 Above all, taking ^b the shield of faith,

* Isa. lii. 7 ; Rom. x. 15. —^b 1 John v. 4.

ness and sincerity of intention, which produces righteousness, or a holy and equitable conduct, as its proper fruit." Thus our Lord is described, Isa. xi. 5 ; and as a man girded is always ready for action, and a soldier, who is girded with the military belt, is fitted either for marching or fighting ; so this seems intended to intimate an obedient heart, a ready will. Our Lord adds to the *loins girded*, the *lights burning*, Luke xii. 35 ; showing that *watching* and *ready obedience* are inseparable companions. And *having on the breast-plate of righteousness*—Imputed and implanted, justification and sanctification, or pardon and holiness. See on Rom. iv. 5, 8 ; vi. 6–22 ; 1 Cor. i. 30. In the breast is the seat of conscience, which is guarded by righteousness imputed to us in our justification, implanted in us in our regeneration, and practised by us in consequent obedience to the divine will. In the parallel place, 1 Thess. v. 8, this piece of spiritual armour is called the *breast-plate of faith and love* ; justification being received by faith, and love being the source of all our holiness. Perhaps the apostle, in this passage, alluded to Isa. lix. 17, where the Messiah is said to have *put on righteousness as a breast-plate* ; that is, by the holiness of his conduct, and his consciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked. No armour for the back is mentioned ; we are always to face our enemies.

Verse 15. *And your feet shod with the preparation of the gospel of peace*—Let peace with God, and, consequent thereon, peace of conscience and tranquillity of mind, in all circumstances and situations, (for which ample provision is made in the gospel,) arm you with confidence and resolution to proceed forward in all the ways of duty, however rough and difficult, through which you are called to pass, and enable you to receive with resignation and patience all the dispensations of that wise and gracious Providence, which is always watching over you for good, and is engaged to support you under your trials, to sanctify them to you, and in due time to deliver you out of them. In this way, and in no other, will you be enabled to pass through all difficulties unhurt, surmount all oppositions which obstruct your progress, to endure to the end, and finish your course with joy.

Verse 16. *Above all*—*Επι παντι*, upon, or over all, these and the other parts of your armour, as a sort of universal covering ; *taking the shield of faith*—Continually exercise a strong and lively faith in the truths and promises of the gospel, and in the person and offices, the merits and grace of the Lord Jesus, in whom all these truths and promises are, *yea and amen*, 2 Cor. i. 20. *Wherewith*—If you keep it in lively exercise ; *ye shall be able to quench*—To repel and render without effect ; *all the fiery darts*—The furious temptations, the violent and sudden injec-

wherewith ye shall be able to quench A. M. 4068.
all the fiery darts of the wicked. A. D. 64.

17 And ^c take the helmet of salvation, and

^c Isa. lix. 17 ; 1 Thess. v. 8.

tions ; *of the wicked*—*Τα πονηρα*, the wicked one, Satan, called so by way of eminence, because in him the most consummate skill and cunning are joined. Anciently they used small firebrands, in the form of darts and arrows, which they kindled and shot among their enemies. These were called *βελη πεκυρωμενα*, *tela ignita*, fiery darts. And in battle they were received by the soldiers on their shields, which were covered with brass or iron, in order to extinguish them, or prevent their effect. Or, as Dr. Goodwin and many others suppose, the apostle may refer to an ancient custom, still prevailing among some barbarous nations, to dip their arrows in the blood or gall of asps and vipers, or other poisonous preparations, which fire the blood of those who are wounded with them, occasion exquisite pain, and make the least wound mortal. And some Greek writers tell us, that it was usual for soldiers to have shields made of raw hides, which immediately quenched them. It is also certain that some arrows were discharged with so great a velocity, that they fired in their passage. See Doddridge.

Verse 17. *And take the helmet of salvation*—That is, the hope of salvation, as it is expressed in the parallel passage, 1 Thess. v. 8. The helmet was for the defence of the head, a part which it concerned them most carefully to defend, because one stroke there might easily have proved fatal. Thus it concerns the Christian to defend his mind, courage, and fortitude against all temptations to dejection and despondency, by a lively hope of eternal life, felicity, and glory, built on the promises of God, which ensure that salvation to those disciples of Christ, whose faith continues to the end to work by love. Armed with this helmet, the hope of the *joy set before him*, *Christ endured the cross and despised the shame*. Hence this hope is termed (Heb. vi. 19) *an anchor of the soul*, sure and steadfast, *entering into that within the veil*. Hitherto our armour has been only *defensive* : but we are to attack Satan, as well as to secure ourselves. The apostle therefore adds, *and the sword of the Spirit, which is the word of God*—Here the apostle calls *the word of God the sword of the Spirit* ; and because the doctrines, promises, and precepts of it, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptations in the wilderness, who put the devil to flight by quotations from the Scriptures of the Old Testament. And if we would repel his attacks with success, we must not only take the fore-mentioned shield in one hand, but this sword of the Spirit in the other ; for whoever fights with the powers of darkness, will need both. He that is covered with armour from head to foot, and neglects this, will be foiled after all.

A. M. 4068. ^d the sword of the Spirit, which is the
A. D. 64. word of God:

18 ^o Praying always with all prayer and supplication in the Spirit, and ^f watching thereunto with all perseverance and ^e supplication for all saints;

19 ^h And for me, that utterance may be

⁴ Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15.—^o Luke xviii. 1; Rom. xiii. 12; Col. iv. 2; 1 Thess. v. 17.—^f Matt. xxvi. 41; Mark xiii. 33.—^e Chap. i. 16; Phil. i. 4.—^h Acts iv. 29;

We may observe here, with Beza, that all the parts of the complete armour of the ancients are elegantly introduced in the apostle's account of the Christian's complete armour. For there is, first, the *military belt*, called by the Greeks *ζωνη*, and by the Latins *balteus*. This covered the two parts of the breast-plate where they joined. The *breast-plate* was the second article of the complete armour, and consisted of two pieces; the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called *θώραξ*, the latter *ζωμα*. Accordingly, in the parallel passage, 1 Thess. v. 8, the *breast-plate* is said to consist of two parts, *faith* and *love*. Next to the breast-plate were the *greaves*, which made the third article of the complete armour. They were called by the Greeks *σφυροδες*, and by the Latins *ocreae*, and were made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones or arrows. Thus Goliath had *greaves* of brass upon his legs, 1 Sam. xvii. 6. The fourth article of the complete armour was the *helmet*, which likewise was made of metals of different sorts, and was used to defend the head against the strokes of swords, and missile weapons. Add, in the fifth place, the *shield*, and the whole body is completely covered. But, besides the defensive armour, just now described, offensive weapons were likewise necessary to render the soldier's armour complete; particularly the sword, to which, as we have seen, the apostle alludes, in speaking of the Christian armour. They had darts, likewise, or javelins, referred to verse 16. This whole description, given by St. Paul, shows how great a thing it is to be a Christian: the want of any one of the particulars here mentioned makes his character incomplete. Though he have his *loins girt with truth*, *righteousness for a breast-plate*, his *feet shod with the peace of the gospel*, the *shield of faith*, the *helmet of hope*, and the *sword of the Spirit*; yet one thing he wants after all. What is that? It follows in the next verse.

Verse 18. *Praying always*—As if he had said, And join prayer to all these graces, for your defence against your spiritual enemies, and that at all times, and on every occasion, in the midst of all employments, inwardly praying *without ceasing*, 1 Thess. v. 7; *with all prayer*—Public and private, mental and vocal, ordinary and extraordinary, occasional and solemn. Some are careful with respect to one kind of prayer only, and negligent in others: some use

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given unto me, that I may open ^{A. M. 4068.}
my mouth ^{A. D. 64.} ⁱ boldly, to make known

the mystery of the gospel,

20 For which ^k I am an ambassador ^l in ⁷ bonds: that ^o therein ^m I may speak boldly, as I ought to speak.

21 But ⁿ that ye also may know my affairs,

Col. iv. 3; 2 Thess. iii. 1.—ⁱ 2 Cor. iii. 12.—^k 2 Cor. v. 20. ^l Acts xxvi. 29; xxviii. 20.—⁷ Or, in a chain.—^o Or, thereof. ^m Acts xxviii. 31; Phil. i. 20; 1 Thess. ii. 2.—ⁿ Col. iv. 7.

only mental prayer, or ejaculations, and think they are in a high state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations. If we would receive the petitions we ask, let us use every sort. *And supplication*—Repeating and urging our prayer, as Christ did in the garden; *and watching thereunto*—Keeping our minds awake to a sense of our want of the blessings we ask, and of the excellence and necessity of them; and maintaining a lively expectation of receiving them, and also inwardly attending on God to know his will, and gain power to do it. *With all perseverance*—With unwearied importunity renewing our petitions till they be granted, Luke xviii. 1-5; 2 Cor. xii. 8; notwithstanding apparent repulses, Matt. xv. 22-28. *And supplication for all saints*—Wrestling in fervent, continued intercessions for others, especially for the faithful, that they may do all the will of God, and be steadfast to the end. Perhaps we receive few answers to prayer, because we do not intercede enough for others.

Verses 19, 20. *And for me also*—See on Col. iv. 3; *that utterance may be given unto me*—Free liberty of expression, every inward and every outward hinderance being removed; *that I may open my mouth boldly*—May deliver the whole truth without any base fear, shame, or diffidence, considering how important it is to the glory of God, and the salvation of mankind, that it should be so delivered; *to make known the mystery of the gospel*—In the clearest and most effectual manner. *For which I am an ambassador in bonds*—The ambassadors of men usually appear in great pomp: in what a different state does the ambassador of Christ appear! The Greek, *πρεσβευω εν αλυσει*, is literally, *I execute the office of an ambassador in a chain*. See on Acts xxviii. 16. As the persons of ambassadors were always sacred, the apostle, in speaking thus, seems to refer to the outrage that was done to his Divine Master in this violation of his liberty.

Verses 21, 22. *That ye also*—As well as others; *may know my affairs*—The things which have happened to me, and what I am doing at present: or, the things which relate to me, as the expression, *τα κατ' εμε*, which occurs likewise Phil. i. 12, signifies. The apostle means that he wished the Ephesians, as well as the Philippians and Colossians, to

A. M. 4068. *and* how I do, ° Tychicus, a be-
 A. D. 64. loved brother and faithful minister
 in the Lord, shall make known to you all
 things:

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

° Acts xx. 4; 2 Tim. iv. 12.—° Col. iv. 8.

know what success he had had in preaching at Rome, what opposition he had met with, what comfort he had enjoyed under his sufferings, what converts he had made to Christ, and in what manner the evidences of the gospel affected the minds of the inhabitants of Rome. These, and such like things, he sent Tychicus to make known to them.

Verses 23, 24. *Peace be to the brethren*—That is, all prosperity in matters temporal and spiritual; *and love*—To God, one another, and all the saints, arising from God's love to you; *with faith*—In God,

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23 ° Peace *be* to the brethren, and A. M. 4068.
 love with faith, from God the Father A. D. 64.
 and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord
 Jesus Christ ° in ° sincerity. Amen.

¶ Written from Rome unto the Ephesians, by
 Tychicus.

¶ 1 Pet. v. 14.—¶ Tit. ii. 7.—° Or, with incorruption.

in Christ, and his gospel, accompanied with every other grace; *from God the Father*—The original source of all our blessings; *and the Lord Jesus Christ*—Through whose mediation alone they are communicated to us. *Grace*—The unmerited favour of God, and those influences of his Spirit, which are the effect thereof; *be with all them that love our Lord Jesus in sincerity*—*Ev ἀφάρσια*, literally, *in incorruption*: that is, without any mixture of corrupt affections, or without decay; who continue to love him till grace shall end in glory.

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P R E F A C E

TO

THE EPISTLE TO THE PHILIPPIANS.

PHILIPPI was a considerable city on the eastern frontier of Macedonia, now part of European Turkey. It was anciently named Dato; but Philip, the father of Alexander the Great, having repaired, enlarged, and beautified it, called it "Philippi," after his own name. It stood to the north-west of Neapolis, about seventy miles north-east of Thessalonica, and about one hundred and ninety west of the place where Constantinople now stands. Julius Cesar placed a colony here, which Augustus afterward enlarged, and hence the inhabitants were considered as freemen of Rome. It was rendered remarkable for the famous battle fought near it, between the Roman Emperor Augustus and Antony on one side, and Brutus and Cassius, the republican generals, on the other. But it is more remarkable among Christians for the Christian church which was early planted there, and for this excellent epistle, written to the members thereof about twelve years after, namely, during the latter part of the apostle's imprisonment at Rome, about the year 64 or 65, and sent by Epaphroditus.

Of the first introduction of the gospel into Macedonia, an account has been given, Acts xvi. 9, &c. St. Paul, with his assistants, Silas and Timothy, after having preached the gospel in most of the countries of the Lesser Asia, were directed by the Holy Ghost to pass over into Europe, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for genius and learning. These messengers of God, therefore, loosing from Troas, landed at Neapolis; but making no stay there, they went directly forward to Philippi, where, it appears from Acts xvi. 18, they abode a considerable time, and were instrumental in converting many to the faith of Christ.

It appears they met with no opposition in this place, till the apostle cast a spirit of divination out of a damsel. But that circumstance so enraged her masters, who made a considerable advantage of her "soothsaying," that they stirred up the inhabitants against Paul and Silas, whom, after they had laid many stripes on them, they threw into prison, the jailer making "their feet fast in the stocks." But the Lord, whose servants they were, soon released them by a signal miracle, as is recorded Acts xvi. 25; and the magistrates, finding that they were Romans, came and took them out of prison, and treated them civilly; desiring them, however, for the quiet of the city, to depart out of it: which they did, when they had seen and conversed with the new converts, and had comforted them. But though Paul and Silas for the present left Philippi, Luke and Timothy continued there some time longer, to carry on the work which had been so successfully begun. And this, it is probable, was one reason that induced the apostle to fix upon the latter as the most proper person to visit the Philippians in his absence, of whose affection for them, and concern for their interests, he takes particular notice, chap. ii. 19-22.

That the apostle himself made the Philippians a second visit, appears from Acts xx. 6; though we are not informed of any particulars relating to it. And it is highly probable that he visited them often, as he passed to and from Greece. And, indeed, the peculiar affection and respect which they manifested to the apostle, entitled them to some distinguished regard: for while he preached in Thessalonica, they sent him money twice. And this, it seems, they did, both from the gratitude which they felt to him for being instrumental in bringing them out of the darkness of heathenism, and from the concern they had that the success of the gospel should not be hindered among their countrymen, by its preachers becoming burdensome to them. The same regard they showed to him, and for the same

PREFACE TO THE EPISTLE TO THE PHILIPPIANS.

reason, while he preached the gospel in Corinth, 2 Cor. xi. 9. He also acknowledges (chap. iv. 18) to have received a present from them by the hands of Epaphroditus, when he was a prisoner at Rome.

These, however, were not the only proofs which the Philippians gave of their love to the apostle, and the religion which they had received. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in its purity, and walked in the holy manner required by its precepts. Indeed, the excellent character of these Christians may be inferred from the manner in which this epistle is written. For, while most of his other letters contain reprehensions of some for their errors, and of others for their bad conduct, throughout the whole of this epistle to the Philippians no fault is found with any of them; unless the caution, (chap. ii. 3, 4,) to avoid strife and vain glory in the exercise of their spiritual gifts, can be called a reprehension. But his letter is employed almost wholly in commending and encouraging them, or in giving them exhortations to persevere and make advances in the good ways of the Lord. But though the apostle did not see it needful to censure or reprove the Philippian believers for any thing, he judged it necessary to pass a severe censure on some Judaizing teachers, who were endeavouring to introduce themselves among them, as they had done among the Christians in other places, making it, as it seems, their whole business to destroy the purity and peace of the churches. Of these corrupters of the gospel the apostle, out of his zeal for the truth, and his great love to his Philippian converts, speaks with more severity than in any of his other letters, being doubtless directed so to do by a particular impulse of the Spirit of God, who knew it necessary that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignity of these false teachers, and of the pernicious tendency of their doctrine.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
PHILIPPIANS.

CHAPTER I.

After the inscription and benediction, 1, 2, the apostle (1.) Offers thanksgivings to God for the work of grace begun, and to be perfected in them, 3-7. (2.) In testimony of his love to them, he prays for their establishment and growth in grace, 8-11. (3.) He encourages them against dejection on account of his sufferings, as they were made the means of promoting the glory of God, and the salvation of men, 12-20; and as he was ready to die or live, as God saw would be most for the good of his church, 21-26. (4.) He exhorts them to all holiness of conversation, zeal, and constancy in the profession of the gospel, notwithstanding the opposition of their adversaries, 27-30.

A. M. 4068. **PAUL**, and Timotheus, the servants
 A. D. 64. of Jesus Christ, to all the saints
 * in Christ Jesus which are at Philippi, with the
 bishops and deacons:
 2 ^b Grace be unto you, and peace, from God
 our Father, and from the Lord Jesus Christ.

3 * ^c I thank my God upon every A. M. 4068.
 remembrance of you, A. D. 64.
 4 Always in every prayer of mine for you all
 making request with joy,
 5 ^d For your fellowship in the gospel from the
 first day until now;

* 1 Cor. i. 2.—→ Romans i. 7; 2 Cor. i. 2; 1 Peter i. 2.
 * Twenty-second Sunday after Trinity, epistle, verse 3 to
 verse 12.

^c Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 3; 1 Thess.
 i. 2; 2 Thess. i. 3.—¹ Or, mention.—^d Rom. xii. 13; xv. 26;
 2 Cor. viii. 1; Chap. iv. 14, 15.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul and Timotheus, servants of Jesus Christ*—St. Paul, writing familiarly to the Philippians, does not style himself an apostle. And under the common title of servants, he tenderly and modestly joins with himself his son Timothy, who had attended him in his general travels in those parts, had come with him to Philippi, not long after the apostle had received him, (Acts xvi. 3, 12,) and had doubtless assisted him in preaching the gospel there. *To all the saints*—The apostolic epistles were sent more directly to the churches, than to the pastors of them; *with the bishops and deacons*—The former properly took care of the internal, or spiritual state of the church, the latter of the externals, 1 Tim. iii. 2-8; although these were not wholly confined to the one, nor those to the other. The word *ἐπισκοποι*, *bishops*, or *overseers*, here includes all the presbyters at Philippi, as well as the ruling presbyters: the names *bishop* and *presbyter*, or *elder*, being promiscuously used in the first ages. See on Acts xx. 28. *Grace be unto you, &c.*—See on Rom. i. 7.
 Verses 3-8. *I thank my God upon every remembrance*—Or *mention*, as *μνησ* equally signifies; *of you*—Whether before the throne of grace, or when

conversing with my fellow-Christians. The clause may also be rendered, *I thank my God for all your kind remembrance of me*, namely, (as he partly at least means,) with respect to the supplies they had sent him. *Always in every prayer of mine*—He never failed, it seems, to pray for the churches when he prayed for himself; *making request*—That God would bestow on you an increase of every spiritual blessing; *with joy*—Joy peculiarly enlivens prayer. As *love* reigns in the epistle to the Ephesians, so does *joy* reign in this; the sum of the whole epistle being, *I rejoice; rejoice ye*. *For your fellowship in the gospel*—That you have united with us in embracing the gospel, and are joint partakers with us of its blessings; and so have fellowship also with all true Christians; *from the first day*—Of my preaching it among you; though soon attended with violent persecution, even with the scourging and imprisonment of myself and my fellow-labourer; and that you have persevered in the profession thereof from the time that you first embraced it. Or, the meaning may be, *I thank God for your having received the gospel, from the first day of your receiving it until now*. *Being confident* (and the grounds of his confidence are mentioned in the following verse)

A. M. 4068. 6 Being confident of this very thing, A. D. 64. that he which hath begun ° a good work in you, ² will perform it ƒ until the day of Jesus Christ :

7 Even as it is meet for me to think this of you all, because ³ I have you ⁴ in my heart ; inasmuch as both in ʰ my bonds, and in ʱ the defence and confirmation of the gospel, ˆ ye all are ⁴ partakers of my grace.

• John vi. 29 ; 1 Thess. i. 3.—³ Or, will finish it.—ƒ Verse 10.—⁴ Or, ye have me in your heart.—² 2 Cor. iii. 2 ; vii. 3. ʰ Eph. iii. 1 ; vi. 20 ; Col. iv. 3, 18 ; 2 Tim. i. 8.—¹ Verse 17. ˆ Chap. iv. 14.—⁴ Or, partakers with me of grace.

that he who hath begun a good work in you—Who hath not only done a good work for you, in justifying you, and giving you peace with himself through our Lord Jesus Christ, (Rom. v. 1,) but has wrought a good work in you ; in your minds and hearts, by enlightening and quickening, regenerating and renewing you after his image, Titus iii. 5 : or, in beginning to sanctify you ; will perform it until the day of Jesus Christ—Will carry it on till it come to perfection, and, at the second coming of Christ, issue in glory. Even as it is meet—Δικαιον, just, reasonable ; for me to think this of you all—To have this good opinion and confidence. Why ? He does not say, because of an eternal decree, or because the saints must of necessity persevere ; but, because I have you in my heart—I affectionately remember you ; inasmuch as both in my bonds—In this my imprisonment ; and in the defence and confirmation of the gospel—In what I do and suffer for its defence and confirmation ; ye all are partakers of my grace—That is, you have manifested that you possess the same grace that I myself have, in that you have done and suffered the same things which I have done and suffered. Or, as the clause may mean, because you are sharers in the afflictions which God hath vouchsafed me as a grace or favour. In other words, It is just or reasonable for me to think this concerning you all, (namely, that you will continue in the grace of God,) because you have been and are joint partakers with me, both of grace and of the sufferings by which grace is tried and manifested : or, The sufferings you have endured, and the things you have done, have manifested both the reality and the greatness of your grace ; and therefore I cannot doubt of your perseverance. For God—To whom I appeal for the truth of what I say ; is my record—Bears me witness ; how greatly I long after you all—How vehemently I love you, or long after your prosperity, in spiritual things ; in the bowels of Jesus Christ—With such a sincere, fervent, and spiritual love as has been wrought in me by Christ, and resembles that love which he bears to his members. In Paul, not Paul lives, but Jesus Christ ; therefore he longs for them with the bowels, the tenderness, not of Paul, but of Jesus Christ.

Verses 9–11. This I pray, that your love—To God and one another, and all mankind which you

8 For ¹ God is my record, ² how A. M. 4068. greatly I long after you all in the A. D. 64. bowels of Jesus Christ.

9 And this I pray, ³ that your love may abound yet more and more in knowledge and in all ⁴ judgment ;

10 That ⁵ ye may ⁶ approve things that ⁷ are excellent ; ⁸ that ye may be sincere and without offence ⁹ till the day of Christ ;

¹ Rom. i. 9 ; ix. 1 ; Gal. i. 20 ; 1 Thess. ii. 5.—² Chap. ii. 26 ; iv. 1.—³ 1 Thess. iii. 12 ; Philem. 6.—⁴ Or, sense. ⁵ Rom. ii. 18 ; xii. 2 ; Eph. v. 10.—⁶ Or, try.—⁷ Or, differ. ⁸ Acts xxiv. 16 ; 1 Thess. iii. 13 ; v. 23.—⁹ 1 Cor. i. 8.

have already shown ; may abound yet more and more—The fire which burned in the apostle's breast never says, It is enough ; in knowledge—Arising from, and attended with, a more perfect knowledge of God, of Christ, and of spiritual things in general ; and in all judgment—Or rather, in all sense, or feeling, as πᾶση αἰσθησει signifies : that is, That you may have a spiritual sense and taste, or an experimental knowledge and feeling of God's love in Christ to you. Our love must not only be rational, but it must be also experimental : we must not only understand and approve the reasons why we should love God and one another ; but we must know and feel that we do so ; that ye may approve—Greek, εἰς τὸ δοκιμαζειν, that ye may try, or prove by experience ; things that are excellent—Not only that are good, but the very best ; the superior excellence of which is hardly discerned but by the adult Christian. The original expression, τὰ διαφέροντα, is, literally, the things that differ : that you may discern the real difference which there is in things, namely, in matters of doctrine, experience, and practice ; how truth differs from, and how much it excels error ; how much fervency of spirit, a life of entire devotedness to God, and continual, persevering diligence in the work of faith, patience of hope, and labour of love, differs from and excels lukewarmness of heart, negligence of life, sloth, indolence, and the being weary of well-doing ; that ye may be sincere—Upright before God, truly desiring to know and to do his will in all things ; and having always a pure intention, or a single eye to his glory, in the choice and pursuit of the best things ; and a pure affection, giving him an undivided heart. The original word, εὐλικρινεις, from εἰλη, the shining, or splendour, of the sun, and κρινω, to judge, properly signifies such things as, being examined in a bright light, are found pure, and without fault. Applied, as here, to believers, it refers both to their spirit and conduct, and is represented as the proper and natural fruit of that abounding love which the apostle had asked for them in the preceding verse. And without offence—Chargeable with no disposition, word, or action, at which others can justly take offence ; but holy and unblameable. The expression properly signifies, giving no occasion of stumbling, namely, to others ; and may imply also not stumbling ourselves at the real or supposed fail-

A. M. 4068. 11 Being filled with the fruits of
A. D. 64. righteousness, which are by Jesus
Christ, unto the glory and praise of God.

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

13 So that my bonds in Christ are manifest

* John xv. 4, 5; Eph. ii. 10; Col. i. 6.—John xv. 8; Eph. i. 12, 14.—^a Or, for Christ.

ings or faults of others; unto the day of Christ—The day of death, when the time of your trial will be ended. *Being filled with the fruits of righteousness*—All holy dispositions, words, and actions toward God, our fellow-creatures, and ourselves; which are by Jesus Christ—Through union with him, and grace derived from him, to the glory and praise of God—To whom they are rendered acceptable through Christ's sacrifice and intercession. Observe, reader, here are three properties of that sincerity which is acceptable to God. 1st, It must bear fruits, all inward and outward holiness, all goodness, righteousness, and truth, Eph. v. 9; (see also Gal. v. 22;) and that so abundantly, that we may be filled with them, or all our powers of body and mind, our time and talents, occupied therein. 2d, The branch and the fruits must derive both their virtue and their very being from the all-supporting, all-supplying root, Jesus Christ. 3d, As all these flow from the grace of Christ, so they must issue in the glory and praise of God.

Verses 12-14. *But I would ye should understand, &c.*—As if he had said, Be not discouraged at my sufferings, but observe and consider this for your encouragement; that the things which happened unto me—Greek, τὰ κατ' ἐμέ, the things relating unto me: the apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the sufferings which had befallen him during his confinement; have fallen out rather unto the furtherance—Than, as you feared, the hinderance; of the gospel; so that my bonds in Christ—Endured for his sake and the gospel's; are manifest—Are much taken notice of, in all the palace—Of the Roman emperor. The word *παιτιριον*, here rendered palace, was, properly speaking, the place in Rome where the pretor determined causes. Or, according to the more common signification of the word, it was a place without the city, where the pretorian cohorts, or regiments of guards, were lodged. But in the provinces, the governor's palace was called the pretorium, (Mark xv. 16,) both because the governors administered justice in their own palaces, and because they had their guards stationed there. See Acts xxiii. 35. "Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote were done at Rome, he uses the word pretorium in the provincial sense, to denote the emperor's palace, because he wrote to persons in the provinces. The knowledge of the

in all the palace, and in all other places;

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

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

* Chap. iv. 22.—^a Or, Cesar's court.—¹⁰ Or, to all others.
^a Chap. ii. 3.

true cause of the apostle's confinement may have been spread through the palace by some Jewish slaves in the emperor's family, who, happening to hear Paul in his own hired house, were converted by him. At this time, Rome was full of Jewish slaves; and that some such belonged to the palace, or had access to it, we learn from Josephus, *De vita sua*, who tells us he was introduced to the Empress Poppæa by means of a Jewish comedian. Such of the slaves in the palace as had embraced the gospel, whether heathen or Jews, would not fail to show the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment; that it was for no crime, but only for preaching a new scheme of doctrine. And, as it was now fashionable among the Romans to indulge a passion for philosophy, and many of them had a strong curiosity to be informed of every new doctrine which was broached, and of every strange occurrence which had happened in the provinces, it is not unreasonable to suppose that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead; and that some of them who were of high rank, strongly impressed with their relation, embraced the gospel." *And in all other places*—In and about the city. "The Christians at Rome were numerous before the apostle's arrival, but their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder then, that in all places of the city," and its environs, "the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known."—Macknight. *And many of the brethren, who were before afraid, waxing confident by my bonds*—Or, *trusting in the Lord through my bonds*, as *ἐν Κυρίῳ πεποιθὸς τοῖς δεσμοῖς* may be properly rendered; *are much more bold to speak the word*—Than they were before, in consequence of having observed my constancy in testifying the gospel, and my safety notwithstanding; *without fear*—Of any sufferings to which they might before have thought themselves exposed for so doing.

Verses 15-17. *Some indeed preach Christ even of envy*—Envyng my success, or envying me that esteem and reputation which I have in the church, and seeking to gain it to themselves; *and strife*—Striving to draw people off from approving me to applaud themselves, and being desirous to maintain in the church a party that shall oppose me, and will-

A. M. 4068. 16 The one preach Christ of con-
A. D. 64. tention, not sincerely, supposing to
add affliction to my bonds :

17 But the other of love, knowing that I am
set for ^a the defence of the gospel.

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

^a Verse 7.—^b 2 Cor. i. 11.—^c Rom. viii. 9.

ing to add as many abettors to it as they possibly
can. It is probable, as Whitby and many others
have observed, that "these were the Judaizing Chris-
tians, who, with the gospel, taught the necessity of
circumcision, and of the observation of the ceremonial
law; for from these arose *επίδες και διχογρασιαί*,
strife and dissensions, 1 Cor. i. 11; and iii. 2; *zeal*,
animosities, and contentions, 2 Cor. xii. 20; and that
on the account of this apostle, whom they would
scarce own as an apostle of Christ, 2 Cor. vii. 2, but
rather looked upon as one that *walked according to*
the flesh, chap. x. 2, and would have *excluded him*
from the churches, Gal. iv. 16, 17. And yet, at their
preaching Christ, though not sincerely, the apostle
may be supposed to have rejoiced, because he knew
the time was near when the hay and stubble which
they built on the foundation should be revealed, and
the destruction of the temple and city of Jerusalem,
would sufficiently confute their vain additions to the
faith." *Some also out of good-will*—Faithfully in-
tending to promote the glory of God, the success
of the true gospel, and the salvation of mankind, and
thereby to give me comfort. *The one preach Christ*
of contention—Or, *they who are of contention*, as *οι*
επιδικας may be rendered, *preach Christ not sin-*
cerely—With a holy design of advancing his cause,
and of glorifying God; but supposing (though they
were disappointed) *thereby to add affliction to my*
bonds—To increase the calamity of my imprison-
ment, by grieving my mind through their adu-
ltations of, or additions to, the gospel, or their exciting
my persecutors to greater virulence against me. *But*
the other of love—To Christ, his gospel, and me;
knowing, not barely supposing, *that I am set*—
Placed here at Rome, the metropolis of the empire,
a place of the greatest resort, and from whence in-
telligence of whatever is transacted of importance
is soon communicated to the most distant provinces:
or, *κειμαι*, *I lie*, namely in bonds, *for the defence of*
the gospel—For the confirmation of it by my suffer-
ings. They who preached Christ with a pure in-
tention, knew certainly that the apostle was sent to
Rome to defend the gospel by suffering for it. For by
voluntarily persisting to preach the gospel, although
he was, and knew he still should be, exposed to va-
rious and great sufferings for preaching it, he gave
full proof of his knowledge of its truth and great im-
portance to the salvation of mankind.

Verses 18-20. *What then?*—What shall we think
of these attempts, proceeding from such different

19 For I know that this shall ^a turn to my salvation ^b through your
A. M. 4068. prayer, and the supply of ^c the Spirit of Jesus
A. D. 64. Christ,

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

^a Rom. viii. 19.—^b Rom. v. 5.—^c Eph. vi. 19, 20.

principles? Shall they grieve us? No, in no wise.
For, *every way, whether in pretence*—Under colour
of propagating the gospel; *or in truth*—With a real
design so to do; *Christ is preached*—And the great
doctrine of salvation by him has a wider spread; *and*
I therein do rejoice, yea, and I will rejoice—That is,
I shall have cause so to do in regard of the good is-
sue it will have. The love which the apostle bore
to Christ, had extinguished in his mind resentment,
pride, self-love, and all other evil passions; inso-
much that his greatest joy resulted from the advance-
ment of the gospel, even though it was promoted by
his enemies. We must observe, however, that though
truth is here opposed to *pretence*, it doth not follow
that preaching Christ in pretence means preaching
false doctrine concerning him. For the apostle could
not rejoice that Christ was preached in that manner.
Truth and pretence here relate not so much to the
matters preached, as to the views of the preachers.
The Judaizers preached the truth concerning Christ,
at least in part, when they affirmed him to be the
Jewish Messiah. But they did this not purely and
sincerely to bring the Jews to believe on him, but
also and especially to inculcate at the same time the
Jewish ceremonies, and thereby to extend the au-
thority of their ritual law; and by these means ulti-
mately to grieve the apostle, and render his perse-
cutors more bitter against him. But others both
preached Christ as the Jewish Messiah, and also in-
culcated all the great doctrines of his gospel, truly
and sincerely intending to bring both Jews and Gen-
tiles to believe aright in him, and to embrace his gos-
pel in its purity. But from whatever motive Christ
was preached, according to his true character, it was
matter of joy to the apostle. *For I know that this*—
Preaching of Christ, whether from a pure motive or
otherwise, or this trouble which I meet with from
some of these teachers; *shall turn to my salvation*
—Namely, to the promotion of it, or shall procure
me a higher degree of glory; *through your prayer*
—Continuing to be addressed to God for me; *and*
the supply of the Spirit of Christ—More largely
communicated to me in answer to it, and enabling
me to make a good use of these trials. *According*
to my earnest expectation—According to what I have
all along earnestly hoped for; *that in nothing I shall*
be ashamed—Whatever injurious reflections may be
cast on my conduct; *but that with all boldness*—
Bearing testimony to every truth of the gospel; *as*
always—Since my call to the apostleship; *so now*

A. M. 4068. 21 For to me to live is Christ, and
A. D. 64. to die is gain.

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

23 For I am in a strait betwixt two, having

42 Cor. v. 8.—2 Tim. iv. 6.

Christ shall be magnified—Shall be honoured, and the interest of his kingdom promoted; in my body, however it be disposed of, whether by preserving its life, or allowing it to be put to death—For the confirmation of the gospel. How that might be, he did not yet know. For the apostles did not know all that should befall them, but were left in uncertainty with respect to many things, that they might have cause for the exercise of faith and patience.

Verses 21–23. *For to me to live is Christ*—As my life, both natural and spiritual, is from Christ, so to serve and enjoy him is the supreme end of my life, and I value it only as it is capable of being employed in glorifying him, to know, love, and follow whom, is my glory and my joy. *But if I live in the flesh, &c.*—Here he begins to treat of the former clause of the preceding verse: of the latter he treats chap. ii. 17. *This is the fruit of my labour*—This is the fruit of my living longer, that I can labour more. Glorious labour, desirable fruit! In this view long life is indeed a blessing. *Yet what I shall choose I know not*—That is, if it were left to my own choice. *For I am in a strait betwixt two*—The two things mentioned immediately. The original expression, *συνεχομαι εκ των δυο*, is translated by Doddridge, *I am borne two different ways*, it being, he thinks, an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; presenting us with a lively representation of the apostle's attachment to his situation in the Christian Church, and the vehemence of his desire to be unbound, as *αναλωσαι* may be rendered, that is, to weigh anchor, and set sail for the heavenly country. *Having a desire*—*Επιθυμιαν*, a coveting, or strong desire, as Macknight renders the word; see on 2 Cor. v. 4, 8: *to depart*—To have my soul separated from my body, and to escape from bonds, the flesh, and the world; and *to be with Christ*—In paradise, Luke xxiii. 43; admitted to the immediate, full, and constant enjoyment of him, in comparison whereof the nearest access to him, and fullest enjoyment of him in this world, are but absence. *Which is far better*—Greek, *πολλω μαλλον κρεισσοον*, by much far better. Or, as Dr. Doddridge renders the clause, *is better beyond all expression*. Indeed, as the doctor observes, the apostle seems to labour for expression, using the highest superlative which it is perhaps possible to form in any language. It is justly observed by the last-mentioned writer, that this text plainly proves the separate spirits of good men are with Christ immediately after the death of their bodies, in such a manner that their state is far better than while they continue in this world; which certainly a state of insensibility, or the sleep of the

b

a desire to depart, and to be with Christ; which is far better: A. M. 4068. A. D. 64.

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

25 And having this confidence, I know that

† Chap. ii. 24.

soul, which some maintain, cannot possibly be. Some indeed think the apostle might speak thus though the soul sinks into insensibility at death; because, say they, in that case, the time between death and judgment must be reckoned as nothing. But, as Dr. Whitby justly observes, “could St. Paul think a state of insensibility much better than a life tending so much as his did to the glory of God, to the propagation of the gospel, and the furtherance of the joy of Christians? Could he call such an insensate state a *being with Christ*, and a *walking by sight*, in opposition to the life of faith?” 2 Cor. v. 7, 8. Certainly it is at least evident from what the apostle here says, if there be any such middle state of insensibility between death and the resurrection, he had no knowledge or expectation of it; for if he had known of any such state, he undoubtedly would have thought it a thousand times better to live, and promote the cause of Christ and religion on earth, than by dying to fall into it. Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? This, however, will not at all disprove the doctrine which maintains that pious men will receive a large accession of happiness after the resurrection: a truth declared in many other passages of Scripture. “The use of philosophy, it hath been said, is to teach men to die. But, as Fielding has observed, one page of the gospel is more effectual for that purpose than volumes of philosophy. The assurance which the gospel gives us of another life is, to a good mind, a support much stronger than the stoical consolation drawn from the necessity of nature, the order of things, the emptiness of our enjoyments, the satiety which they occasion, and many other such topics, which, though they may arm the mind with stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof, much less can they make us consider it as a real good, and inspire us with the desire of dying, such as the apostle on this occasion strongly expressed.”—Macknight.

Verses 24–26. *Nevertheless, to abide in the flesh*—In the body; *is more needful for you*—And the rest who have embraced the gospel. For, as he said to the elders of the church at Ephesus, he foresaw that *after his departure grievous wolves should enter into the churches, not sparing the flock*, Acts xx. 29. This is the other particular between which, and departing to be with Christ, the apostle's mind was divided, as mentioned verse 22. For the sake of the churches, however, he here represents himself as being willing to forego, for a time, his own interest, and to continue in this mortal state. For he adds, *having this confidence*—That my abiding in the flesh

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A. M. 4068. I shall abide and continue with
A. D. 64. you all for your furtherance and
joy of faith ;

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

27 Only ^β let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, ^ι that ye stand fast in one spirit,

^ε 2 Cor. i. 14 ; v. 12.—^β Eph. iv. 1 ; Col. i. 10 ; 1 Thess. ii. 12 ; iv. 1.—^ι Chap. iv. 1.—¹ 1 Cor. i. 10.—^ι Jude 3.
^ε 2 Thess. i. 5.

is for your advantage ; *I know that I shall abide*—Some have supposed that a particular revelation was made to him, while he was writing this, that he should not be put to death at this time, but should soon be released from his bonds ; and that it was on the ground of that revelation that he expressed himself with so much confidence on this occasion. Some indeed have thought that this hope of deliverance arose from his knowing that the Christians in Cesar's household were now endeavouring to procure his release. But, as Dr. Doddridge observes, "he must have known little of princes and courtiers, (and especially in Nero's reign,) to build so confidently on such a foundation." *And continue with you all*—Which doubtless he did for some considerable time, visiting many other places as well as Philippi. *For your furtherance*—*Προκοπήν, advancement*, in holiness ; and *the joy of faith*—Which will be strengthened by my deliverance from confinement, and by my continuing my apostolical labours among you as opportunity offers. *That your rejoicing*—Or *glorying*, as *καυχῆμα* rather signifies ; *may be more abundant*—May be greatly increased ; *by my coming to you again*—As I fully expect to do.

Verses 27, 28. *Only*—Whatever becomes of me, be you sure to mind this ; that *your conversation be as it becometh the gospel of Christ*—That is, suitable to the light and grace of it ; to its doctrines, precepts, promises, ordinances, and all its privileges ; answerable to the discoveries which it makes to you of your original and fallen state, of your redemption and salvation in and through Christ Jesus, and of the wonderful love of God manifested thereby ; of the holy and happy state into which you are in a measure already brought, and of the unspeakably greater felicity and glory reserved for you hereafter ; and withal, of the danger you are in from the assaults of the many subtle and powerful enemies that are combined against you. In other words, See that you be humble and thankful, loving and obedient, watchful and circumspect ; and always *giving diligence to be found of Christ in peace, without spot and blameless*. *That whether I come and see you*—As I purpose doing ; or else, *being absent, may hear of your affairs*—May receive a consolatory account of you : *that ye stand fast*—In the faith and hope of the gospel ; *in one spirit*—Under the

^κ with one mind ^ι striving together for A. M. 4068.
the faith of the gospel ; A. D. 64.

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

29 For unto you ^ο it is given in the behalf of Christ, ^ρ not only to believe on him, but also to suffer for his sake ;

30 ^α Having the same conflict ^ι which ye saw in me, *and now here to be in me*.

^ε Rom. viii. 17 ; 2 Tim. 2, 11.—^ο Acts v. 41 ; Rom. v. 3.
^ρ Eph. ii. 8.—^α Col. ii. 1.—^ι Acts xvi. 19, &c. ; 1 Thess. ii. 2.

guidance and government of the Holy Spirit, and in the most perfect unanimity ; *with one mind*—*Μία ψυχή, with one soul*, being all equally zealous ; *striving together*—*Συναθλοντες, jointly wrestling* ; the term being borrowed from the Athletæ, the wrestlers, and other contenders in the Olympic games ; *for the faith of the gospel*—For all the truths revealed, the duties enjoined, and the blessings promised therein, against the Jews, who would seduce you to the Mosiac law, and bring you into bondage to its burdensome ceremonies ; against the heathen, who, by persecution, endeavour to make you relapse into idolatry ; against all the temptations of the devil, the world, and the flesh, the deceitfulness of sin, and the snares and devices of sinners. *In nothing terrified*—Or terrified in no shape or degree ; *by your adversaries*—Whether Jews or Gentiles, however numerous and powerful ; *which*—Namely, their being adversaries to the gospel, and you who believe and obey it ; *is to them an evident token of perdition*—Surely and swiftly coming upon them, since nothing can be a more certain sign that they are exposed to it, and even ripe for it, than the prevalency of such a persecuting spirit in them ; *but to you*—Who are persecuted ; *of salvation*—That is, the persecutions to which you are exposed for righteousness' sake, and which you patiently endure, are an evident token of complete salvation, soon to be revealed and bestowed on you ; *and that of God*—Himself, who will assuredly reward your pious fortitude with blessings proportionably great. It evidently appears from hence, and from several other passages in this epistle, that the Philippian believers were now in a suffering state ; a circumstance which, if kept in mind, as we proceed, will greatly illustrate several passages in the epistle, which would otherwise appear obscure.

Verses 29, 30. *For unto you it is given*—*Εχαρισθη, it is granted as a favour, in the behalf of Christ*, on account of his merits and intercession, and for the promotion of his cause and interest, *not only to believe on him*, (faith itself, as well as Christ and his truth, the objects of it, being the free gift of God,) *but also to suffer for his sake*—This, as well as your faith, and the blessings which you receive by faith, is granted you as a special token of God's love to you, and of your being in the way of salvation.

The apostle wished the Philippians to consider their sufferings for Christ as an honour, and an important means of good, and to rejoice in them. Thus it is said of Peter and John, Acts v. 41; *They departed from the council rejoicing that they were counted worthy to suffer shame for his name. Having the same kind of conflict with your adversaries.* The word *αγωνα*, here rendered *conflict*, is the general name by which the Greeks expressed all the different combats in their games. And because in these contests the contenders struggled long and hard for victory, the word was applied to express any sort of trial or trouble, to which men exposed themselves in the course of their pursuits: *which ye saw in me when I was with you, Acts xvi. 12-19, &c.* For the apostle seems principally to allude to the

conflict which he sustained at Philippi, on account of the damsel out of whom he had cast the spirit of divination, and whose masters got him scourged, and put in the stocks. Besides this, however, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, 2 Cor. vii. 5. *And now hear to be in me*—It seems the Philippians had received an account from some of the brethren, who had come from Rome to Philippi, of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates. A similar conflict the Philippians themselves sustained, being persecuted for the gospel, and their bitterest persecutors being their own countrymen.

CHAPTER II.

The apostle (1,) exhorts the Philippians to unanimity and candour, and a tenacious care for the interest of each other, by various moving arguments, and particularly by the generous and condescending love of the Lord Jesus, of whose humiliation and exaltation he discourses in a very affectionate manner, 1-11. (2,) He urges them to be diligent in the business of their salvation, in consideration of God's working in them, 12, 13; and to be exemplary and instructive by their example to the world, and a comfort to himself, 14-18. (3,) He assures them of his readiness even to die for their advantage, but expresses his hope of being set at liberty, and restored to them in person, in the mean time promising them a visit very soon from Timothy, 17-24. (4,) He informs them, for their immediate satisfaction, he had sent Epaphroditus; of whose late sickness and ardent love for them, he speaks in very affectionate terms, 25-30.

A. M. 4068. A. D. 64. **I**F there be therefore any consolation in Christ, if any comfort of love, ^a if any fellowship of the Spirit, if any ^b bowels and mercies,

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

³ Let nothing be done through strife or

^a 2 Cor. xiii. 14. — ^b Col. iii. 12. — ^c John iii. 29. — ^d Rom. xii. 16; xv. 5; 1 Cor. i. 10; 2 Cor. xiii. 11; Chap. i. 27;

iii. 16; iv. 2; 1 Pet. iii. 8. — ^e Gal. v. 26; Chap. i. 15, 16; James iii. 14.

NOTES ON CHAPTER II.

Verse 1. The apostle, in the latter part of the preceding chapter, having exhorted the Philippians to walk worthy of their Christian profession, by having their conversation according to the gospel; and, as nothing is more required by it, or can be more suitable to it, than mutual love among the followers of Christ, he here beseeches them, by every thing most affecting in Christianity, to fulfil his joy, by exercising that love. *If there be therefore any consolation in Christ*—And his grace, in his person and offices, in his humiliation and sufferings for you, or in his exaltation and glory. This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in him, 2 Cor. i. 4. *If any comfort of love*—In the love of God to you, or in your love to him in return; *if any fellowship of the Spirit*—Any communion with the Father and the Son, through the Holy Spirit dwelling in you; *if any bowels and mercies*—Resulting therefrom; any tender affection toward each other, or any compassion for me, now a prisoner for Christ, fulfil ye my joy—To all the other causes of joy which I have concerning you, add this also, and make my joy complete; *that ye be like-minded*—That ye be alike

disposed; that ye esteem, desire, and pursue the same thing, even your high and holy calling, as *το αυτο φρονητε* seems here to signify, it being explained in the following clauses as implying *having the same love, being of one accord; συμφυνοι, united in soul, or animated with the same affections and intentions; το εν φρονεντες, minding; that is, delighting in and aiming at one thing, namely, the glory of God, or the honour of Christ, in their salvation.* It is justly observed by Macknight here, that the word *φρονειν*, rendered *to mind*, has different meanings in the New Testament. Sometimes it denotes an act of the understanding, Acts xviii. 22: *We desire to hear of thee, a φρονεις, what thou thinkest*, Gal. v. 10; *That, εδεν αλλο φρονησετε, ye will think nothing differently.* Sometimes it denotes an act of the will, Phil. ii. 5; *τω φρονεισθω, Let this disposition be in you which was even in Christ.* It signifies also to set one's affections on an object so as to use every means in one's power to obtain it, as Col. iii. 2; *τα αυ φρονειτε, Set your affections on things above, and endeavour to obtain them.* Phil. iv. 10, *I rejoiced that now at length, ανεβαλλετε το υπερ εμε φρονειν, you have made your care of me to flourish again.*"

Verses 3, 4. *Let nothing be done among you*

A. M. 4068. vain glory; but ^f in lowliness of
A. D. 64. mind let each esteem other better than
themselves.

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

^f Romans xiii. 10; Eph. v. 21; 1 Peter v. 5.—^g 1 Cor. x. 24,
33; xiii. 5.—^b Matt. xi. 29; John xiii. 15; 1 Peter ii. 21;
1 John ii. 6.

through strife—A spirit of contradiction or contention, which is inconsistent with your being *like-minded*; or *vain glory*—Desire of praise; wishing to draw the eyes of others upon you, and to make yourselves the subjects of discourse and admiration which is directly opposite to the love of God: *but in lowliness of mind*—In unaffected simplicity and humility; *let each esteem other better than themselves*—Which, on one account or another, you may know almost every one to be; being better acquainted with your own sins, weaknesses, and defects, than you are with those of any others. “The apostle does not mean that we should reckon every person, without distinction, superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by an humble behaviour, acknowledge the superiority of those who are above us in station or office; or who, we are sensible, excel us in gifts and graces. For general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.”—Macknight. *Look not every man on his own things*—Only, so as to regard merely his own convenience and interest; *but every man also on the things of others*—Being concerned for their welfare, both temporal and spiritual.

Verses 5, 6. *Let this mind*—The same humble, condescending, benevolent, disinterested, self-denying disposition; *be in you which was also in Christ Jesus*—The original expression, τὸ φρονεῖσθαι ἐν υμῖν ὡς καὶ ἐν Χριστῷ Ἰησοῦ, is, literally, *Be ye minded, or disposed, as Jesus was*. The word includes both the mind and heart, the understanding, will, and affections. Let your judgment and estimation of things, your choice, desire, intention, determination, and subsequent practice, be like those in him; *who being*—ὑπαρχῶν, *subsisting; in the form of God*—As having been from eternity possessed of divine perfections and glories; *thought it not robbery*—Greek, ἐκ ἀπαγαγῶν ἡγήσατο; literally, *did not consider it an act of robbery, εἶναι ἴσα θεῷ, to be equal things with God*—He and his Father being *one*, John x. 30; and all things belonging to the Father being his, John xvi. 15; the Father also being *in him, and he in the Father*. Accordingly, the highest divine names, titles, attributes, and works, are inscribed to him by the inspired writers: and the same honours and adorations are represented as being due to him, and are actually paid to him, which are given to the Father, and to the Holy Spirit. “As the apostle,” says Macknight, “is here speaking of what Christ was

5 ^h Let this mind be in you, which A. M. 4068.
was also in Christ Jesus:” A. D. 64.

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

7 ^l But made himself of no reputation, and

* Sixth Sunday in Lent, epistle, verse 5 to verse 12.—^l John
i. 1, 2; xvii. 5.—^k John v. 18; x. 33.—^j Psa. xxii. 6; Isa. liii.
3; Dan. ix. 26; Mark ix. 12; Romans xv. 3.

before he took the form of a servant, the form of God, in which he is said to have subsisted, and of which he is said (verse 7) to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither Erasmus's opinion, that the *form of God* consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded.” The opinion of Whitby, Doddridge, and others, “seems better founded, who, by *the form of God*, understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16; and by which he manifested himself to the patriarchs of old, Deut. v. 22, 24; and which was commonly accompanied with a numerous retinue of angels, Psa. lxxviii. 17; and which in Scripture is called the *similitude*, Num. xii. 8; the *face*, Psa. xxxi. 16; the *presence*, Exod. xxxiii. 15; and the *shape* (John v. 37) of God. This interpretation is supported by the term μορφή, *form*, here used, which signifies a person's external shape or appearance. Thus we are told (Mark xvi. 12) that Jesus appeared to his disciples in *another μορφή, shape, or form*: and Matt. xvii. 2, Μεταμορφωθῆν, *He was transfigured before them*; his outward appearance or form was changed. Further, this interpretation agrees with the fact. *The form of God*, that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father before the world was, John xvii. 5; and on that, as on other accounts, he is *the brightness of the Father's glory*, Heb. i. 3. But he divested himself thereof when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matt. xvi. 27. Lastly, this sense of μορφή Θεοῦ, is confirmed by the meaning of μορφήν δέλεω, (verse 7,) which evidently denotes the appearance and behaviour of a servant.”

Verse 7. *But*—Or, *nevertheless*, as ἀλλὰ frequently signifies, and is rendered in our version, particularly Mark xiv. 36; John xi. 15; 1 Cor. ix. 12; Gal. iv. 30; 2 Tim. i. 12. This is mentioned, because the critics, who would render the last clause, *he did not covet, or catch at, a likeness to, or equality with God*, build much of their argument on the opposition of the two clauses, and the force of this particle ἀλλὰ; as if the sense were, *He did not affect this equality, but humbled himself*; an interpretation which, as Bishop Burnet well observes, “is extremely cold and insipid, as if it were a mighty argument of hu-

A. M. 4068. took upon him the form ^a of a servant, and ^a was made in the ¹ likeness of men :

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

^a Isa. xlii. 1 ; xlix. 3, 6 ; lii. 13 ; liii. 11 ; Ezek. xxiv. 23, 24 ; Matt. xx. 23 ; Luke xxii. 27. — ^b John i. 14 ; Rom. i. 33 ; viii. 3 ; Gal. iv. 4 ; Heb. ii. 14, 17. — ^c Or, *habit.* — ^d Matt. xxvi.

mility, that though Christ wrought miracles, which they strangely think to be signified by the phrase of being in the *form of God*, yet he did not set up for Supreme Deity!" But the truth is, the power of working miracles is never, in Scripture, styled the *form of God*; and, indeed, were this all that was intended by that phrase, both Moses and Elias, and our Lord's apostles, might, upon that account, be said to have been in the form of God; seeing both Moses and Elias wrought many miracles on earth; and Christ declared concerning his disciples, that they should work greater miracles than he had wrought. *Made himself of no reputation*—Greek, *zavrov ekenwose*, literally, *he emptied himself*; divested himself both of the form of God, and of the worship due to him as God, when he was made in the likeness of men. In other words, he was so far from tenaciously insisting upon, that he willingly relinquished, his claim: he was content to forego the glories of the Creator, and to appear in the form of a creature: nay, to be made in the likeness of the fallen creatures; and not only to share in the disgrace, but to suffer the punishment due to the meanest and vilest of them all. He emptied himself: for though in a sense he remained full, (John. i. 14,) yet he appeared as if he had been empty; for he veiled his fulness, at least from the sight of men; yea, he not only veiled, but in some sense renounced the glory which he had before the world was: taking, and by that very act emptying himself, *the form of a servant*—To his Father and to his Father's creatures; yea, to men, even to poor and mean men, being among his disciples as one that served. *And was made*—Or *born*, as *γενόμενος* may be properly rendered; *in the likeness of men*—Subject to all our wants and infirmities, and resembling us in all things but sin. And hereby he took the form of a servant; and his doing this would have been astonishing humiliation, even if he had appeared possessed of the wealth, power, and glory of the greatest monarch; but it was much more so, as he assumed human nature in a state of poverty, reproach, and suffering. This expression, it must be observed, *born in the likeness of men*, does not imply that Christ had only the appearance of a man: for the word *μοιωμα*, rendered *likeness*, often denotes sameness of nature. Thus Adam is said, (Gen. v. 3,) to beget a son in *his own likeness, after his image*; and Christ, *μοιωθηνας*, to be made like his brethren in all things, by partaking of flesh and blood, Heb. ii. 14–17. Or, *In the likeness of men*, may mean *in the likeness of sinful men*, as it is expressed Rom. viii. 3; made sub-

b

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

10 ^r That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

39, 42 ; John x. 18 ; Heb. v. 8 ; xii. 2. — ^p John xvii. 1, 2, 5 ; Acts ii. 33 ; Heb. ii. 9. — ^q Eph. i. 20, 21 ; Heb. i. 4. — ^r Isa. xlv. 23 ; Matt. xxviii. 18 ; Rom. xiv. 11 ; Rev. v. 13.

ject to all those pains, diseases, and evils which sinful men endure. The antithesis in this passage is elegant. Formerly, Christ was in the *form of God*; but, when born into the world, he appeared in the form of a servant, and in the likeness of men.

Verse 8. *And being found in fashion as a man*—A common man, without any peculiar excellence or comeliness. The word *σχημα*, rendered *fashion*, includes all the particulars of a person's outward appearance; such as his figure, air, looks, clothing, and gait. The word is also applied to things inanimate, as, (1 Cor. vii. 31,) *the fashion of this world passeth away*. *He humbled himself*—To a still greater depth: for his condescension to the rank of low life among sinful mortals, wonderful as it was, did not content him; but he became obedient—To his Father; even unto death—The greatest instance both of humiliation and obedience: and to no common form of dissolution, but to the ignominious, as well as painful death of the cross, inflicted on few but slaves, or the vilest malefactors. "The reasoning in this passage is beautiful. The Son of God did not proudly continue in his high station, but descended from it for a while, and placed himself in the lowest condition among men, serving every one with the humility and assiduity of a servant, or bond-man, as *δουλος* signifies. Then, in obedience to his Father, (John vi. 38,) he finished his services by suffering the painful and ignominious death of the cross as a malefactor, for the salvation of the world. Having this great example of humility and benevolence set before them by their Master, his disciples, who are above their brethren in station, should not on every occasion behave as their superiors; but, laying aside their dignity, they should cheerfully perform in person to their inferiors those offices of kindness and humanity which their distress requires; especially when the assistance wanted by their inferiors is of such an urgent nature that it admits of no delay."—Macknight.

Verses 9–11. *Wherefore*—Because of his voluntary humiliation and obedience, and in reward thereof; *God hath highly exalted him*—In that manhood in which he suffered and died. Greek, *υπερηνωωσε*, *super-exalted* him, or exalted him to a dignity higher than that which he possessed before his humiliation. By becoming man, therefore, or by consenting to be united to the human nature for ever, "the Son of God lost nothing in the issue. Nor is this all; besides restoring him to the visible glory and dignity which he formerly possessed, (verse 11,) God conferred on him a dignity entirely new, the dignity

A. M. 4068. 11 And ^{A. D. 64.} *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, ^{A. D. 64.} as ye have always obeyed, not as in my presence only, but

• John xiii. 13; Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; xii. 3.

of being the *Saviour* of the human race; and hath obliged all the different orders of intelligent beings throughout the universe, both good and bad, to acknowledge his dignity as *Saviour*, as well as *Lord*." For it follows, *and given him a name above every name*—Namely, the name of *Jesus*, mentioned in the beginning of the next verse. "This name is above all the names of dignity possessed by angels and men, because of the power and authority which are annexed to it. *Thou shalt call his name Jesus, because he shall save his people from their sins*. Even the name of *Creator* is inferior to this name; inasmuch as it was a greater exertion of goodness in the Son of God to save men by his humiliation and death, than to create them." Some contend that the *name above every name*, which was bestowed on Christ at his exaltation, was the name of *God's Son*. "But seeing, by inheriting that name, as the apostle tells us, he was originally *better than the angels*, (Heb. i. 4,) he must have always possessed it by virtue of his relation to the Father. Whereas the name *Jesus*, being the name of an office executed by the Son, after he became man, it implies a dignity not natural to him, but acquired. And therefore having, in the execution of that office, done on earth and in heaven all that was necessary for the salvation of mankind, the name of *Jesus* or *Saviour* which his parents, by the divine direction, gave him at his birth, was confirmed to him in a solemn manner by God, who, after his ascension, ordered angels and men to honour him from that time forth as *Saviour* and *Lord*, Heb. i. 6. Thus understood, the names *prince, emperor, monarch, government, power, throne, dominion*, and every other name of dignity possessed by angels or men, is inferior to the name *Jesus*, which God bestowed on his Son, on account of his having accomplished the salvation of the world by his humiliation."—Macknight. *That at the name of Jesus every knee should bow*—That all creatures, whether men, angels, or devils, should, either with *love* or *trembling*, be subject to him; *of things in heaven, earth, under the earth*—That is, through the whole universe. There can be no doubt that the first of the expressions here used, *ἐπικρατιῶν*, rendered *things in heaven*, signifies angelical beings, over whom Christ is made sovereign, Eph. i. 10, 21; but whether the latter terms, *ἐπιγείων καὶ καταχθονίων*, rendered *things upon earth, and under the earth*, may not, as Doddridge observes, relate to the living and the dead, rather than to men and devils, has been queried. Inasmuch, however, as the latter term answers to Homer's *ὑπενερθε*, *Iliad*, iii. line 278, which signifies *the shades below*, it seems probable that by it the apostle both denotes the souls of those who are in the state of the dead, over whom Christ

now much more in my absence, work ^{A. M. 4068.} out your own salvation with ^{A. D. 64.} fear and trembling.

13 For ^{A. D. 64.} it is God which worketh in you both to will and to do of his good pleasure.

• Chap. i. 5.—^A Eph. vi. 5.—² 2 Cor. iii. 5; Heb. xiii. 21.

reigns, (Rom. xiv. 9,) and also the evil angels in Tartarus, (2Pet. ii. 4,) who shall be constrained to acknowledge *Jesus* as *Lord*, *Governor*, and *Judge* of the universe. *And every tongue*—Even of his enemies; *should confess that Jesus Christ is Lord*—Of all creatures, as well as a *Saviour* of men; *to the glory of God the Father*—Who hath constituted him, in the human nature, *Governor* and *Judge* of all. Thus all the powers exercised by Christ, and all the honours paid to him, are ultimately referred to the Father. In these two last clauses there seems evidently to be an allusion to Isa. xlv. 23, *Unto me every knee shall bow, every tongue shall swear*.

Verses 12, 13.—*Wherefore*—Having spoken of Christ's astonishing humiliation and exaltation, by which he hath procured salvation for us, the apostle proceeds to exhort them to diligence in the use of the means necessary in order to their partaking of that salvation. *My beloved, as ye have always hitherto obeyed*—Both God, and me, his minister, with respect to all my instructions and exhortations; *not in my presence only*—When I was at hand to put you in mind of what God requires; *but now much more in my absence*—When you have not me to instruct, assist, and direct you; which absence, as it is owing to my bonds in your cause, ought to increase the tenderness of your concern for my comfort. *Work out your own salvation*—Which, though begun, is not finished, and will not be finished unless you be workers together with God. Herein let every man mind his own things: *with fear and trembling*—That is, with the utmost care and diligence; and in the reverential fear of God, a watchful fear of your enemies, and a jealous fear of yourselves; lest a *promise being left you of entering into his rest*, any of you should come short of it, Heb. iv. 1. *For*—You have great encouragement to do this; since *it is God*—The God of power, love, and faithfulness, who has promised that his grace shall be sufficient for you; yea, the merciful, forgiving, and long-suffering of God, *who is with you*, though I am not; and *worketh in you*—By the illuminating, quickening, drawing, renewing, and strengthening influences of his Spirit, in and by the truths, precepts, promises, and threatenings of his word, enforced often by the pleasing or painful dispensations of his providence; *both to will and to do of his good pleasure*—Not for any merit of yours: or, *of his benevolence*, as *ὑπερ ἐνδοκίας* may be properly rendered. His influences, however, we must remember, are not to supersede, but to encourage our own efforts, and render them persevering and effectual. Observe, reader, 1st, The command, *Work out your own salvation*; here is our duty: 2d, The motive by which it is enforced; *for it is God that worketh in you*; here is our en-

A. M. 4068. 14 Do all things ¹ without murmurings and ² disputings :

15 That ye may be blameless and ² harmless, ³ the sons of God, without rebuke, ^b in the midst of ^c a crooked and perverse nation, among whom ³ ye ^d shine as lights in the world ;

¹ 1 Cor. x. 10 ; 1 Pet. iv. 9. — ² Rom. xiv. 1. — ³ Or, sincere. — ^a Matt. iv. 45 ; Eph. v. 1. — ^b 1 Pet. ii. 12. — ^c Deut. xxxii. 5. — ^d Or, shine ye. — ^d Matt. v. 14, 16 ; Eph. v. 8.

couragement. And O what a glorious encouragement, to have the arm of Omnipotence stretched out for our support and comfort! "According to the Arminians and moderate Calvinists, the word *εργεῖς*, inwardly worketh, does not in this passage signify any irresistible operation of the Deity on the minds of men, but a moral influence only. For of Satan it is said, (Eph. ii. 2,) that *εργεῖς*, he inwardly worketh in the children of disobedience ; and, Rom. vii. 5, we have the effectual working of sinful passions in our members ; and 2 Thess. ii. 11, *εργεῖται*, the energy, or inward working, of error. These passages, they think, no one understands of a physical, but of a moral working, which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them to work out their own salvation, since the whole is done by God himself." They observe further, "that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting them to piety and virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the antediluvians, (Gen. vi. 3,) *My Spirit shall not always strive with men ;* and from the apostle's command, not to quench nor grieve the Spirit ; for these things, they say, imply that the operations of the Spirit of God may be resisted, consequently that in the affair of their salvation men are free agents, and must themselves co-operate with the Spirit of God ; which, they affirm, the apostle's exhortation in this passage evidently supposeth." — Macknight.

Verses 14–16. *Do all things*—Especially all good offices to each other, not only without contention, (verse 3,) but even without murmurings—At your duty, or at one another ; and *disputings*—With each other, or altercations, which are real, though smaller, hinderances of love. It seems the apostle had in his eye not so much obedience in general, as those particular instances thereof, recommended verses 3, 4, 5. *That ye may be blameless*—In yourselves ; and *harmless*—Toward others : *the sons of God*—The God of love, acting up to your high character ; *without rebuke*—*ἀμωμῆτα*, maintaining an unexceptionable character ; *in the midst of a crooked and Guileful, serpentine ; and perverse*—Froward or obstinate generation—Such as the bulk of mankind always have been ; *crooked* by a corrupt nature, and yet

16 Holding forth the word of life ; A. M. 4068. that ^a I may rejoice in the day of ^{A. D. 64.} Christ, that ^f I have not run in vain, neither laboured in vain.

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

^a 2 Cor. i. 14 ; 1 Thess. ii. 19. — ^f Gal. ii. 2 ; 1 Thess. iii. 5. — ^g 2 Tim. iv. 6. — ^h Gr. poured forth. — ⁱ Romans xv. 16. — ⁱ 2 Cor. vii. 4 ; Col. i. 24.

more *perverse* by custom and practice : among whom ye—Who know the truth and walk according to it ; *shine as lights in the world*—Or, as *luminaries*, as the word *φωσφαιρες* signifies, being the name given to the sun and moon by the LXX., Gen. i. 16. Doddridge renders the clause, "Ye shine as elevated lights in the dark world about you ;" thinking, with Mons. Saurin, that the expression is used in allusion "to the buildings which we call *light-houses*, the most illustrious of which was raised in the island of Pharos, where Ptolemy Philadelphus built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck upon the rocks which they were to pass in their entrance into the haven of Alexandria." *Holding forth*—To all men, both in word and behaviour ; *the word of life*—The doctrine of eternal life made known to you in the gospel, by which you have been directed to steer safely for the blessed haven of glory and immortality, and whereby they may receive the same benefit. *That I may rejoice*—As if he had said, This I desire even on my own account, for it will greatly increase my rejoicing in the day of Christ—The day of final judgment ; *that I have not run*—Or travelled from place to place in the exercise of my apostolic office, declaring the gospel of the grace of God ; *in vain, neither have laboured in vain*—In the work of the ministry, but that the great end of it has been answered, at least in part, to the glory of God, by your salvation and usefulness in the world.

Verses 17, 18. *Yea, and if I be offered up*—Or, *poured out*, as *σπονδομαι* properly signifies ; *upon the sacrifice and service of your faith*—Greek, *θυσια και λειτουργια* ; the former word properly signifies a sacrifice, and the latter the performance of any public service, especially that pertaining to the worship of God. The apostle alludes to the Jewish sacrifices, which were prepared for the altar on which they were to be offered, by the Levites and priests, and on which, or on the meat-offerings that accompanied them, were poured oil and wine, which was the *σπονδη*, or libation, Exod. xxix. 40, 41. Thus the apostle, representing himself as a priest, and the Philippian believers, and other converted heathen, as sacrifices prepared and offered for God's acceptance through his ministry, speaks of his blood as a libation, which, costly as it was, he was willing to pour out on these sacrifices, if this might tend, in any degree, to confirm the faith of these Gentiles, estab-

A. M. 4063. 18 For the same cause also do ye
A. D. 64. joy, and rejoice with me.

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

20 For I have no man ^l like-minded, ^e who
will naturally care for your state.

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

^a Or, moreover.—^k Rom. xvi. 21; 1 Thess. iii. 2.—^l Psa.
lv. 13.—^e Or, so dear unto me.—^m 1 Cor. x. 24, 33; xiii. 5;

lish them in the truth, and thereby render the obla-
tion of them more acceptable to God. *I joy and re-
joice with you all*—Or, *I rejoice and congratulate
you all*; that is, if while I am thus, *λειτουργων, minis-
tering as a priest*, or employed in preparing and
offering this living sacrifice, my blood should be the
libation poured out upon it, I should rejoice even thus
to die in your service, and for the confirmation of
your faith. The apostle's manner of speaking well
agrees with that kind of martyrdom by which he was
afterward offered up to God. *For the same cause do
ye joy and rejoice with me*—As I rejoice at the pros-
pect of my sufferings for your good, so do you re-
joice, or *congratulate me* also, on account of them;
for, while suffering the last extremities in a cause
like this, I am happy, and ought to be regarded as an
object of congratulation rather than of condolence.
Instead, however, of *for the same cause, το δε αυτο
may be rendered, after the same manner*; and then
the sense will be, Rejoice you as I do, when ye suf-
fer for the gospel, and partake with me in the joy
arising from fidelity to Christ.

Verses 19–21. *But I trust in the Lord, &c.*—
Though I should not be surprised if my work and
testimony as an apostle should end in martyrdom,
yet I do not immediately expect such an event, but
trust that the Lord will effect such a deliverance for
me, as that, not needing Timotheus so much here, I
may be able to send him *shortly to you, that, what-
ever my condition may be here, I also, or I yet,
may be of good comfort*, may be refreshed, *when
I know from him your state*—That is, your stead-
fastness in the faith, and your love to one another.
For I have no man—Namely, none now with me;
like-minded—*ισοφυχον, alike disposed, or equally
affectionate*, with him in all respects; particularly
in love to you; *who will naturally care for your
state*—With such genuine tenderness and concern,
even as nature teacheth men to care for their chil-
dren as themselves. It appears from Acts xxvii. 1,
as Macknight observes, that Aristarchus and Luke
accompanied the apostle to Rome. And, during his
confinement there, other faithful assistants came to
him, who, we have reason to think, were equally
well disposed with Timothy to take care of the Phi-
lippians' affairs. We must, therefore, suppose that
at the time the apostle wrote this, these faithful
teachers were not in Rome, having probably left
that city for a time on some business. *For all but*

22 But ye know the proof of him, A. M. 4068.
ⁿ that as a son with the father, he hath ^{A. D. 64.}
served with me in the gospel.

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

24 But ^o I trust in the Lord that I also my-
self shall come shortly.

25 Yet I supposed it necessary to send to
you ^p Epaphroditus, my brother, and compa-

2 Tim. iv. 10, 16.—ⁿ 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2.
^o Chap. i. 25; Philem. 22.—^p Chap. iv. 18.

Timotheus seek their own things; namely, their
ease, safety, pleasure, or profit. Amazing! in that
golden age of the church, could St. Paul thoroughly
approve of one only among all the labourers that
were with him, of which it appears, from chap. i. 14,
17, there were many? And how many do we think
can now approve themselves to God? *And not the
things which are Jesus Christ's*—Not having his in-
terest so affectionately at heart as not to neglect it
in some degree at least, out of regard to their own
secular welfare. They who seek the things of Jesus
Christ, will sadly experience what the apostle here
says: they will find few helpers like-minded with
themselves, willing, naked, to follow a naked master

Verses 22–24. *But ye know the proof of him*—You
know what experience you and I have had of him,
who was with me, as well as Silas, in that memora-
ble visit which I first made you, Acts xvi. 1–12. You
then saw *that as a son with the father*—He uses an
elegant peculiarity of phrase, speaking partly as of
a son, partly as of a fellow-labourer; *he served with
me in the gospel*—Neglecting no occasion of doing,
in the most affectionate manner, whatever might
lighten either my labours or my sufferings. Here,
as Doddridge observes, “we learn the kind of inter-
course which should subsist between the younger
and more aged ministers of the gospel. The young
ought to listen to the counsels of the aged, with the
respect which is due from a son to a father; and the
aged ought to love and patronise the young, and
study, by their instruction and example, to qualify
them for supplying their places in the church when
they are gone.” *Him therefore I hope to send*—If,
as has been supposed on verse 20, Aristarchus,
Titus, and Luke were absent at this time from
Rome, Timothy's presence with the apostle was the
more necessary. But as he daily looked for their
return, he hoped to be able to send him to Philippi,
as soon as he should know how it would go with
him with respect to his imprisonment, or what issue
his appeal to Cesar would have. *But I trust in the
Lord*—That in mercy he will deliver me; and *I shall
shortly come to you myself*—This he seems to have
added, lest the Philippians might have been too much
afflicted by what he had said concerning his death,
verse 17.

Verses 25–27. *Yet I supposed it necessary to send
Epaphroditus*—Back immediately, who is near and
dear to me as a brother and companion in labour—

A. M. 4068. nion in labour, and ⁹ fellow-soldier,
A. D. 64. ⁷ but your messenger, and ⁸ he that
ministered to my wants.

26 ⁶ For he longed after you all, and was full
of heaviness, because that ye had heard that
he had been sick.

27 For indeed he was sick nigh unto death :
but God had mercy on him ; and not on him
only, but on me also, lest I should have sor-
row upon sorrow.

¶ Philem. 2.—2 Cor. viii. 23.—2 Cor. xi. 9 ; Chap. iv. 18.
¶ Chap. i. 3.—⁷ Or, *honour such*.

A fellow-labourer in the work of the Lord ; and
fellow-soldier—"So he seems to call him, to show
how full of danger the work of the gospel was
in that age, to those who executed it faithfully ; and
that the sincere preachers of it, together with the
martyrs who sealed it with their blood, formed a
noble army commanded by Christ, which was suc-
cessfully warring against idolaters, and the other
powers of darkness who were in opposition to God."
But your messenger—The Philippians had sent him
to Paul with their liberal contributions. *For he
longed after you all*—Namely, to be with you again,
and further useful to your souls ; and *was full of
heaviness, because* he supposed you would be af-
flicted at hearing that *he was sick*—As he could not
but know how affectionately you love him. *He was
nigh unto death*—In all human appearance ; but *God
had mercy on him*—Restoring him to health ; and
on me—To whom his death would have been a great
affliction ; *lest I should have sorrow upon sorrow*—
Lest the sorrows of my imprisonment and my other
troubles should be increased by the addition of my
grief for his death. Doubtless the apostle had prayed
for his recovery, and probably it was in answer to
his prayers that Epaphroditus had been restored.
We see, however, in this instance, as we may see in
many others recorded in the New Testament, that
those who, in the apostolic age, possessed the power
of working miracles, could not exercise it according

28 I sent him therefore the more A. M. 4068.
carefully, that, when ye see him again, A. D. 64.
ye may rejoice, and that I may be the less sor-
rowful.

29 Receive him therefore in the Lord with
all gladness ; and ⁷ hold ⁸ such in reputa-
tion.

30 Because for the work of Christ he was
nigh unto death, not regarding his life, ² to
supply your lack of service toward me.

¶ 1 Cor. xvi. 18 ; 1 Thess. v. 12 ; 1 Tim. v. 17.—¶ 1 Cor.
xvi. 17 ; Chap. iv. 10.

to their own pleasure, but according to the direction
of the Holy Ghost : otherwise St. Paul would most
certainly have healed Epaphroditus, who, as is insin-
uated verse 30, had fallen into this dangerous sick-
ness through the fatigue which he underwent in as-
sisting the apostle. Miracles of healing were gener-
ally wrought for convincing unbelievers.

Verses 28-30. *I sent him therefore the more care-
fully*—Or, *speedily*, as *σπουδαίοντες* here signifies ;
that seeing him again—In a state of health, *ye may
rejoice*—May be comforted after your trouble ; and
that I may be the less sorrowful—When I know you
are rejoicing. *Receive him therefore*—With affec-
tion and gratitude, being assured that his long ab-
sence was owing, not to want of love to you, but to
bad health ; and hold persons of *such* a character,
whatever their station of life may be, in great esti-
mation. *Because for the work of Christ he was nigh
unto death*—It appears from the last clause of this
verse, that by the work of Christ here, the apostle
partly meant his personal attendance on the apostle
in his bonds, and the various services he performed
for him, with his sundry journeys by land and sea
on his account : but it is probable that he included
also his labours in preaching the gospel in Rome,
and in the neighbouring cities and villages, with his
carrying the apostle's messages and instructions to
the disciples, his watching over them, visiting such
of them as were sick, and other similar offices.

CHAPTER III.

Here (1.) The apostle cautions the Philippians against Judaizing teachers, whom he describes, and contrasts with faithful ministers and Christians, 1-3. (2.) He recites his own former Jewish privileges, and renounces them all for Christ, 4-8. (3.) Declares his earnest desire to be found in him by the righteousness of faith, and to go on toward perfection, 9-14. (4.) Recommends his own example of holiness and heavenly-mindedness to the imitation of believers, in opposition to the behaviour of carnal professors, 15-21.

b

A. M. 4068. **FINALLY**, my brethren, ^a rejoice
A. D. 64. in the Lord. To write the same
things to you, to me indeed *is* not grievous, but
for you *it is* safe.

^a 2 Cor. xiii. 11; Chap. iv. 4; 1 Thess. v. 16.—^b Isa. lvi. 10;
Gal. v. 15.—^c 2 Cor. xi. 13.

NOTES ON CHAPTER III.

Verse 1. *Finally*—Or rather, as *το λοιπον* should be here rendered, *As for what remains*; or, what I have further in view in writing this epistle. For the expression cannot here signify *finally*, as our translators have rendered the word, since the apostle is only entering on the main subject of his letter. Properly, it is a form of transition, and is translated *besides*, 1 Cor. i. 16. It is as if he had said, Whatever may become of me, or of yourselves, so far as any worldly interest or prospect is concerned, *rejoice in the Lord Christ*—In the knowledge you have of him, and of the truths and promises of his gospel; in the faith you have in him; the union you have with him by that faith; the relations in which you stand to him as his friends, his brethren, his spouse; in the conformity you have to him in heart and life, and in the expectations you have from him of felicity and glory eternal. These are sufficient causes for rejoicing, whatever circumstances you may be in, and whatever your trials and troubles may be in this present short and uncertain life. Reader, hast thou these reasons for rejoicing? Then thou mayest well bear without impatience or discontent the light afflictions which are but for a moment, 2 Cor. iv. 17.

To write the same things—Which you have heard from me before, or which I have written to other churches, and which I have desired Epaphroditus to tell you; *to me indeed is not grievous*—Nothing was accounted grievous or troublesome by him which was for the edification of the church; *but for you it is safe*—It will tend to preserve you from the errors and sins in which you might otherwise be insnared. The condemnation of the errors of the Judaizers, which the apostle was about to write in this chapter, he had already written in his epistles to the Ephesians and Colossians. But as they were matters of great importance, he did not grudge to write them in this letter; because, if they were only communicated to them verbally, by Epaphroditus, or others, all the Philippians might not have had an opportunity of hearing them, or they might have misunderstood them. Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion. St. Paul, we may observe further, wrote most of his epistles, partly at least, with a view to confute the erroneous doctrines and practices of the Judaizing teachers, who in the first age greatly disturbed the churches chiefly by their affirming, that unless the Gentiles were *circumcised, after the manner of Moses, they could not be saved*—But as these teachers artfully suited their arguments to the circumstances and prejudices of the persons whom they addressed, the controversy hath a new aspect in almost every

2 ^b Beware of dogs, beware of ^c evil- A. M. 4068
workers, ^d beware of the concision. A. D. 64.

3 For we are ^e the circumcision, ^f which
worship God in the Spirit, and ^g rejoice in

^d Romans ii. 28.—^e Deuteronomy x. 16.—^f John iv. 23, 24.
^g Gal. vi. 14.

epistle. And what the apostle advances in confutation of their doctrine, and for explaining and establishing the genuine doctrines of the gospel, comprehends a variety of particulars highly worthy of the attention of Christians in every age.

Verse 2. *Beware of dogs*—Unclean, unholy, rapacious men, who, though they fawn and flatter, would devour you as dogs. He probably gave them this appellation also, because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to bite and tear all who opposed their errors. Our Lord used the word *dogs* in the same sense, when he commanded his apostles *not to give that which is holy to dogs*. Perhaps, by calling them *dogs*, the apostle might intend to signify likewise, that, in the sight of God, they were now become as abominable, for crucifying Christ, and persecuting his apostles, as the idolatrous heathen were in the eyes of the Jews; who, to express their detestation of them, gave them the name of *dogs*; a title which the apostle therefore here returns upon themselves. Rev. xxii. 15, the wicked are called *dogs: without are dogs*. *Beware of evil workers*—Of those Judaizing teachers, who, while they cry up the law, and pretend to be strenuous advocates for good works, are, in fact, *evil workers*; sowing the seeds of discord, strife, contention, and division, among the simple, humble, and formerly united members of Christ, and acting in direct opposition, not only to the gospel, the true nature of which they do not understand, but even to the most important precepts and grand design of the law itself, for the honour of which they appear to be so zealous. Macknight renders the expression, *evil labourers*, in opposition to the appellation of *fellow-labourers*, with which the apostle honoured those who faithfully assisted him in preaching the gospel. The same false teachers he calls *false apostles*, and *deceitful workers, or labourers*, 2 Cor. xi. 13; because, instead of building, they undermined the Church of Christ, by removing its foundation; *beware of the concision*—Circumcision being now no longer a rite of entering into covenant with God, the apostle will not call those who used it *the circumcision*; but coins a term on purpose, taken from a Greek word used by the LXX., Lev. xxi. 5, for such a cutting of the flesh as God had forbidden. Dr. Macknight renders the word *the excision*: an appellation, says he, “finely contrived to express the pernicious influence of their doctrine; and perhaps also to signify the destruction which was coming on them as a nation.” He adds, “The account given of these wicked men, Rom. xvi. 18; Gal. vi. 12; Tit. i. 11, shows that they deserved all the harsh names given them in this place.”

Verse 3. *For we are the circumcision*—The true
b

A. M. 4068. Christ Jesus, and have no confidence in the flesh.
A. D. 64.

4 Though ^b I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

^b 2 Cor. xi. 18, 21.—¹ Genesis xvii. 12.—^k 2 Cor. xi. 22.
¹ Rom. xi. 1.

spiritual seed of Abraham; who have the things signified by that sign, and perform that which circumcision was designed to engage men to. We are the only people now in covenant with God, *who worship God in the Spirit*—Not barely in the letter, or by a mere external service, in attending outward ordinances, but with the spiritual worship of reverence and fear, humility and self-abasement, adoration and praise, confidence and hope, gratitude and love, subjection and obedience; of true repentance, living faith, and genuine holiness; feeling within ourselves, and manifesting to others, those dispositions and actions which are suited to the divine perfections, and to the relations in which he is pleased to stand to us; and all this through the influence of his Spirit, which can only implant these dispositions within us, and enable us to conduct ourselves accordingly. See this spiritual worship further explained in the note on John iv. 23, 24; and rejoice—Or, *glory*, rather, as *καυχόμενοι* signifies; in *Christ Jesus*—As the procuring cause of all our blessings, and the source of all our consolations; and *have no confidence in the flesh*—In any outward advantage or prerogative, or in any performance of our own, past, present, or to come, for acceptance with God, or justification before him.

Verses 4, 5. *Though I*—Above many others; *might have confidence in the flesh*—That is, I have such pretences for that confidence as many, even Jews, have not. He says *I*, in the singular number, because the Philippian believers, being of Gentile race, could not speak in that manner. *If any other man*—Gentile or Jew, private Christian or public teacher; *thinketh that he hath whereof he might trust in the flesh*—That he has cause for so doing; *I more*—I have more reason to think so than he. See 2 Cor. xi. 18-22. *Circumcised the eighth day*—Not at ripe age, as a proselyte, but born among God's peculiar people, and dedicated to him from my infancy, being solemnly admitted into the visible church, according to his ordinance, in the most regular and pure way. It is certain the Jews did not only lay a great deal of stress on the ceremony of circumcision, but on the time of performing it; affirming, that circumcision before the eighth day was no circumcision; and after that time of less value. Hence they thought it necessary to circumcise a child on the sabbath day, when that day was the eighth from its birth, (though all manner of work was forbidden on that day,) rather than defer performing the rite to a day beyond that time, John vii. 22; and made it a rule that the *rest* of the sabbath must give place to circumcision. And this opinion, as it agrees with the text, Gen. xvii. 12, so it seems to have obtained long be-

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5 ⁱ Circumcised the eighth day, ^k of A. M. 4068. the stock of Israel, ^l of the tribe of Benjamin, ^m a Hebrew of the Hebrews; as touching the law, ⁿ a Pharisee;

6 ^o Concerning zeal, ^p persecuting the church;

^m 2 Corinthians xi. 22.—ⁿ Acts xxiii. 6.—^o Acts xxii. 3.
^p Acts viii. 3.

fore our Lord's time; for the Septuagint and the Samaritan version read Gen. xvii. 14 thus: "The uncircumcised male, who is not circumcised the eighth day, shall be cut off: he hath broken my covenant." *Of the stock of Israel*—Not the son of a proselyte, nor of the race of the Ishmaelites or Edomites; *of the tribe of Benjamin*—In which Jerusalem and the temple stood, and who kept close to God and his worship when the ten tribes revolted, and fell off to idolatry; a tribe descended from the wife of the patriarch Jacob; and on that account, as Theodoret has observed, more honourable than the four tribes descended from Bilhah and Zilpah, the handmaids; *a Hebrew of the Hebrews*—Descended, by both father and mother, from Abraham's race, without any mixture of foreign blood. "The Jews who lived among the Greeks, and who spake their language, were called *Hellenists*, Acts. vi. 1; ix. 29; xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts. xvi. 1. But those who were born in Judea, of parents rightly descended from Abraham, and who, receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, education, and language, they were called Hebrews; a name the most ancient, and therefore the most honourable, of all names borne by Abraham's descendants. A *Hebrew*, therefore, possessing the character and qualifications above described, was a more honourable appellation than an *Israelite*, as that name marked no more but one's being a member of the commonwealth of Israel; which a Jew might be, though born and bred in a foreign country."—Macknight. *As touching the law, a Pharisee*—One of that sect who most accurately observe it, and maintain many of those great truths of religion which the Sadducees and some others reject.

Verse 6. *Concerning zeal*—For the law and the Jewish religion, and for all those ritual observances which they so eagerly enforce, I myself was once so earnest, that I *persecuted*, and that even to imprisonment and death, those who did not observe them. *Touching the righteousness which is in the law*—Which is described and enjoined by the letter of it; that is, with respect to external observances; *blameless*—Quite unexceptionable in my conduct; so that those who knew me most intimately, could not have accused me of any wilful transgression, or of neglecting any of those expiatory rites and sacrifices, which were appointed to be used in case of involuntary errors. "The greatest part of the Jews

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A. M. 4063. ⁹ touching the righteousness which
A. D. 64. is in the law, ¹ blameless.

7 But ² what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss ³ for the excellency of the knowledge of

⁴ Rom. x. 5.—⁵ Luke i. 6.—⁶ Matt. xiii. 44.—⁷ Isa. liiii. 11 ;

firmly believed that the righteousness required in the law consisted chiefly in observing its ritual precepts. And therefore, if a person was circumcised, offered the appointed sacrifices, observed the sabbaths, and other festivals enjoined by Moses, made the necessary purifications, in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or if he committed any such, was punished for them according to the law, he was, as the apostle expresseth it, *with respect to the righteousness which is by law, unblameable*. Further, as the ritual services enjoined in the law were not founded in the nature of things, but in the command of God; and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties. In the third place, as these ritual services were both numerous and burdensome, and recurred so frequently, that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life. All these erroneous opinions Paul entertained while he continued a Pharisee. But he relinquished them when he became a Christian, as he informs us, immediately."—Macknight.

Verse 7. *But what things*—Of this nature; *were once reputed gain to me*—Which I valued myself upon, and confided in for acceptance with God, supposing them to constitute a righteousness sufficient to justify me in his sight; those, ever since I was made acquainted with the truth as it is in Jesus, and embraced the gospel, I have *accounted loss*—Things of no value; things which ought to be readily foregone for Christ, in order that, placing all my dependence on him for justification, I might through him be accepted of God, and be saved. The word *ζημια*, here used by the apostle, and rendered *loss*, properly signifies loss incurred in trade: and especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship and the people on board: in which sense the word is used Acts xxvii. 10, 21. To understand the term thus, gives great force and beauty to the passage. It is as if the apostle said, In making the voyage of life, for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or ad-

Christ Jesus my Lord: for whom I A. M. 4068.
have suffered the loss of all things, A. D. 64.
and do count them *but* dung, that I may win Christ,

9 And be found in him, not having ⁸ mine own righteousness, which is of the law, but

Jer. ix. 23, 24; John xvii. 3; 1 Cor. ii. 2; Col. ii. 2.—⁸ Rom. x. 3, 5.

vantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did for the sake of gaining salvation through faith in Christ as my only Saviour.

Verses 8-11. *Yea doubtless*—Not only when I was first converted, but I still *account* both these and all things else, how valuable soever, to be *but loss*. Having said, in the preceding verse, that he counted his privileges as a Jew, and his righteousness by the law, to be *loss*, or things to be thrown away, he here adds, that he viewed in the same light all the things which men value themselves upon, and on which they build their hope of salvation: such as their natural and acquired talents, their knowledge, their moral virtue, and even their good works; yea, and all the riches, honours, and pleasures of the world; all the things in which people seek their happiness. *For the excellency of the knowledge of Christ Jesus my Lord*—In comparison of, and in order that I may attain, the experimental and practical knowledge of Christ, as my Lord, as my teaching Prophet, my atoning and mediating Priest, my delivering and ruling King, reigning in my heart by his grace, and governing my life by his laws. For the apostle evidently had a respect here to all the offices and characters of Christ, and intended what he says to be understood of sanctification and practical obedience, as much as of illumination and justification. And he accounted all the things he speaks of as worthless, not only because they were ineffectual to procure for him acceptance with God, but because in themselves they are of little value in comparison with the true knowledge of Christ, and of the way of salvation through him; blessings which the apostle so regarded, that he despised all other knowledge, and every human attainment, as things comparatively unworthy of his care, while pursuing his way to eternal life. *For whom I have actually suffered the loss of all things*—Which the world esteems, admires, loves, and delights in. It seems probable, from this, that he had been excommunicated by the Jews in Jerusalem, and spoiled of his goods: a treatment which some others, who were not so obnoxious to the Jews as he was, met with after they became Christians, Hebrews x. 33, 34. *And I count them but dung*—So far am I from repenting, that I exposed myself to the loss of them. The discourse rises. *Loss* is sustained with patience; but *dung* is cast away with abhorrence. The Greek word, so rendered, signifies any vile refuse of things, the dross of metals, the dregs of liquors, the excrements of animals, the most worthless scraps of meat,

A. M. 4068. * that which is through the faith of
A. D. 64. Christ, the righteousness which is of
God by faith :

10 That I may know him, and the power of
his resurrection, and ^v the fellowship of his
sufferings, being made conformable unto his
death ;

* Rom. i. 17 ; iii. 21, 22 ; ix. 30 ; x. 3, 6 ; Gal. ii. 16.—^v Rom.
vi. 3-5 ; viii. 17 ; 2 Corinthians iv. 10, 11 ; 2 Timothy ii.

the basest of all, fit only for dogs : in such a light did the apostle view every thing that would engage his dependence for justification, or stand in competition with Christ for his affection. *That I may win Christ*—May have him for my Saviour and Lord ; may have an interest in all the offices that he sustains, and in all he hath done and suffered for the salvation of men, and may be made partaker of the benefits which he hath procured for me. *And be found in him*—Vitaly united to him by faith and love ; *not having mine own righteousness, which is of the law*—That merely outward righteousness prescribed by the law, and performed in my own strength ; *but that which is through the faith of Christ*—That justifying, sanctifying, and practical righteousness which is attained through believing in Christ, and in the truths and promises of his gospel. See on Rom. iv. 6-8 ; Eph. iv. 22-24 ; 1 John iii. 7. *The righteousness which is, ex Deo, of, or from God*—Which is the gift of his grace and mercy, and not procured by my merit ; and is from his Spirit, not effected by my own strength, through the instrumentality of faith alone ; a faith, however, productive of love, and of all holiness and righteousness. The phrase in the original here, *την εκ Θεου δικαιοσυνην, the righteousness of, or from God*, is used, says Macknight, " I think only in this passage. It is opposed to *mine own righteousness, which is from the law*, a phrase found in other passages, particularly Gal. iii. 21. Wherefore, since the righteousness from the law is that which is obtained according to the tenor of the law, *the righteousness from God by faith*, is that which comes from God's accounting the believer's faith to him for righteousness, and from his working that faith in his heart by the influences of his Spirit." *That I may know him*—In his person and offices, in his humiliation and exaltation, his grace and glory, as my wisdom and righteousness, my sanctification and redemption ; or, as my complete Saviour ; *and the power*—*Δυναμιν*, the efficacy ; *of his resurrection*—Demonstrating the certain truth and infinite importance of every part of his doctrine, the acceptableness of the atonement made by him for sin, (see on Rom. iv. 25.) opening an intercourse between earth and heaven, and obtaining for me the Holy Spirit, to raise me from the death of sin unto all the life of righteousness, (John xvi. 7.) assuring me of a future and eternal judgment, (Acts xvii. 31.) begetting me again to a lively hope of a heavenly inheritance, (1 Peter i. 3.) and raising my affections from things on earth to things

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11 If by any means I might * attain A. M. 4068.
unto the resurrection of the dead. A. D. 64.

12 Not as though I had already * attained,
either were already ^b perfect : but I follow after,
if that I may apprehend that for which also I
am apprehended of Christ Jesus.

13 Brethren, I count not myself to have

11, 12 ; 1 Peter iv. 13.—* Acts xxvi. 7.—^a 1 Timothy vi. 12.
^b Heb. xii. 23.

above, Col. iii. 1, 2 : *and the fellowship of his sufferings*—Sympathizing with him in his sufferings, and partaking of the benefits purchased for me thereby ; as also being willing to take up my cross and suffer with him, as far as I am called to it, knowing that if I suffer with him, I shall also be glorified with him. See the margin. *Being made conformable to his death*—Being dead to the world and sin, or being made willing to confirm the gospel by enduring the tortures of crucifixion as he did, should it be his will I should do so. *If by any means*—Having attained an entire conformity to my great Master, and done and suffered the whole will of God ; *I might attain unto the resurrection of the dead*—Unto that consummate holiness and blessedness, which he will bestow upon all his people when the dead in Christ shall rise first, and be distinguished with honour and glory proportionable to the zeal and diligence which they have manifested in his service.

Verse 12. *Not as though I had already attained*—*Ουχ ουτι ηδη ελαβον*, literally, *not that I have already received*, namely, the blessings which I am in pursuit of, even that complete knowledge of Christ, of the power of his resurrection, the fellowship of his sufferings, and conformity to his death just mentioned ; *either were already perfect*—*Τετελειωμαι*, *perfected*, completed, or had finished my course of duty and sufferings. It appears from verse 15, that there is a difference between one that is *τελειος*, *perfect*, and one that is *perfected* ; the one is fitted for the race, the other has finished the race, and is ready to receive the prize. *But I follow after*—*Διωκω*, *I pursue*, what is still before me. The apostle changes his allusion from a voyage to a race, which he continues through the two next verses. *That I may apprehend that perfect holiness, that entire conformity to the will of God, for which also I am apprehended of Christ Jesus*—Appearing to me in the way to Damascus, (Acts xxvi. 14.) whose condescending hand graciously laid hold on me when I was proceeding in my mad career of persecuting him and his followers, and in the extraordinary manner of which you have often heard, brought me to engage in running that very different race which I am now pursuing.

Verses 13, 14. *Brethren, I count not myself to have apprehended*—To have already attained those high degrees of holiness, internal and external, of usefulness and conformity to my blessed Master, which I have in view. *But this one thing I do*—I make this my chief business. Or rather, (which the

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b

A. M. 4068. apprehended: but *this* one thing I
A. D. 64. do, ° forgetting those things which
are behind, and ° reaching forth unto those
things which are before,

14 ° I press toward the mark for the prize of
‘the high calling of God in Christ Jesus.

15 Let us therefore, as many as be ° perfect,
° be thus minded: and if in any thing ye be

° Psa. xlv. 10; Luke ix. 62; 2 Cor. v. 16.—^d 1 Cor. ix. 24,
26; Heb. vi. 1.—^e 2 Tim. iv. 7, 8.—^f Heb. iii. 1.—^g 1 Cor.
ii. 6; xiv. 20.—^h Gal. v. 10.—ⁱ Rom. xii. 16; xv. 5.

phrasology of the original seems to require,) *this one thing I can say*, though I cannot say that I have attained what I am aiming at; *forgetting those things which are behind*—Even that part of the race of Christian experience, duty, and suffering, which is already run; and *reaching forth, &c.*—Greek, τοῖς δε εμπροσθεν επεκτεινωμενος, *stretching forward toward those things which are before*—Toward still higher attainments in grace, and the further labours and sufferings which remain to be accomplished, pursuing these with the whole vigour of my soul; *I press toward the mark*—Which God hath placed before me, even a full conformity to the image of his Son in my heart and life, Rom. viii. 29; *for the prize of the high calling of God in Christ Jesus*—The felicity, honour, and glory, which I am called of God in Christ to contend for: a noble prize indeed! The reader will easily observe, that there is all along in this passage a beautiful allusion to the foot-races in the Grecian games; and in this last clause, to that particular circumstance respecting the prize, that it was placed in a very conspicuous situation, in order that the competitors might be animated by having it still in their view. Add to this, that the judges sat on a high seat, and from thence, by a herald, summoned the contenders into the stadium, or place where they were to contend. In allusion to which elevated situation of the judges, Macknight thinks the apostle here terms God’s calling him by Christ to run the Christian race, *αυω κλησις, a high calling, or a calling from above*. The phrase, however, seems rather to mean a calling or invitation to very high things, even to dignity and happiness, great beyond all that we can now conceive. For to every faithful servant shall it be granted, partly at death, and more especially at the day of final judgment, to *enter into the joy of his Lord*, Matt. xxv. 23; *to sit down with him on his throne, as he overcame and is set down with his Father on his throne*; and to *inherit all things*, even all that God has and is, Rev. iii. 21, and xxi. 7. “From the description which the apostle gives in this passage of his stretching all the members of his body while running the Christian race, and from his telling us that he followed on with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy, in the exercises of faith and holiness, are necessary to our faith’s being counted to us for righteousness at the last day.”

otherwise minded, God shall reveal A. M. 4068.
even this unto you. A. D. 64.

16 Nevertheless, whereto we have already
attained, ° let us walk ° by the same rule, ° let
us mind the same thing.

17 ° Brethren, ° be followers together of me,
and mark them which walk so as ° ye have us
for an ensample.

° Gal. vi. 15.—¹ Chap. ii. 2.—^{*} Twenty-third Sunday after
Trinity, epistle, verse 17 to the end.—^m 1 Cor. iv. 16; xi.
1; Chap. iv. 9; 1 Thess. i. 6.—ⁿ 1 Pet. v. 3.

Verses 15, 16. *Let us, as many as are perfect*—As many as are genuine believers in Christ, thorough Christians, justified and regenerated, new creatures in Christ, and so fit for the Christian race of duty and suffering; *be thus minded*—Minded as I have said that I am, namely, inclined and determined to press forward with zeal and diligence to still higher attainments in holiness, usefulness, and patient sufferings, till as Christ was, they are made in this world. Let us apply wholly to this one thing; and *if in any thing*—In any of the particulars before mentioned; *ye*—Any of you being yet weak in faith, wavering in hope, and imperfect in love, see Heb. vi. 11, 12; 1 John iv. 17, 18; *be otherwise minded*—Contented with, and resting in, past attainments, and sunk into a remiss and indolent frame of mind, destitute of zeal and Christian fervency; *God*—If you be sincere, and truly desire it of him; *shall reveal even this unto you*—Shall show you your error and your sin, and excite you to fresh zeal and diligence in your Christian calling. *Nevertheless*—Let us remember this is on the supposition that, *whereunto we have already attained*—Or, so far forth as we have already made any progress toward perfection, we *walk by the same rule*—By which we have hitherto walked, and take care not to lose the ground we have already gained, which, by giving way to unbelief, diffidence, and distrust of God’s love, power, and faithfulness engaged for us, or by sinking into luke-warmness and sloth, we should easily do. Macknight takes the passage in rather another sense, namely, as signifying “that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Psa. xxv. 12, *What man is he who feareth the Lord, him shall he teach in the way that he shall choose.*”

Verses 17–19. *Brethren, be followers together*—*Συμμιμηται, joint imitators, of me*—Obedient to my directions, and following the pattern which God enables me to set before you; and *mark*—Observe and imitate them; *who walk so as ye have us*—Myself and the other apostles of Christ, *for an ensample*. *For many*—Even teachers, as they profess themselves to be, *walk in a very different manner; of whom I have told you often in time past, and now tell you even weeping*—While I write, for indeed

A. M. 4068. 18 (For many walk, of whom I
A. D. 64. have told you often, and now tell
you even weeping, *that they are* ° the ene-
mies of the cross of Christ :

19 ° Whose end *is* destruction, ° whose God
is their belly, and ° whose glory *is* in their
shame, ° who mind earthly things.)

° Gal. i. 7; ii. 21; vi. 12; Chap. i. 15, 16.—° 2 Cor. xi. 15;
2 Peter ii. 1.—° Rom. xvi. 18; 1 Timothy vi. 5; Titus i. 11.
° Hos. iv. 7; 2 Cor. xi. 12; Gal. vi. 13.

well may I weep on so lamentable an occasion; *that they are enemies of the cross of Christ*—Unwilling to suffer any thing for him and his cause, and counteracting the very end and design of his death. Observe, reader, such are all cowardly, all shamefaced, all delicate Christians. *Whose end is destruction*—This is placed in the front, that what follows may be read with the greater horror; *whose God is their belly*—Whose supreme happiness lies in gratifying their sensual appetites. The apostle gives the same character of the Judaizing teachers, (Rom. xvi. 18; Tit. i. 11,) and, therefore, it is probable that he is speaking here chiefly of them and of their disciples. *Whose glory is in their shame*—In those things which they ought to be ashamed of: and whoever glories in the commission of any sin, or in the omission of any duty which he owes to God, his neighbour, or himself; or in the gratification of those inclinations and dispositions that are contrary to the love of God and his neighbour; or in that manner of employing his money, his knowledge, his authority over others, or his time, which is contrary to the will of God, and manifests that he is not a faithful steward of God's manifold gifts, *glories in his shame: who mind*—Relish, desire, seek, pursue; *earthly things*—Things visible and temporal, in preference to those which are invisible and eternal; *for to be carnally minded is death*, Rom. viii. 6.

Verses 20, 21. *For our conversation is in heaven*—We that are true Christians are of a very different spirit, and act in a quite different manner. The original expression, *πολιτευμα*, rendered conversation, is a word of a very extensive meaning, implying our citizenship, our thoughts, our affections, are already *in heaven*; or we think, speak, and act, converse

20 For ° our conversation is in hea- A. M. 4068.
ven; ° from whence also we ° look A. D. 64.
for the Saviour, the Lord Jesus Christ :

21 ° Who shall change our vile body, that it
may be fashioned like unto his glorious body,
° according to the working whereby he is able
° even to subdue all things unto himself.

° Rom. viii. 5.—° Eph. ii. 6, 19.—° Acts i. 11.—° 1 Cor.
i. 7; 1 Thess. i. 10.—° 1 Cor. xv. 43, 48, 49.—° Eph. i. 19.
° 1 Cor. xv. 26, 27.

with our fellow-creatures, and conduct ourselves in all our intercourse with them, as citizens of the New Jerusalem, and as being only strangers and pilgrims upon earth. We therefore endeavour to promote the interests of that glorious society to which we belong, to learn its manners, secure a title to its privileges, and behave in a way suitable to, and worthy of our relation to it; *from whence also we look for the Saviour*—To come and carry us thither according to his promise, (John xiv. 3,) namely, our spirits, at the dissolution of this earthly tabernacle; yea, and afterward to transform *our vile body*, το σωμα της ταπεινωσεως, *the body of our humiliation*; which, in consequence of the fall of our first parents, sinks us so low, is subject to, and encompassed with, so many infirmities, is such a clog to our souls, and so greatly hinders our progress in the work of faith and labour of love: this body we expect he will transform into the most perfect state and the most beauteous form, when it will be purer than the unspotted firmament, brighter than the lustre of the stars, and, which exceeds all parallel, which comprehends all perfection, *like unto his glorious body*—Of which an image was given in his transfiguration, yea, like that wonderfully glorious body which he wears in his heavenly kingdom, and on his triumphant throne. So that here, as Rom. viii. 23, the redemption of the body from corruption, by a glorious resurrection, is represented as the especial privilege of the righteous. *According to that mighty working*—That energy of power; *whereby he is able to subdue all things unto himself*—To show himself to the whole intelligent creation of God completely victorious over all his enemies, even over death and the grave, the last of them.

CHAPTER IV.

Here (1,) the apostle, with great affection, exhorts the Philippians to steadfastness in religion; to unanimity and concord; to holy joy, moderation; to freedom from anxious cares; earnest prayer, and universal righteousness, 1–9. (2,) He declares the great satisfaction he took in the supply they had sent him, and his perfect contentment with his lot, whatever it was, 10–18. (3,) He praises God for the liberal supplies of all their wants, and salutes and prays for a blessing on them, 19–23.

h

A. M. 4068. **THEREFORE**, my brethren dear—
A. D. 64. ly beloved and ^alonged for, ^bmy joy and crown, so ^cstand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, ^dthat they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which ^elaboured with me

^a Chap. i. 8.—^b 2 Cor. i. 14; Chap. ii. 16; 1 Thess. ii. 19, 20.—^c Chap. i. 27.—^d Chap. ii. 2; iii. 16.—^e Rom. xvi. 3; Chap. i. 27.—^f Exod. xxxii. 32; Psa. lxxix. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8; xx. 12, xxi. 27.—^{*} Fourth

NOTES ON CHAPTER IV.

Verses 1, 2. *Therefore, my brethren*—The exhortation contained in this verse appears to be closely connected with the latter part of the preceding chapter, from which certainly it ought not to have been separated. It is as if the apostle had said, Since such a glorious change awaits all those who, in consequence of their faith in Christ, and in the truths and promises of his gospel, are citizens of heaven, and have their thoughts and affections placed there, let me exhort you to be steadfast in your adherence to that religion which is the foundation of all your glorious hopes. *Dearly beloved and longed for*—Whose welfare and happiness I earnestly desire; *my joy and crown*—Whose faith and piety give me now great joy, and I trust will be to the honour of my ministry in the expected day of final accounts, manifesting that I have not laboured in vain; *so stand fast in the Lord*—In your faith in Christ, and in your expectation of eternal life from him, as you have hitherto done, and as it becomes those to do who are so nearly related and so dear to him. *I beseech Euodias, &c.*—Macknight, following the order of the words in the original, reads, *Euodia I beseech, and Syntyche I beseech*; he repeats the word *beseech* twice, as if speaking to each face to face, and that with the utmost tenderness; *that they be of the same mind in the Lord*—That whatever cause of difference may have arisen between them, they would lay aside their disputes for the credit of the gospel, which they both profess to believe. The apostle's expression, *το αυτο φρονειν*, may be rendered to *mind, or care for, the same thing*; that is, as Whitby understands the apostle, to promote the success of the gospel as with one soul. For he thinks the apostle could not mean to exhort them to be of one judgment, because "no man can become of the same judgment with another by entreaty, but only by conviction."

Verse 3. *I entreat thee also, true yoke-fellow*—St. Paul had many fellow-labourers, not many yoke-fellows. In this number was Barnabas first, and then Silas, whom he probably addresses here; for Silas had been his yoke-fellow at the very place, Acts xvi. 19. *Help those women who laboured together with me*—Greek, *συνεβλησαν μοι*, literally, *who wrestled, or contended together, with me*—The word does not imply preaching, or any thing of that kind, but opposition, danger, and toil, endured for the

in the gospel, with Clement also, and ^{A. M. 4068.} *with other my fellow-labourers, whose* ^{A. D. 64.} names *are* in ^fthe book of life.

4 ^{*}Rejoice in the Lord *always*: *and again I say, Rejoice.*

5 Let your moderation be known unto all men. ^hThe Lord *is* at hand.

6 ⁱBe careful for nothing; but in every thing

Sunday in Advent, epistle, verse 4 to verse 8.—[†] Rom. xii. 12; Chap. iii. 1; 1 Thess. v. 16; 1 Pet. iv. 13.—^h Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7; 2 Pet. iii. 8, 9; 2 Thess. ii. 2; ⁱ Psa. lv. 22; Prov. xvi. 3; Matt. vi. 25; Luke xii. 22; 1 Pet. v. 7.

sake of the gospel. *With Clement also*—Who endured the same things along with them; *and with other my fellow-labourers*—Here the word is *συνεργων*, *fellow-workers*, which may imply fellow-preachers; *whose names are in the book of life*—(Although not set down here,) as are those of all true believers. See the margin. The apostle alludes to the case of the wrestlers in the Olympic games, whose names were all enrolled in a book. Reader, is thy name in the book of life? Hast thou passed from death to life in consequence of being pardoned and accepted through faith in Christ? Then walk circumspectly, lest thou go back from life to death, and the Lord blot thee out of his book. It may not be improper to observe here, that according to some ancient Christian writers, the Clement mentioned in this verse is the person of the same name who afterward became bishop of the church at Rome, and who, to compose some dissensions which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians, which is still extant.

Verses 4-7. *Rejoice in the Lord always*—For, as believers in Christ, as children and heirs of God, and joint heirs with Christ of the heavenly, incorruptible inheritance, and as persons assured that all things, even those that are the most distressing in appearance, shall work together for your good, you have sufficient reason for rejoicing always. *And again I say, Rejoice*—The apostle repeats the exhortation, because the honour of Christ, and the comfort of his followers, greatly depend on its being taken. *Let your moderation*—Both in the pursuit of the various enjoyments of life, and in the sense you have of the injuries and indignities you may meet with: or *your gentleness* and sweetness of temper, as *επιεικες υμων* may here be rendered, the result of your joy in the Lord. Moderation, says Macknight, "means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the character and actions of others, sweetness of disposition, and the entire government of the passions, Tit. iii. 2; Jam. iii. 17." *Be known unto all men*—Good and bad, gentle and froward; be made manifest in your whole behaviour. Those of the roughest tempers are good-natured to some, (from natural sympathy, and various motives,) a Christian to all. *The Lord*—The Judge, the Rewarder, the Revenger; *is at hand*—*Standeth at the door*, James v. 9: he will quickly come to close the

A. M. 4068. by prayer and supplication with
A. D. 64. thanksgiving let your requests be
made known unto God.

7 And ^k the peace of God, which passeth all
understanding, shall keep your hearts and
minds through Christ Jesus.

8 Finally, brethren, whatsoever things are
true, whatsoever things are ^l honest, whatso-
ever things are just, whatsoever things are

^k John xiv. 27; Rom. v. 1; Col. iii. 15.—^l Or, venerable.
¹ 1 Thess. v. 22.—^m Chap. iii. 17.—ⁿ Rom. xv. 33; xvi. 20;

scene, and put an end to all your temporal enjoy-
ments, and all that you can suffer from your ene-
mies. *Be careful for nothing*—With a distrusting,
distracting care: if men are not gentle toward you,
yet neither on this, nor on any other account, be
anxiously careful, but apply to God in prayer, com-
mitting the matter, which might otherwise be the
cause or subject of your anxiety, to his disposal.
And in every thing—Great and small; *let your re-
quests be made known unto God*—They who, by a
preposterous shame, or distrustful modesty, cover,
stife, or keep in their desires, as if they were either
too small or too great to be spread before God, must
be racked with care, from which they are entirely
delivered who pour them out with a free and filial
confidence. *By prayer and supplication*—Some by
the former word, προσευχη, understand petition for
mercies, and by the latter, δεησις, deprecation of
judgment; but it seems more probable that by the
latter, properly enough rendered *supplication*, the
apostle meant nothing more than enlarging upon
and urging our petitions; *with thanksgiving*—For
blessings already received, and for the general or
particular goodness, forbearance, and long-suffering
of God toward us. For thanksgiving there is al-
ways room and always occasion, even in circum-
stances of the greatest affliction and distress, our
chastisements being always less severe than we de-
serve, and being salutary in their nature and tenden-
cy, and in all our trials supporting grace being
invariably given, and God being engaged by promise
to make them all work for our good. The apostle's
exhortation doubtless "implies, not only that the
afflicted have many mercies for which they ought
to give God thanks, but that they ought to be thank-
ful for their very afflictions, because they are the
means by which the Father of their spirits makes
them partakers of his holiness, in order to fit them
for living with himself in heaven for ever." Thanks-
giving, joined with prayer, is a sure mark of a soul
free from anxiety, and possessed of true resignation.
And the peace of God—Not only peace with God,
and peace of conscience, arising from the remission
of past sin, and a consciousness of present power
over sin; but *the peace of God*, that calm, heaven-
ly repose, that tranquillity of Spirit, which God only
can give; *which passeth all understanding*—Which
none can properly comprehend or appreciate, but
those that receive it; *shall keep*—φρουρησει, shall

b

pure, whatsoever things are lovely, A. M. 4068.
¹ whatsoever things are of good report; A. D. 64.
if there be any virtue, and if there be any praise,
think on these things.

9 ^m Those things which ye have both learn-
ed, and received, and heard, and seen in me,
do: and ⁿ the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that
now at the last ^o your care of me ² hath flou-

1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20.
² 2 Cor. xi. 9.—² Or, is revived.

guard, as in a citadel or place of defence; *your
hearts*—Your will and affections; *and minds*—Your
understandings, imaginations, intentions, determi-
nations, and all the various workings of them in the
knowledge and love of God; *through Christ Jesus*
—Through his truth and grace, through his merits
and Spirit, through his dwelling in your hearts by
faith.

Verses 8, 9. *Finally*—To λοιπον, as for what re-
mains for me to say, it may be despatched in a few
words. The apostle, says Macknight, "being anx-
ious to make the Philippians virtuous, mentions, in
this exhortation, all the different foundations on
which virtue had been placed, to show that it does
not rest on any of these singly, but on them all
jointly; and that its amiableness and obligation re-
sult from" *whatsoever things are true*—Conform-
able to truth; *honest*—Σεμνα, grave, or venerable;
just—Equitable and righteous; *pure*—Chaste and
holy; *lovely*—Προσφιλη, amiable, or, as the word
may be rendered, friendly and kind; *of good report*
—Ευφημα, of good fame, or reputable; *if there be
any virtue*—Any real worth, or beneficial tendency,
in any quality or action: in this place alone does
St. Paul use the word αρετη, rendered *virtue*: *if
there be any praise*—Justly resulting from any
thing. Bengelius gives a somewhat different view
of the contents of this verse, thus: "Here are eight
particulars placed in two four-fold rows; the former
containing their duty, the latter the commendation
of it. The first word in the former row answers
the first in the latter; the second word the second;
and so on: *true*—In speech; *honest*—In actions;
just—With regard to others; *pure*—With regard to
yourselves; *lovely*—And what more lovely than
truth? *of good report*—As is honesty, even when it
is not practised. *If there be any virtue*—And all
virtues are contained in justice; *if there be any
praise*—In those things which relate rather to our-
selves than to our neighbour; *think on these things*
—That ye may both practise them yourselves, and
recommend them to others." *Those things which
ye have learned*—As catechumens; *and received*—
By continual instructions; *and heard and seen*—In
my life and conversation; *these do, and the God of
peace shall be with you*—Not only the peace of God,
but God himself, the fountain of peace.

Verse 10. *I rejoiced in the Lord greatly*—Who
directs all events. St. Paul was no stoic; he had

A. M. 4068. rished again; wherein ye were also
A. D. 64. careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^o *therewith* to be content.

12 ^q I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^r through Christ which strengtheneth me.

^p 1 Tim. vi. 6, 8.—^q 1 Cor. iv. 11; 2 Cor. vi. 10; xi. 27.
^r John xv. 5; 2 Cor. xii. 9.

strong passions, but all devoted to God; *that now, at the last*—By your present, which I have received from Epaphroditus; *your care of me has flourished again*—“Here, as in many other passages of his writings, the apostle shows the deep sense which he had of Christ’s governing the affairs of the world for the good of his servants: for this new instance of the Philippians’ care of his welfare, he ascribes expressly to the providence of Christ. And in the figurative expression, *ανθαλεγε το υπερ εμου φρονειν*, which is, literally, *ye have flourished again to think, or care, concerning me*, he likens the Philippians’ care of him to a plant, which withers and dies in winter, but grows again in the following year; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint, that they had been negligent latterly, the apostle immediately adds, that they had always been careful to supply his wants, but had not had an opportunity till now.” Either they were in straitened circumstances themselves, or wanted a proper messenger by whom to send their bounty.

Verses 11–14. *Not that I speak in respect of want*—As if he had said, I do not speak thus feelingly of the renewal of your care because I was unhappy in poverty; *for I have learned*—From God, he only can teach this; *in whatever state I am*—In whatever circumstances God is pleased to place me, whether in plenty or want, in honour or reproach, in health or sickness, ease or pain; *therewith to be content*—Joyfully and thankfully patient. Nothing less is Christian contentment. We may observe a beautiful gradation in the expressions, *I have learned; I know; I am instructed; I can. I know how to be abased*—When it pleases God to humble me, by depriving me of what seems needful for my body; *and to abound*—Having wherewith to relieve others also. Presently after, the order of words is inverted, to intimate his frequent transition from scarcity to plenty, and from plenty to scarcity. *I am instructed*—*Μεμνημαι*, literally, *I am initiated*. But as the *initiated* in the heathen mysteries were believed to be instructed in the most excellent and useful knowledge, the word signifies to be complete-

14 Notwithstanding, ye have well ^{A. M. 4068.} done that ^{A. D. 64.} ye did communicate with my affliction.

15 Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, ^o no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire ^a fruit that may abound to your account.

^o Chap. i. 7.—² Corinthians xi. 8, 9.—^a Romans xv. 28; Tit. iii. 14.

ly instructed in any science or art. The apostle seems to have used it on this occasion to intimate, that his bearing both adversity and prosperity properly was a sacred mystery, in which he had been initiated by Christ, and which was unknown to the men of this world; *both to be full and to be hungry, &c.*—To avoid the temptations, and perform the duties, both of a plentiful and scanty condition, and to be contented in either. *I can do all things*—Which God has made it my duty to do: I can even fulfil all the will of God; *through Christ which strengtheneth me*—Who confers on me the ability of mind and body which I have not by nature. “This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another. The fathers, as Whitby informs us, observed three things on this passage: 1st, That the virtue of contentment requires much exercise, learning, and meditation. 2d, That it is as difficult to learn how to be full as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts. 3d, That our proficiency in this, or in any other virtue, is to be ascribed, not to ourselves, but to the divine assistance.”—Macknight. *Notwithstanding, &c.*—Though I was not dejected by my wants; yet *you have well done that you did communicate with my affliction*—Had a fellow-feeling of my sufferings, and helped me to bear the burden of them, by so liberally contributing to my necessities. Here the apostle teaches us, that the servants of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Verses 15–19. *Ye know that in the beginning of the gospel*—When it was first preached at Philippi; *no church*—No Christian society, as such; *communicated with me*—In the matter of giving me money, and of my receiving money from them; *but ye only*—I received money from no church but yours. *Not because I desire a gift, &c.*—I would not have you think that I commend your liberality merely out of respect to myself; but *I desire fruit, &c.*—I do it chiefly out of respect to you; that you may do that which may turn to your everlasting advantage. *But I have all*—So also the Vulgate reads the clause;

A. M. 4068. 18 But ³ I have all, and abound: I
A. D. 64. am full, having received ² of Epaphroditus the things *which were sent* from you, ¹ an odour of a sweet smell, ² a sacrifice acceptable, well-pleasing to God.

19 But my God ² shall supply all your need ¹ according to his riches in glory by Christ Jesus.

20 ² Now unto God and our Father *be* glory for ever and ever. Amen.

³ Or, *I have received all.*—² Chap. ii. 25.—¹ Heb. xiii. 16.
² 2 Cor. ix. 12.—¹ Psa. xxiii. 1; 2 Cor. ix. 8.

but the original expression, ἀπεχω πάντα, according to Estius, may be translated, *I have from you all things*; that is, my wants are amply supplied by you; and *I abound*—I have more than sufficient for my present state; *having received of Epaphroditus the things sent from you*—Besides money, the Philippians may have sent to the apostle clothes and other necessaries: *an odour of a sweet smell*—A service wherewith God is well pleased. See Heb. xiii. 16. “The same epithets were anciently given to all the kinds of sacrifices; not only in the peace and thank-offerings, but to the burnt-offerings and sin-offerings. See note on Eph. v. 2. Here they are given to the present which the Philippians sent to the apostle; not because that present partook of the nature of any sacrifice or offering whatever, as is plain from this, that it was offered immediately to the apostle, and not to God; but merely to show how acceptable to God that work of charity was which the Philippians had performed to the suffering apostle of Christ.”—Macknight. *But my God*—Whose ambassador I am; *shall supply all your need*—As he has mine. He shall recompense you even in this life, as far as he knows will be for your good; *according to his riches in glory*—And he is well able to do it, being gloriously rich in blessings of all kinds.

Verses 20–22. *Now unto God and*, rather, even *our Father*—Or, *To our God and Father*, as τῷ θεῷ καὶ πατρὶ ἡμῶν properly signifies, *be glory for ever*—Which is justly due, and shall certainly be given to

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21 Salute every saint in Christ Je- A. M. 4068.
sus. The brethren ^d which are with A. D. 64.
me greet you.

22 All the saints salute you, ² chiefly they that are of Cesar's household.

23 ¹ The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

^b Eph. i. 7; iii. 16.—^c Rom. xvi. 27; Gal. i. 5.—^d Gal. i. 2.
^e Chap. i. 13.—^f Rom. xvi. 24.

him by those of the angelic host who never fell, and by those of mankind who have been or shall be recovered from their fall. *The brethren who are with me*—My dear fellow-labourers, with whom I daily converse; *greet you*—Sincerely wish you peace and prosperity. These are supposed to be those whom he mentions at the close of his epistle to the Colossians and to Philemon. *All the other saints*—Here at Rome; *salute you, chiefly they of Cesar's household*—See note on chap. i. 13. It is uncertain whether the apostle meant some of the members of Cesar's family, or his household servants, or the officers of his court, or his guards. Here Beza remarks, “What was this but that God reigned in the midst of hell?” The salutation from the brethren, in the emperor's family, must have been a great consolation to the Philippians. For when they heard that the gospel had got footing in the palace, they would naturally presage the further progress of it in Rome. And the respect which persons, such as the Christians in Cesar's house, here expressed for the Philippians, in sending their salutations to them, must have filled them with joy. And it seems very probable, as Macknight observes, though the apostle has not mentioned it in any of his letters, that, not long after this epistle was written, he obtained a fair hearing, and an honourable release, through the good offices of the Christians in Nero's family, as well as on account of the justice of his cause.

P R E F A C E

TO

THE EPISTLE TO THE COLOSSIANS.

COLOSSE was an ancient and populous city of the Greater Phrygia, an inland country in the Lesser Asia. It was situated near the place where the river Lycus begins to run under ground, before it falls into the river Meander, now called Meinder. Laodicea and Hierapolis, mentioned chap. iv. 13 of this epistle, were also cities in the same country, situated not far from Colosse, and in them also there were Christian churches at the time this epistle was written. Of these cities, Laodicea was the greatest, being the metropolis of Phrygia; but Colosse, though inferior in rank to Laodicea, was, however, a large and wealthy city, in which the Christian church was probably more considerable than those in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the peculiar attention which the apostle paid to it in writing this excellent epistle to its members. It is remarkable that, according to Eusebius, these three cities were buried in ruins by an earthquake, about A. D. 66, a year or two after the writing of this epistle.

It has generally been supposed, though St. Paul resided at Ephesus no less than three years, and preached in divers parts of the Lesser Asia, and even in many parts of Phrygia, yet that he had never been in Colosse, but that the Colossians received the gospel by the preaching of Epaphras, who was with St. Paul when he wrote this epistle. This opinion, however, has been much controverted of late, and Dr. Lardner and Dr. Macknight in particular have endeavoured to prove that the churches of Christ, both at Colosse and Laodicea, were founded by Paul. The reader will not expect the arguments which they urge in favour of that opinion to be stated, or a controversy of so little importance to be introduced here. Those who wish for information on the subject, must be referred to the works of those divines; which, when they have consulted, they will probably be of Mr. Scott's mind, "that the evidence against the apostle's having been at Colosse is far stronger than any which has been adduced on the affirmative side of the question."

It has been observed in the preface to the epistle to the Ephesians, that there is a great similarity between that epistle and this, both with respect to their subject matter, and the very form of the expression; and that there is great reason to suppose they were both written at the same time, and sent together by Tychicus, who, however, was attended by Onesimus when he delivered this to the Colossians, Col. iv. 9. Upon maturely considering the contents of this epistle, we shall see reason to conclude that, at the time when the apostle wrote it, the Colossian believers were in danger of being seduced from the simple and genuine doctrine of Christ, by persons who strove to blend Judaism, and even heathen superstitions, with Christianity, pretending that God, because of his great majesty, was not to be approached except by the mediation of angels, and that there were certain rites and ceremonies, chiefly borrowed from the law, whereby these angels may be made our friends.

The apostle, therefore, in this epistle, with great propriety, warns the Colossians against vain philosophy and Jewish ceremonies, and demonstrates the excellence of Christ, the knowledge of whom he shows to be more important than all other knowledge, and so entire and perfect, that no other was necessary for a Christian. He proves also that Christ is above all angels, who are only his servants; and that, being reconciled to God through him, we have free access to him in all our necessities. It is justly observed by Professor Franck, that the controversy treated of in this epistle was the principal one in the apostolic age, and therefore engaged the special attention of this apostle of the Gentiles: and his discussion of it has proved a considerable blessing to posterity, setting in a clear light the mode of obtaining salvation; so that if we weigh the apostle's scope and design, and attend to the process of his reasoning as he advances to a conclusion, we must necessarily set a

PREFACE TO THE EPISTLE TO THE COLOSSIANS.

high value upon this epistle, as being one that embraces the order, structure, and harmony of the Christian system with such peculiar propriety, that not only the young convert cannot desire a more excellent confirmation of the doctrines he has espoused, but even the more established believers may revert with delight to the first principles here maintained, and find that satisfaction and repose which, in an hour of temptation, they had vainly sought elsewhere.

The contents of this epistle may be set forth in order more particularly as follows: We have, I. The inscription, chap. i. 1, 2. II. The doctrine, wherein the apostle pathetically explains the mystery of Christ, by thanksgiving for the Colossians, verses 3-8; by prayers for them, verses 9-23; with a declaration of his affection, verses 24-29; chap. ii. 1-3. III. The exhortation: 1. General, wherein he excites them to perseverance, and warns them not to be deceived, verses 4-8. Describes again the mystery of Christ in order, verses 9-15; and in the same order draws his admonitions from Christ the Head, verses 16-19; from his death, verses 20-23; from his exaltation, chap. iii. 1-4: 2. Particular, to avoid several vices, verses 5-9; to practise several virtues, verses 10, 11; especially to love one another, verses 12-15; and study the Scriptures, verses 16, 17; to the relative duties of wives and husbands, verses 18, 19; children and parents, servants and masters, verses 20, 21-25; chap. iv. 1. 3. Final, to prayer, verses 2-4; to spiritual wisdom, verses 5, 6. IV. The conclusion, verses 7-16.

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THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

CHAPTER I.

After saluting the Colossian believers, 1, 2, the apostle (1,) Declares his thankfulness to God for their faith, love, and hope, of which Epaphras had given him an account, 3-8. (2,) He prays for their increase in divine knowledge and grace, in order to their walking worthy of the blessings they had received, by being fruitful in all good works, and exemplary in patience, long-suffering, joy, and gratitude, 9-14. (3,) To engage their steady adherence to the gospel, he represents the dignity of its author, and the methods he hath taken to effect the reconciliation of sinners to God, 15-23. (4,) He delineates his own character as the apostle of the Gentiles, and shows what was the sum and substance of his preaching, and his solicitude to fulfil his ministry among them in the most successful manner, 24-29.

A. M. 4068. PAUL, ^a an apostle of Jesus Christ, A. D. 64. by the will of God, and Timothy our brother,

2 To the saints ^b and faithful brethren in Christ which are at Colosse: ^c Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 ^d We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

4 ^e Since we heard of your faith in A. M. 4068. Christ Jesus, and of ^f the love which A. D. 64. ye have to all the saints,

5 For the hope ^g which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, ^h as it is in all the world; and ⁱ bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew ^k the grace of God in truth:

^a Eph. i. 1.—^b 1 Cor. iv. 17; Eph. vi. 21.—^c Gal. i. 3. ^d 1 Cor. i. 1.—^e Twenty-fourth Sunday after Trinity, epistle, verse 3 to verse 13.—^f Verse 9.—^g Heb. vi. 10.

^h 2 Tim. iv. 8; 1 Pet. i. 4.—ⁱ Matt. xxiv. 14; Mark xvi. 15; Verse 23.—^j Mark iv. 8; John xv. 16; Philippian i. 11. ^k 2 Cor. vi. 1; Eph. iii. 2; Tit. ii. 11; 1 Pet. v. 12.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle of Jesus Christ*—To convince the Colossians that all the things contained in this epistle were dictated by the Spirit of God, and therefore were at once infallibly true, and deeply important, the apostle begins with assuring them both that he was an apostle of Jesus Christ, and that he was made such by the will of God the Father, an honour which none of the false teachers could claim. *And Timothy our brother*—"Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate labours in the gospel with the apostle, well known to most, if not to all, the Gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing several of the letters which he addressed to these churches: not, however, to add any thing to his own authority, but rather to add to Timothy's influence; for which purpose also he calls him here *his brother*, rather than his son."—Macknight. *To the saints and faithful brethren*—The word *saints* expresses their union with God, and *brethren*, their union with their fellow-Christians.

Verses 3-8. *We give thanks, &c.*—See on Rom. i. 8; *to God and the Father*—Or, *even the Father of our Lord, &c.*; or, as the original expression is still more literally rendered, *To the God and Father of our Lord Jesus Christ: praying always for you*—Making express mention of you in all our addresses to the throne of grace; *since we heard*—*ἀκούσαντες, having heard; of your faith, &c.*—See on Eph. i. 15; *for the hope which is laid up for you*—Name-ly, the hope of eternal life. The apostle's meaning seems to be, that he gave thanks for this their hope, the fourth verse coming in as a parenthesis; *whereof*—Of which blessedness in heaven; *ye heard before I wrote to you, in the word of the truth of the gospel*—The true gospel preached to you; *which*—Through the singular goodness of God to the Gentiles, whom he seemed so long to have neglected; *is come to you*—At Colosse; *as it is in all the world*—In all parts of the Roman empire. So the phrase often signifies; *and bringeth forth fruit*—Is instrumental in turning men from idolatry, and all vicious practices, and of producing in them faith and holiness. At the time this epistle was written, probably

A. M. 4068. 7 As ye also learned of ¹ Epaphras
A. D. 64. our dear fellow-servant, who is for you
a faithful minister of Christ;

8 Who also declared unto us your ^a love in
the Spirit.

9^o For this cause we also, since the day we heard
it, do not cease to pray for you, and to desire ^p that
ye might be filled with ^a the knowledge of his
will ^r in all wisdom and spiritual understanding;

¹ Chap. iv. 12; Philem. 23.—² 2 Cor. xi. 23; 1 Tim. iv. 6.
^a Rom. xv. 30.—^o Eph. i. 15, 16; Verses 3, 4.—^p 1 Cor. i. 5.
^r Rom. xii. 2; Eph. v. 10, 17.—^r Eph. i. 8.

A. D. 64, the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it. The apostle made this observation to confirm the Colossians in the faith of the gospel, which, by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God. *As also in you*—Among whom it hath produced a great reformation; *since the day ye heard it, and knew, or acknowledged, the grace of God in truth*—Truly experienced its efficacy in your hearts. *As ye learned of Epaphras*—From the epistle to Philemon, (verse 23,) which was sent at the same time with this to the Colossians, it appears that Epaphras was in prison at Rome when the apostle wrote. But it is probable he did not choose to mention that circumstance in a letter directed to the whole church of the Colossians, lest it might have grieved them too much. *Our dear fellow-servant*—Of Paul and Timotheus; *who is for you a faithful minister of Christ*—Appointed by him to labour among you and to watch over you: the apostle bore this honourable testimony to Epaphras, that the Colossians might not suffer themselves to be drawn away from the doctrine which they had received from him; *who declared your love in the Spirit*—That is, the love wrought in you by the Spirit of God.

Verses 9–11. *For this cause*—The report of your faith and love; *we do not cease to pray for you*—We fail not to remember you in all our prayers. This was mentioned in general, verse 3, but now more particularly; *that ye might be filled with the knowledge of his will*—That is, his revealed will concerning the salvation of mankind by faith, (Eph. i. 5, 9, 11,) or the gospel of Christ,—the truths declared, the blessings offered, and the duties enjoined in it; *in all wisdom*—That ye may have just, clear, and full views of every part of it; *and spiritual understanding*—That understanding which proceeds from the Spirit of wisdom and revelation, spoken of Eph. i. 17, (where see the notes,) and is a spiritual and experimental, and therefore a practical knowledge of divine things, very different from that mere speculative and notional knowledge of them with which many rest satisfied, though it neither changes their hearts nor governs their lives. *That*—Knowing his will, and complying with it; *you may walk worthy of the Lord*—May conduct yourselves in a

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10 ^a That ye might walk worthy of A. M. 4068.
the Lord ^t unto all pleasing, ^a being A. D. 64.
fruitful in every good work, and increasing in
the knowledge of God;

11 ^r Strengthened with all might, according
to his glorious power, ^r unto all patience and
long-suffering ^r with joyfulness;

12 ^a Giving thanks unto the Father, which
hath made us meet to be partakers of

^a Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.—^t 1 Thess. iv. 1.
^r John xv. 16; 2 Cor. ix. 8.—^r Eph. iii. 16.—^r Eph. iv. 2.
^a Acts v. 41.—^a Eph. v. 20; Chap. iii. 15.

manner suitable to his nature and attributes, the relation in which you stand to him, the benefits you have received from him, and the profession you make of believing in, loving, and serving him; *unto all pleasing*—So as actually to please him in all things. The apostle mentions next four particulars included in this walking worthy of the Lord. 1st, *The being fruitful in every good work*—Or embracing all opportunities of doing good to the bodies and souls of men, according to our ability, and thus showing our faith continually by our works, and our love by our obedience, James ii. 14–18; 1 John iii. 17. And, 2d, *Increasing in the knowledge*—The experimental practical knowledge; *of God*—That is, while we are diligent in performing good works outwardly, taking care that we increase in vital religion inwardly, even in a participation of the divine nature, and a conformity to the divine image. 3d, *Receiving and bearing with patience, long-suffering, and joyfulness*—All the sufferings which come upon us in the course of divine providence: in other words, that we sustain, with entire resignation to, and acquiescence in, the divine will, and with a calm and tranquil mind, all the chastisements of our heavenly Father, knowing they are for our profit; and all the trials by which it is his will our faith and other graces should be exercised, and all the purifying fires through which he is pleased to lead us; that we patiently bear with the infirmities, failings, and faults of our fellow-creatures, saints or sinners, and receive even their injuries and provocations without resentment; and that in the midst of all these apparent evils, we rejoice on account of the present blessings we possess, and especially in the knowledge we have that all these, and such like things, however afflictive to flesh and blood, shall infallibly *work together for our good*, while we *love God*. Well might the apostle signify, that, in order to all this, we need to be *strengthened with all might*, or very mightily strengthened, according to God's glorious power, always ready to be exerted in behalf of his suffering people. The fourth particular mentioned by the apostle, as included in walking worthy of the Lord, is continual gratitude for the blessings enumerated in the three next verses; blessings which whosoever enjoys, has unspeakable reason for thankfulness, whatever his state or condition may be as to the present world.

Verses 12–14. *Giving thanks unto the Father*—

A. M. 4068. ^b the inheritance of the saints in
A. D. 64. light :

13 Who hath delivered us from ^o the power of darkness, ^d and hath translated us into the kingdom of ¹ his dear Son :

^b Acts xxvi. 18; Eph. i. 11.—^c Eph. vi. 12; Heb. ii. 14; 1 Pet. ii. 9.—^d 1 Thess. ii. 12; 2 Pet. i. 11.

Of all mercy and grace, who, by justifying and sanctifying us through faith in his Son, and the influence of his Spirit, hath not only entitled us to, but wrought in us, a meetness, that is, an increasing meetness, for the inheritance of the saints in light—For, being in Christ, we are, in a measure at least, new creatures, old things being passed away, and all things, in a great degree, become new, 2 Cor. v. 17; where see the note. Who—In order to this meetness for the heavenly inheritance; hath delivered us from the power of darkness—That is, the power of the prince of darkness, and all his infernal legions, called, (Eph. vi. 12,) the rulers of the darkness of this world; and we are delivered from their power when, being rescued from that state of ignorance and error, of impenitence and unbelief, in which we naturally lie involved, we are brought to know the truth, and the truth makes us free from the guilt and power of sin, John viii. 32; Rom. viii. 2. Some commentators have supposed, that by the power of darkness here, the apostle principally, if not only, intended that power which Satan had over the heathen world, to keep them in their various idolatries and other vicious practices, and that the apostle speaks of himself as if he had been one of the Gentile converts. But we have great reason to believe that when divine grace opened the eyes of his understanding, and made him sensible what he had been in his Pharisaical state, he saw himself to have been under the power of darkness, as Christ represents those of the Jews to have been, who, influenced by the spirit of darkness, were combined against him, Luke xxii. 53; as indeed all, even the professors of Christianity are, while under the power of known sin, John viii. 34, 44; 1 John iii. 8. None can doubt, however, that, as Dr. Doddridge observes, “the ignorance and sin, confusion and misery, which reigned in the Gentile world, were also in the apostle’s thoughts when he used this expression.” And hath translated us into the kingdom of his dear Son—The kingdom of grace, preparatory to that of glory. Of the Father’s dear or beloved Son, the apostle proceeds to speak in the 15th and following verses. In whom we have redemption through his blood—See on Eph. i. 7, where the contents of this verse are fully explained. The subject is treated of also from the middle of the 18th verse of this chapter. The reader will observe, that the work of redemption and salvation is here spoken of in an inverted order. The natural order is this: 1st, We have redemption through the blood of Christ; 2d, In consequence of this, and by repentance and faith therein, we have the forgiveness of sins; 3d, Being forgiven, and taken into favour with God, we are delivered, by the influence of his word

14 ^o In whom we have redemption through his blood, even the forgiveness of sins :

15 Who is ^t the image of the invisible God, ^s the first-born of every creature :

¹ Gr. the Son of his love.—^a Ephesians i. 7.—^c 2 Cor. iv. 4. ^s Rev. iii. 14.

and Spirit, from the power of Satan and of sin, and made the loyal subjects of Christ’s kingdom. 4th, Being thus justified and adopted into God’s family, we are also renewed in the spirit of our minds, and, in a measure at least, sanctified, and made meet for the heavenly inheritance, as is observed in verse 12.

Verse 15. Who—That is, the Son of God, in whose blood we have redemption; is the image of the invisible God—By the description here given of the glory of Christ, and his pre-eminence over the highest angels, the apostle lays a foundation for the reproof of all worshippers of angels. The Socinians contend that Christ is here styled the image of the invisible God, merely because he made known to men the will of God; and that in this sense only Christ said to Philip, (John xiv. 9,) He that hath seen me hath seen the Father. But it should be considered, that in other passages in Scripture, the word image denotes likeness, if not sameness of nature and properties, as 1 Cor. xv. 49: As we have borne the image of the earthly, we shall also bear the image of the heavenly. Certainly, as Dr. Whitby observes, the more natural import of the phrase is, that Christ is therefore called the image of God, because he made him, who is invisible in his essence, conspicuous to us by the divine works he wrought, they being such as plainly showed that in him dwell the fulness of the Godhead bodily; for the invisible God can only be seen by the effects of his power, wisdom, and goodness, and of his other attributes. He who, by the works both of the old and new creation, hath given such clear demonstrations of the divine power, wisdom, and goodness, is, upon this account, as much the image of God as it is possible any person or thing should be; and to this sense the expression seems here necessarily restrained by the connective particle or, for. He is the image of God, for by him all things were created. Moreover, this passage is exactly parallel to that in the beginning of the epistle to the Hebrews, as will evidently appear on a comparison of the two. Here he is said to be the image of God; there, the brightness (απαύλασμα, effulgence) of his Father’s glory, and the express image of his person, or substance, as ὁμοεικώς more properly signifies: here he is called the firstborn, or Lord, of every creature; there, the heir of all things: here it is said that all things were created by him; there, that he made the worlds: here, that by him all things do consist; and there, that he upholdeth all things by the word of his power. Now, that he is there styled the image of God’s glory, and the express image or character of his person, or substance, by reason of that divine power, wisdom, and majesty, which shone forth in his actions, some

A. M. 4068. 16 For ^hby him were all things
A. D. 64. created, that are in heaven, and that
are in earth, visible and invisible, whether *they*
be thrones, or ⁱdominions, or principalities, or

^h John i. 3; 1 Cor. viii. 6; Eph. iii. 9.—ⁱ Rom. viii. 38.

Socinians are forced to confess. It is not, therefore, to be doubted that he is here styled the image of God in the same sense. And it is highly probable that he is called the *image of the invisible God*, as appearing to the patriarchs, and representing to them the Father, *who dwells in light inaccessible*; (1 Tim. vi. 16;) according to what is frequently observed by the ante-Nicene fathers, that God the Father being *invisible*, and *one whom no man hath seen or can see*, appeared to the patriarchs by his Son. Add to this, that the Son is likewise called the *image of God*, because he manifested the divine perfections in the flesh visibly, by that fulness of grace and truth which shone in him during his abode on earth. This St. John's words evidently imply: *No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him*. See the notes on John i. 14, 18. In which sense Christ's words to Philip also (John xiv. 9) are to be understood: *He that hath seen me hath seen the Father*, as our Lord manifestly shows, when he adds, *I am in the Father, and the Father in me: the Father that dwelleth in me, he doeth the works*. And 2 Cor. iv. 4, he is plainly styled the *image of God*, for the like reason, because (verse 6) *the light of the knowledge of the glory of God is reflected from his face, or person*, as *προσωπω* signifies. See the notes there.

The *firstborn*—Or *first-begotten*, (*πρωτοτοκος*), of every creature—Or rather, of the whole creation, as *πασα κτισις* is translated Rom. viii. 22, existing before it, and the heir and Lord of it. "According to the Arians, the *firstborn of the whole creation* is the *first-made creature*. But the reason advanced to prove the Son the *firstborn of the whole creation* overturns that sense of this passage; for surely the Son's creating all things doth not prove him to be the first-made creature; unless his power of creating all things originated from his being the first-made creature; which no one will affirm. As little does the Son's creating all things prove that he created himself. Yet these absurdities will be established by the apostle's reasoning, if the *firstborn of the whole creation* signifies the *first-made creature*. But it is proper to observe, that *πρωτοτοκος*, the *firstborn*, or *first-begotten*, in this passage, may signify the *heir*, or *Lord*, of the whole creation. For, anciently, the *firstborn* was entitled to possess his father's estate, 2 Chron. xxi. 3. The *firstborn* was likewise lord of his brethren, who were all his servants. This appears from what Isaac said to Esau, after he had bestowed the rights of primogeniture on Jacob, Gen. xxvii. 37. Hence, among the Hebrews and other nations, *firstborn*, *heir*, and *lord*, were synonymous terms. See Gal. iv. 1. According to this interpretation of the terms *firstborn* and *heir*, the apostle's reasoning is perfectly just: for the creation of all

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powers: all things were created ^h by A. M. 4068.
him, and for him: A. D. 64.

17 ¹And he is before all things, and by him
all things consist.

^h Rom. xi. 36; Heb. ii. 10.—ⁱ John i. 1, 3; xvii. 5; 1 Cor. viii. 6.

things, (verse 16,) and the *making of the world*, (Heb. i. 3,) through the Son, is a direct proof that he is the *firstborn*, *heir*, or *Lord* of the whole." See Whitby and Macknight.

Verses 16, 17. *For by him were all things created, &c.*—The casual particle *ori*, *for*, or *because*, with which this verse begins, refers to both parts of the preceding verse. The Son is the *image of the invisible God*, as well as the *firstborn of the whole creation*, because *by him were all things created*. See the note on John i. 3, where the creation of all things by Christ, God's eternal Word and Son, is explained at large. *That are in heaven*—And heaven itself; but the inhabitants are named, because more noble than the house; *and earth; visible*—The material fabric of this world, with all its inhabitants, called, (Heb. xi. 3,) *τα βλεπομενα*, the things which are seen, including the visible splendour of the celestial luminaries, the sun, moon, and stars, even all the hosts of these lower heavens; *and invisible*—The different orders of angels, both those that stood and those that afterward fell; called, in the following part of the verse, *thrones, dominions, &c.* Because, in after times, false teachers would arise and affirm, some, that the world was made by angels; others, that it was made by an evil principle; the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors. *All things were created by him and for him*—They are the productions of his unsearchable wisdom and almighty power, and were made by him, that he might possess and govern them, and be glorified in and by them. To interpret this, as the Socinians do, of the new creation in a spiritual sense, is so unnatural, that one could hardly believe, if the evidence were not so undeniably strong, that any set of learned commentators could have imbibed such an opinion. *And he is before all things*—In the duration, as well as in the dignity of his nature; or, as Micah expresses it, (chap. v. 2,) he is *from everlasting*; *and by him all things consist*—Or subsist in that harmonious order of being which renders this universal system one beautiful whole. For the original expression, *συνετηκε*, not only implies that he sustains all things in being, or, as it is expressed Heb. i. 3, *upholdeth all things by the word of his power*, but that all things were, and are, compacted in him into one system, and preserved therein; and that he is the cement, as well as support, of the universe. This description of the Son, as the first Maker and continual Preserver of all creatures in earth and heaven, even of the various orders of angelic beings, was most pertinent to his purpose of showing the Colossians the folly of the false teachers who were endea-

A. M. 4069. 18 And ^m he is the head of the body, A. D. 64. the church: who is the beginning, ⁿ the firstborn from the dead; that ² in all things he might have the pre-eminence.

19 For it pleased the Father that ^o in him should all fulness dwell;

^m Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3.—ⁿ Acts xxvi. 23; 1 Cor. xv. 20, 23; Rev. i. 5.—^o Or, among all.

vouring to seduce them from their reliance on Christ for salvation, and to persuade them to confide in and worship angels, as more powerful mediators with God than his own beloved Son, by whom these angels were all created.

Verses 18, 19. *And he is the head of the body, the church*—The apostle having displayed the greatness of the Son, as Creator of all things, visible and invisible, in the heavens and upon the earth, proceeds, in this clause, to display his glory as head of the church, which is called the *body*, and *his body*, to intimate, that as the human body is influenced, directed, and governed by the head, so the church universal, including the whole body of believers, is influenced, directed, and governed by Christ its head. *Who is*—The repetition of the expression (see verse 15) points out the entrance on a new paragraph; *the beginning*—*ἀρχή*, the principle, or cause of all things; absolutely the Eternal. The Greek philosophers expressed the first cause, or efficient principle of things, by this word *ἀρχή*, beginning. In this sense Christ called himself (Rev. iii. 14) *ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ*, the first cause of the creation of God. But though it be a high honour to the church that he is its head who is the first cause of all things, yet, as the apostle in this verse is speaking of Christ as the head of the church, it is probable that he is here called the first cause, or beginning, in respect of it, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied. *The firstborn, or first-begotten from the dead*—From whose resurrection flows all the life, spiritual and eternal, of all his brethren. Christ is called the firstborn, from, or of, (as *ἐκ* may be here rendered,) the dead, both because he was the first who ever rose to an immortal life, and because he is the Lord of all the dead, (as well as the living, Rom. xiv. 9,) and will raise them at the last day. *That in all things*—Whether of nature or grace; *he might have the pre-eminence*—Suitable to the infinitely superior dignity of his nature above all created beings. *For it pleased the Father*—"The words, the Father, are not in the original; but they are very properly supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or as others propose, by adding the word *him*: *It hath pleased him*; namely, Christ. But, not to mention the confusion which this method of supplying the ellipsis occasions in the apostle's discourse, it represents the Son as taking the fulness of perfection and government to himself, independ-

20 And, ³ having ^p made peace A. M. 4069. through the blood of his cross, ^q by A. D. 64. him to reconcile ^r all things unto himself; by him, *I say*, whether they be things in earth, or things in heaven.

21 And you, ^s that were sometime alienated

³ John i. 16.—^p Or, making peace.—^q Ephesians ii. 14–16. ^r 2 Cor. v. 18.—^s Eph. i. 10.—^t Eph. ii. 1, 12, 19.

ently of the will of the Father; contrary to the whole tenor of Scripture, in which the Son is said, in the affair of our salvation, to act in subordination to the will of his Father."—Macknight. *That in him should all fulness dwell*—All fulness of truth and grace, of wisdom, power, and love, and all divine perfections; or, as the expression may chiefly mean, all fulness of gifts and graces, to supply the wants of his church. That this fulness should reside in him constantly, and be always ready to supply the wants of those that in faith and prayer apply to him.

Verse 20. *And having made peace through the blood of the cross*—The blood shed thereon, by which the design of the ceremonial law having been answered, the obligations of it were abolished, and the wall of partition between Jews and Gentiles broken down, in order to their being united in one church; by which blood of the cross also, the sins of men being expiated, peace is made between God and man; *by him to reconcile all things unto himself, whether things in earth*—Here the enmity began, therefore this is mentioned first; *or things in heaven*—Those who are now in paradise; the saints who died before Christ came. See notes on Eph. ii. 15, 16. Some commentators, under the expression *things in heaven*, suppose that the angels are included; therefore, instead of *to reconcile all things to himself*, Dr. Whitby reads, *By him to make all things friendly in him, making peace between them by the blood of the cross*; an interpretation which Doddridge thinks expresses "the true sense, and the only sense in which angels could be said to be reconciled; for if it were granted," according to what some have maintained, "that the angels received confirming grace in Christ, they could not be said, upon that account, to be reconciled: but when a breach commenced between man and the blessed God, the angels, as faithful subjects, must join with him against the rebellious creature, and be ready to act as enemies to him, while he continued the enemy of God." Macknight, who also thinks that the expression, *things in heaven*, includes angels, reads and paraphrases the clause, "*By him to unite all things to him, whether they be men upon earth, or angels in heaven*"; that, being joined together in one body for the worship of God, they may be happy through all eternity by that union."

Verses 21–23. *And you*—Colossians, in particular, with all other Gentiles; *that were sometime*—Greek, *ποτε, once, formerly*; *alienated*—Estranged from the knowledge, love, and life of the one living and true God, (see note on Eph. iv. 18,) being destitute not only of all conformity to him, and union with him, but of all fear of him, and acquaintance with his na-

A. M. 4068. and enemies ⁴ in *your mind* ⁴ by wicked works, yet now hath he reconciled,

22 ^a In the body of his flesh through death, ^a to present you holy, and unblameable, and unproveable, in his sight :

23 If ye continue in the faith ⁷ grounded and settled, and *be* ^a not moved away from the hope of the gospel, which ye have heard, ^a and which was preached ^b to every creature which

^a Or, by your mind in wicked works.—¹ Titus i. 15, 16. ^b Eph. ii. 15, 16.—² Luke i. 75.—³ Eph. iii. 17; Chap. ii. 7. ⁴ John xv. 6.—⁵ Rom. x. 18.

ture and attributes; yea, and enemies—To him and to his worship and service; in *your mind*—Your understanding, judgment, will, and affections; by *wicked works*—Which at once manifested your inward enmity, and continually fed and increased it. Observe, reader, every violation of the divine law, every instance of disobedience to his commands, is an undeniable proof of enmity to him. This, however, is not the only evidence thereof: for, as he manifests his will by the dispensations of his providence, as well as by the precepts of his word, so far as we do not receive these dispensations, however afflictive, with resignation and patience, we manifest our enmity to him; as we do likewise, according to Rom. viii. 6, 7, (where see the note,) so far as we are *carnally minded*; that is, esteem, desire, and delight in visible and temporal, in preference to spiritual and eternal things; or set our affection on *things beneath*, instead of setting it on *things above*, and seek that happiness in the creature which ought to be sought, and certainly can only be found, in the Creator. *Yet now hath he reconciled*—To himself and to the society of his people. That is, he is both reconciled to you, having forgiven you all your trespasses, and also hath reconciled you, or removed your enmity, by shedding his love abroad in your hearts; in *the body of his flesh*—(Thus distinguished from his body the church,) namely, his entire manhood, offered up upon the cross for you; *through death*—Endured to expiate your guilt, and thereby both to render a holy and just God reconcilable, on the terms of repentance toward him, and faith in his Son, and to procure for you the Holy Spirit to work that repentance and faith in you, and give you such a display of God's love to you as should win and engage your affections to him. See on Rom. v. 10; *to present you holy*—Toward God, dedicated to him in heart and life, conformed to his image, and employed in his service; and *unblameable*—*ἄμωμος*, *spotless* in yourselves; cleansed from all filthiness of the flesh and spirit; and *unproveable*—With respect to your neighbour, cultivating truth in your words, and justice and mercy in your actions toward all men. *If ye continue*—That is, you will assuredly be so presented, if you continue in the faith, exercising living faith in Christ and his gospel; *grounded and settled*—*ῥημελιωμένοι καὶ ἐδραίοι*, *placed on a good foundation, and firmly fixed upon it; and be not moved*

is under heaven; ^c whereof I Paul am ^a made a minister; A. M. 4068. A. D. 64.

24 ^d Who now rejoice in my sufferings ^e for you, and fill up ^f that which is behind of the afflictions of Christ in my flesh for ^g his body's sake, which is the church :

25 Whereof I am made a minister, according to ^h the dispensation of God which is given to me for you, ⁱ to fulfil the word of God ;

^b Verse 6.—^c Acts i. 17.—^d Rom. v. 3.—^e Eph. iii. 1, 13. ^f 2 Cor. i. 5, 6.—^g Eph. i. 23.—^h 1 Cor. ix. 17.—ⁱ Or, fully to preach the word of God.

away from the hope of the gospel—Namely, that lively hope of eternal life, felicity, and glory, (Tit. i. 2; 1 Pet. i. 3,) to which you were begotten again when made children of God by adoption and grace, Rom. viii. 17. This is termed *the hope of the gospel*, because the gospel reveals that future and immortal state which is the great object of this hope, and shows us how we may secure a title to that state. Faith and hope are the principal means of our salvation, from first to last. By the former, we are not only justified, and made the children of God, (Rom. iii. 28; Gal. iii. 26,) but sanctified and saved eternally; (Acts. xxvi. 18;) and by the latter, we have patience, gratitude, joy, purity, with a disposition to be zealous and diligent in the work of the Lord, 1 Thess. i. 3; 1 Pet. i. 3; Rom. v. 2; 1 John iii. 3; 1 Cor. xv. 58. It is therefore of absolute necessity, in order to our eternal salvation, that we should continue in the lively exercise of these graces. *Which ye have heard*—Even ye Gentiles; and *which was preached*—Or is already begun to be preached, by a special commission from God; *to every creature which is under heaven*—Being no longer confined to the Jews, but extended to all the different nations and languages of men; *whereof*—Of which gospel; *I, Paul, am made a minister*—By the singular mercy and grace of God.

Verses 24–29. *Who now rejoice in my sufferings for you*—Endured for your benefit, having been exposed to them in consequence of my preaching the gospel to you and other Gentiles; and *fill up*—That is, whereby I fill up; *that which is behind of the afflictions of Christ*—That which remains to be suffered by his members. These are termed the sufferings of Christ, 1st, Because the suffering of any member is the suffering of the whole, and of the head especially, which supplies strength, spirits, sense, and motion to all. 2d, Because they are for his sake, for the testimony of his truth. And these also are necessary for his body's sake, which is the church—Not to reconcile it to God, which has been done by Christ's sufferings, but for an example of patience to it, and for its further edification and establishment in grace. *Whereof*—Of which church; *I am made a minister*—Appointed to serve its best interests, and daily employed in doing so; *according to the dispensation of God*—Or the stewardship with which I am intrusted. See the same expression Ephesians

A. M. 4068. 26 *Even* ¹ the mystery which hath
A. D. 64.

been hid from ages, and from genera-

tions, ² but now is made manifest to his saints :

27 ¹ To whom God would make known what
is ² the riches of the glory of this mystery
among the Gentiles ; which is Christ ³ in you,
⁴ the hope of glory :

¹ Rom. xvi. 25.—² Matt. xiii. 11 ; 2 Tim. i. 10.—³ 2 Cor. ii. 14.—⁴ Rom. ix. 23.—⁵ Or, among you.—⁶ 1 Tim. i. 1.

iii. 2. Hence the apostle calls himself and his brethren apostles, (1 Cor. iv. 1,) *οικονομοι μυστηριων θεου, stewards of the mysteries of God ; which is given to me for you—On your account, or for your benefit ; to fulfil—Or, fully to preach, as πληρωσαι seems here to signify.* Thus, Rom. xv. 19, *πεπληρωκεναι το ευαγγελιον* is translated, *I have fully preached the gospel ; the mystery which hath been hid from ages—Namely, that the gospel should be preached to the Gentiles, and that they should be called into the church of God without being subjected to the bondage of the Jewish law, or the ceremony of circumcision.* For by the word mystery is frequently meant, not a matter hard to be understood, but a matter long concealed, and, when revealed, difficult to be believed, through the prejudices of men. *Which hath been, comparatively, hid from former ages, and past generations of men, but now is made manifest to his saints—That is, to true believers in Christ, even to Gentiles as well as Jews.* Though it was promised in the covenant with Abraham, and predicted that mankind should be saved by faith, this was not understood by the Jews, and therefore it is here called a *mystery*, or a thing kept secret, in allusion to the heathen mysteries. *To whom God would make known—By revelation, confirmed by miracles, and the accomplishment of prophecies ; what is the riches of the glory of this mystery—This hitherto concealed doctrine.* Here the apostle proceeds to show what was the chief *matter* of their preaching, as also what was the *manner* and the *end* of it. *Which is Christ in you—Not only among you, but in you.* See on 2 Cor. xiii. 5 ; living in you, Gal. ii. 20 ; dwelling and reigning in your hearts by faith, Eph. iii. 17 ; through the influence of his Spirit, Rom. viii. 9, 10 ; John xiv. 20 : *the hope of glory—The ground and source of that hope.* For *Christ in us* as our *wisdom*, enlightens our minds in the knowledge of that glory ; as our *righteousness*, he entitles us to it ; as our *sanctification*, he makes us meet for it ; and as our *redemption*, brings us to the enjoyment of it. *Whom we preach—Who, in believers, as their hope of glory, is the subject of our preaching.*

The apostle mentions next the manner of their preaching: *warning every man—Namely, of the necessity, excellence, and attainableness of this blessing ; and teaching, or instructing, every man—Respecting the way of attaining it ; or warning every*

28 Whom we preach, ¹ warning every
man, and teaching every man in all
wisdom ; ² that we may present every man perfect in Christ Jesus :

29 ¹ Whereunto I also labour, ² striving ³ according to his working, which worketh in me mightily.

¹ Acts xx. 20, 27, 31.—² 2 Cor. xi. 2 ; Eph. v. 27 ; Verse 22. ³ 1 Cor. xv. 10.—⁴ Chap. ii. 1.—⁵ Eph. i. 19 ; iii. 7, 20.

man of his duty, and teaching him how to fulfil it ; and of his danger, and teaching him how to avoid it ; *in all wisdom—In a rational, Scriptural, and consistent manner ; using solid and convincing arguments, and placing them in a clear and lucid order, and adapting the matter, manner, language, and time of our preaching, reproof, or exhortation, to the state, character, and circumstances of our hearers.* *That we may present, &c.—This was the end of their preaching ; what they had in view in the exercise of their ministry ; namely, that at the bar of God, in the day of final accounts, they might present every man perfect—Namely, having been made so while on earth ; 1st, In an acquaintance with Christian doctrines, 1 Cor. ii. 6 ; Heb. v. 12–14 ; vi. 1, 2. 2d, In the possession of Christian graces, faith, hope, love to God and man, humility, resignation, patience, meekness, gentleness, long-suffering, &c., Heb. vi. 11 ; x. 22 ; 1 John iv. 17 ; Col. iii. 12–14. 3d, In the enjoyment of Christian privileges, peace with God, a sense of his favour, adoption into his family, the Spirit of adoption, communion with God, an earnest of their future inheritance in their hearts. 4th, In the performance of all Christian duties, perfect in every good work to do his will, Heb. xiii. 21 ; omitting no good work which there is an opportunity and ability to perform, and doing them all from a proper principle, namely, a principle of love to God and mankind ; to a proper end, the glory of God ; and in a proper spirit, a spirit of lowliness, meekness, and patience.* Observe, reader, the same ought still to be the *matter, manner, and end* of the preaching of all God's ministers. *Whereunto—In order to which important purpose ; I also labour—In the sphere appointed me, striving—With zeal and diligence ; Greek, αγωνιζομενος, contending, combating, agonizing with an earnestness like that of those who contend in the Grecian games. To these the apostle fitly compared himself ; because everywhere he met with the greatest opposition from evil spirits and wicked men ; and in preaching the gospel he sustained toils and sufferings much greater than those which the athletes endured in their combats. According to his working—την επιρκειαν αυτου, his energy ; which worketh in, or by, me mightily—Supports me in the glorious contest, wherein otherwise I should sink, and renders my efforts effectual to accomplish the purposes intended.*

CHAPTER II.

Here, (1.) The apostle declares his tender concern for the Colossian believers, and others in their neighbourhood, that they might be established in their adherence to the gospel, 1-7. (2.) He largely cautions them against suffering their minds to be corrupted from the simplicity of Christianity, either by pagan philosophy, Jewish traditions, or Mosaic rites; representing to them how complete they were in Christ, without the addition of any of these things, 8-17; against worshipping of angels, as such worship was, in effect, renouncing Christ their head, 18, 19; against such corrupt additions to Christianity as some were attempting to introduce by rigours and superstitions of their own devising, 20-23.

A. M. 4068. FOR I would that ye knew what
A. D. 64. great ¹ conflict ^a I have for you,
and for them at Laodicea, and for as many
as have not seen my face in the flesh;

2 ^b That their hearts might be comforted,
^c being knit together in love, and unto all
riches of the full assurance of understanding,
^d to the acknowledgment of the mystery of God,
and of the Father, and of Christ;

¹ Or, fear, or, care.—Chap. i. 29; Phil. i. 30; 1 Thess. ii. 2.—² 2 Cor. i. 6.—^a Chap. iii. 14.—^d Phil. iii. 8; Chap. i. 9.—^b Or, wherein.—^c 1 Cor. i. 24; ii. 6, 7; Eph. i. 8;

3 ² In ^e whom are hid all the A. M. 4068.
treasures of wisdom and know- A. D. 64.
ledge.

4 And this I say, ^f lest any man should be-
guile you with enticing words.

5 For ^g though I be absent in the flesh, yet
am I with you in the spirit, joying and behold-
ing ^h your order, and the ⁱ steadfastness of your
faith in Christ.

Chap. i. 9.—^f Rom. xvi. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6; Verses 8, 18.—^g 1 Cor. v. 3; 1 Thess. ii. 17.—^h 1 Cor. xiv. 40.—ⁱ 1 Pet. v. 9.

NOTES ON CHAPTER II.

Verses 1-3. *I would, &c.*—The apostle having declared, in the latter part of the preceding chapter, the commission which Christ had given to his apostles to preach salvation to the Gentiles through his death, and having described his own labours as an apostle in preaching that great blessing, and thereby having shown what great obligations mankind were under to him for communicating and perpetuating such interesting discoveries; he begins this second chapter with expressing an earnest desire that the Colossians knew what a great concern he was under for their establishment in grace, and that of others, to whom he had not personally ministered. *That ye knew what great conflict*—Of care, desire, prayer; *I have*—The original expression is taken from the athletic exercises of the Greeks, and expresses the great solicitude, or agony of mind, the apostle was in on their account. *For you*—Not only for the members of such churches as I myself have been the instrument of planting, and among whom I have exercised my ministry in person, but for those among whom I have not so ministered; *and for them at Laodicea, and as many as have not seen my face, &c.*—For my concern for the spread of the gospel, and the salvation of the heathen, is influenced, not by considerations of personal friendship for those whom I particularly know and love, but by a benevolent regard for the good of mankind in general, known or unknown, that they may receive and retain this glorious revelation, and have it delivered to them with all possible advantage. It appears to have grieved the apostle to think how incapable he was rendered of serving them otherwise than by his letters and prayers. And should not this language inspire every minister who reads this, with an earnest desire to use his liberty to the best of purposes, and to exert himself as much as, under such confinement, he would wish he had done? *That their hearts may be comforted*—With the consolations of the

Holy Ghost, and animated to every holy affection and beneficent action. This the original word implies, signifying, not only to have consolation administered under affliction, but to be quickened and excited to zeal and diligence; *being knit together*—*Συμβιβασθεντων*, compacted; in mutual Christian love—To the whole body, and to Christ the head of it; *unto all riches of the full assurance of understanding*—That is, unto the fullest and clearest knowledge of the gospel, here termed *the mystery of God, even of the Father, and of Christ, in whom*—Or in which mystery, (as may be intended,) and not in any or all of the heathen mysteries; *are hid all the treasures of wisdom and knowledge*—Christ being himself the wisdom of God incarnate, and his gospel the most perfect and glorious revelation which God ever made, or will make to mankind.

Verses 4, 5. *And this I say*—Concerning the perfection of Christ and his gospel, and the treasures of wisdom and knowledge contained therein; *lest any man should beguile you* (see the margin) *with enticing words*—Of human philosophy, and science falsely so called, and should draw you off from a proper attachment to the truth as it is in Jesus. *For though I be absent from you in body, yet I am with you in the spirit*—The apostle not only seems to mean that his heart was much interested in all their concerns, but that God now, by the revelation of his Spirit, gave him a particular view of their circumstances, as he gave Elisha to see Gehazi running after Naaman, and receiving a present from him, 2 Kings v. 25, 26. Not that there is any reason to suppose that either the apostle or Elisha possessed any permanent gift, whereby they had the knowledge of all the things done in their absence by those in whose conduct they were particularly concerned. The anxiety which St. Paul felt on various occasions, from his uncertainty as to the affairs of different churches, is inconsistent with such a supposition respecting him; and we have no reason to suppose

A. M. 4068. 6 ^k As ye have therefore received
A. D. 64. Christ Jesus the Lord, so walk ye in
him :

7 ^l Rooted and built up in him, and stablished
in the faith, as ye have been taught, abound-
ing therein with thanksgiving.

8 ^m Beware lest any man spoil you through

^k 1 Thess. iv. 1.—^l Eph. ii. 21, 22; iii. 17; Chapter i. 23.
^m Jer. xxix. 8; Rom. xvii. 17; Eph. v. 6; Verse 18; Heb. xiii. 9.
ⁿ Matt. xv. 2; Gal. i. 14; Verse 22.—^o Or, elements.

that Elisha possessed a gift of this kind superior to what was conferred on the apostle. But a particular revelation on some certain occasions either of them might have; and such a one the latter seems to have had at this time concerning the state of the church at Colosse; as other apostles probably had respecting other churches, persons, or things. See Acts v. 3, 8. *Joying and beholding*—Or, beholding with joy; *your order*—That is, your orderly walking; *and the steadfastness of your faith*—Which your enemies in vain endeavour to shake.

Verses 6, 7. *As, or since, ye have received Christ Jesus the Lord*—Have acknowledged Jesus of Nazareth to be the true Messiah promised to the Jews, and consequently a divinely-commissioned Teacher, Mediator, Saviour, and Lawgiver; yea, the great Prophet, Priest, and King of his church, and therefore your sovereign Lord, and the final Judge of men and angels; *so walk ye in him*—Let your spirit and conduct, your dispositions, words, and actions, be in perfect consistency with this acknowledgment; walk in the same faith, love, and holiness, in which you received him, steadily believing his doctrines, obeying his precepts, relying on his promises, revering his threatenings, and imitating his example; *rooted*—In him, as trees in a good soil, or as the graft is rooted in the stock; *and built*—Upon him, the only sure foundation of your confidence and hope for time and eternity; *and established in the faith*—In your persuasion of the truth and importance of the gospel in all its parts; *as ye have been taught*—By those that have preached it to you; *abounding therein*—Making continual progress in your acquaintance with it and conformity to it; *with thanksgiving*—To God, for having made you partakers of so great a blessing.

Verse 8. *Beware lest any man spoil you*—*Μη τις υμας εσει ο συλαγωγων*, lest there be anyone who makes a prey of you; *through philosophy*—The pretended wisdom of the heathen philosophers; *and vain deceit*—Sophistical and delusive reasonings, and unprofitable speculations. “The apostle,” as Mac-knight justly observes, “does not condemn sound philosophy, but that kind of it which had no foundation in truth; and, being formed merely from imagination, aided by the pride of human reason, was supported by tradition; that is, by the affirmation of the inventors, handed down from one to another. Of this kind was the philosophy of the Platonists concerning demons, whom they represented as carrying men’s prayers to God, and as bringing back

philosophy and vain deceit, after ^a the A. M. 4068.
tradition of men, after the ^b rudiments ^c A. D. 64.
of the world, and not after Christ.

9 For ^d in him dwelleth all the fulness of the
Godhead bodily.

10 ^e And ye are complete in him, ^f which is
the head of all ^g principality and power :

^a Gal. iv. 3, 9; Verse 20.—^b John i. 14.—^c John i. 16.
^d Matt. xxviii. 18; 1 Cor. xv. 27; Eph. i. 20, 21; Phil. ii. 2.
^e Chap. i. 16.

from God the blessings prayed for. They spake of them likewise as governing the elements and all human affairs, by a sort of independent power.” It seems some teachers had crept in among the Christians at Colosse, either of Gentile or Jewish extraction, who endeavoured to blend deceits of this kind with the gospel of Christ, and that this is what the apostle here condemns; 1st, Because it was empty and deceitful, promising wisdom, but giving none. 2d, Because it was grounded, not on truth, or solid reason, but on the vain and false traditions of men. 3d, Because, as the apostle here says, it was after the rudiments, *στοιχεια*, the elements, of the world—Such as the Jewish ceremonies, or the pagan superstitions. The ceremonies of the Mosaic law have this appellation, (Gal. iv. 3,) being but a carnal worship in comparison of the more spiritual ordinances of the gospel; and but an elementary kind of institution, (like the alphabet to children, or the first principles of science,) fitted to the infancy of the church; *and not after Christ*—According to his institution and doctrine, but tending to withdraw the heart from him.

Verses 9, 10. *For in him dwelleth*—*Inhabiteth*, κατοικει, continually abideth; *all the fulness of the Godhead*—Believers may be filled with all the fulness of God, Eph. iii. 19; but in Christ dwelleth all the fulness of the Godhead, the most full Godhead, chap. i. 19; *bodily*—Really, substantially. The very substance of God, if one might so speak, dwells in Christ in the most full sense. “It is plain,” says Dr. Doddridge, “that the Godhead is an anglicism equivalent to Deity. Compare Acts xvii. 29. And I cannot think that these wonderful words are intended merely to signify that God hath lodged in the hands of Christ a fulness of gifts, to be conferred upon men, as if the passage were merely parallel to John i. 16, 17, as Mr. Pierce explains it; while Socinus sinks it yet lower, as if it only referred to his complete knowledge of the divine will. I assuredly believe, that as it contains an evident allusion to the Shechinah, in which God dwelt, so it ultimately refers to the adorable mystery of the union of the divine and human natures in the person of the glorious Emmanuel, which makes him such an object of our hope and confidence, as the most exalted creature, with the most glorious endowments, could never of himself be.” *And ye are complete in him*—You have in and from him every thing necessary to your salvation, all the wisdom and knowledge, the righteousness and strength, the holiness, support, and comfort that you stand in need of, to ena

A. M. 4068. 11 In whom also ye are ^c circum-
A. D. 64.

cised with the circumcision made without hands, in ^a putting off the body of the sins of the flesh by the circumcision of Christ :

12 ^a Buried with him in baptism, wherein also ^v ye are risen with *him* through ^a the faith of the operation of God, ^a who hath raised him from the dead.

^a Deut. x. 16.—^v Rom. vi. 6.—^a Rom. vi. 4.—^v Chap. iii. 1.—^a Eph. i. 19; iii. 7.—^a Acts ii. 24.—^a Eph. ii. 1, 5, 6, 11. ^c Eph. ii. 15, 16.

ble you to glorify God on earth, and to prepare you for being glorified with him in heaven. But the original expression, *εν αυτω πληρωμενοι*, is literally, *ye are filled by him*. See on John i. 16. Christ is filled with God, and ye are filled with, or by, Christ. The fulness of Christ overflows his church, *Psa. cxxxiii. 3*. He is originally full, but our fulness is derived from him. *Who is the head of all principality and power*—Of angels as well as men. Not from angels, therefore, but from their Head, are we to ask whatever we stand in need of. The supremacy of Christ over all created beings, is asserted in many other passages of Scripture. See the margin. A doctrine this which affords the greatest consolation to the people of God, as it assures them that nothing befalls them without his permission, and that all things shall work together for their good.

Verses 11, 12. *In whom also ye are circumcised*—Ye have received the spiritual blessings signified of old by circumcision; *with the circumcision made without hands*—Namely, an internal, spiritual circumcision; *in putting off*—Not a little skin, but the whole body of the sins of the flesh—All the sins proceeding from your corrupt nature; *by the circumcision of Christ*—The circumcision of the heart, which Christ requires and effects. *Buried with him, &c.*—That is, which he wrought in you when you were, as it were, *buried with him in baptism*—The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling, or pouring of water, is, *Heb. x. 22*. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other place; but only on our being quickened, or renewed, through the powerful operation of his Spirit in the soul, which we cannot but know assuredly, if we really are so: and if we do not experience this, our baptism has not answered the end of its institution. *Wherein*—Or rather, by which; *ye are risen with him*—From the death of sin, to the life of righteousness; *through the faith of the operation of God*—Faith wrought in you by God: see on Eph. ii. 8; or, *through faith in the energy of God*, as some render *δια της πνευματος της ενεργειας του Θεου*; *who raised him from the dead*—They who put this latter sense upon the passage explain it thus: "The circumcision which Christ performs being accomplished by the influence of the doctrines of the gospel upon the minds of believers, and their belief of these doctrines being founded on their belief of the resurrection of

13 ^b And you, being dead in your sins A. M. 4068.
and the uncircumcision of your flesh, A. D. 64.

hath he quickened together with him, having forgiven you all trespasses ;

14 ^o Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

15 *And* ^d having spoiled ^o principalities and

^b Gen. iii. 15; *Psa. lxxviii. 18*; *Isa. liiii. 12*; *Matt. xii. 29*; *Luke x. 18*; *xi. 22*; *John xii. 31*; *xvi. 11*; *Eph. iv. 8*; *Heb. ii. 14*.—^o *Eph. vi. 12*.

Christ, their belief of that great miracle is justly represented as the means whereby they are made new creatures." The doctrines of the gospel, however, will produce no such effect, unless they be accompanied by the influence of the Holy Spirit.

Verses 13–15. *And you*—Believing Gentiles; *being formerly dead in your sins*—Under the guilt and power of your sins, (see on Eph. ii. 1, 5,) *and the uncircumcision of your flesh*—Your corrupt and unrenewed nature, your uncircumcised heart and affections; *hath he*—God the Father; *quickened*—Brought you out of that state by infusing into you spiritual life: *together with him*—Through the merit of Christ's death, and in conformity to his resurrection; *having forgiven you all trespasses*—In consequence of his having atoned for them. *Blotting out the handwriting*—Where a debt is contracted, it is usually testified by some handwriting. And when the debt is forgiven, the handwriting is destroyed, either by blotting it out, taking it away, or tearing it. The apostle expresses in all these three ways God's destroying *the handwriting which was contrary to us*. And perhaps, as Macknight thinks. in the expression, *nailing it to the cross*, he alludes to "an ancient custom of abrogating laws, by driving a nail through the tables on which they were written, and hung up to public view." The word *δογματα*, here rendered *ordinances*, is used by the LXX., *Ezek. xx. 26*, for the rites of the ceremonial law, as it is also *Eph. ii. 15*, and that law is evidently here meant. *St. Paul says, it was against us*; meaning, 1st, The Jews, who had been under an obligation to fulfil it, and whose guilt and liability to punishment it testified. It was also, 2d, Against and contrary to the Gentiles, as being a middle wall of partition, hindering them from coming to God, and putting an enmity between them and the Jews. This Christ took away by abolishing the obligation of it, and admitting the believing Gentiles to be fellow-heirs with the believing Jews, of the promises and blessings of the gospel, without their becoming subject to it. See notes on Eph. ii. 14–18. *And having spoiled principalities and powers*—The evil angels, of their usurped dominion, in consequence of his having conquered them. For in the original expression, *απεκδυσσαμενος*, which signifies *having stripped off*, there is an allusion to the ancient custom of victors, who were wont to strip the vanquished of their arms and clothes. Hence the word is taken to signify spoiling in general. That the evil

A. M. 4068. powers, he made a show of them
A. D. 64. openly, triumphing over them ⁴ in it.

16 Let no man therefore ¹ judge you ⁵ in ⁶ meat, or in drink, or ⁶ in respect ^b of a holyday, or of the new moon, or of the sabbath *days*:

17 ¹ Which are a shadow of things to come; but the body *is* of Christ.

⁴ Or, in himself.—⁵ Rom. xiv. 3, 10, 13.—⁶ Or, for eating and drinking.—⁷ Rom. xiv. 2, 17; 1 Cor. viii. 8.—⁸ Or, in part.—⁹ Rom. xiv. 5; Gal. iv. 10.

angels are here said to be spoiled by Christ's dying on the cross, seems evident from what we read elsewhere. Christ, speaking of his death, said to his disciples, (John xii. 31,) *Now shall, o apxwv, the prince, or ruler, of this world be cast out; and, chap. xvi. 11, o apxwv, the prince of this world is judged.* See also Eph. iv. 8. And by *spoiling* them we may understand, with Hammond, Whitby, and others, the destruction of idolatry, the silencing the heathen oracles, and the banishing of those grievous superstitions, with which mankind had been so long oppressed. Some others, however, by these principalities and powers understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ. But this interpretation seems unnatural, and certainly was not verified by fact at the time when the apostle wrote this epistle, the Jewish sanhedrim and rulers being still in power. *He*—God the Father; *made a show of them openly*—Before all the hosts of hell and heaven; *triumphing over them in or by it*—Even that cross whereby they hoped to have triumphed over him, God turning their counsels against themselves, and ruining their empire by that death of his Son which they had been so eager to accomplish. Or the clause may be rendered, *triumphing over them in him; in Christ.* By turning the heathen from the power of Satan to God, it was shown that the evil spirits, who formerly ruled them, were vanquished and stripped of their power. It is supposed, that in this and the preceding clause there is an allusion to the Roman triumphs, of which see on 2 Cor. ii. 14; and that St. Paul represents Christ himself, or his apostles, as riding in triumph through the world, with the evil spirits following the triumphant car in chains, and exposed to public view as vanquished enemies.

Verses 16, 17. *Let no man, therefore, &c.*—Seeing these things are so, and the ceremonial law is now abolished, let no one, who is in a bigoted manner attached to it, *judge* and *condemn you* Gentile Christians; that is, regard none who judge you, in regard to the use of *meat* or *drink*—Forbidden by it; or *in respect of a holyday*—*H ev mepi eortis, in respect of a festival.* The festivals, distinguished from *new moons* and *sabbaths*, meant days of rejoicing annually observed. Of these some were enjoined in the law, others by human authority, such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabeus. Or the *new moon, or the sabbath days*—The weekly Jew-

18 ^k Let no man ⁷ beguile you of your ⁸ reward ⁹ in a voluntary humility and ⁹ A. M. 4068.
A. D. 64.

worshipping of angels, intruding into those things ¹ which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding ^m the Head, from which all the body by joints and bands having nou-

¹ Hebrews viii. 5; ix. 9; x. 1.—² Verse 4.—³ Or, judge against you.—⁴ Or, being a voluntary in humility, Verse 23. ⁵ Ezek. xiii. 3.—⁶ Eph. iv. 15, 16.

ish sabbaths; *which are* but a lifeless shadow emblematical of good things to come—Intended to lead men's minds to spiritual and evangelical blessings. *But the body*—Of those shadows; *is of Christ*—The substance of them is exhibited in the gospel of Christ, in whom they all centre; and having the latter, we need not be solicitous about the former. "The whole of the ceremonial law of Moses being abrogated by Christ, (Col. ii. 14,) Christians are under no obligation to observe any of the Jewish holydays, not even the seventh-daysabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the Jewish seventh-day sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also for the private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing.*"—Macknight.

Verses 18, 19. *Let no man beguile you of your reward*—Of future glory, however eagerly or artfully he may attempt it. According to Pierce, who pleads the authority of Demosthenes, the word *καταπαύετε*, here rendered *beguile you of your reward*, should be translated *condemn you*: others, because the verb *κατενω*, without the preposition, is translated *to rule*, (Col. iii. 15,) are of opinion that the expression may be translated *enslave you*. But as the original word comes from *κατενω*, a reward, the compounded verb certainly more properly signifies to hinder a reward from being bestowed, an evil which the worshipping of angels, here guarded against, as more powerful mediators than Christ, would have occasioned. For if on any pretence these Colossian believers had forsaken Christ, and attached themselves to angels, they must have lost the whole benefit of Christ's mediation. *In a voluntary humility*—*Θελων εν ταπεινοφροσυνη*, an expression which Whitby renders, *pleasing himself in his humility*; or *affecting humility*, and so not addressing God immediately, but only by the mediation of angels. In proof of which interpretation, the same author refers to several passages of the LXX., in

A. M. 4068. rishment ministered, and knit toge-
A. D. 64. ther, increaseth with the increase of
God.

20 Wherefore, if ye be ^a dead with Christ from
^b the ^c rudiments of the world, ^d why, as though
living in the world, are ye subject to ordinances,
21 (^e Touch not; taste not; handle not;

^a Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15.—^b Verse 8.
^c Or, elements.—^d Gal. iv. 3, 9.—^e 1 Tim. iv. 3.

which the word *θελω* means *to be pleased with, or to delight in*, a person or thing: there are also passages in the New Testament in which the word seems to bear the same meaning. See Matt. xx. 26, 27; Mark xii. 38. *And worshipping of angels*—It evidently appears, from several passages in Philo, to have been the opinion of that learned Jew, that angels were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as most humble and reverential, and there is no doubt but it prevailed among other Jews. See Tob. xi. 14; xii. 12, 15. It was undoubtedly because the Jews entertained so great a respect for angels, on account of their supposed agency in human affairs, that the apostle, in this epistle, and in that to the Hebrews, took so much pains to show that the Son of God is greater than all angels. It is justly remarked by Bishop Burnet, that had it been the apostle's intention to give the least encouragement to any religious addresses to saints and angels, this would have been a very natural occasion of introducing the subject, and adjusting its proper boundaries. *Intruding into things which he hath not seen*—With great presumption, and pretending to discover wonderful secrets, relating to their various ranks, subordinations, and offices. "The apostle's meaning," says Macknight, "is, that the false teachers, of whom he speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed; particularly that the angels intercede with God for men, and that to worship them is acceptable to God." *Vainly puffed up by his fleshly*—His corrupt and carnal; *mind*—With the conceit of things which it is impossible he should understand, and a desire of introducing novelties into religion. *And not holding the Head*—Not adhering to, and relying on Christ, the Head of his church, by whom all the true members of it are not only guided and governed, but *from whom, having spiritual nourishment ministered by joints and bands*—By various means of instruction and grace, or by the several talents and gifts of its members, employed for the good of the whole; *and knit together*—By love and mutual sympathy; *increaseth*—In knowledge, holiness, strength, stability, and usefulness; *with the increase of God*—That increase which comes from him, is approved by him, and tends to his glory. What the apostle here says against the worshipping of angels, concludes equally

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22 Which all are to perish with the A. M. 4068.
using;) ^a after the commandments A. D. 64.
and doctrines of men?

23 ^a Which things have indeed a show of wisdom in ^b will-worship, and humility, and ^c neglecting of the body; not in any honour to the satisfying of the flesh.

^a Isa. xxix. 13; Matt. xv. 9.—^b 1 Timothy iv. 8.—^c Verse 8.
^d Or, punishing, or, not sparing.

against the worshipping of saints. Indeed, it is absurd to suppose that any being can be a proper object of worship, which is not both omniscient and omnipresent, which certainly neither angels nor saints are. It is a just remark of a judicious divine, that the apostle's exhortation in this verse is a good caution to us to beware of all refinements in Christianity, which have any tendency to derogate from the authority, office, and honour of Christ, as Head of the church.

Verses 20-23. *Wherefore*—The inference begun verse 16 is continued. A new inference follows chap. iii. 1. *If ye be dead with Christ*—As by receiving the ordinance of baptism ye profess to be; *from the rudiments, or elements, of the world*—See on verse 8. From those ceremonies, which persons among the Gentiles or the Jews are apt to place so much dependance on; *why, as though living in the world*—In the manner you formerly did, and being still influenced by the spirit of the world, and associated with worldly people; *are ye subject to ordinances*—To mere human institutions, heathen or Jewish? Why receive ye or use ordinances, which Christ hath not enjoined, and from which he hath made his followers free? Or the sense may be, Since you professed yourselves at your baptism to be spiritually dead with Christ, and by his death to be freed even from the ceremonies of the law, (though of God's own institution,) why should you submit to superstitious rites and ordinances of the like kind invented by men? *Touch not*—Any unclean thing; *taste not*—Any forbidden meat; *handle not*—Any consecrated vessel. Most commentators suppose that the Jewish ceremonies only are here referred to, and that this was directed to the Jewish converts at Colosse: but "as I have no doubt," says Macknight, "that it was intended for the Gentiles, I think the ordinances of which the apostle speaks were the rules of the Pythagoreans respecting abstinence from animal food, and of the Platonists concerning the worshipping of angels, condemned verse 18, which it seems some of the church at Colosse had actually begun to follow; perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law." *Which all are to perish in the using*—All which things cannot be used, but they must perish in and by the use of them, being made merely for the body, and with it going to corruption, and having therefore no further use, no influence on the mind. The original expression, however, *εις φθοραν τη αποχρησει*, may be

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rendered, *tend to corruption, in, or by, the abuse of them*; and the word *φθορα* being often used by St. Peter, not for a *natural*, but a *moral* corruption, (see 2 Pet. i. 4; ii. 12, 19,) the meaning of the verse may be, that when these ceremonies are observed in compliance with the commands and doctrines of men as things necessary, they corrupt men who thus abuse them. Thus Doddridge: "All which things tend to the corruption of that excellent religion into which you have the honour to be initiated, by the abuse of them, according to the commandments and doctrines of mistaken and ill-designing men, who insist so eagerly upon them, as if they were essential to salvation." Which things indeed have a show, a pretence, of wisdom—Of being an excellent doctrine, or wise institution, and are, in that view, gravely insisted upon, especially by the more rigorous sects; *in will-worship*—A worship, or service, which they themselves have devised. "The word *θελοθρησκεία* nearly resembles the phrase found verse 18, *θελῶν ἐν θρησκείᾳ, delighting in the wor-*

ship. But it can hardly be literally translated, so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will." And in an affected *humility and neglecting of the body*—Greek, *ἀπειθαρχήματος, a not sparing of the body*; namely, by subjecting it to much mortification, in denying it many gratifications, and putting it to many inconveniences. *Not in any honour*—Namely, of the body; or *not of any real value*, as *τιμή* may be rendered, namely, before God: *to the satisfying of the flesh*—Nor do they, upon the whole, mortify, but *satisfy the flesh*. They indulge man's corrupt nature, his self-will, pride, and desire of being distinguished from others. Doddridge reads, *to the dishonourable satisfying of the flesh*; their severity to the body, rigorous as it seemed, being no true mortification, nor tending to dispose the mind to it. On the contrary, while it puffed men up with a vain conceit of their own sanctity, it might be said rather to satisfy the flesh, even while it seemed most to afflict it.

CHAPTER III.

In this chapter the apostle exhorts believers, (1.) To be heavenly-minded, as persons spiritually risen with Christ, and expecting literally to rise with him, 1-4. (2.) To mortify all their corrupt affections, as persons renewed after the image of God, and having Christ as their all in all, 5-11. (3.) To cultivate mutual love, forbearance, and forgiveness; love to God's word, solemn praise and thanksgiving, and continual regard to Christ, 12-17. (4.) To practise all relative duties as Christians, whether wives or husbands, children, parents, or servants, 18-25.

A. M. 4068. IF* ye then *be risen with Christ, A. D. 64. seek those things which are above, where ^b Christ sitteth on the right hand of God.

2 Set your ¹affection on things A. M. 4068. above, not on things on the A. D. 64. earth.

* Easter day, epistle, verse 1 to verse 8.—^a Rom. vi. 5;

Eph. ii. 6.—^b Rom. viii. 34; Eph. i. 20.—¹ Or, mind.

NOTES ON CHAPTER III.

Verses 1, 2. *If ye then be risen with Christ*—From spiritual death to spiritual life, as spoken of chap. ii. 12, 13. See also notes on Eph. ii. 1, 6. If ye be not only engaged to become new creatures, but really are such: or, which seems to be also implied, If Christ's resurrection draw after it, and ensure, the resurrection of all men, and especially of all his true disciples, and if, therefore, you be begotten again to a lively hope of rising with him, even as to your bodies, to glory and immortality; *seek the things which are above*—Which relate to heaven and eternal felicity; as Christ, being raised, went immediately to heaven; *where he sitteth at the right hand of God*—As your forerunner, having taken possession of the incorruptible inheritance for you. *Seek*—That is, desire and pursue them in the way which God hath appointed; namely, 1st, By the exercise of that faith which is the evidence of things not seen, (Heb. xi. 1.) having a deep conviction and lively sense of their reality and importance. For a mere idea or opinion of them, however correct, will

not suffice. Who would set sail in search of new islands or continents, and encounter the storms and perils of the ocean, with his life, and property, and all embarked, if he did not believe the real existence of the objects of his search? It is necessary to be persuaded also of the excellence and attainableness of these things. 2d, By an anticipating and joyful hope of them, grounded on your being children of God, and heirs of these heavenly joys and glories. 3d, By shunning whatever you know would grieve the Spirit of God, and so prevent your attaining the objects of your pursuit, and by conscientiously using all those means which are calculated to promote and ensure your attainment of them. And especially, 4th, *Set your affection on these things*; for without this you will seek them in vain. Greek, *φρονεῖτε, discern, mind, regard, esteem, covet, delight in, things above*—Things spiritual and eternal. And *not on things on the earth*—Things visible and temporal, things relating to this present, short, and uncertain life; things unsatisfying and transitory, which pass from you, and you from them. For re-

A. M. 4068. 3 ° For ye are dead, ^d and your life
A. D. 64. is hid with Christ in God.

4 ° When Christ, *who is* ^four life, shall appear, then shall ye also appear with him ^e in glory.

5 ^h Mortify therefore ⁱ your members which are upon the earth; ^k fornication, uncleanness,

^c Rom. vi. 2; Gal. ii. 20; Chap. ii. 20.—^d 2 Cor. v. 7; Chap. i. 5.—^e 1 John iii. 2.—^f John xi. 25; xiv. 6.—^g 1 Cor. xv. 43; Phil. iii. 21.

member, you cannot set your affection on things above and on things beneath also; cannot go two ways at once, nor be at the same time spiritually and carnally minded: *if any man love the world, the love of the Father is not in him*, 1 John ii. 15.

Verses 3, 4. *For ye are dead*—As to sin, so to the world and all earthly things, and that both by profession as Christians, and by an indispensable obligation laid upon you by Him whose laws you have engaged to observe. Yea, and you have solemnly promised and covenanted with him, at least at your baptism, to renounce the pomps and vanities of this evil world, to conduct yourselves as *strangers and pilgrims* on earth, and to *seek a better country*, even a heavenly. You are also dead in another sense; *your body is dead because of sin*; (Rom. viii. 10;) is sentenced to die, and till that event take place, your life here on earth is hardly worthy of the name of life, compared with the life you expect. It is rather death than life, because of the imperfection, shortness, and uncertainty of it. But there is provided for you a life worthy of your whole affection, of your highest esteem, most fervent desire, most lively expectation, and most cordial delight:—a life solid, satisfying, constant, eternal! This is properly *your life*, procured by Christ for you, in his gospel promised to you, and in consequence of his resurrection and ascension, received and taken possession of on your account. This life at present *is hid*—That is, 1st, Concealed from you behind the veil of flesh and the visible heavens. Your senses can give you no information concerning it; just as the senses of the unborn child cannot discover to it the life it shall enter upon after its birth. 2d, *It is laid up*; reserved, kept secured, *with Christ*—Where he, your living Head, is, and where his members shall be. 3d, It is laid up in God, in the heart and centre, so to speak of Deity, and the infinite perfections of God, especially his wisdom, power, love, faithfulness, mercy, nay, and justice, stand engaged to confer it upon persevering believers, and upon you, if you are and continue to be such. *When Christ*—The abruptness of this sentence surrounds us with sudden light; *who is our life*—The procurer and giver of our spiritual and eternal life, yea, the fountain of our holiness and happiness in time and in eternity; *shall appear*—In the clouds of heaven; (which he soon shall, for *behold*, he says, *I come quickly*;) *then shall ye also appear with him*—He will not only come and take you hence by death, when your

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inordinate affection, ^l evil concupiscence, and covetousness, ^m which is ⁿ idolatry: A. M. 4068. A. D. 64.

6 ° For which things' sake the wrath of God cometh on ° the children of disobedience:

7 ° In the which ye also walked some time, when ye lived in them.

^h Rom. viii. 13; Gal. v. 24.—ⁱ Rom. vi. 13.—^k Eph. v. 3. ^l 1 Thess. iv. 5.—^m Eph. v. 5.—ⁿ Rom. i. 18.—^o Eph. ii. 2. ^p Rom. vi. 19, 20; vii. 5; Tit. iii. 3.

spirits shall be instantly with him, John xiv. 3; 2 Cor. v. 6, 7; Phil. i. 21; but *he will appear unto your final salvation*, Heb. ix. 28; Tit. ii. 13; Rev. i. 7; and then especially *ye shall appear with him in glory*—Bearing his glorious image in soul and body, 1 Cor. xv. 49; yea, you shall be completely *like him, for you shall see him as he is*, Rev. xxii. 4; 1 John iii. 2.

Verses 5-7. *Mortify therefore*—Put to death, lay with a continued stroke; *your members*—The members of the old man, which together make up the body of sin; inclinations and dispositions which spread themselves through all the members of the body, and draw even them into a compliance with themselves; *which are upon the earth*—Where they find their nourishment, or which are earthly, inclining to earthly things, and wholly engaged about them. *Uncleanness*—In act, word, or thought; *inordinate affection*—Every passion which does not flow from, and lead to, the love of God; *evil concupiscence*—Or desire, namely, the desire of the flesh, the desire of the eye, and the pride of life. *Covetousness*—The desire of *having more*, as the word signifies, or of *any thing* independent of God; *which is idolatry*—Properly and directly, for it is giving the heart to a creature, putting that trust in a creature which ought to be placed in the Creator, and seeking that happiness in a creature which can only be found in God, and ought therefore only to be sought in him. *For which things' sake*—Though the carnal and sensual regard them lightly; *the wrath of God cometh on the children of disobedience*—Even on the heathen themselves, who bid the most open defiance even to the first principles of all true religion. The apostle speaks in this severe manner against the vices mentioned, because they were commonly practised by the heathen, and had been practised by the Colossians. *In the which ye also walked*—Had your conversation, partaking with your neighbours in all their enormities; *when ye lived in, or among, them*—Kept company with the children of disobedience. By their *walking* in these things, the apostle seems to have meant their committing the vices, mentioned verse 5, habitually, and with pleasure. For Colosse being a city of Phrygia, where the rites of Bacchus and those of Cybele, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians, no doubt, had been much addicted to these gross impurities in their heathen state.

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A. M. 4068. 8 ^a But now ye also put off all these ;
A. D. 64. anger, wrath, malice, blasphemy, ^r filthy communication out of your mouth.

9 ^a Lie not one to another, ^r seeing that ye have put off the old man with his deeds ;

10 And have put on the new *man*, which ^a is renewed in knowledge ^r after the image of him that ^r created him :

11 Where there is neither ^a Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond *nor* free : ^a but Christ is all, and in all.

12 ^a ^b Put on, therefore, ^c as the elect of God,

^a Eph. iv. 22.—^r Eph. iv. 29 ; v. 4.—^r Lev. xix. 11 ; Eph. iv. 25.—^r Eph. ii. 22, 24.—^a Rom. xii. 2.—^r Eph. iv. 23, 24. ^r Eph. ii. 10.—^r Rom. x. 12 ; 1 Cor. xii. 13 ; Gal. iii. 28 ; v. 6 ; Eph. vi. 8.—^a Eph. i. 23.—^a Fifth Sunday after Epiphany, epistle, verse 12 to verse 18.—^b Eph. iv. 24.—^c 1 Thess. i. 4 ;

Verses 8–11. *But now ye also*—Being converted to the pure, peaceable, and devout religion of the Lord Jesus ; *put off*—Mortify ; *all these corrupt passions* and lusts ; *anger, &c.*—See on Eph. iv. 31 ; *blasphemy*—Or *evil speaking*, as the word may be properly rendered ; for it includes not only impious speeches with regard to God, which is the highest degree of malignant language, but all railing and reproachful speeches against our fellow-creatures, and even speaking of the faults of absent persons, when not necessary for the caution of others, or when no good end is likely to be answered thereby. *Filthy communication*—The word *αισχρολογία*, so rendered, seems to signify the same with *λογος σαπρος, rotten discourse*, mentioned Eph. iv. 29, where see the note. And was there need to warn even believers in Christ against such gross and palpable sins as are here named ? O what is man, till fully renewed in the spirit of his mind ! *Lie not one to another*—Either in trade and business, or common conversation ; *seeing ye have put off the old man*—That which (chap. ii. 11) is called *the body of the sins of the flesh*, and is there said to be put off by the *circumcision of Christ*, by Christ's circumcising men's hearts, or making them new creatures. The apostle means that when they professed to believe in Christ, and to offer themselves to baptism, that they might be members of the Christian Church, they had professed to put off *the old man with his deeds* ; that is, the evil practices belonging thereto. *And have put on the new man*—Have professed to receive a new nature, and to manifest it by new dispositions and a new behaviour ; *which is renewed in*, or by the means of, *knowledge*—Namely, spiritual and divine knowledge, the knowledge of God and Christ, and of the divine word and will ; *after the image of him that created him*—Even of God, who is the great standard of all moral perfection, and who, in the first creation, *made man after his own image*. See on Eph. iv. 22–24. *Where*—In which case it matters not what a man is externally, whether *Jew or Gentile*—*Circumcised or uncircumcised* ; *barbarian*—Void of all the advantages

holy and beloved, ^d bowels of mercies, A. M. 4068. kindness, humbleness of mind, meek- A. D. 64. ness, long-suffering ;

13 ^a Forbearing one another, and forgiving one another, if any man have a ^a quarrel against any : even as Christ forgave you, so also *do* ye.

14 ^r And, above all these things, ^r put on charity, which is the ^b bond of perfectness.

15 And let ^r the peace of God rule in your hearts, ^b to the which also ye are called ^r in one body ; ^m and be ye thankful.

1 Pet. i. 2.—^d Gal. v. 22 ; Phil. ii. 1 ; Eph. iv. 3, 32.—^a Mark xi. 25 ; Eph. iv. 2, 32.—^r Or, *complaint*.—^r 1 Peter iv. 8. ^r John xiii. 34 ; Rom. xiii. 8 ; 1 John iii. 23 ; iv. 21.—^b Eph. iv. 3.—^r Romans xiv. 17 ; Phil. iv. 7.—^r 1 Corin. vii. 15. ^r Eph. ii. 16, 17 ; iv. 4.—^m Chap. ii. 7 ; Verse 17.

of education, yea, or *Scythian*—Of all barbarians most barbarous ; *bond*—A slave, subjected to the will of his master, or *freeman*—Who has his actions in his own power : *but Christ is in all*—Who are thus renewed, and is *all* things to them, connected with their salvation, the source of all their wisdom and grace, holiness and happiness ; he is instead of all they want, and better than all the things which they possess besides him.

Verses 12, 13. *Put on therefore*—In a higher degree than before ; *as the elect*, or chosen, *of God*—The appellation given in the New Testament to all the true disciples of Christ, to all that so believe in him as to be pardoned and renewed ; see on Eph. i. 4 : *holy*—Dedicated and conformed to him ; *and beloved*—By him, or set apart to his service, and blessed with the tokens of his peculiar favour. *Bowels of mercies*—*Οικτιρμων, of tender mercies*, namely, toward all the afflicted, destitute, and distressed, especially those of the household of faith ; *kindness*—Benevolence toward one another and all men, or *sweetness of disposition*, as *χρηστοτης* properly signifies ; *humbleness of mind*—In your behaviour toward others, engaging you to condescend even to those that are in the lowest stations of life ; *meekness*—Under whatever injuries or provocations you may receive, always restraining you from returning evil for evil, railing for railing, and from resenting any injury that may be done to you ; *long-suffering*—Amidst the failings, weaknesses, and faults of your fellow-Christians ; or when your trials, whether immediately from the hand of God or man, are either continued long, or are violent in their degree ; *forbearing*—Or patiently bearing with one another, if any thing is now wrong ; *and forgiving one another*—What is past ; *if any man have a quarrel*—*Μομφων, complaint* ; *against any : even as Christ forgave you, &c.*—And thereby set you an example, that you might be always disposed to forgive the faults of your offending fellow-Christians or fellow-creatures. See on Eph. iv. 32.

Verses 14–17. *And above all these things*—As including them all, and indeed being the source from

A. M. 4068. 16 Let the word of Christ dwell in
A. D. 64. you richly in all wisdom; teaching
and admonishing one another ^a in psalms, and
hymns, and spiritual songs, singing ^o with grace
in your hearts to the Lord.

17 And ^p whatsoever ye do in word or deed,
do all in the name of the Lord Jesus, ^q giving
thanks to God and the Father by him.

18 ^r Wives, submit yourselves unto your own
husbands, ^s as it is fit in the Lord.

19 ^t Husbands, love *your wives*, and be not
^u bitter against them.

20 ^v Children, obey *your parents* ^w in all
things: for this is well-pleasing unto the Lord.

^a 1 Cor. xiv. 26; Eph. v. 19. — ^b Chap. iv. 6. — ^c 1 Cor. x. 31.
^d Rom. i. 8; Eph. v. 20; 1 Thess. v. 18; Heb. xiii. 15. — ^e Eph.
v. 22; Tit. ii. 5; 1 Pet. iii. 1. — ^f Eph. v. 3. — ^g Eph. v. 25, 28,
33; 1 Pet. iii. 7. — ^h Eph. iv. 31. — ⁱ Eph. vi. 1.

whence they flow; *put on charity*—*την αγαπην*,
love, namely, to God, his people, and all mankind;
which is the bond of perfectness—Which both con-
tains the whole of Christian perfection, and connects
all the parts of it together. *And let the peace of
God rule in your hearts*—Influence and govern
all your intentions, affections, and dispositions, nay,
and even your thoughts. Or, it then shall rule in
your hearts, and that as the *reward* (so the Greek
word implies) of your preceding love and obedience.
“Let it fill your hearts,” says Pasor, “with such a
joy as victors have when they receive (*το βραβειον*)
the prize in the Olympic games.” Or rather, “let
it preside in your hearts, as the master of the games
does in those solemnities.” So Beza and Doddridge.
To which—To the enjoyment of which inestimable
blessing; *ye are called*—By the gospel; *in one body*
—Not otherwise; that is, in a state of real, vital
union with Christ your living Head, and one another.
And be ye thankful—For the high honour and great
happiness conferred upon you. *Let the word of
Christ*—The gospel which you have received, and,
as far as possible, the Holy Scriptures in general;
 dwell in you—In your minds and hearts, in your
memories and affections, being made the matter of
your daily meditation: nor let it make a short stay,
or an occasional visit, but take up its stated residence
in you; *richly*—In the largest measure, and in the
greatest efficacy, so as to enlighten, quicken, and
renew; to strengthen and comfort you, yea, so as
to fill and govern all your powers; *in all wisdom*—
Use your best endeavours thoroughly to understand
it, and wisely to improve it to the best purposes.
Teaching one another—Its important truths; *and
admonishing one another*—Concerning its necessary
duties; see on chap. i. 28; *in psalms and hymns,
&c.*—A very engaging and pleasing way of teach-
ing and admonishing one another, and a way the
least, perhaps, liable of all others to give offence;
singing with grace in your hearts to the Lord—In
an humble, pious, and devout spirit, with a view to

21 ^a Fathers, provoke not your chil- A. M. 4068.
dren *to anger*, lest they be discouraged. A. D. 64.

22 ^b Servants, obey ^c in all things *your mas-*
ters, ^d according to the flesh; not with eye-
service, as men-pleasers; but in singleness
of heart, fearing God:

23 ^e And whatsoever ye do, do *it* heartily, as
to the Lord, and not unto men;

24 ^f Knowing that of the Lord ye shall re-
ceive the reward of the inheritance: ^g for ye
serve the Lord Christ.

25 But he that doeth wrong, shall receive
for the wrong which he hath done: and
^h there is no respect of persons.

ⁱ Eph. v. 24; Tit. ii. 9. — ^j Eph. vi. 4. — ^k Eph. vi. 5, &c.;
1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18. — ^l Verse 20. — ^m Philem.
16. — ⁿ Eph. vi. 6, 7. — ^o Ephesians vi. 8. — ^p 1 Cor. vii. 22.
^q Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17; Deut. x. 17.

please the Lord, and expecting to receive grace from
him. *And whatsoever ye do in word or deed*—With
respect to all your discourses and actions; *do all in
the name of the Lord Jesus*—In obedience to his
will, and in imitation of his example, as your rule;
from a principle of love to him as your motive;
with an eye to his glory as your end; relying on
the influence of his Spirit as your strength; and in
dependance on his merits for acceptance; *giving
thanks*—In your hearts, with your lips, and by your
lives; *to God, even the Father*—That he gives you
inclination and power thus to speak and act, and for
all the great blessings of grace which you already
enjoy, and for the greater blessings of glory which
you expect hereafter to receive and possess for ever.

Verses 18–25. *Wives, submit yourselves*—Or be
subject; *to your own husbands*—Whether they be
Christians or heathen. See on Eph. v. 22. *As it
is fit*—Both in regard of God’s command, and the
evil that would arise from the neglect of this duty;
in the Lord—In obedience to the Lord, and in all
lawful things. *Husbands, love your wives*—As your-
selves, and as Christ loved the church: see Eph.
v. 25, 28. *And be not bitter*—Harsh and rigorous,
either in spirit, word, or deed; *against them*—
(Which may be the case without any manifest ap-
pearance of anger,) but kind and obliging. *Child-
ren, obey your parents*—See on Eph. vi. 1; *in all
things*—Namely, lawful; *for this is well-pleasing
unto the Lord*—The Lord Christ, who, when he
dwelt in flesh, was a constant example of filial
piety, not only to his real mother, but to him who
was only his supposed father, Luke ii. 51. *Fathers,
provoke not your children*—Deal not harshly or se-
verely with them, so as to alienate their affections
from you; *lest they be discouraged*—From attempt-
ing to please you, when it shall seem to be an im-
possible task. See on Eph. vi. 4. Rigorous treat-
ment may also occasion their becoming stupid.
Servants, obey in all things—That are lawful, 1 Pet.
ii. 18; *your masters according to the flesh*—See on

Eph. vi. 5: Obey even their rigorous commands; *not with eye-service*—Being more attentive to their orders, and diligent, when under their eye, than at other times; *as men-pleasers*—As persons who are solicitous only to please men; *but in singleness of heart*—With a simple intention of pleasing God by doing right, without looking any further; *fearing God*—That is, acting from this principle. *And whatsoever ye do*—Whatever ye are employed in; *do it heartily*—Cheerfully, diligently; *as to the Lord*—Whose eye, you know, is upon you. Men-pleasers are soon dejected and made angry; the single-hearted are never displeased or disappointed, because they have another aim, which the good or evil treatment of those they serve cannot disappoint. *Knowing that of the Lord* (see on Eph. vi. 8) *ye shall receive the reward, &c.*—Be rewarded with the inheritance of eternal life. *For ye serve the Lord Christ*—Namely, in serving your masters according to his command. *But he that doeth wrong*—Whether master or servant; *shall receive for the wrong, &c.*—A just punishment. The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression; and, on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way

of his servant, will be no excuse for his idleness and unfaithfulness; *and there is no respect of persons*—With him: that is, in passing sentence, and distributing rewards and punishments, God does not consider men according to their outward condition, nation, descent, wealth, temporal dignity, &c., but only according to their spirit and conduct. “Though the word *δoulos*, here and elsewhere used by St. Paul, properly signifies a slave, our English translators, in all places, when the duties of slaves are inculcated, have justly translated it *servant*; because, anciently, the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave, was in effect said to the hired servant. Upon these principles, in translations of the Scriptures designed for countries where slavery is abolished, and servants are free men, the word *δoulos* may with truth be translated a *servant*. In this, and the parallel passage, (Eph. vi. 5,) the apostle is very particular in his precepts to slaves and lords, because in all the countries where slavery was established, many of the slaves were exceedingly addicted to fraud, lying, and stealing; and many of the masters were tyrannical and cruel to their slaves.”—Macknight.

CHAPTER IV.

The apostle (1.) Exhorts masters to do their duty to servants, 1. (2.) Urges all to perseverance in prayer, and to Christian prudence in their behaviour and speech, 2-6. (3.) Refers the Colossians to Tychicus and Onesimus, for an account of the state of his affairs, 7-9. (4.) Transmits several particular salutations, together with a charge to Archippus, and a solemn benediction, 10-18.

A. M. 4068. A. D. 64. **MASTERS**, ^a give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.
2 ^b Continue in prayer, and watch in the same ^c with thanksgiving;

^a Eph. vi. 9.—^b Luke xviii. 1; Rom. xii. 12; Eph. vi. 18; 1 Thess. v. 17, 18.—^c Chap. ii. 7; iii. 15.—^d Eph. vi. 19; 2 Thess. iii. 1.

NOTES ON CHAPTER IV.

Verse 1. *Masters, give unto your servants that which is just*—Namely, competent food, Proverbs xxxi. 15; wages, James v. 4; and suitable work, neither too much, Prov. xii. 10, nor too little, Prov. xxix. 21; *and equal*—Or equitable, distinguishing the most faithful among them by particular rewards. See on Eph. vi. 9.

Verses 2, 3. *Continue in prayer*—As a means to enable you to perform the fore-mentioned duties. This direction being given here, and Eph. vi. 18, (where see the note,) immediately after the apostle's exhortation to relative duties, teaches us that they who live in one family should often join in social prayer for God's assistance to enable them to perform their duties to each other. *And watch in the*

3 ^d Withal praying also for A. M. 4068. us, that God would ^e open unto A. D. 64. us a door of utterance, to speak ^f the mystery of Christ, ^g for which I am also in bonds:

^e 1 Corinthians xvi. 9; 2 Cor. ii. 12.—^f Matthew xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Chap. i. 26; ii. 2.—^g Ephesians vi. 20; Phil. i. 7.

same—Against negligence and indolence. See on Eph. vi. 18; 1 Pet. iv. 7; *with thanksgiving*—For those mercies which you have already received, in answer to former petitions, or in which God hath prevented you with the blessings of his goodness. *Praying also for us*—Observe, reader; Christians in the highest state of grace need the prayers of others. “This passage affords instruction both to ministers and to their people: to ministers, not to despise an assistance which even an inspired apostle thought useful to him: and to the people, to be careful to assist their ministers with a help which in the end will greatly redound to their own benefit.” *That God would open unto us a door of utterance*—That is, give us utterance, that we may open our mouth boldly, (Eph. vi. 19,) and give us an oppor-

A. M. 4068. 4 That I may make it manifest, as
A. D. 64. I ought to speak.

5 ^b Walk in wisdom toward them that are without, ⁱ redeeming the time.

6 Let your speech be always ^k with grace, ^l seasoned with salt, ^m that ye may know how ye ought to answer every man.

7 ⁿ All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord :

8 ^o Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

^b Eph. v. 15; 1 Thess. iv. 12.—ⁱ Eph. v. 16.—^k Eccles. x. 12; Chapter iii. 16.—^l Mark ix. 50.—^m 1 Peter iii. 15.
ⁿ Eph. vi. 21.

tunity of speaking, so that none may be able to hinder. For which I am also in bonds—Then most grievous to me when they prove an obstruction to that great business of my life, the propagation of the gospel, in which the glory of God and the happiness of men are so highly concerned.

Verses 5, 6. *Walk in wisdom toward them that are without*—Your heathen neighbours; doing nothing to disgrace religion in their eyes, or unnecessarily to exasperate them against you; *redeeming the time*—Embracing and improving every opportunity of doing good, and particularly of gaining souls to Christ. *Let your speech be always with grace*—Such as may manifest that the grace of God is in you, and may be calculated to win upon, instruct, and edify others; *seasoned with salt*—With wisdom and grace, as flesh is with salt, so that it may be savoury and useful to the hearers, tending to prevent or cure their corrupt principles or practices; *that ye may know how ye ought to answer every man*—May be able to speak pertinently and wisely upon all occasions, and especially when questioned about the grounds of your religion.

Verses 7-9. *All my state*—The things which relate to myself; *shall Tychicus declare unto you*—See on Eph. vi. 21. *With Onesimus, who is one of you*—Or, rather, *who is from you*, as εἰς υμῶν seems to mean; or, who is your countryman; for it does not appear that he could be a member of the church at Colosse before he left his master Philemon, since it is certain he was converted after that period by the apostle at Rome. See Philemon 10.

Verses 10, 11. *Aristarchus, my fellow-prisoner*—Such as Epaphras likewise for a time, Philem. 23; *saluteth you*—“This excellent person was a Jew, (verse 11,) though born in Thessalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Ephesus, by Demetrius and the craftsmen, Acts xix. 29. Also he was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, (Acts xx. 4,) being appointed to that service by the church at Thessalonica, agreeably to the apostle’s direction, 1 Cor. xvi. 3. Aristarchus, therefore, was a person

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9 With ^p Onesimus, a faithful and A. M. 4068.
beloved brother, who is *one* of you. A. D. 64.

They shall make known unto you all things which *are done* here.

10 ^q Aristarchus, my fellow-prisoner, saluteth you; and ^r Marcus, sister’s son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ^s Epaphras, who is *one* of you, a servant

^o Eph. vi. 22.—^p Philem. 10.—^q Acts xix. 29; xx. 4; xxvii. 2; Philem. 24.—^r Acts xv. 37; 2 Tim. iv. 11.—^s Chap. i. 7; Philem. 23.

of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct showed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, that good man abode with him, and ministered to him all the time of his imprisonment, both at Jerusalem and Cesarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, (Acts xxvii. 2,) and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in verse 11 of this chapter, till at length, becoming obnoxious to the magistrates, he was imprisoned, verse 10.”—Macknight. *And Marcus, touching whom ye received commandments*—Or directions, by Tychicus bringing this letter. It is not improbable they might have scrupled to receive him without this fresh direction, after he had left Paul and departed from the work. *And Jesus, who is called Justus*—Justus being a Latin surname, we may suppose it was given to this person by the Roman brethren, on account of his known integrity, and that it was adopted by the Greeks when they had occasion to mention him: for the Greeks had now adopted many Latin words. *These three* (Aristarchus, Marcus, and Justus) are the *only persons, who, being of the circumcision, are, or have been, my fellow-labourers unto the kingdom of God*—That is, in preaching the gospel; and *who have been a comfort to me*—What then can we expect? That *all our fellow-workers* should be a comfort to us? The apostle, therefore, having in this passage mentioned the names of all the Jews who sincerely preached Christ in Rome at that time, it is certain Peter was not there then; otherwise his name would have been in the list of those labourers who had been a consolation to St. Paul. For we cannot suppose that Peter was one of those, mentioned Phil. i. 14, 15, who preached the gospel from strife, to add affliction to Paul’s bonds. Yet the Papists contend that Peter presided over the church at Rome twenty-five years successively.

Verses 12-15. *Epaphras, always labouring—*

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A. M. 4068. of Christ, saluteth you, always ¹ labouring ¹ fervently for you in prayers, ² that ye may stand ² perfect and ² complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 ² Luke, the beloved physician, and ³ Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and ² the church which is in his house.

¹ Rom. xv. 30.—¹ Or, *striving*.—² Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.—³ Or, *filled*.—² 2 Tim. iv. 11.—² 2 Tim. iv. 10; Philem. 24.

Ἀγωνίζομενος, *striving*, or *agonizing*; for you in prayers—The word properly denotes contending, or combating in the games; here it signifies the greatest fervency of desire and affection in prayer: *that ye may stand perfect*—Perfectly instructed in all Christian graces, and performing all Christian duties. See 1 John iv. 17; Heb. xiii. 21. *And complete*—*Πεπληρωμένοι*, *filled with*; all the will of God—As being no longer babes, but grown up to the measure of the stature of Christ, being filled with light and wisdom, grace and holiness. See on chap. ii. 10. *He hath great zeal for you*—A great concern for your growth in grace and holiness, and your eternal salvation. *And them that are in Laodicea and Hierapolis*—Neighbouring cities in the Greater Phrygia, in which were Christian churches. The latter ⁴ was named *Hierapolis*, that is, *the holy city*, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian Diana, of Esculapius, and of Hygeia. The two last-mentioned idols were worshipped in Hierapolis, on account of the medicinal springs with which it abounded. There was likewise a *Mephitis*, or opening in the earth, here, from which a pestilential vapour issued, which killed any animals which happened to breathe in it.—Macknight. *Luke, the beloved physician*—Luke was deservedly beloved by St. Paul. He was not only an intelligent and sincere disciple of Christ, but the apostle's affectionate and faithful friend, as appears from his attending him in several of his journeys through the Lesser Asia and Greece. (See the preface to St. Luke's gospel, and the note on Acts xxvii. 1.) And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him till he was released. He was also with the apostle during his second imprisonment in the same city; on which occasion, when his other assistants deserted him, through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11. *Salute the brethren in Laodicea and Nymphas*—It seems Nymphas was an eminent Christian at Laodicea; and the church which is in his house—The society or congregation which assembled there for social or public worship.

16 And when ² this epistle is read ² among you, cause that it be read also ² in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ² Archippus, Take heed to ² the ministry which thou hast received in the Lord, that thou fulfil it.

18 ⁴ The salutation by the hand of me Paul. ⁵ Remember my bonds. ⁶ Grace be with you. Amen.

† Written from Rome to the Colossians by Tychicus and Onesimus.

² Rom. xvi. 5; 1 Cor. xvi. 19.—² 1 Thess. v. 27.—² Philem. 2.—² 1 Timothy iv. 6.—⁴ 1 Cor. xvi. 21; 2 Thess. iii. 17.—⁴ Heb. xiii. 3.—⁴ Heb. xiii. 25.

Verse 16. *When this epistle is read among you*—It appears by this, that the apostolic epistles were read publicly in the churches to which they were addressed; and probably not once, but often: copies of them were likewise taken, and translations of them made very early into different languages, and sent to different countries, where Christian churches were formed, that they might be read in them: a great proof this of the genuineness of these epistles: for they could not have been corrupted but the corruption must have been detected, by comparing different copies with each other. *Cause that it be read also in the church of the Laodiceans*—“The members of the church at Laodicea having, before their conversion, entertained the same principles, and followed the same practices with the Colossians, and the dangers to both churches, from the attempts of false teachers, being nearly the same, it was proper that the same spiritual remedies should be applied to both. And therefore the apostle ordered this letter, which was designed for the instruction of the Colossians, to be read in the church of the Laodiceans also: and no doubt it was read there, agreeably to the apostle's injunction; by which means, in that church, as well as in the church at Colosse, the false teachers and their idolatrous practices were for a while repressed.” *And that ye likewise read the epistle from Laodicea*—Some think the letter here referred to was one which the apostle wrote to the Laodiceans, but which is now lost. But as the ancients mention no such letter, nor indeed any letter written by St. Paul which is not still remaining, others judge it more probable that the letter to the Ephesians is intended, and that the apostle directed the Ephesians, by Tychicus, who carried their letter to them, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians.

Verses 17, 18. *Say to Archippus*—It is generally supposed that the person here mentioned was the Archippus spoken of Philem. 2, where he is called Paul's fellow-labourer and fellow-soldier. It seems he was one of the pastors of the church at Colosse; and many think that he had failed in the duties of his office, and that the apostle, in what he here says, ordered the Colossians to rebuke him publicly for

his negligence: but others, perhaps with more truth, and certainly with more charity, as Macknight observes, "are of opinion that the apostle, in this direction, meant that the Colossians should encourage Archippus to diligence, because the false teachers at Colosse were very active in spreading their errors. And their opinion derives probability from the respectful manner in which Archippus is addressed in the epistle to Philemon, which was written about this time, and sent with the epistle to the Colossians." *Take heed*—It is the duty of the flock to try them that say they are apostles; to reject the false; and to warn, as well as to receive, the true; to the ministry—Not a lordship, but *διακονια*, a service, a laborious and painful work; an obligation to do and suffer all things; to be the least, and the servant of all; which thou hast received in the Lord—Christ, by his appointment; by whom, and for whose sake, his servants receive the various gifts of the Holy Spirit; that thou fulfil it—Properly; that thou faithfully discharge all the duties of it with diligence and

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care; for the consequence of neglecting any of them, after having solemnly undertaken to fulfil them, will be infinitely dangerous and fatal. A necessary and important caution this to all ministers of the gospel! *The salutation by the hand of me Paul*—Which I add as a token of the genuineness of this epistle. *Remember my bonds*—See an account of the manner of the apostle's confinement at Rome, in the notes on Acts xxviii. 16; Eph. vi. 20. The apostle's having suffered now almost four years' imprisonment for the gospel, and in the course of that time many hardships and dangers, was such a demonstration of his certain knowledge of the truth and importance, yea, and necessity of the gospel to the salvation of mankind, as could not fail to confirm the faith of the Colossians, and of all the Gentiles who were informed of these his sufferings. This probably is the reason that, notwithstanding he had mentioned his bonds twice before in this letter, he brings the subject in a third time here at the conclusion.

PREFACE

TO THE

FIRST EPISTLE TO THE THESSALONIANS.

OF Thessalonica, and the first introduction of the gospel into that city, see notes on Acts xviii. 1-9. In St. Paul's time it was the metropolis of all the countries comprehended in the Roman province of Macedonia. It was the residence of the proconsul who governed the province, and the questor who had the care of the emperor's revenues. It was also the seat of the courts of justice, and the place where the affairs of the province were managed; and as it carried on an extensive commerce by its merchants, it was full of inhabitants, among whom were many philosophers and men of genius. To this city there was likewise a constant resort of strangers from various quarters, so that it was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all other cities of the Greeks, it was in a state of deplorable ignorance as to matters of religion, and sunk in idolatry and all sorts of vice and wickedness. It therefore stood in peculiar need of that gospel which is designed to enlighten and reform the world. Hence, after the persecution at Philippi, the apostle, accompanied by Silas and Timothy, went directly to this city, with a view to call its inhabitants to repentance, and to faith in the Saviour of sinners. And as there was a Jewish synagogue in the city, he entered into it soon after his arrival, according to his custom, and three sabbath days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; but a great number of religious proselytes embraced the truth, and were made new creatures in Christ Jesus, among whom were many women of the first distinction in the city. The greatest part, however, of the Thessalonian converts were such as had been idolatrous Gentiles, as appears from this epistle, in which he speaks to their church in general, as having "turned from idols to serve the living God."

But St. Paul had not preached long in Thessalonica before the unbelieving Jews raised a tumult against him, Silas, and Timotheus; his success among the proselytes and idolatrous Gentiles having excited their indignation and envy. They gathered a company, and even brake into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. Divine Providence, however, preserved them; and the brethren, by night, sent them away to Berea, a neighbouring city of note, where likewise they were instrumental of converting numbers of religious proselytes and idolatrous Gentiles, and even many of the Berean Jews. But the Jews of Thessalonica, hearing of the success of the gospel in Berea, hastened thither, and stirred up the idolatrous multitude, so that Paul was constrained to depart. Silas, however, and Timothy, not being so obnoxious to these Jews, abode there still. In this flight from Thessalonica the apostle was accompanied by some of the Berean brethren, who conducted him to Athens, and who, when they departed, carried his order to Timothy to come to him forthwith; which he did, but was soon sent back by the apostle to Thessalonica, to exhort and comfort the new converts there.

St. Paul, meeting with little success at Athens, left that place before Timothy returned from Thessalonica, and went forward to Corinth, the chief city of the province of Achaia, where he was soon made the happy instrument of converting many to the faith of Christ, and of establishing a large and flourishing Christian church. He had not been long at Corinth when Timothy came to him from Thessalonica, (Acts xviii. 5,) and, no doubt, gave him such an account of affairs there, as made him sensible that his presence was greatly wanted in that city. But the success which attended his preaching rendering it improper for him to leave Corinth at that time, to supply the want of his presence, he immediately wrote to the Thessalonian brethren this epistle, (the first of all the epistles

PREFACE TO THE FIRST EPISTLE TO THE THESSALONIANS.

which he wrote,) in which he doubtless treated of those matters which would have made the subject of his discourses had he been present with them. From these facts and circumstances, all which are related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as is said in the interpolated postscript at the end of the epistle, but from Corinth, not long after the publication of Claudius's edict against the Jews, mentioned Acts xviii. 2, about A. D. 54.

As to the design of this epistle, Dr. Macknight supposes that the apostle's principal object in writing it was to prove the divine authority of Christianity, by a regular chain of arguments, in answer to some objections which the heathen philosophers had advanced against the gospel; but this supposition, as Mr. Scott justly observes, seems to be "grounded on a mistaken notion that the philosophers deigned, at so early a period, to enter into a regular disputation with the Christians, when, in fact, they derided them as enthusiasts, and their doctrine as foolishness." But though there seems little probability that the apostle intended this epistle to be a regular defence of the Christian religion, yet it furnishes us with four convincing arguments of its divine original. For it proves, "1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating that they were commissioned by God to preach it to the world. 2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, everywhere, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: that in preaching this new doctrine they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: that they used none of the base arts peculiar to impostors for gaining belief, but that their manner of preaching and acting was in all respects suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers. 3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shown to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind. 4. That Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead; and that by the same miracle his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain." To these arguments in proof of the gospel revelation little can be added, as the same writer observes, except what arises from the fulfilment of the Old Testament predictions; and therefore the very same arguments have, since the apostle's days, been often urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that, "in the mouth of the apostle and his assistants, these arguments have double weight; for the miracles, the character, and the precepts to which they have appealed were not those of other persons, but their own. And as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed that three men of common understanding would have joined in writing after this manner to such numerous societies as the Thessalonian church, and the other churches in which they ordered this epistle to be read, unless the things which they affirm were done in their presence had really been true. And if they are true, there can be no doubt that Paul and his assistants were commissioned of God, and that the gospel which they preached is of divine original, and of universal obligation."

There is, however, no satisfactory evidence that the apostle, in writing this epistle, had any such thing in view as to prove the truth of Christianity by a regular chain of argument against the heathen philosophers. His chief design rather was to confirm the faith and hope of the Thessalonian believers, and to prevent their being shaken by the persecutions they met with, and to engage them, from what they had already suffered in the cause of Christ, and the extraordinary character they had hitherto maintained, to make still greater advances in the holy religion which they had embraced. Accordingly, after the inscription and benediction, (chap. i. 1, 2,) he, I. Celebrates the grace of God toward them, verses 3-10. II. He reminds them of the courage and fidelity with which he had preached the gospel at his first entrance among them, in spite of all the danger to which his zeal had exposed him, and appeals to them for the unexceptionable and disinterested manner in which he had

PREFACE TO THE FIRST EPISTLE TO THE THESSALONIANS.

conducted himself, and the tender affection and concern he had always manifested for their spiritual interests, chap. ii. 1-12. III. He acknowledges the happy success which had attended his labours in their conversion to the Christian faith, which they had openly and courageously professed, notwithstanding the persecutions to which they were thereby exposed; observing that he himself, and his fellow-Christians in Judea, had met with the same ill treatment from the perverseness of their own countrymen; and assuring them, that though he had been unwillingly detained from them longer than he intended, his affection for them was not decreased, but that he still rejoiced in them as his glory and his crown, verses 13-20. IV. He assigns the reason of his sending Timothy to them, and speaks of the great comfort he had received from the pleasing account which Timothy had given of them, adding that he was continually praying for their further increase and establishment in grace, and for an opportunity of making them another visit, chap. iii. V. He proceeds to renew the practical exhortations he had given them while he continued with them; recommending especially chastity, in opposition to all kinds of uncleanness; justice, in opposition to all manner of fraud and dishonesty; charity, in which he acknowledges they had already excelled; and a diligent application to their proper business, joined with a prudent behaviour toward their heathen neighbours, chap. iv. 1-12. VI. To comfort them under the loss of some of their Christian friends, he assures them that those who were fallen asleep in Jesus should be raised again at the last day, and, together with those that remained alive, should be caught up to meet the Lord, and share his triumph. And, having thus laid a foundation on which to build their hope, he takes occasion to urge the necessity of preparing for so awful an event, that it might not take them unawares; representing the peculiar obligations they were under to sobriety and watchfulness, from the superior light and knowledge they enjoyed, verse 13 to chap. v. 11. Lastly, he recommends to them a respectful behaviour to their ministers, and gives some directions for their conduct toward persons of different tempers and characters in the church, adding other practical precepts of a more general nature; and having offered up a solemn petition for their perfect sanctification and preservation in holiness, he concludes with his usual benediction, verses 12-28.

It appears from Acts xx. 1, 2, that St. Paul afterward visited Thessalonica, but we find nothing more in the Scriptures respecting this church except the second epistle which the apostle wrote to it. Christianity, however, has never been quite extinct in that city since it was first planted there by St. Paul. There are in it at present thirty Christian churches belonging to the Greek Christians, about forty Jewish synagogues, and forty-eight Mohammedan mosques. The city, being now under the dominion of the Turks, is called by them "Salonichi," which is a corruption of its ancient name.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CHAPTER I.

The apostle, after the usual salutation of the Thessalonian Christians, (1.) Blesses God for their faith, love, and patient hope, as evidences of their being the true disciples of Christ, 1-4. (2.) He describes the powerful effect which the gospel had had on their hearts and lives, converting them from idols to the service of the true and living God, and rendering them genuine followers of the apostles and of Christ himself, and ensamples to all the believers in those parts, 5-10.

A. M. 4059. **PAUL**, and ^a Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and in the Lord Jesus Christ: ^b Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 ^c We give thanks to God always for you all, making mention of you in our prayers;

3 ^d Remembering without ceasing A. M. 4059. ^e your work of faith, ^f and labour of A. D. 54. love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren ¹ beloved, ² your election of God.

5 For ³ our gospel came not unto you in

^a 2 Corinthians i. 19; 2 Thessalonians i. 1; 1 Peter v. 12. ^b Ephesians i. 2.—^c Romans i. 8; Eph. i. 16; Philemon 4. ^d Chapter ii. 13.—^e John vi. 29; Galatians v. 6; Chapter iii.

6; 2 Thessalonians i. 3, 11; James ii. 17.—^f Romans xvi. 6; Heb. vi. 10.—¹ Or, *beloved of God, your election.*—² Col. iii. 12; 2 Thess. ii. 13.—³ Mark xvi. 20; 1 Cor. ii. 4; iv. 20.

NOTES ON CHAPTER I.

Verse 1. *Paul, &c.*—In this epistle St. Paul neither uses the title of an *apostle*, nor any other, as writing to pious and simple-hearted men with the utmost familiarity; and *Silvanus*, (also called Silas,) and *Timotheus*—St Paul joins these two faithful fellow-labourers with himself in this epistle, because they had been with him at Thessalonica, and were well known to and much loved by the believers there; *to the church of the Thessalonians which is in God the Father*—The one living and true God, in whom they have believed, whose children they are become, and whom they acknowledge and worship as their God and Father, thereby distinguishing themselves from the idolatrous heathen; and *in the Lord Jesus Christ*—Whom they also believe in, adore, and serve, as the Son of the Father, and their Redeemer and Saviour, thereby distinguishing themselves from Jews. The expression also implies that they had union and communion with God and Christ.

Verses 2-4. *We give thanks, &c.*—From hence to chap. iii. 13, we have the chief object of this epistle, which was to comfort, strengthen, and establish the Christians at Thessalonica, and induce them to persevere under all the discouragements which he, their apostle, or they themselves, might meet with. And in his entrance upon this design he gives vent to what lay most upon his heart, thanking God for their conversion from idolatry to Christianity amidst so many discouraging circumstances; and praying

that they might continue in the faith they had embraced, in which he takes all occasions of speaking well of the Thessalonians, as indeed he does through all the epistle, in which there is a peculiar sweetness, unmixed with any sharpness or reproof; those evils which the apostle afterward reproveth, having not yet crept into the churches: *remembering without ceasing*—Or constantly in all our prayers; *your work of faith*—Your active, ever-working faith; and *labour of love*—Your love to God and man, which induces you to labour continually to promote the glory of God, and do good to the bodies or souls of men; and *patience of hope in our Lord Jesus Christ*—Your patience under all your persecutions and other sufferings, the fruit of that blessed hope of eternal life, which is grounded on the death and resurrection of Christ, and is wrought in you by his saving grace; *in the sight of God, even our Father*—Whose eye is continually upon you, who observes, and will not fail to reward, the graces wrought in you by his blessed Spirit. Observe reader, all true faith in Christ, and the truths and promises of the gospel, *works*; all genuine love to God and man, *labours*; and the hope which is well grounded and lively, patiently bears all things. *Knowing, brethren, beloved of God*—And of us his servants; *your election*—Your being chosen to be God's peculiar people, by these plain marks. Of predestination and election, see on Rom. viii. 28; Eph. i. 4, 5.

Verse 5. *For our gospel*—The gospel which we

A. M. 4058. word only; but also in power, and
A. D. 54. ¹ in the Holy Ghost, ² and in much
assurance; as ¹ ye know what manner of men
we were among you for your sake.

6 And ^m ye became followers of us, and of the
Lord, having received the word in much afflic-
tion, ⁿ with joy of the Holy Ghost :

¹ 2 Cor. vi. 6.—² Col. iii. 2; Heb. ii. 3.—¹ Chap. ii. 1, 5,
10, 11; 2 Thess. iii. 7.—^m 1 Cor. iv. 16; xi. 1; Phil. iii. 17;

preach, and which has been solemnly committed to
our charge; *came not unto you in word only*—You
not only heard, understood, and assented to it as a
revelation from God, and received thereby informa-
tion concerning those spiritual and divine things of
which you were before ignorant; *but it came also in
power*—Awakening your minds to a deep sense of
the infinite importance, as well as certainty, of the
discoveries it makes you, especially concerning the
future and eternal state awaiting you, and your pre-
sent fallen, sinful, and depraved condition; convinc-
ing your consciences of the number and greatness
of your sins and follies, and your want of a Saviour
from that state of ignorance and guilt, depravity,
weakness, and misery, in which you saw yourselves
to be involved; thus humbling you before a holy and
just God, and bringing you to the footstool of his
mercy in true repentance and godly sorrow, produc-
tive of fruits worthy of repentance. *And in the
Holy Ghost*—Bearing an outward testimony by
various miraculous operations to the truth and im-
portance of the gospel which we preach; and by his
enlightening, quickening, and renewing influences
on your souls, causing it to produce the fore-men-
tioned effects; and above all, inspiring you with liv-
ing faith in Christ, and in the promises of God
through him, and thereby revealing him to and *in
you the hope of glory*; Gal. i. 16; Col. i. 27; and at
the same time creating you anew in Christ Jesus,
and *strengthening you with might in the inner
man*, (Eph. iii. 16,) that you might be able, as well as
willing, to withstand all the subtlety, power, and
malice of your spiritual enemies, and to do and suffer
the whole will of God. *And in much assurance*—
Greek, *εν πληροφορια πολλη*, literally, *in full assur-
ance and much of it*; not only begetting in you a
full persuasion of the certain truth and infinite im-
portance of the doctrines, precepts, promises, threat-
enings, and every part of the gospel declared to you,
but of your personal interest in the privileges and
blessings of it, and therefore of your present justi-
fication and acceptance with God, of your adoption
into his family, regeneration by his grace, and title
to his glory; and causing you to rejoice in expecta-
tion thereof, and that with a lively and joyful ex-
pectation, even with joy unspeakable and full of
glory. So that both the *full assurance of faith*, and
the *full assurance of hope*, accompanied with *per-
fect love casting out fear*, (all which graces are
expressly mentioned by the apostles in their epistles,
see Heb. vi. 11; x. 22; 1 John iv. 17,) are implied in
the *much assurance* here spoken of. And these

7 So that ye were ensamples to all
that believe in Macedonia and Achaia.

8 For from you ^o sounded out the word of
the Lord not only in Macedonia and Achaia,
but also ^p in every place your faith to God-
ward is spread abroad; so that we need not
to speak any thing.

Chap. ii. 14; 2 Thess. iii. 9.—ⁿ Acts v. 41; Heb. x. 34.
^o Rom. x. 18.—^p Rom. i. 8; 2 Thess. i. 4.

effects, if not the miraculous gifts of the Spirit, always
more or less attend the faithful preaching of the
true and genuine gospel of Christ; neither are some
extraordinary operations of the Holy Ghost always
wholly withheld, where the gospel is preached with
power, and preachers and hearers are alive to God.
*As ye know what manner of men we were among
you*—How we conducted ourselves, and with what
zeal and diligence we exerted ourselves in order to
your salvation; *for your sakes*—Seeking your advan-
tage, not our own.

Verses 6–10. *Ye became followers of us*—Obedi-
ent to our directions, and imitators of our example;
and of the Lord also—Both in the holiness of your
lives, and in the courage and patience with which
you endured those sufferings which lay in the way
of your duty; *having received the word*—When first
preached to you; *in much affliction, with joy of the
Holy Ghost*—That is, though attended with *persecu-
tion*, yet with joy, such as only the Holy Ghost could
inspire you with. *So that ye were ensamples*—Pat-
terns to be imitated; *to all that believe in Macedo-
nia*—Chiefly in Philippi and Berea; *and in the
more distant province of Achaia*—Namely, to the
Corinthian converts, who, hearing of their pious and
virtuous conduct, were excited to emulation. The
apostle mentions *Macedonia and Achaia*, because
he had just been travelling through these parts be-
fore he came to Corinth, from whence, as has been
observed in the preface, he wrote this epistle. *For
from you sounded forth the word of the Lord*—Was
echoed, as it were, from you; *not only in your own
borders of Macedonia and Achaia*—With which you
could easily have correspondence; *but also in every
place*—That is, far beyond these countries; *your
faith to God-ward*—The report of your embracing
the gospel, and of consequence believing in the living
and true God; *is spread abroad*—Is become notori-
ous; *so that we need not to speak any thing*—Con-
cerning it. The apostle does not mean that the
Thessalonian brethren sent persons to preach the
gospel in the countries here mentioned, but that
their relinquishing idolatry had occasioned the
preaching of the gospel at Thessalonica to be much
talked of in these provinces, and in many other
places. Grotius observes, that many of the Thessa-
lonians being merchants, who travelled into foreign
countries for the sake of commerce, the news of their
fellow-citizens having renounced the worship of the
heathen gods must have been spread abroad widely
by their means, as the apostle here affirms. And as
this was a very extraordinary event, it would natu-

A. M. 4058. 9 For they themselves show of us
A. D. 54. ^a what manner of entering in we had
unto you, ^r and how ye turned to God from
idols, to serve the living and true God;

^a Chap. ii. 1.—^r 1 Cor. xii. 2; Gal. iv. 8.—¹ Rom. ii. 7;
Phil. iii. 20; Tit. ii. 13; 3 Pet. iii. 12; Rev. i. 7.

rally occasion much discourse among them to whom it was reported. *For they themselves*—The faithful, wherever we come; *show of us what manner of entering in, &c.*—Are able to give an account of the success of our ministry among you, and what entertainment it found with you; *and how ye turned to God from idols*—In the worship of which ye had been brought up; *to serve the living and true God*—The epithet *living* is given to God to distinguish him from the heathen idols, which were destitute of life. And he is called the *true God*, in opposition to the fictitious deities worshipped by the heathens, who, though some of them may have formerly lived, or are now living, are not true gods; such as demons and the souls of men departed. *And to wait for his Son from heaven*—To raise the dead and judge the world; *whom he raised from the dead*—In proof of his future coming for these purposes. “Christ himself, on two different occasions, promised that he

10 And ^a to wait for his Son ^t from A. M. 4058.
heaven, ^u whom he raised from the A. D. 54.
dead, *even Jesus*, which delivered us ^x from the
wrath to come.

^t Acts i. 11; Chap. iv. 16; 2 Thess. i. 7.—^u Acts ii. 24.
^x Matt. iii. 7; Rom. v. 9; Chap. v. 9.

would return from heaven, Matt. xvi. 27; John xiv. 8. The angels, likewise, who attended at his ascension, foretold the same things, Acts i. 11. And as the great design of his return is to punish his enemies, and reward his faithful servants, his second coming was always a principal topic on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!—Macknight. *Even Jesus, who delivered*—Greek, *proquevov*, rather, *delivereth*; *us from the wrath to come*—He hath redeemed us once, he delivers us continually; and will deliver all that believe in him from the wrath, the eternal vengeance, which will then come upon the ungodly.

CHAPTER II.

To encourage the believing Thessalonians to persevere in faith and holiness, the apostle, (1.) Leads them to reflect upon the manner in which he and his brethren behaved among them when they visited them at first, and laid the foundation of a church in their city, 1–12. (2.) He blesses God for the readiness with which they received the gospel, notwithstanding the persecution raised against them by their own countrymen, as well as by the Jews, 13–16. (3.) He assures them of his continued affection, though he had been hindered from visiting them so soon as he intended, and of his joy on their account, 17–20.

A. M. 4058. FOR ^a yourselves, brethren, know
A. D. 54. our entrance in unto you, that it
was not in vain:

2 But even after that we had suffered before,

^a Chap. i. 5, 9.—^b Acts xvi. 22.—^c Chap. i. 5.

NOTES ON CHAPTER II.

Verses 1, 2. *Yourselves, brethren, know, &c.*—What was proposed chap. i. 5, 6, is now more largely treated of; concerning Paul and his fellow-labourers, verses 1–12: concerning the Thessalonians, verses 13–16. *Our entrance in unto you*—With what demonstration of a divine agency it was attended; *that it was not in vain*—Or *without success*, as Dr. Heylin reads; but was attended with most important consequences and effects, which will be everlasting. The original expression, however, *u kevn γεγouεν*, is rendered by Dr. Waterland, *was not vain*; and by Dr. Macknight, *was not false, or destitute of truth*, judging the apostle's meaning to be, “that his entrance among the Thessalonians was not the entrance

b

and were shamefully entreated, as ye A. M. 4058.
know, at ^b Philippi, ^c we were bold in A. D. 54.
our God ^d to speak unto you the gospel of God
^e with much contention.

^d Acts xvii. 2.—^e Phil. i. 30; Col. ii. 1.

of a deceiver, who, with a view to draw money from his hearers, or to acquire power, or to live in pleasure among them, told them stories which he himself knew to be false. To this interpretation, the reason assigned in the following verse agrees: his sufferings for the gospel being the strongest proof that he himself believed it; whereas, of his not having preached *in vain* to the Thessalonians his sufferings were no proof. Besides, if the apostle had meant to say that his *entrance was not in vain*, the expression would have been *εις κενον*, as in Phil. ii. 16; 1 Thess. iii. 5.” *But after we had suffered*—In several places; *and were shamefully entreated at Philippi*—Being there stripped and scourged by the common beadle, and thrust into prison, where our

A. M. 4058. 3 'For our exhortation *was* not
A. D. 54. of deceit, nor of uncleanness, nor in
guile;

4 But as ^r we were allowed of God ^h to be
put in trust with the gospel, even so we speak;
'not as pleasing men, but God, ^k which trieth
our hearts.

5 For ^l neither at any time used we flattering
words, as ye know, nor a cloak of covetous-
ness; ^m God is witness:

^f 2 Cor. vii. 2; Verse 5; 2 Pet. i. 16.—^g 1 Cor. vii. 25; 1
Tim. i. 11, 12.—^h 1 Cor. ix. 17; Gal. ii. 7; Tit. i. 3.—ⁱ Gal.
i. 10.—^j Prov. xvii. 3; Rom. viii. 27.—^k Acts xx. 33; 2
Cor. ii. 17; iv. 2; vii. 2; xii. 17.—^l Rom. i. 9.—^m John
v. 41, 44; xii. 43; 1 Tim. 5. 17.

feet were made fast in the stocks. Scourging with
rods was a punishment so ignominious, that the Por-
tian law, among the Romans, forbade it to be inflicted
on any Roman citizen. *We were bold*—Notwith-
standing; *in our God*—Trusting in his assistance; *to
speak unto you the gospel*—Though we are forced
to do it *with much contention*—Meeting with much
opposition, or in the midst of inward and outward
conflicts of all kinds.

Verses 3-6. *For our exhortation*—That is, our
preaching, a part being put for the whole; *was not
of deceit*—With a design to seduce or corrupt any
one by false doctrine; or, we preach not a lie, but the
truth of God; *nor of uncleanness*—Tending to en-
courage men in their impure course of life; *nor in
guile*—To procure esteem or any worldly advantage
to ourselves, under pretence of aiming at the glory
of God. In this verse, and in those that follow to
verse 12, "the apostle delineates his own character,
and the character of his assistants as teachers, on
purpose to make the Thessalonians sensible that they
had nothing in common with impostors, who are
always found to use the mean, vicious practices,
which the Christian teachers in this passage dis-
claimed." *But as we were allowed*—*Δεδοκιμασμεθα*,
were approved, of God; *to be intrusted with the gos-
pel*—That most invaluable treasure; *even so we
speak*—That is, preach; *not as pleasing men*—After
the manner of impostors, accommodating our doc-
trine to their tastes and prejudices; *but God, who
trieth our hearts*—It is our constant endeavour to
secure his approbation. And what stronger proof can
be given of our not preaching with guile? *Neither
used we flattering words*—To insinuate ourselves
into your affections: this *ye know*; *nor a cloak of co-
vetousness*—A pretence of piety to promote the
schemes of covetousness; of this *God is witness*.
Macknight reads, *with a cloak over covetousness*;
justly observing, that covetousness is never used as
a cloak to cover any thing, but needs a cover to con-
ceal itself. The apostle calls men to witness an open
fact; God, the secret intentions of the heart: in a
point of a mixed nature, (verse 10,) he appeals both to
God and man. Flattery and covetousness were vices
to which the teachers of philosophy, in ancient times,
were remarkably addicted. And they are vices

6 ^a Nor of men sought we glory, A. M. 4058.
neither of you, nor yet of others, A. D. 54.
when ^b we might have ^c been ^d burdensome.
^e as the apostles of Christ.

7 But ^f we were gentle among you, even as
a nurse cherisheth her children:

8 So being affectionately desirous of you,
we were willing ^g to have imparted unto you,
not the gospel of God only, but also ^h our own
souls, because ye were dear unto us.

^o 1 Cor. ix. 4, 6, 12, 18; 2 Cor. x. 1, 2, 10, 11; xiii. 10;
2 Thess. iii. 9; Philem. 8, 9.—¹ Or, *used authority*.—^p 2 Cor.
xi. 9; xii. 13, 14; 2 Thess. iii. 8.—^q 1 Corinthians ix. 1, 2, 5.
^r 1 Cor. ii. 3; ix. 22; 2 Cor. xiii. 4; 2 Tim. ii. 24.—^s Rom.
i. 11; xv. 29.—^t 2 Cor. xii. 15.

which, more or less, enter into the character of all
impostors, who, as the apostle observes, (Rom. xvi.
18,) *by good words and fair speeches deceive the
hearts of the simple*. Nor—Instead of seeking to
acquire power or riches by preaching; *of men sought
we glory*—That is, popularity, honour, and applause;
neither of you, nor yet of others—Among whom we
laboured and conversed. Nay, we did not seek so
much as the respect of a suitable maintenance; *when
we might have been burdensome*—That is, might have
claimed support; *as the apostles of Christ*—Who
had authorized us to take from our hearers what was
necessary for our subsistence, but we maintained
ourselves by the labour of our own hands. He re-
fers to the right they had of being maintained at
the charge of those to whom they ministered. See
1 Corinthians ix. 6-14; 1 Timothy v. 18. But he
was acting now on the same maxims at Corinth,
(from whence he wrote this epistle,) by which he
had governed himself at Thessalonica. See Acts
xviii. 3.

Verses 7, 8. *But we were gentle*—Mild, tender;
among—*Εν μεσσω υμων*, *in the midst of, you*—Like a
hen surrounded with her young; *even as a nurse*—
A mother who suckles her own offspring, as the
word *τροφος* here signifies; *cherisheth her children*
—The offspring of her own womb, warming them
in her bosom, and feeding them with her milk. *So
being affectionately desirous of you*—*Ουτως μερο-
μενοι υμων*, *being tenderly affectionate toward you*;
or loving you tenderly; a beautiful poetical expres-
sion, as Blackwall observes, signifying the most
passionate desire: *we were willing to have imparted
not the gospel only, but our own souls*—Or *lives*,
rather. Chandler observes, that "the apostle here
considers the Thessalonians as in the infancy of
their conversion; himself as the tender mother who
nursed them; the gospel as the milk with which he
fed them; and his very soul, or life, as what he was
willing to part with for their preservation. Could
the fondest mother carry her affection for her help-
less infant further?" He adds, "Nothing can exceed
the elegance, the strength, and the moving affection
of this description! A man must have no bowels,
who does not find them moved by so fine, so lively,
and warm a scene."

A. M. 4058. 9 For ye remember, brethren, our
A. D. 54. labour and travail: for ^alabouring
night and day, ^zbecause we would not be
chargeable unto any of you, we preached unto
you the gospel of God.

10 ^yYe are witnesses, and God *also*, ^zhow
holily, and justly, and unblameably we be-
haved ourselves among you that believe:

11 As ye know how we exhorted, and com-
forted, and charged every one of you, as a
father *doth* his children,

12 ^aThat ye would walk worthy of God,
^bwho hath called you unto his kingdom and
glory.

^a Acts xx. 34; 1 Cor. iv. 12; 2 Thess. iii. 8.—^z 2 Cor.
xii. 13, 14.—^y Chap. i. 5.—^z 2 Cor. vii. 2; 2 Thess. iii. 7.
^a Eph. iv. 1; Phil. i. 27; Col. i. 10; Chap. iv. 1.—^b 1 Cor. i.
9; Chap. v. 24; 2 Thess. ii. 14; 2 Tim. i. 9.

Verses 9-12. *Ye remember, brethren, our labour*—
In the ministerial work; and *travail*—*Μοχθον, toil*,
in our secular employment; *for labouring night
and day, &c.*—It seems they often took from the
rest of the night the hours which during the day
they had spent in the exercise of their ministry:
because we would not be chargeable—But might be
able to maintain ourselves. The apostle often ap-
pealed to this proof of his disinterestedness. In-
deed, in preaching the gospel, he had no view but to
promote the glory of God, and the salvation of man-
kind. *Ye are witnesses*—For our conduct was well
known to you; and *God also*—Who observes our
most secret actions, desires, and designs; *how holily*
—Toward God, and in the things respecting his
worship and service; and *justly*—With regard to
men; and *unblameably*—In respect of ourselves;
we behaved ourselves among you that believe—Who
were the constant observers of our behaviour. *As ye
know how*—With what earnestness, and diligence,
and importunity; *we exhorted, comforted, and
charged every one of you*—As far as God gave us
access to you. By *exhorting*, we are moved to do
a thing willingly; by *comforting*, to do it joyfully;
by *charging*, to do it carefully. *As a father doth
his children*—The apostle (verse 7) compared the
gentleness with which he behaved toward the
Thessalonian believers to the tenderness of a nursing
mother toward her sucking children. Here he
compares the affection and earnestness with which
he recommended holiness to them, to the affection
and earnestness of a pious father, who exhorts his
own children. *That ye would walk worthy of God*
—Conduct yourselves in such a manner as becomes
those who know God, and profess to believe in, love,
and serve him, and in a manner suitable to the re-
lation in which it is your happiness to stand to him;
who hath called you—By his gospel and his grace;
unto his kingdom here, and glory hereafter.

Verses 13-16. *For this cause*—Or, on this account
also; *thank we God without ceasing*—See on chap.

b

13 For this cause also thank we God A. M. 4058.
^awithout ceasing, because, when ye A. D. 54.
received the word of God which ye heard of
us, ye received it ^dnot as the word of men,
but (as it is in truth) the word of God,
which effectually worketh also in you that
believe.

14 For ye, brethren, became followers ^aof
the churches of God which in Judea are in
Christ Jesus: for ^cye also have suffered like
things of your own countrymen, ^zeven as they
have of the Jews:

15 ^bWho both killed the Lord Jesus, and
ⁱtheir own prophets, and have ^zpersecuted us;

^a Chap. i. 3.—^d Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2.
^c Galatians i. 22.—^f Acts xvii. 5, 13.—^z Hebrews x. 33, 34.
^b Acts ii. 23; iii. 15; v. 30; vii. 52.—ⁱ Matthew v. 12.
^z Or, *chased us out.*

i. 2; that is, we not only thank him that we have
been enabled to conduct ourselves, and to discharge
our duty, in the manner above described, but that,
when ye received the word of God which ye heard,
&c.—Greek, *λογον ακοης τς θευ*, literally, *the word
of hearing of God*; the word which God hath ap-
pointed to be heard through our preaching. Ac-
cordingly, the same expression, *λογον ακοης*, (Heb.
iv. 2,) is rendered by our translators, *the word
preached*. But Dr. Chandler thinks the clause
should be rendered, *the word of report concerning
God*; supposing it to be an allusion to Isa. liiii. 1,
Who hath believed, τη ακοη ημων, our report? *Ye
received it not as the word of men*—As a mere hu-
man invention, or a doctrine framed by the wisdom
of men; but *as it is in truth, the word of God him-
self*—Of which there is this further proof, that it
worketh effectually in you that believe—Producing
such a change in your hearts and lives as abundantly
attests its divine original. Wherever the gospel
is thus received—where there is a full conviction
that it is nothing less than a message from Jehovah
himself, a Being of infallible truth, unspotted holi-
ness, unerring wisdom, and overflowing goodness—
it is no wonder that it should produce the effect here
ascribed to it. *For ye, brethren, became followers
of the churches in Judea*—Imitators of their courage
and constancy in suffering for the truth, as being in-
fluenced by the same Spirit which animated and
supported them, though you had not been eye-wit-
nesses of their example: *for ye suffered like things
of your own countrymen*—Ye have been calumni-
ated, imprisoned, and spoiled of your goods; *even as
they suffered from the Jews*—Their countrymen.
The same fruit, the same afflictions, and the same
experience, at all times, and in all places, are an ex-
cellent criterion of evangelical truth. *Who both
killed the Lord Jesus*—Their own Messiah; and—
Before him; *their own prophets*—Who foretold his
appearance; and whom God, in many distant ages
of their commonwealth, raised up unto them. The

A. M. 4059. and they please not God, ^k and are A. D. 54. contrary to all men :

16 ^l Forbidding us to speak to the Gentiles that they might be saved, ^m to fill up their sins always : ⁿ for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you

^k Esth. iii. 8.—^l Luke xi. 52 ; Acts xiii. 50 ; xiv. 5, 19 ; xvii. 6, 13 ; xviii. 12 ; xix. 9 ; xxii. 21, 22.—^m Gen. xv. 16 ; Matt. xxiii. 32.

expression, *their own prophets*, is emphatical; and denotes that the Jews acknowledged the prophets whom they killed to be prophets really sent of God. So remarkable were the Jews for persecuting the prophets, that Stephen challenged the council to show so much as one whom their fathers had not persecuted, Acts vii. 52. *And have persecuted us—Apostles and preachers of the gospel; and they please not God*—Though they pretend to be so well acquainted with him and his will, and boast so much of their interest in him; nay, they are not concerned to please him, notwithstanding their fair professions; *and are contrary to all men*—Are common enemies of all mankind; full of contempt and malignity against all other nations, and behaving toward them in the most perverse and unfriendly manner. The hatred which the Jews bore to all the heathen, without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. It was directly contrary to the law of Moses, which, in the strongest terms, recommended humanity to strangers; but arose probably from their not understanding rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourse with idolaters, lest they should be induced to imitate them in their practices. *Forbidding us*—The apostles and messengers of God; *to speak to the Gentiles*—That is, to preach the gospel to them, as we are expressly commanded of God to do; *that they might be saved*—In which respect especially they show themselves to be the enemies of mankind, opposing their present and everlasting salvation; *to fill up, &c.*—So that, instead of pleasing God, they fill up the measure of their sins always—As they have ever done: but *the wrath*—The vengeance of God; *is come upon them*—Is about to overtake them unawares, while they are seeking to destroy others. Or, God has begun to punish them, and will speedily complete their destruction. The word *εφθασε*, here rendered *is come*, being in the past time, properly signifies *hath come*. But, as Macknight observes, the past time is here put for the present, or rather for the future, as is plain from this, that the wrath of God had not yet fallen on the Jewish nation in the full sense here expressed. The apostle only speaks of their punishment as at hand, being taught either by Christ's prediction, or by a peculiar revelation made to himself. The original expression, *εις τελος*, rendered here *to the uttermost*, was understood, by the ancient commentators, as

for a short time ^o in presence, not in A. M. 4059 heart, endeavoured the more abundantly ^p to see your face with great desire. A. D. 54.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^q Satan hindered us.

19 For ^r what is our hope, or joy, or

^o Matt. xxiv. 6, 14.—^p 1 Cor. v. 3 ; Col. ii. 5.—^q Chap. iii. 10.—^r Rom. i. 13 ; xv. 22.—^s 2 Cor. i. 14 ; Phil. ii. 16 ; iv. 1.

signifying that the wrath of God was coming upon the Jews, not for a few years, but for a long duration, even for many generations: which has accordingly come to pass. To render the expression as our translators have done, *to the uttermost*, is certainly not quite proper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant, now multiplied to a great number, the promises concerning the conversion and restoration of Israel will be fulfilled. It may not be improper to observe here, that in the dreadful calamities brought on the Jewish nation for killing their Messiah, and opposing his gospel, we have an example and proof of the manner in which all obstinate opposition to the gospel will end.

Verses 17–20. *But we, brethren, &c.*—In this verse we have a remarkable instance, not so much of the transient affections of holy grief, desire, or joy, as of that abiding tenderness, that loving temper, which is so apparent in all St. Paul's writings toward those he styles his children in the faith. This is the more carefully to be observed, because the *passions* occasionally exercising themselves, and flowing like a torrent, in the apostle, are observable to every reader; whereas it requires a nicer attention to discern those calm, standing tempers, that fixed posture of his soul, from whence the others only flow out, and which more peculiarly distinguish his character. *Being taken from you*—Greek, *απορραγιδετες*, *separated from you*. The expression is commonly applied to children who are deprived of their parents: here, as the apostle, under God, was the spiritual father of the believers in Thessalonica, it is used in allusion to parents who are deprived of their children: *for a short time*—*Προς καιρον ωρας*, *for an hour's time*; that is, for a very little season. Perhaps the apostle meant, that when he fled from Thessalonica to Berea, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he the more earnestly, on that account, endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berea against him, frustrated his design, and obliged him to leave Macedonia. *We would have come (even I, Paul,) once and again, &c.*—This paren-

A. M. 4058. * crown of. ³ rejoicing? Are not
A. D. 54. even ye in the presence of our

Lord Jesus Christ ^t at his coming? A. M. 4058.
20 For ye are our glory and joy. A. D. 54.

* Prov. xvi. 31.—³ Or, *glorying*.

^t 1 Cor. xv. 23; Chap. iii. 13; Rev. i. 7; xxii. 12.

thesis, Macknight thinks, shows, that what follows is to be understood of Paul alone, though he continues to use the plural form of expression; and that therefore in other passages, where he uses the plural number, he may be speaking of himself only. *But Satan hindered us*—By the persecuting Jews. Because the devil employs himself continually in obstructing the good purposes, endeavours, and actions of mankind, and is the chief enemy of God and man, he hath the name of *Satan*, or *adversary*, given him by way of eminence. And they who assist him in his malicious attempts are called *ministers of Satan*, 2 Cor. xi. 15. The persecution raised against the apostle and his fellow-labourers, in Berea, is here ascribed to Satan, to teach us that persecution for conscience' sake is the genuine work of the devil. *For what is our hope*—The source of my hope; or *joy*—That wherein I take comfort; or *crown of rejoicing*?—The honour of my ministry, and the chief cause of my rejoicing. *Are not even ye*—As well as our other children; *in the presence of our Lord*—When I shall behold you, at the last day, owned of him, and made happy by him. "In this passage, the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned in token of his victory over the false religions of the world, and over the abettors of those religions," as well as over the errors and vices of mankind, and all the enemies of God and his people, visible and invisible; "and attended by his converts, who are, in that manner, to honour him as their spiritual father." And because these converts were the fruits of his

preaching, and the evidences of the success of his labours, and therefore one grand "cause of his being thus crowned, they are, by a beautiful figure of speech, called *his crown of glorying*." That some peculiar honour or reward will be conferred on them who have been instrumental in the conversion of sinners, is evident from Dan. xii. 3. *For ye are our glory and joy*—The manner in which the apostle here speaks of the Thessalonians, "shows that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And as there is no reason to think that in the future life we shall lose those natural and social affections which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection to which they shall be raised, the most endearing relations and warmest friendships will be those which are formed on excellence of character. What a powerful consideration this to excite us to cultivate, in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them and to us through the endless ages of eternity!"—Macknight.

CHAPTER III.

In this chapter, as a further illustration of his love, the apostle, (1.) Reminds the Thessalonians of his sending Timothy from Athens to establish and comfort them, 1-5. (2.) He mentions the great pleasure with which he received the tidings which that evangelist had brought him of their faith and love, 6-9. (3.) He assures them that he was continually praying for their prosperity, and for an opportunity of making them another visit, in order to promote their edification, 10-13.

A. M. 4058. **WHEREFORE,** ^a when we could
A. D. 54. no longer forbear, ^b we thought

it good to be left at Athens A. M. 4058.
alone; A. D. 54.

^a Verse 5.

^b Acts xvii. 15.

NOTES ON CHAPTER III.

Verse 1. *When we could no longer forbear*—Or bear, rather, namely, our anxiety on your account. The word *συνωρτες*, here used, literally signifies *vearing or carrying*, but never *forbearing*. Some such word as *anxiety* is necessary to be supplied, because it appears from the following verse, that the apostle was at this time under great concern lest the

Thessalonians should have been moved from the faith of the gospel, either by the false arguments of the unbelievers, or by the persecutions which they suffered. *We thought it good to be left at Athens alone*—Although there we had peculiar need of the support and comfort of having with us an approved companion and friend. Some infer, from this manner of speaking, that Silas was absent from Paul

b

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A. M. 4058. 2 And sent ^a Timotheus, our brother,
A. D. 54. and minister of God, and our fellow-
labourer in the gospel of Christ, to establish you,
and to comfort you concerning your faith:

3 ^d That no man should be moved by these
afflictions: for yourselves know that ^e we are
appointed thereunto.

4 ^f For verily, when we were with you, we
told you before that we should suffer tribula-
tion; even as it came to pass, and ye know.

^a Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 19.—^d Eph. iii. 13.
^e Acts ix. 16; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim.
iii. 12; 1 Pet. ii. 21.

while he was at Athens. And Macknight supposes, that though Timothy and Silas were both ordered to follow him from Berea to Athens, (Acts xvii. 15,) only Timothy came to him there. See Acts xviii. 1, 5. If this opinion be correct, when Timothy left Athens, the apostle remained in that city alone, which was a very trying circumstance, as he expected great opposition from the Athenian philosophers. Some, however, infer, from the apostle's speaking in the plural number, *We thought, &c.*, that Silas must have been with him. And sent *Timotheus, our fellow-labourer in the gospel*—As Timothy is said (Acts xvii. 14) to have remained with Silas in Berea, after Paul's departure, it is probable he had been with the apostle at Thessalonica, and had assisted him in his work of preaching the gospel there; *to establish you*—In the new faith you have embraced; *and to comfort you*—Under your suffering. *That no man*—That none of you, who have believed; *should be moved*—Or *shaken*, as *σαίνεσθαι* means; should be discouraged, and made to fall off from his adherence to the Christian profession and hope, *by these afflictions*—Which either you or we are exposed to. *For you know that we are appointed thereto*—Our Lord expressly forewarned his apostles that they were to be persecuted, and that even to death; and that whoever killed them would think he did God service. Moreover, when he called Paul to the apostleship, he *showed him how great things he must suffer for his name's sake*, Acts ix. 16. All the apostles, therefore, and Paul more especially, expected to be persecuted. But here it is signified, that not only the apostles, evangelists, and other ministers of the word, were exposed to persecution, but that all who embraced the Christian faith were to expect to meet with the same treatment from the unbelievers, whether heathen or Jews; yea, that, as the original expression, *εις τωτο κειμεθα*, implies, that they were *appointed* to it, or rather *laid*, in every respect, in a fit posture for it, and that by the very design and contrivance of God himself, for the trial and increase of their faith and other graces. For, one principal part of the scheme of God, in establishing the Christian Church, was to raise a society of men who should glorify his name, and illustrate the force of true religion by enduring the greatest extremities in its de-

5 For this cause, ^g when I could no longer
forbear, I sent to know your faith, ^h lest by some means the tempter
have tempted you, and ⁱ our labour be in
vain.

6 ^k But now, when Timotheus came from
you unto us, and brought us good tidings of
your faith and charity, and that ye have good
remembrance of us always, desiring greatly to
see us, ^l as we also to see you:

^f Acts xx. 24.—^g Verse 1.—^h 1 Cor. vii. 5; 2 Cor. xi. 3.
ⁱ Gal. ii. 2; iv. 11; Phil. ii. 16.—^k Acts xviii. 1, 5.
^l Phil. i. 8.

fence with fortitude and cheerfulness. He gives great riches to the world, but stores up his treasures of wholesome afflictions for his children. *For when we were with you*—We did not flatter you with any vain hopes of an easy and pleasurable life, but plainly and candidly *told you, before you embraced the gospel which we preach, and united yourselves to the Christian community, by submitting to the ordinance of baptism, that we should suffer tribulation*—And indeed what else could be expected by any that consider the nature of the religion to which we are endeavouring to make converts, compared with the tempers, prejudices, and interests of mankind. Because the apostle knew that the enemies of the gospel would infer, from his not delivering himself from persecution by miracles, that he did not possess the miraculous powers to which he pretended, he took care to let his disciples know, in every place, that he was ordered by his Master to suffer for the gospel, and that his suffering for it was as necessary a part of the proof of its divine original as his working miracles.

Verses 5–8. *For this cause*—The apostle proceeds to explain more fully what he began to speak of verse 1; *when I could no longer forbear*—Or endure the state of anxious uncertainty I was in with regard to persons so dear to me, in such circumstances; *I sent to know your faith*—Whether you continued steadfast and constant in your adherence to the truth; *lest the tempter*—Satan; should have tempted you—That is, should by his temptations have caused you to faint under your trials, and so to depart from the faith. Temptations of different kinds usually accompany persecutions. *But now, when Timothy came from you*—Immediately after whose return, it seems, St. Paul wrote this epistle, while his joy was fresh, and his tenderness at the height; *and brought us good tidings of your faith, &c., and that ye have good remembrance of us*—Think of us with affection, and make respectful mention of us upon all occasions. The apostle undoubtedly means their remembering him and his fellow-labourers with respect, as teachers sent from God; and with gratitude, as those who had given them the knowledge of the true God and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Chandler

A. M. 4058. 7 Therefore, brethren, ^m we were
A. D. 54. comforted over you in all our affliction and distress by your faith :

8 For now we live, if ye ⁿ stand fast in the Lord.

9 ^o For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

10 ^p Night and day ^q praying exceedingly ^r that we might see your face, ^s and might perfect that which is lacking in your faith ?

^m 2 Cor. i. 4 ; vii. 6, 7, 13.—ⁿ Phil. iv. 1.—^o Chap. i. 2. ^p Acts xxvi. 7 ; 2 Tim. i. 3.—^q Rom. i. 10, 11 ; xv. 32. ^r Chap. ii. 17.—^s 2 Cor. xiii. 9, 11 ; Col. iv. 12.

observes, the persons who are converted by the labours of the faithful ministers of Christ owe to their spiritual fathers their own souls ; an obligation that ought not to be soon or easily forgotten. *Therefore, brethren, we were comforted over*, or concerning, you—The faithfulness and constancy of the people of God are a great source of comfort to their teachers. *For now we live indeed*—Our life is worth having ; or, we enjoy life ; *if*, or seeing that, *ye stand fast in the Lord*—Continue firm in the faith of Christ and of his grace. So great is our affection for you. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy than when they find their wishes, their prayers, and their labours effectual to the conversion of their people, and for their establishment in truth and grace.

Verses 9–13. *What thanks can we render to God*—That is, what sufficient thanks ; *for you*—On account of your perseverance ; *for all the joy*—That I have thereby such unfeigned cause of rejoicing ; so that the apostle's joy respecting the Thessalonians, arose first from their conversion, and next, from their steady adherence to the faith and profession of the gospel amidst great temptation and persecution ; *before, or, in the presence of, our God*—*As εμπροσθεν του Θεου ημων* properly signifies. Joy in the presence of God is not a carnal or worldly, but a spiritual joy, such as God approves. *Night and day praying exceedingly*—That is, with great earnestness and importunity, *that God would permit us to see your face*—Once more in the flesh ; *and might perfect that which is lacking in your faith*—Thus it appears St. Paul did not suppose that they who are once upon the rock no longer need to be taught by man ! *Now God himself and our Father, and our Lord Jesus Christ*—Here we have a plain instance of prayer being addressed to Christ as well as to the Father, and even in the same words, and at the same time. A similar instance occurs 2 Thess. ii. 16, 17. And doubtless these petitions are addressed to him because he is God, for unless he be present everywhere, how can he hear the prayers which are everywhere put up to him by his disciples ? *Direct*—Clear, or make straight ; *our*

11 Now God himself and our Fa- A. M. 4058.
ther, and our Lord Jesus Christ, ¹ di- A. D. 54.
rect ⁴ our way unto you.

12 And the Lord ^u make you to increase and abound in love ^v one toward another, and toward all *men*, even as we *do* toward you :

13 To the end he may ^w establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ ^x with all his saints.

¹ Or, *guide*.—⁴ Mark i. 3.—^u Chap. iv. 10.—^v Chap. iv. 9. v. 15 ; 2 Pet. i. 7.—^w 1 Cor. i. 8 ; Phil. i. 10 ; Chap. v. 23. 2 Thess. ii. 17 ; 1 John iii. 20, 21.—^x Zech. xv. 5 ; Jude 14.

way unto you—Namely, by removing those obstructions which at present remain. This prayer is founded on the supposition that the common events on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of God. The apostle, it appears, was heard in his prayer ; for, as we are told (Acts xx. 2) that he gave the brethren in Macedonia *much exhortation*, we have reason to believe he did not pass by the Thessalonians, whom he was so desirous to visit. *And the Lord make you to increase and abound*—Πλεονασαι και περισσευσαι, *to abound and overflow ; in love*—The Lord Jesus seems to be here addressed, because all spiritual blessings which are originally from the Father come to us immediately through and from Christ, to whom belongs the office of bestowing every blessing, whether of nature, of providence, or of grace, upon his followers. The apostle's example in praying thus fervently and importunately for his converts, well deserves to be imitated by all ministers of the gospel. *And toward all men, as we toward you*—Chandler's remark on this passage is worthy of particular attention : "The apostle loved the Thessalonians as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them made him solicitous for their perseverance and salvation, so as to be willing to be persecuted, and to live in continual straits, (chap. iii. 7,) and to lose his life, (chap. ii. 8,) if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle ! how like the Master he served ! Well therefore might he propose his own love to them as a pattern of their love to one another and to all. What an excellent religion is the Christian, which enjoins such a universal benevolence, even toward enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge." *To the end*—That by means of your love, which is the root of all piety and virtue ; *he may establish your hearts unblameable in holiness*—May make you steadfast in the experience of all Christian graces, and in the practice of all godliness and righteousness ; and this *before God, even our Father*—Whose eyes are always upon you. These

are high expressions when applied to fallen creatures, but what cannot the grace of God in Christ effect? *Ye shall be perfect*, says the Lord Jesus to his disciples, *as, or because, your Father in heaven is perfect*. And St. Paul informs us, that apostles, prophets, evangelists, pastors, and teachers, are appointed for the work of the ministry, in order to

the perfecting of the saints, till they all come unto the full measure of Christ's stature, Eph. iv. 11-13; and accordingly that they made it the great end of their preaching to *present every man perfect in Christ Jesus*, Col. i. 28. *At the coming of our Lord Jesus with all his saints*—That you may be found such at the day of final judgment.

CHAPTER IV.

In this chapter, (1.) The apostle addresses several practical exhortations to the Thessalonians, and particularly recommends chastity, justice, charity, and prudence, 1-12. (2.) He comforts the surviving believers with relation to those that were fallen asleep in Jesus, by an animating view of that glory and happiness on which, at the general resurrection, they should enter in their complete persons, 13-18.

A. M. 4058. **FURTHERMORE** * then we ¹ beseech you, brethren, and ² exhort you by the Lord Jesus, ^a that as ye have received of us ^b how ye ought to walk ^c and to please God, *so ye would abound more and more*.
2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is ^d the will of God, *even* ^e your sanctification, ^f that ye should abstain from fornication: A. M. 4058.
A. D. 54.

4 ^g That every one of you should know how to possess his vessel in sanctification and honour;
5 ^h Not in the lust of concupiscence, ⁱ even as the Gentiles ^k which know not God:

* Second Sunday in Lent, epistle, verse 1 to verse 9.—¹ Or, request.—² Or, beseech.—³ Phil. i. 27; Col. ii. 6.—^b Ch. ii. 12.—^c Col. i. 10.—^d Rom. xii. 2; Eph. v. 17.—^e Eph. v. 27.

^f 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5.—^g Rom. vi. 19.
^h Col. iii. 5; Rom. i. 24, 26.—ⁱ Eph. iv. 17, 18.—^k 1 Cor. xv. 34; Gal. iv. 8; Eph. ii. 12; iv. 18; 2 Thess. i. 8.

NOTES ON CHAPTER IV.

Verses 1, 2. *Furthermore*—To λοιπον, as for what remains to be said, in subserviency to the important end of your being presented before God in the final judgment, perfected in holiness; *we beseech you, by the Lord Jesus*—By his authority, in his name, and for his sake; *that as ye have received of us*—While we were among you; *how ye ought to walk*—If you desire to adorn your Christian profession; *so ye would abound more and more*—Striving continually to make advances in every Christian grace and virtue. Here the apostle reminds the Thessalonian believers that from his first coming among them he had exhorted them to conduct themselves in a holy manner, if they wished to please and continue in the favour of the living and true God, in whom they had believed; and that he had explained to them the nature of that holiness which is acceptable to God. And the same method of exhortation and instruction he undoubtedly followed in all other cities and countries. *For you know*—You cannot but remember; *what commandments we gave you*—Commandments very different from those enjoined by the heathen priests, as pleasing to their pretended deities.

Verses 3-6. *For*—As we solemnly assured you, and charged you to keep continually in remembrance; *this is the will of God, your sanctification*—That, as God hath chosen us from the rest of the world to be a people dedicated to his honour and service, we should not pollute ourselves with those abominations which are so common among the hea-

then, but that we should be perfectly holy in heart and life; and therefore, to mention one single branch of the contrary; *that ye should abstain from fornication*—And every other kind of lewdness, so commonly practised among those who are unacquainted with the true religion. This beautiful transition of the apostle, shows that nothing is so seemingly distant, or below our thoughts, but we have need to guard against it. *That every one of you should know*—Should learn and accustom himself to exercise that holy skill; *how to possess his vessel*—His body; for this word in some other passages signifies the body, (1 Pet. iii. 7:) *Giving honour to the wife as the weaker vessel*. That is, as weaker in body. (1 Sam. xxi. 5,) *And the vessels, bodies, of the young men are holy*. The body was called by the Greeks and Romans a vessel, because it contains the soul, and is its instrument. The apostle's meaning may be, Let every man consider his body as a vessel consecrated to the service of God, and let him dread the impiety of polluting it by any vile, dishonourable indulgence whatever, or by putting it to any base use. Or, as some think, by his vessel, he may mean his wife. *In sanctification and honour*—In a chaste and holy manner, answerable to that dignity which God has put upon it by making it his temple. *Not in the lust of concupiscence*—*Εν παθει επιθυμιας*, in the passion of lust; not indulging passionate desires; *as the Gentiles*—The heathen; *who know not God*—To any saving purpose; and are ignorant of that pure and sublime happiness which arises from contemplating, adoring, imitating, and

A. M. 4058. 6¹ That no *man* go beyond and
A. D. 54. 3 defraud his brother 4 in *any* matter :

because that the Lord ^mis the avenger of all such,
as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ^a but unto holiness.

8 ° He therefore that ^sdespiseth, despiseth not man, but God, ^p who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ^a ye need not that I write unto you: for ^r ye yourselves are taught of God ^a to love one another.

10 ^a And indeed ye do it toward all the bre-

¹ Lev. xix. 11, 13; 1 Cor. vi. 8.—² Or, *oppress*, or, *overreach*.—³ Or, *in the matter*.—⁴ 2 Thess. i. 8.—⁵ Lev. xi. 44; xix. 2; 1 Corinthians i. 2; Heb. xii. 14.—⁶ Luke x. 16.
⁷ Or, *rejecteth*.—⁸ 1 Cor. ii. 10; vii. 40; 1 John iii. 24.
⁹ Chap. v. 1.

having communion with him. *That no man go beyond*—The bounds of chastity, or of matrimony; or *overreach*, as some render *υπερβαυειν*; and *defraud*—Or, *exceed toward, his brother, in any, or in the, matter*—Namely, of which the apostle had been speaking. Beza, Le Clerc, and some others, understand this as a prohibition of injustice in general; but the context seems to determine its meaning to that kind of injury by which chastity is violated. Probably the apostle intended here to prohibit three things; fornication, (verse 3,) passionate desire, or inordinate affection in the married state, and the breach of the marriage contract. *Because the Lord is the avenger of all such*—Will severely punish all such gross misdeeds; *as we also have forewarned you, &c.*—As I formerly testified to you when I preached to you in Thessalonica. *For God hath not called us*—In so extraordinary a manner, and separated us from the rest of the world; *to uncleanness*—To leave us at liberty to defile ourselves with any kind of sin; *but unto holiness*—Of heart and life. *He therefore that despiseth*—The commandments we give by authority from God, and according to his will; *despiseth not man*—Only or chiefly; *but God*—Speaking in and by us; *who hath also given unto us*—Who are his divinely-commissioned teachers; *his Holy Spirit*—To guide us in what we deliver. What naked majesty of words! how oratorical, and yet with how great simplicity! a simplicity that does not impair, but improve the understanding to the utmost; that, like the rays of heat through a glass, collects all the powers of reason into one orderly point, from being scattered abroad in utter confusion!

Verses 9-12. *As touching brotherly love*—That peculiar affection which one disciple of Christ owes to another; *ye need not so much that I should write unto you; for ye yourselves*—Independent of any teaching of mine; *are taught of God*—By his Spirit; *to love one another*—In an especial manner, even with pure hearts fervently, 1 Pet. i. 22. *And indeed ye do it*—And not only with respect to the

b

thren which are in all Macedonia: A. M. 4058.
but we beseech you, brethren, ^a that ^{A. D. 54.}
ye increase more and more;

11 And that ye study to be quiet, and ^x to do your own business, and ^y to work with your own hands, as we commanded you;

12 ^a That ye may walk honestly toward them that are without, and *that* ye may have lack ^b of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ^a even as others ^b which have no hope.

¹ Jer. xxxi. 34; John vii. 45; xiv. 26; Heb. viii. 11; 1 John ii. 20, 27.—² Matt. xxii. 39; John xiii. 34; xv. 12; Eph. v. 2.
³ Chap. i. 7.—⁴ Chap. iii. 12.—⁵ 2 Thess. iii. 11.—⁶ Acts xx. 35; Eph. iv. 28.—⁷ Rom. xiii. 13.—⁸ Or, *of no man*.
⁹ Lev. xix. 28.—¹⁰ Eph. ii. 12.

brethren in your own city, but *toward all who are in Macedonia*—All the believers in that province, relieving them in their necessities according to your ability. *But we beseech you that ye increase more and more*—In this divine and necessary endowment. *And that ye study*—Literally, *that ye be ambitious, to be quiet*—To live quietly in the practice of those peaceful and humble virtues which suit the genius of Christianity; and an ambition worthy of a follower of Jesus: *and to do your own business*—Without meddling, uncalled, with the concerns of others; *and to work with your own hands*—Not a needless caution; for to attend to temporal matters is often a cross to them whose hearts have been lately filled with the love of God. *That ye walk honestly*—*Ευσχημως*, *decently*, as becomes Christians; *toward them that are without*—The enclosure of the church; that they may have no pretence to say, (but they will say it still,) "This religion makes men idle, and brings them to beggary." *And that ye may have lack of nothing*—Needful for life and godliness: more than which no Christian should desire, unless that he may have wherewith to supply the wants of others.

Verse 13. *I would not have you ignorant, brethren*—The apostle had intimated, (chap. iii. 10,) that he desired to make them another visit at Thessalonica, in order to perfect that which was lacking in their faith. Perhaps what he now proceeds to say was part of what he wanted to teach them, as not having seen it proper when he was with them to enter into such discoveries as are here made. But having been informed that they lamented over their dead with immoderate sorrow, and perhaps that they hired mourners on such occasions, and were even apt to repine at the divine providence for taking their pious friends and relatives from them, he here proceeds to give them information well calculated to support and comfort them in such circumstances. *Concerning them who are asleep*—*των κεκοιμημενων*, *who have slept*; who have departed this life. The death of the body is termed its *sleep*, because it sus-

A. M. 4058. 14 For ° if we believe that Jesus
A. D. 54. died and rose again, even so ° them
also which sleep in Jesus will God bring with
him.

° 1 Cor. xv. 13.—1 Cor. xv. 18, 23.

pends the exercise of all the animal functions, closes all its senses, and is a cessation of all motion and feeling in it; and because it shall be followed by a reviviscence to a more vigorous and active life than it now enjoys. *That ye sorrow not*—Immoderately: herein the efficacy of Christianity greatly appears, that it neither takes away nor imbitters, but sweetly tempers, that most refined of all affections, our desire of, or love to the dead. *As others*—Who are unacquainted with the truths of the gospel. It was the custom of the heathen, on the death of their relations, to make a show of excessive grief, by shaving their heads, and cutting their flesh, (Lev. xix. 27, 28,) and by loud howlings and lamentations. They even hired persons, who had it for a trade to make these howlings and cries. But this show of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it, and comforted the Thessalonians by foretelling and proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven. *Who have no hope*—Many of the heathen entertained a kind of belief of a future state, but that belief being derived from nothing but an obscure tradition, the origin of which they could not trace, or from their own wishes, unsupported by any demonstrative reasoning, could scarcely be called belief or hope, and had very little influence on their conduct. See note on Eph. ii. 12. Add to this, none of them had any knowledge or expectation that the righteous, or virtuous, would be raised from the dead with glorious, immortal, incorruptible bodies, and taken to heaven; neither had they any conception of the employments and enjoyments of that immortal state. St. Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians under the death of their relations, as it assured them that if they all died in Christ, they should all meet again, and spend an endless life in complete happiness, never more to part. In this light death is only a temporary separation of friends, which is neither to be dreaded nor regretted. Concerning our knowing one another after the resurrection, see on chap. ii. 20.

Verse 14. *For if we believe that Jesus died and rose again*—Namely, 1st, In attestation of the truth of his doctrine, in which he taught expressly the immortality of the soul, Matt. x. 28; Luke xxiii. 43; and the resurrection of the body, John v. 28, 29. 2d, For the expiation of sin, and the procuring of justification and peace with God for the penitent that should believe in him, however guilty they had before been, Heb. ix. 26; Rom. iv. 24, 25. 3d, That he might procure and receive for us the Holy Spirit,

15 For this we say unto you ° by the A. M. 4058.
word of the Lord, that ° we which are A. D. 54.
alive and remain unto the coming of the Lord
shall not prevent them which are asleep.

° 1 Kings xiii. 17, 18; xx. 35.—1 Cor. xv. 51.

to work that repentance and faith in us, assure us of our justification and of our title to that future felicity, and to prepare us for it by inward holiness; and, 4th, That he might ascend, take possession of it in our name, receive our departing souls, and raise from the dust our fallen and corrupted bodies, and so exalt us to that immortal, glorious, and blessed state; *even so them also which sleep in Jesus—Who die in the Lord*, (Rev. xiv. 13,) in union with him, and possessed of an interest in him; *will God bring with him*—They will be found in the train of his magnificent retinue at his final appearance, when he comes to judge the world, and reward his faithful servants.

Verse 15. *For this we say unto you by the word of the Lord*—By a particular revelation from him. No words, as Dr. Doddridge observes, can more plainly assert that, in what follows, the apostle declares precisely what God revealed to him, and consequently that there can be no room for any such interpretation of this passage, as supposed him to be at all mistaken in any circumstance of the account he gives. *That we who are alive and remain*—This manner of speaking intimates the fewness of those who will be then alive, compared with the multitude of the dead. It is well observed, says Whitby, by the Greek scholiasts, that *the apostle speaks these words, not of himself, but of the Christians that should be found alive at the second coming of Christ*: so Chrysostom, Theodoret, Ecumenius, and Theophylact; for he well knew that he was not to live till the resurrection: yea, he himself expected a resurrection, saying to the Corinthians, *He that raised up the Lord Jesus, shall raise up us also by Jesus, and present us with you*, 2 Cor. iv. 14. He laboured that he might attain to the resurrection of the dead, Phil. iii. 11. Yet some divines have inferred, from this and some other places in the epistles, that the apostles themselves thought and taught, that they might live until the second coming of Christ; and that St. Paul afterward changed his opinion on this subject, and admonished the Thessalonians of it, 2 Thess. ii. 2-6. But this certainly is a dangerous mistake, and highly prejudicial to the authority of the apostles, and therefore to the Christian faith. Indeed, if the churches of Christ had once received this doctrine from them, and afterward had understood, even from their own confession, that it was a mistake, this would naturally have led them to conceive that the apostles might have been mistaken also in any other doctrine, and to suspect the truth of all that was contained in their epistles. This the apostle seems to insinuate, 2 Thess. ii. 1, 2. But that this apostle taught no such doctrine in either of his epistles to the Thessalonians, will be exceeding evident, 1st, From the following words in that chapter, verse 3, *Let no man deceive you by any*

A. M. 4058. 16 For ^a the Lord himself shall
A. D. 54. descend from heaven with a shout,
with the voice of the archangel, and with ^b the
trump of God: ^c and the dead in Christ shall
rise first:

17 ^b Then we which are alive and remain

• Matt. xxiv. 30, 31.—^b 1 Cor. xv. 52.—^c 1 Cor. xv. 23, 52.
^b 1 Cor. xv. 51.

means, declaring them deceivers who either taught this doctrine, or imposed it on them as taught by the apostles; and also having said, in opposition to such an opinion, that day was not to come till there was a falling away first, adding, *Remember you not that when I was yet with you I told you these things?* He therefore had taught them the contrary before he had written either of these epistles, and, of consequence, cannot rationally be supposed to contradict himself. 2d, From the very words used in proof of this opinion, which are introduced with this solemn declaration, *This we say unto you by the word of the Lord, that we who are alive, &c.*, in which words he most plainly vouches the authority of Christ for the truth of what he says; and therefore, if he were mistaken, either our Lord himself must have erred with him, or the apostle must vouch Christ's word, and his authority, when Christ had spoken no such word, and given him no authority to declare such doctrine in his name; both which assertions overthrow the certainty and truth of all St. Paul's epistles. And hence it follows that the apostle could not deliver this assertion in any other of his epistles, for all the learned agree in this, that these epistles to the Thessalonians were the first epistles St. Paul wrote; whence it must follow that he could not deliver, in his following writings to that church, or any other churches, that doctrine which he had so industriously before confuted, and declared very dangerous, in his epistle to the church of Thessalonica.

The truth is, such expressions as these, *we who are alive*, (verse 15,) *we shall not all sleep, but we shall all be changed, &c.*, (1 Cor. xv. 51,) are not to be understood of the writers themselves: they are mere figures of speech used by the best authors to draw their readers' attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves either as of the number, or of the character, of the persons with whom they class themselves. Thus Hosea says, (Hos. xii. 4,) *God spake with us in Bethel*; and the psalmist, (Psa. lxxvi. 6,) *We rejoiced*, namely, at the Red sea, when divided; and, (Psa. lxxxv. 5,) *I heard a language I understood not*, that is, in Egypt, though neither were in existence at the times when the facts referred to happened. This figure in the mouth of Christ's disciples has a singular propriety, because all of them making but one collective body, of which Christ is the Head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening

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shall be caught up together with them ^a in the clouds, to meet the Lord in ^a the air: and so ^m shall we ever be with the Lord.

18 ^a Wherefore, ^r comfort one another with these words.

^a Acts i. 9.—^m John xii. 26; xiv. 3; xvii. 24.—^r Chap. v. 11.
^r Or, *exhort.*

to themselves. *We shall not prevent*—Or anticipate; *them who are asleep*—Shall not receive our glorified bodies before them.

Verses 16-18. *The Lord himself*—The Lord Christ, arrayed in all his own glory, and in that of his Father; *shall descend from heaven*—“This expression does not imply that the Lord Jesus will fix his tribunal on the earth; but that he will descend so as to fix his seat in the air, at such distance from the earth that every eye shall see him, and every ear shall hear his voice, when he passes the awful sentence by which their state shall be unchangeably fixed. This conjecture is confirmed by verse 17, where we are told that, after the judgment, the righteous shall be caught up in clouds to join the Lord in the air.”—Macknight. *With a shout*—Raised by millions of happy attendant spirits. The word *κελευσματι*, so rendered, denotes the shout which the soldiers of an army used to make at their first onset to encourage one another in the attack; it is therefore used with great propriety to express the loud acclamation which the whole angelical hosts will utter to express their joy at the coming of Christ to raise the dead and judge the world. *The voice of the*, or rather, (as the article is wanting in the original,) *an archangel*—He, probably, who will preside over that innumerable company of angels who are to attend Christ when he comes to judge the world. *And the trump of God*—Sounding, doubtless, with more loud and terrible blasts than those uttered on mount Sinai when the law was given. Perhaps the voice of God himself is meant, or a great and terrible sound made by attendant angels, analogous to that of a trumpet. This circumstance is mentioned likewise 1 Cor. xv. 52, where see the note. And as Theodoret remarks, If the loud sound of the trumpet, when the law was given from mount Sinia, especially when it sounded long, and waxed continually louder and louder, was so dreadful to the Israelites, that they said to Moses, *Let not the Lord speak to us lest we die*; how terrible must the sound of this trumpet be, which calls all men to that final judgment that will determine their lot for ever! *And the dead in Christ*—Those that had departed this life in a state of union with, and conformity to him; who had received his Spirit in its various graces, and imitated his example; *shall rise first*—Shall spring forth out of their graves in forms of glory, to the infinite astonishment of the surviving world, before the rest of the dead are raised, or the living saints are changed. *Then we who are alive*—Those in Christ who are found liv-

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ing at his coming; *shall be caught up*—That is, after their bodies are changed and rendered glorious and immortal; *together with them*—Namely, with the saints now raised, while the wicked remain beneath. What is intended by the expression *caught up*, Dr. Scott (*Christ. Life*, vol. iii. pp. 1, 204) thinks shall be effected by the activity of the glorified bodies of the righteous. But this opinion does not seem consistent with the original word, *αρραγησομεθα*, here used, which implies the application of an external force. Doubtless they shall be caught up by a mighty and instantaneous operation of the divine power; *to meet the Lord in the region of the air*—Where his throne shall then be erected; and there, having been openly acknowledged and acquitted by him, they shall be assessors with him in that judgment to which wicked

men and angels are there to be brought forth; and when the final sentence is passed upon them, shall accompany their reascending Saviour. *And so shall we ever be with the Lord*—Where we shall spend a blissful eternity in the sight and participation of his glory. *Wherefore*—Make these grand events the subject of your frequent meditation; and when your hearts are distressed with grief for the loss of your pious friends, or on any other occasion which can arise in this mortal life; *comfort one another with these words*—The tenor of which is so important, and the truth contained in them so certain, as being taught by the infallible dictates of the Spirit of God, and revealed to us by him, from whose fidelity, power, and grace, we expect this complete salvation.

CHAPTER V.

(1.) *The apostle earnestly exhorts the Thessalonians to make diligent preparation for that important day of Christ's appearance, of which he had been discoursing above, 1-11. (2.) He directs them to several particular duties in their relative and personal conditions, 11-22. (3.) Concludes with a prayer, salutation, and benediction, 23-28.*

A. M. 4058. **BUT** ^a of the times and the seasons, brethren, ^b ye have no need that

I write unto you.

2 For yourselves know perfectly, that ^c the

day of the Lord so cometh as a thief ^{A. M. 4058.}
in the night. ^{A. D. 54.}

3 For when they shall say, Peace and safety; then ^d sudden destruction cometh upon them,

^a Matt. xxiv. 3, 36; Acts i. 7.—^b Ch. iv. 9.—^c Matt. xxiv. 43,

44; xxv. 13; Luke xii. 39, 40; 2 Pet. iii. 10.—^d Isa. xiii. 6-9.

NOTES ON CHAPTER V.

Verse 1. The apostle having described the coming of Christ to raise the dead, judge the world, and carry the righteous with him to heaven, does not quit the awful subject, but proceeds in this chapter to foretel the terror which his appearance will occasion to the unrighteous, and the punishment which he will then inflict on them: a circumstance this which merits the reader's attention, because it proves that, in describing Christ's second coming, the apostle had some further end in view besides that of comforting the Thessalonians under the death of their relations. *But of the times*—As if he had said, I have been warning you that the solemn day of universal judgment will certainly come, and have been endeavouring to lead your minds to those views of it which must be consolatory to every true believer; but concerning the precise period of time when this grand event, which will close the economy of providence, shall take place; or of *the seasons*—Which God hath appointed for the accomplishment of his promises and predictions, preparatory thereto; *you have no need that I write unto you*—No occasion to know these things particularly, since the general knowledge thereof is sufficient to render you watchful, and to excite you to make preparation for them. It is probable that, when he was with them, he had repeated to them Christ's injunction to watch, *because at such an hour as men think not, the Son of man cometh*, Matt. xxiv. 44. By making this obser-

vation, the apostle represses that vain curiosity which is natural to mankind, who, not content with the knowledge of things useful, indulge an immoderate desire of searching into things which, because the discovery of them would be hurtful, God hath determined to conceal.

Verses 2, 3. *For yourselves know perfectly*—It being a matter plainly revealed both by Christ and his apostles; *that the day of the Lord*—That great decisive day, to which our eyes and hearts are so much directed; *so cometh as a thief in the night*—Cometh suddenly and unexpectedly; and will occasion the greatest consternation to the ungodly. This comparison is used by our Lord himself to illustrate the unexpectedness of his coming, Matt. xxiv. 43. It is used by St. Peter also, 2 Pet. iii. 10; see likewise Rev. iii. 3. The ancients, from this comparison, and from the parable of the virgins, fancying that Christ's coming to judgment would be in the night, instituted their vigils, in order that at his coming he might find them watching. But the true meaning of the comparison is, that, like the coming of a thief in the night, on those who are asleep and unarmed, the coming of Christ will be unexpected, and full of terror to the wicked; without determining whether it will be in the daytime or in the night. *For when they*—The men of the world; *shall say*—Shall promise to one another; *peace and safety*—And shall fear no evil of any kind; *then sudden destruction cometh upon them*—And a destruction of

A. M. 4058. ° as travail upon a woman with child ;
A. D. 54. and they shall not escape.

4 ^f But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all ^e the children of light, and the children of the day: we are not of the night, nor of darkness.

6 ^h Therefore let us not sleep, as *do* others; but ⁱ let us watch and be sober.

^a Jer. xiii. 21; Hos. xiii. 13.—^f Rom. xiii. 12, 13; 1 John ii. 8.—^e Eph. v. 8.—^h Matt. xxv. 5.—ⁱ Matt. xxiv. 42; xxv. 13; Rom. xiii. 11, 12, 13; 1 Pet. v. 8.

the most terrible kind; *as travail upon a woman with child*—“Nothing can be conceived more forcible to represent the anguish and torment of the wicked, occasioned by the stinging of their own consciences, and by the horrid fears which shall be excited in them, when they find themselves overtaken by the judgment, than to compare it to the pains of child-bearing.” *And they shall not escape*—Condemnation and punishment at that terrible day. See 2 Thess. i. 8, 9.

Verses 4-6. *But ye, brethren, are not*—As formerly; *in darkness*—In a state of gross ignorance respecting these and all other divine things; *that that awful day*—Or the day of death, introductory thereto; *should overtake you as a thief*—Should surprise you in an unprepared state. *Ye are all children of the light and of the day*—Ye are blest with the bright day of the gospel, which gives you full information respecting these and all other matters that concern your salvation; and *he that commanded light to shine out of darkness hath shined into your hearts*; enduing you with divine knowledge, and the light of living, saving faith. *We are not of the night*—Of heathenism or of Judaism, destitute of gospel light, and of the information which the gospel gives, particularly respecting a future and eternal state; and neither are we, though surrounded with the light of a gospel-day, *in darkness*—Through unbelief and blindness of mind, God having inspired us with the faith of his operation, and opened the eyes of our understanding. *Therefore let us not sleep, as do others*—Who are not favoured with our advantages: let us not continue in a state of insensibility and carnal security respecting these things, as if we neither looked for death, the resurrection of the dead, nor a future judgment: having all our spiritual senses closed, and carelessly resting in lukewarmness, sloth, and indolence: *but let us watch and be sober*—Or, *let us awake and be watchful*, as some render *γρηγοροῦμεν καὶ νηφώμεν*. Let us awake to a deep sense of the absolute certainty and infinite importance of these awful discoveries, and by continual sobriety, and a temperate use of God's creatures, of all earthly things, and especially by walking continually in the light of truth and grace, and therefore in universal holiness and righteousness, let us stand constantly prepared for the awful scenes which await us, and which we must assuredly pass through.

Verses 7-11. *For they that sleep, sleep in the night,*

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7 For ^k they that sleep, sleep in the night; and they that be drunken, ^l are drunken in the night.

8 But let us, who are of the day, be sober, ^m putting on the breast-plate of faith and love; and for a helmet, the hope of salvation.

9 For ⁿ God hath not appointed us to wrath, ^o but to obtain salvation by our Lord Jesus Christ,

^k Luke xxi. 34, 36; Rom. xiii. 13; 1 Cor. xv. 34; Eph. v. 14
^l Acts ii. 15.—^m Isa. lix. 17; Eph. vi. 14, 16, 17.—ⁿ Rom. ix. 22; Ch. i. 10; 1 Pet. ii. 8; Jude 4.—^o 2 Thess. ii. 13, 14.

&c.—Night is the time for sleep, and they that are guilty of drunkenness, gluttony, and other vices of intemperance, generally choose to hide them under the cover of darkness; and if we were still in the night of heathenish ignorance, and in a state of spiritual blindness and unbelief, our insensibility of divine things, our unwatchfulness, sloth, and indolence would have some excuse: but being of the day—And brought out of darkness into Christian and marvellous light, we have none: *let us, therefore, be sober*—That is, temperate, chaste, holy, and *wakeful*, as *νηφώμεν* signifies; *putting on the breast-plate of faith and love*—As a defence of the heart, the seat of the passions; and *for a helmet*—Which will defend the head, the seat of reason; *the hope of final, eternal salvation*. The breast and head being particularly exposed in battle, and wounds in these parts being extremely dangerous, the ancients carefully defended them by armour, to which the apostle here compares the Christian virtues of faith, love, and hope. In the parallel passage, Eph. vi. 14, the expression, instead of *the breast-plate of faith and love*, is *the breast-plate of righteousness*; to show that the righteousness of a Christian consists in faith and love: a breast-plate which, being of a truly heavenly fabric, will, if put on, and not afterward put off, render the heart, the seat of the affections, invulnerable. The apostle's meaning, stripped of the metaphor, is this: That, to defend our affections against the impressions of outward and sensible objects, nothing is so effectual as faith in Christ, and in the declarations and promises of his gospel, and love to God and man. The head being the seat of those thoughts and imaginations, on which the affections and passions in a great measure depend, it must be of great importance to defend it against the entrance of such thoughts and imaginations as have any tendency to excite bad affections or carnal desires. But for that purpose, nothing is better than to have the head so filled with the glorious hope of the salvation offered to us in the gospel, as to exclude all vain thoughts, imaginations, and expectations whatever. This hope therefore is most properly and elegantly termed the Christian's helmet. This exhortation to the Thessalonian believers teaches us that the sons of light must not only watch but fight. See note on Eph. vi. 11-18. *For God hath not appointed us to wrath*—As he hath the finally impenitent, unbelieving, and disobedient: for the design of God in send-

A. M. 4058. 10 ^p Who died for us, that, whether
A. D. 54. we wake or sleep, we should live to-
gether with him.

11 ^a Wherefore, ¹ comfort yourselves together,
and edify one another, even as also ye do.

12 And we beseech you, brethren, ² to know them

^p Rom. xiv. 8, 9; 2 Cor. v. 15.—^a Chap. iv. 18.—¹ Or,
exhort.

ing his Son was not to condemn but to save the world; and therefore they who are appointed to wrath, are only such as through impenitence, unbelief, and disobedience, reject him and his gospel; *but to obtain salvation*—Present and eternal; *by faith in our Lord Jesus Christ*—Who hath procured it for all true persevering believers, whose faith *worketh by love*; and will assuredly at length bestow it upon them; of which he hath given us full proof, in that he not only became incarnate, and subjected himself to the infirmities of our flesh, and to the many burdens and sufferings of this mortal life, for our sakes, but even died in ignominy and torture on the cross for us; *that whether we wake or sleep, live or die, we should live together with him*—In other words, That while we live, and when we die, the life and happiness of our immortal souls should be secure in a union with him, which death itself shall not be able to dissolve. Some interpret the expression, *whether we wake or sleep*, as signifying, “whether Christ come in the night, when we are sleeping on our beds, or in the day, when we are awake and busy in the pursuit of our common affairs.” But, as Doddridge has properly observed, since *sleeping* had just before been put for *death*, it seems more natural to interpret this clause as speaking of the state of believers, whether alive or dead: and then it must be considered as containing a direct proof of the life of the soul while the body is sleeping in the grave. “God forbid,” adds that pious divine, “that any should understand these words as intimating that Christ’s death is intended to secure our salvation, whether we take a watchful care of it or not. Yet, alas! the generality of Christians (so called) live as if that were the genuine and only interpretation.” *Wherefore comfort yourselves together*—Παρακαλεῖτε ἀλλήλους *comfort, or exhort one another*, under the various afflictions of life, *and edify*—Εἰς τὸν ἕνα, *each the other*; in Christian knowledge and holiness, or endeavour to promote the work of grace in one another; *even as also I know ye do*—How well would it be, if professing Christians in general would emulate the character which the apostle gives to these believers at Thessalonica, if, “entering into each other’s true interests, as Chandler observes, they would banish from their conversation that calumny, slander, folly, and flattery which engross so much of this short transitory life, and by discoursing of things of substantial worth, endeavour to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, were we, on that occasion,

which labour among you, and are over ^{A. M. 4058.}
you in the Lord, and admonish you; ^{A. D. 54.}

13 And to esteem them very highly in love
for their work’s sake. ^a And be at peace among
yourselves.

14 Now we ² exhort you, brethren, ¹ warn

^r 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17.
¹ Mark ix. 50.—^a Or, *beseech.*—² 2 Thess. iii. 11, 12.

able to recollect that in general we had managed our conversation to our mutual advantage? For we should then be sensible that in some measure we owe our glory to our concern for, and fidelity to, each other. Besides, the remembrance of this would enlarge the love of the saints to each other in the future state.”

Verses 12, 13. *We beseech you, brethren, to know*—See, mark, take knowledge of *them* that, 1st, *Labour among you*—Namely, in the work of the ministry, by preaching, teaching, catechising, visiting the sick, administering the ordinances: 2d, *Are over you*—Greek, προϊσμενος, *who preside over you*; preventing all irregularities, and keeping order in your assemblies, and taking care that every one exercises his office, and fulfils his duty properly in the station in which he is placed: and, 3d, *Admonish you*—Who observe the behaviour of individuals, and give to such as are found faulty the admonitions and reproofs necessary in order to their amendment, and that by particular application to each. Sometimes the same person may perform all these offices; may *labour, preside, and admonish* the whole flock, as need may be. Sometimes two or more different persons may be employed in these duties, according as God variously dispenses his gifts. “But, O, what a misery is it,” as Wesley observes, “when a man undertakes this whole work without either gifts or grace for any part of it! Why then will he undertake it? For pay? What! will he *sell* both his own soul and all the souls of the flock? What words can describe such a wretch as this? And yet even this may be an *honourable man!*” *And esteem them very highly*—ὑπερ ἐκπερισσοῦ, *literally, more than abundantly; in love*—The inexpressible sympathy there is between true pastors and their flock is intimated not only here, but also in divers other places of this epistle. See chap. ii. 7, 8. *For their work’s sake*—Their diligence and faithfulness in preaching the word, in teaching, catechising, admonishing, exhorting, and watching over the souls committed to their care, as those that must give an account: the principal ground this of the respect due from Christians to their ministers, and especially of that great regard and strong affection which true believers bear toward those who have begotten them again through the gospel. But how are Christians to esteem those pastors who do none of those things? who take the wages, but do no part of the work?

Verses 14, 15. *We exhort you, brethren*—Not only you who are pastors and rulers, but you that are private members of the church; *warn them that are unruly*—Greek, ἀτακτος, *disorderly*; them that

A. M. 4058. them that are ³ unruly, ^a comfort the feeble-minded, ² support the weak, ⁷ be patient toward all men.

15 ² See that none render evil for evil unto any man; but ever ^a follow that which is good, both among yourselves, and to all men.

^a Or, disorderly.—^a Heb. xii. 12.—^a Rom. xiv. 1; xv. 1. ⁷ Gal. v. 22.—^a Lev. xix. 18.—^a Gal. vi. 10.—^b 2 Cor. vi. 10; Phil. iv. 4.—^c Luke xviii. 1; xxi. 36; Rom. xii. 12;

stand, as it were, out of their ranks in the spiritual warfare: for it is a military term, expressing the character of soldiers who break their ranks, desert their posts, or will not know their colours, and therefore cannot perform their duty as soldiers, especially in battle. It is fitly used to denote those who neglect the proper duty of their office or station. *Comfort the feeble-minded*—Whose courage and resolution are ready to fail them under the difficulties they meet with. The original expression, *ολιγοψυχες*, properly means *those of little soul*, or such as are peculiarly wanting in fortitude and vigour of mind; *support the weak*—The infirm, whether in soul or body; *be patient*—*Μακροθυμειτε*, *be long-suffering*; *toward all men*—Bearing with the weaknesses of the children of God, and exercising meekness and gentleness even toward the perverse, obstinate, and ungrateful. The beauty of this whole passage is thus illustrated by Mr. Blackwall: (*Sac. Class.*, vol. i. p. 257:.) "It is as admirable for the purity of its moral, and the diffusiveness of its charitable meaning, as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full. Both the ear and judgment are satisfied." *See that none, &c.*—Watch over both yourselves and each other, and whatever injury any of you may have received, whether from professed friends or from avowed enemies, let no one *render evil for evil, but ever follow that which is good*—Endeavouring to the utmost to promote the happiness of all about you; and that resolutely and perseveringly; *both among yourselves*—That is, toward all your fellow-Christians; *and to all men*—Not exempting your enemies and persecutors.

Verses 16-18. *Rejoice evermore*—In your present privileges and future hopes. See note on Rom. xiv. 17; Phil. iv. 4; 1 Pet. i. 6. *Pray without ceasing*—In order to maintain and improve this holy joy, be always in a spirit of prayer, that is, retain a continual sense of your spiritual wants, and of your dependance on God, through Christ, for the supply of those wants, and let your desires for that supply be frequently offered up to God in faith: let your heart aspire after him, and long for a further acquaintance with him, conformity to him, and enjoyment of him; and be constant in the use of private and fervent prayer at all proper seasons, joining also at all opportunities with your family, Christian friends, and the congregations of God's people, in

16 ^b Rejoice evermore.

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17 ^o Pray without ceasing.

18 ^d In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 ^o Quench not the Spirit.

20 ^f Despise not prophesyings.

Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7.—^d Eph. v. 20; Col. iii. 17.—^o Eph. iv. 30; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Cor. xiv. 30. ^f 1 Cor. xiv. 1, 39.

social and public addresses to the throne of grace. *In every thing give thanks*—Remembering, not only your dependance on God, but your obligation to him for all things, temporal and spiritual, and being persuaded that you never can be in such circumstances of affliction, but that you have much greater cause for thankfulness than complaint. This is Christian perfection: further than this we cannot go, and we need not stop short of it. Our Lord has purchased joy as well as righteousness for us. It is the very design of the gospel, that, being saved from guilt, we should be happy in the love of Christ. *Prayer* may be said to be the *breath* of our spiritual life. He that lives cannot possibly cease *breathing*. So much as we really enjoy of the presence of God, so much prayer and praise do we offer up *without ceasing*; else our rejoicing is but delusion. *Thanksgiving* is inseparable from true *prayer*. It is almost essentially connected with it. He that always prays, is ever giving praise; whether in ease or pain, both for prosperity and the greatest adversity. He blesses God for *all things*, looks on them as coming from him, and receives them only for *his sake*; not choosing nor refusing, liking nor disliking any thing, but only as it is agreeable or disagreeable to his perfect will. *For this*—That you should thus rejoice, pray, give thanks; *is the will of God in Christ Jesus*—Always holy, just, and good, and always pointing at our salvation.

Verse 19. *Quench not the Spirit*—Which, wherever it is, burns more or less, yea, flames in holy love, in joy, prayer, thanksgiving: O quench it not, damp it not, in yourself or others, by giving way to any lust or passion, any affection or disposition, contrary to holiness, either by neglecting to do good, or by doing evil. See note on Eph. iv. 30. It is easy to observe that the qualities and effects of the Spirit's influences are here compared to those of fire. See note on Matt. iii. 11. And as fire may be quenched, not only by pouring water upon it, or heaping upon it earth and ashes, but by withholding fuel from it, or even by neglecting to stir it up; so the enlightening, quickening, renewing, purifying, and comforting operations of the Spirit may be quenched, not only by the commission of known and wilful sin, and by immersing our minds too deeply in worldly business, and burdening them with worldly cares, but by omitting to use the private or public means of grace, the fuel provided to nourish this sacred fire, and by neglecting to stir up the gifts and graces which are in us.

Verses 20-22. *Despise not prophesyings*—That is, the preaching of God's word: for the apostle is

A. M. 4058. 21 ^a Prove all things; ^b hold fast
A. D. 54. that which is good.

22 ¹ Abstain from all appearance of evil.

23 And ^k the very God of peace ^l sanctify

^a 1 Cor. ii. 11, 15; 1 John iv. 1. — ^b Phil. iv. 8. — ¹ Chap. iv. 12.

not here speaking of extraordinary gifts, but of such as are ordinary. It seems one means of grace is put for all; and whoever despises or makes light of any of these, much more that sets them at naught, as the original expression, εἰσθνετε, properly signifies, under whatever pretence, will surely, though perhaps gradually and insensibly, quench the Spirit. Some neglect attending the ministry of God's word, on pretence that they are so well instructed that they can receive little or no benefit from it. But let such consider that the spiritual life is maintained and increased in the soul, not so much by receiving new discoveries in divine knowledge, "as by the recollection of matters formerly known, and by serious meditation thereon." Persuaded, therefore, that a regular attendance on the ministry of the word will greatly tend to cherish the influences of the Spirit, and a neglect thereof will proportionably obstruct them; listen with attention and reverence to the ministers of Christ, while they interpret and apply to men's consciences the Holy Scriptures, or speak to them by way of instruction, warning, reproof, exhortation, or comfort: and own the authority of God as speaking in and by his appointed messengers. Meantime *prove all things*—Which any preacher teaches, enjoins, or recommends; try every doctrine, precept, advice, or exhortation by the touchstone of Scripture; and *hold fast that which is good*—Zealously, resolutely, and diligently practise it, in spite of all opposition. "What a glorious freedom of thought," says an eminent divine, "do the apostles recommend! And how contemptible, in their account, is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of religion, and allow it to one another, and to all mankind!" It must be observed, however, that those who heap up for themselves teachers, having itching ears, under pretence of *proving all things*, have no countenance or excuse from this text. And be equally zealous and careful to *abstain from all appearance of evil*—From every disposition, word, and action, which you judge or suspect to be sinful; or which you have reason to fear might prove to you an occasion of sin. Nay, in some, yea, in many cases, abstain from those things which appear to others to be evil, or the lawfulness of which they question, though you do not. For it is better to avoid such things, than by an uncharitable use of your Christian liberty to cause your weak brother to stumble, or to prejudice others against the truth.

Verses 23–26. *And the very God of peace*—Αυτος δε ο θεος της ειρηνης, literally, *May the God of peace himself*; that is, he who is ready to give you peace with himself after all you have done; who is in Christ reconciling you to himself, not imputing your tres-

you wholly; and *I pray God* your whole spirit, and soul, and body ^m be preserved blameless unto the coming of our Lord Jesus Christ. A. M. 4058. A. D. 54.

* Phil. iv. 9. — Chapter iii. 13. — ^m 1 Cor. i. 8.

passes unto you, if in repentance and faith you turn to him, but on these terms *preaching peace* to you by Jesus Christ: *sanctify you wholly*—That is, may he carry on and complete the work of purification and renovation begun in your regeneration, redeeming you from all iniquity, Tit. ii. 14; cleansing you from all filthiness of flesh and spirit, 2 Cor. vii. 1; stamping you with his whole image, and rendering you a glorious church, not having spot or wrinkle, or any such thing, but made holy toward God, dedicated to and employed in his service, and without blame in the whole of your conduct toward men. The word ολοτελεις, here rendered *wholly*, signifies every part of you, and every part perfectly; implying that every faculty of their souls, and every sense and member of their bodies, should be completely purified, and devoted to the service of God. *And I pray God*—These words are not in the original, which is literally, *and may the whole of you*, ολοκληρον υμων, *your whole constitution*, the whole frame of your nature, all belonging to you, all of and about you, be made and preserved blameless. And what the apostle means by this *whole constitution*, or *frame*, of their nature, he immediately specifies, mentioning *the spirit, the soul, and the body*. Here, says Whitby, "the apostle justifies the ancient and true philosophy, that man is, as Nemesius styles him, τριμερης υποστασις, a compound of three differing parts. This was the doctrine of the Pythagoreans, and also that of the Platonists, who held that there is in man a soul irrational, which includes the affections of the body; and a mind, which uses the body as its instrument, and fights against it. This also was the doctrine of the Stoics, whence Antoninus saith, The three constituent parts of man are σωμα, ψυχη, νους, the *body, soul, and mind*. Irenæus, and Clemens of Alexandria, and Origen, say the same." He adds, "those two excellent philosophers, Gassendus and Dr. Willis, have established this philosophy beyond all reasonable contradiction." It appears also, as the learned Vitranga has very accurately shown, a notion prevailed among the rabbis, as well as the philosophers, that the person of a man was constituted of three distinct substances; 1st, the *rational spirit*, which survives the death of the body, and is immortal; 2d, the *animal soul*, which man has in common with the beasts, and which dies with the body; and, 3d, the *visible body*. Many other learned divines, however, are of opinion, that as the apostle's design was to teach mankind religion, and not philosophy, he might use the popular language to which the Thessalonians were accustomed, without adopting the philosophy on which that language was founded: consequently that it is not necessary to consider him as intending more by his prayer than that the Thessalonian believers might be tho-

A. M. 4058. 24 ^a Faithful is he that calleth you,
A. D. 54. who also will do it.

25 Brethren, ° pray for us.

26 ^b Greet all the brethren with a holy kiss.

27 I ^c charge you by the Lord that ^d this epis-

^a 1 Cor. i. 9; x. 13; 2 Thess. iii. 3.—^c Col. iv. 3; 2 Thess. iii. 1.—^d Rom. xvi. 16.

roughly sanctified, of how many constituent parts soever their nature consisted. "To comprehend," says Macknight, "the distinction between soul and spirit," which the sacred writers seem to have intimated in some passages, "the *soul* must be considered as connected both with the *body* and with the *spirit*. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit, as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by injuries befalling it, as to convey false perceptions to the spirit. But the powers of the spirit not being affected by bodily injuries, it judges of the impressions conveyed to it as accurately as if they were true representations, so that the conclusions which it forms are generally right." It may not be improper to add here, that the spirit, as distinguished from the two other parts included in the human constitution, seems to be supposed by the apostle (Heb. iv. 12) to be capable of being separated from the soul, his expression being, *The word of God is quick, &c., piercing even to the dividing asunder of soul and spirit*; and some have thought that he intimates, (1 Cor. xiv. 14, 15,) that *the one* may know what *the other* does not. Be this, however, as it may, the apostle's words were certainly not intended to teach us philosophy, or to imply more than a prayer that all our powers of mind and body, *the rational*, including the understanding, the judgment, conscience, and will; *the animal*, comprehending the affections, passions, and sensations; and *corporal*, namely, the members and senses of our bodies, should be wholly *sanctified*; that is, purified from pollution, dedicated to God, and employed in glorifying him. *Unto the coming of our Lord Jesus Christ*—To call you hence by death, or to summon you to appear at his bar. *Faithful is he*—To his word and promises; *that calleth you*—By his gospel; *who also will do it*—Will preserve you blameless to his coming, unless you quench the Spirit. He "will not," says Whitby, "be wanting in what is requisite on his part toward it; I say *his part*, for if the faithfulness of God required that he should sanctify and preserve us blameless to the end without our care, or should work in us absolutely and certainly that care, and the apostle believed this, how could he fear lest the Thessalonians should be so overcome by Satan's temptations, as that his labour with them might be in vain, chap. iii. 5; this being, in effect, to fear that God might be unfaithful to his promise."

Verses 27, 28. *I charge you*—Greek, *ορκίζω υμας*, I

b

de be read unto all the holy brethren. A. M. 4058
28 ^e The grace of our Lord Jesus ^f Amen.
Christ be with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

^e Or, *adjure*.—^f Col. iv. 16; 2 Thess. iii. 14.—^g Rom. xvi. 20, 24; 2 Thess. iii. 18.

adjure you, that is, I lay you under the obligation of an oath; *that this epistle*—The first he wrote; *be read to all the holy brethren*—Namely, of your church. The reader must observe, that in judicial oaths, the custom among the Jews was not for the person who came under the obligation of an oath to pronounce the words of *swearing* with his own mouth, but an oath was exacted from him by the magistrate or superior, and so he became bound to answer upon oath, by *hearing the voice of swearing*, or *adjuration* rather, as the LXX. render it. Here, therefore, a solemn act of divine worship is paid to Christ, taking an oath in the name of God being a branch of his worship. This epistle was doubtless sent to the presidents and pastors of the Thessalonian church, and the command, that the epistle should be read, was delivered to them. "The same course, we may suppose, the apostle followed with respect to all his other inspired epistles. They were sent by him to the elders of the churches, for whose use they were principally designed, with a direction that they should be read publicly by some of their number to the brethren in their assemblies for worship; and that not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings; and to make these writings of use to the rest, they must have been circulated among them in private, which would have exposed the autographs (or the original copies) to the danger of being corrupted or lost." But what Paul commands under a strong adjuration, Rome forbids under pain of excommunication, prohibiting the reading of the Scriptures to the common people in their religious assemblies, or enjoining them to be read, if at all, in an unknown tongue; a sufficient proof this, that whatever that church may be besides, it is not apostolical. It is justly observed by Dr. Paley, that "the existence of this clause is an evidence of the authenticity of this epistle: because to produce a letter purporting to have been publicly read in the church at Thessalonica, when no such letter had been read or heard of in that church, would be to produce an imposture destructive of itself. Either the epistle was publicly read in the church at Thessalonica during St. Paul's lifetime, or it was not. If it was, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving the integrity of the copy more secure: if it was not, the clause would remain a standing condemnation of the forgery, and, one would suppose, an invincible impediment to its success."