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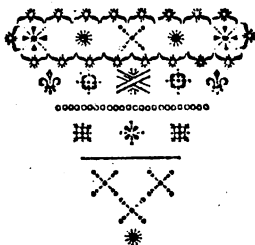
EXPLANATORY
NOTES
UPON
The New Testament.



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N O T E S

O N T H E

ACTS of the APOSTLES.

THIS Book, in which *St. Luke* records the Actions of the Apostles, particularly of *St. Peter* and *St. Paul* (whose Companion in Travel he was) is as it were the Centre between the Gospels and the Epistles. It contains, after a very brief Recapitulation of the Evangelical History, a Continuation of the History of *Christ*, the Event of his Predictions, and a kind of Supplement to what he had before spake to his Disciples, by the Holy Ghost now given unto them. It contains also the Seeds and first Stamina of all those Things, which are enlarged upon in the Epistles.

The Gospels treat of *Christ* the Head: The *Acts* shew, That the same Things befall his Body; which is animated by his Spirit, persecuted by the World, defended and exalted by God.

In this Book is shewn the Christian Doctrine, and the Method of applying it to Jews, Heathens, and Believers; that is, to those who are to be converted, and those who are converted: The Hindrances of it in particular Men, in several Kinds of Men, in different Ranks and Nations: The Propagation of the Gospel, and that grand Revolution among both Jews and Heathens: The Victory thereof, in spite of all Opposition, from all the Power, Malice, and Wisdom of the whole World, spreading from one Chamber into Temples, Houses, Streets, Markets; Fields, Inns, Prisons, Camps, Courts; Chariots, Ships, Villages, Cities, Islands: To Jews, Heathens, Magistrates, Generals, Soldiers, Eunuchs, Captives, Slaves, Women, Children, Sailors: To *Atbens*, and at length to *Rome*.

The Parts of it are Seven,

- | | |
|---|------------------|
| 1. Pentecost, with its Antecedents, | C. i, ii. |
| 2. Transactions with the Jews, in Jerusalem, in all Judea,
and in Samaria, | C. iii—ix |
| 3. Transactions at Cesarea, and the Reception of the Gen-
tiles, | C. x, xi. |
| 4. The first Course of Barnabas and Paul among the Gen-
tiles, | C. xiii, xiv. |
| 5. The Embassy to, and Council at Jerusalem, concerning
the Liberty of the Gentiles, | C. xv. |
| 6. The Second Course of St. Paul, | C. xvi—xix. |
| 7. His Third, as far as Rome, | C. xix---xxviii. |
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The ACTS.

- I. **T**HE former treatise have I composed, O Theophilus, of all things which Jesus began both
2 to do and to teach, Until the day he was taken up,
after having thro' the Holy Ghost given command-
3 ment to the apostles whom he had chosen: To
whom also he presented himself alive after his passi-
on, by many infallible proofs, being seen by them
4 forty days, and speaking of the things pertaining
to the Kingdom of God. And having assembled

V. 1. *The former treatise*—In that important Season, which reached from the Resurrection of *Christ* to his Ascension, *the former treatise* ends, and this begins: This describing the *Acts* of the Holy Ghost (by the Apostles) as that does the *Acts* of *Jesus Christ*. *Of all things*—In a summary Manner: *Which Jesus began to do—until the day*—That is, Of all Things which *Jesus* did, from the Beginning till that Day.

V. 2. *After having given commandment*—In the 3d Verse, St. Luke expresses in general Terms, what *Christ* said to his Apostles during those *forty days*. But in the 4th, and following Verses, he declares what he said on the Day of his Ascension. He had brought his former Account down to that Day. And from that Day begins the *Acts* of the Apostles.

V. 3. *Being seen by them forty days*—That is, Many Times during that Space. *And speaking of the things pertaining to the kingdom of God*—Which was the Sum of all his Discourses with them, before his Passion also.

V. 4. *Wait for the promise of the Father, which ye have heard from me*—When He was with them a little before, as it is recorded, Luke xxiv. 49.

them together, he commanded them, not to depart from Jerusalem, but to wait for the promise of the Father, which, *saieth he*, ye have heard from me.
 5 For John indeed baptized with water; but ye shall be baptized with the Holy Ghost, not many days
 6 hence. And when they were come together, they asked him, saying, Lord, dost thou at this time
 7 restore the Kingdom to Israel? But he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own
 8 power. But ye shall receive power, the Holy Ghost being come upon you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and
 9 Samaria, and to the uttermost part of the earth. And having spoken these things, while they beheld, he was taken up, and a cloud received him from
 10 their sight. And while they were stedfastly looking up to Heaven, as he went up, behold two men, in white apparel stood by them, Who also said, Ye men of Galilee, why stand ye gazing into hea-
 11 ven? This Jesus who is taken up from you into heaven, shall come, as ye have seen him going into
 12 heaven. Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

V. 5. *Ye shall be baptized with the Holy Ghost*—And so are all true Believers, to the End of the World. But the extraordinary Gifts of the Holy Ghost also are here promised.

V. 6. *Dost thou at this time—At the Time thou now speakest of? Not many days hence? Restore the kingdom to Israel?*—They still seemed to dream of an outward, temporal Kingdom, in which the Jews should have Dominion over all Nations. It seems, they came in a Body, having before concerted the Design, to ask, When this Kingdom would come?

V. 7. *The times or the seasons*—Times, in the Language of the Scripture, denote a longer, Seasons, a shorter Space: *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth Him.

V. 8. *But ye shall receive power—and shall be witnesses to me*—That is, Ye shall be impowered to witness my Gospel, both by your Preaching and Suffering.

V. 12. *A sabbath day's journey*—The Jews generally fix this to two thousand Cubits, which is not a Mile.

13 * And when they were come in, they went up into the upper-room, where both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Jude *the brother* of James

14 tarried. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and his brethren.

15 And in these days, Peter standing up in the midst of the disciples, (the number of persons together was about an hundred and twenty) said,

16 Men, brethren, this † scripture must needs have been fulfilled, which the Holy Ghost spake before by the mouth of David, concerning Judas, who

17 was guide to them that apprehended Jesus. For he was numbered with us, and had obtained part of

18 this ministry. Now this man purchased a field with the reward of iniquity, and falling down on his face, he burst asunder in the middle, and all his

19 bowels gushed out. And it was known to all that dwell at Jerusalem, so that that field is called, in their own tongue Akeldama, that is, The field of

20 blood. For it is written in the book of Psalms,

V. 13. *They went up into the upper-room*—The Upper-rooms, so frequently mentioned in Scripture, were Chambers in the highest Part of the House, set apart by the Jews for private Prayer. These, on account of their being so retired and convenient, the Apostles now used for all the Offices of Religion.

V. 14. *His brethren*—His near Kinsmen, who, for some Time, did not believe: It seems, not 'till near his Death.

V. 15. *The number of persons together*—Who were together in the Upper-room; *were an hundred and twenty*—But He had undoubtedly many more in other Places: Of whom more than five hundred saw him at once after his Resurrection, 1 Cor. xv. 6.

V. 18. *This man purchased a field with the reward of iniquity*—That is, a Field was purchased with the Reward of his Iniquity; tho' very possibly Judas might design the Purchase. *And falling down on his face*—It seems, the Rope broke before, or as he died.

V. 19. *In their own tongue*—This Expression, *that is, The field of blood*, St. Luke seems to have added to the Words of St. Peter, for the Use of Theophilus and other Readers, who did not understand Hebrew.

V. 20. *His bishoprick*—That is, his Apostleship.

V. 21. *All*

* Mat. x. 2. Mark iii. 14. Luke vi. 13. † Psalm xli. 9.

‡ Let his habitation be desolate, and let no man dwell therein : and, || His bishoprick let another
 21 take. Wherefore of these men who have been
 22 with us all the time that the Lord Jesus was going
 in and out over us, Beginning from the baptism
 of John, till the day he was taken up from us,
 one must be a witness with us of his resurrection.
 23 And they appointed two, Joseph called Barsabas,
 24 who was surnamed Justus, and Matthias. And
 they prayed and said, Thou, Lord, who knowest
 the hearts of all, shew which of these two thou
 25 hast chosen, To take part of this ministry and
 apostleship, from which Judas by transgression fell,
 26 to go to his own place. And they gave forth
 their lots, and the lot fell upon Matthias ; and he
 was numbered with the eleven apostles.

II. And when the day of Pentecost was come,
 2 they were all with one accord in one place. And
 suddenly there came a sound from heaven, as of a
 rushing violent wind, and it filled all the house

V. 21. *All the time that the Lord Jesus was going in and out*—That is, *Conversing familiarly: Over us—As our Master.*

V. 22. *To be a witness with us of his resurrection*—And of the Circumstances which preceded and followed it.

V. 23. *And they appointed two*—So far the Faithful could go by consulting together, but no farther. Therefore here commenced the proper Use of the Lot, whereby a Matter of Importance, which cannot be determined by any ordinary Method, is committed to the Divine Decision.

V. 25. *Fell*—By his *transgression*—Sometime before his Death : *To go to his own place*—That which his Crimes had deserved and which he had chosen for himself, far from the other Apostles, in the Region of Death.

V. 1. At the Pentecost of *Sinai* in the Old Testament, and the Pentecost of *Jerusalem* in the New, were the two grand Manifestations of God, the Legal and the Evangelical: The one from the Mountain, and the other from Heaven; the terrible, and the merciful one. *They were all with one accord in one place*—So here was a Conjunction of Company, Minds, and Place; the whole hundred and twenty being present.

V. 2. *And suddenly there was a sound from heaven*—So will the Son of Man come to Judgment. *And it filled all the house*—That is, all that Part of the Temple, where they were sitting.

V. 3. *And*

‡ *Psalmlxix. 25.* || *Psalmlxix. 8.*

3 where they were sitting. And there appeared to
 them distinct tongues, as of fire; and it sat upon
 4 each of them. And they were all filled with the Holy
 Ghost, and began to speak with other tongues, as
 5 the Spirit gave them utterance. And there were
 dwelling in Jerusalem Jews, devout men, out of
 6 every nation under heaven. And when this was
 noised abroad, the multitude came together and
 were confounded, because every man heard them
 7 speaking in his own language. And they were
 amazed and marvelled, saying one to another,
 Behold, are not all these who are speaking Galili-
 8 leans? And how hear we every one, in our own
 9 native language, Parthians, and Medes, and
 Elamites, and dwellers in Mesopotamia, and Judea
 10 and Cappadocia, Pontus and Asia, Phrygia and
 Pamphylia, Egypt, and the parts of Africk about
 Cyrene, and Roman sojourners, (Jews and Pro-
 11 selytes) Cretans and Arabians, we hear them
 speaking in our tongues the wonderful works of

V. 3. *And there appeared distinct tongues, as of fire*—That is, small Flames of Fire. This is all which the Phrase, *tongues of fire*, means in the Language of the Seventy. Yet it might intimate God's touching their Tongues as it were (together with their Hearts) with Divine Fire: His giving them such Words as were active and penetrating, even as flaming Fire.

V. 4. *And they began to speak with other Tongues*—The Miracle was not in the Ears of the Hearers (as some have unaccountably supposed) but in the Mouth of the Speakers. And this Family praising God together, with the Tongues of all the World, was an Earnest that the whole World should in due Time praise God in their various Tongues. *As the Spirit gave them utterance*—Moses the Type of the Law, was of a slow Tongue. But the Gospel speaks with a fiery and flaming one.

V. 5. *And there were dwelling in Jerusalem Jews*—Gathered from all Parts, by the peculiar Providence of God.

V. 6. *The multitude came together and were confounded*—The Motions of their Minds were switt and various.

V. 9. *Judea*—The Dialect of which greatly differed from that of Galilee. *Asia*—The Country strictly so called.

V. 10. *Roman sojourners*—Born at Rome, but now living at Jerusalem. These seem to have come to Jerusalem, after those who are above-mentioned. All of them were partly Jew: by Birth, and partly Proselytes.

V. 11. *Cretans*—One Island seems to be mentioned for all. *The wonderful works of God*—Probably those which related to the Miracles,

- 12 God? And they were all amazed, and were in
 doubt, saying one to another, What can this
 13 mean? But others mocking, said, They are full
 of sweet wine.
 14 Then Peter standing up with the eleven, lifted
 up his voice, and said to them, Men of Judea, and all
 ye that dwell at Jerusalem, be this known to you,
 15 and hearken to my words. These are not drunken
 as ye suppose: for it is *but* the third hour of the
 16 day. But this is that which was spoken by the
 17 prophet Joel, * And it shall come to pass in the
 last days, saith God, I will pour out of my Spirit
 upon all flesh: and your sons and your daughters
 shall prophesy, and your young men shall see vi-
 sions, and your old men shall dream dreams:

cles, Death, Resurrection and Ascension of *Christ*, together with the Effusion of his Spirit, as a Fulfilment of his Promises, and the glorious Dispensations of Gospel Grace.

V. 12. *They were all amazed*---All the devout Men.

V. 13. *But others mocking*---The World begins with *mocking*, thence proceeds to *cavilling*, ch. iv. 7; to *threats*, ver. 17; to *imprisoning*, ch. v. 18; to *blows*, ver. 40; to *slaughter*, ch. viii. 58. These Mockers appear to have been some of the Natives of *Judea*, and Inhabitants of *Jerusalem* (who understood only the Dialect of the Country) by the Apostle's immediately directing his Discourse to them in the next Verse. *They are full of sweet wine*---So the Greek Word properly signifies: There was no *New Wine* so early in the Year as Pentecost. Thus natural Men are wont to ascribe supernatural Things to mere natural Causes: And many Times as impudently and unskillfully, as in the present Case.

V. 14. *Then Peter standing up*---All the Gestures, all the Words of *Peter* shew the utmost Sobriety: *lifted up his voice*---With Chearfulness and Boldness: *And said to them*---This Discourse has three Parts, each of which (ver. 14, 22, 29.) begins with the same Appellation, *Men*: Only to the last Part he prefixes with more Familiarity, the additional Word *Brethren*. *Men of Judea*---That is, Ye that were born in *Judea*. *St. Peter spoke in Hebrew*, which they all understood.

V. 15. *It is but the third hour of the day*---That is, Nine in the Morning. And on the solemn Festivals, the *Jews* rarely eat or drank any Thing till Noon.

V. 16. *But this is that which was spoken of by the prophet*---But there is another and better Way of accounting for this.

V. 17. The Times of the *Messiah* are frequently called *The last Days*, the Gospel being the last Dispensation of Divine Grace. *I will pour out of my Spirit*---Not on the Day of Pentecost only, upon all
 flesh

* Joel ii. 28.

18 And in those days I will pour out of my Spirit upon my servants and upon my handmaids, and they
 19 shall prophesy. And I will shew prodigies in heaven above, and signs on earth beneath, blood and
 20 fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the day of the Lord, the great and illustri-
 21 ous day, come. But it shall come to pass, that whosoever shall call on the name of the Lord, shall

lesh---On Persons of every Age, Sex, and Rank. *And your young-men shall see visions*---In young Men the outward Senses are most vigorous, and the bodily Strength is entire, whereby they are best qualified to sustain the Shock which usually attends the Visions of God. In *old men* the internal Senses are most vigorous, suited to Divine Dreams. Not that the Old are wholly excluded from the former, nor the Young from the latter.

V. 18. *And upon my servants*—On those who are literally in a State of Servitude.

V. 19. *And I will shew prodigies in heaven above, and signs on earth beneath*—Great Revelations of Grace are usually attended with great Judgments on those who reject it. *In heaven*—Treated of, ver. 20. *On earth*—Described in this Verse. Such Signs were those mentioned ver. 22, before the Passion of Christ; which are so mentioned as to include also those at the very Time of the Passion and Resurrection, at the Destruction of Jerusalem, and at the End of the World.

Terrible indeed were those Prodigies in particular, which preceded the Destruction of Jerusalem: Such as the flaming Sword hanging over the City, and the fiery Comet, pointing down upon it for a Year; the Light that shone upon the Temple and the Altar in the Night, as if it had been Noon-day; the opening of the great and heavy Gate of the Temple without Hands; the Voice heard from the most Holy Place, *Let us depart hence*; the Admonition of Jesus, the Son of Ananias, crying for seven Years together, *Wo, Wo, Wo*, the Vision of contending Armies in the Air, and of Intrenchments thrown up against a City there represented; the terrible Thunders and Lightnings, and dreadful Earthquakes, which every one considered as portending some great Evil: All which, thro' the singular Providence of God, are particularly recorded by Josephus. *Blood*—War and Slaughter. *Fire*—Burnings of Houses and Towns, involving all in Clouds of Smoke.

V. 20. *The moon shall be turned into Blood*—A bloody Colour: *Before the day of the Lord*—Eminently, The last Day; tho' not excluding any other Day or Season, wherein the Lord shall manifest his Glory, in taking Vengeance of his Adversaries.

V. 21 *But—whosoever shall call on the name of the Lord*—This Expression implies the whole of Religion, and particularly Prayer uttered in Faith; *shall be saved*—From all those Plagues; from Sin and Hell.

V. 23. *Him*

22 be saved. Men of Israel, hear these words :
 Jesus of Nazareth, a man pointed out to you of
 God, by miracles, and wonders, and signs, which
 God wrought by him in the midst of you, as your-
 23 selves also know : Him being delivered by the
 determinate council and foreknowledge of God, ye
 hath taken, and by wicked hands, have crucified
 24 and slain : Whom God hath raised up, having
 loosed the pains of death, as it was not possible
 25 that he should be held under it. For David speak-
 eth concerning him, * I have seen the Lord al-
 ways before my face, for he is on my right-hand,
 26 that I may not be moved. Therefore my heart is
 glad, and my tongue exulteth ; yea, and my
 27 flesh shall rest in hope. For thou wilt not leave
 my soul in Hades, neither wilt thou suffer thy holy
 28 one to see corruption. Thou hast made known
 to me the ways of life ; thou wilt fill me with joy
 29 by thy countenance. Men and brethren, I may
 say to you freely of the patriarch David, that he
 is both dead and buried, and his sepulchre is
 30 among us to this day. Therefore being a prophet,

V. 23. *Him being delivered by the determinate council and foreknowledge of God*—The Apostles here anticipates an Objection, Why did God suffer such a Person to be so treated? Did He not know what wicked men intended to do. And had He not Power to prevent it? Yea, He knew all that those wicked Men intended to do. And He had Power to blast all their Designs in a Moment. But He did not exert that Power, because He *so loved the World!* Because it was the determinate Council of his Love, to redeem Mankind from eternal Death, by the Death of his only-begotten Son.

V. 24. *Having loosed the pains of death*—The Word properly means, the Pains of a Woman in Travail. *As it was not possible that he should be held under it*—Because the Scripture must needs be fulfilled.

V. 27. *Thou wilt not leave my soul in Hades*—The invisible World. But it does not appear, that ever our LORD went into Hell. His Soul, when it was separated from the Body, did not go thither, but to Paradise. (Luke xxiii. 43.) The Meaning is, Thou wilt not leave my Soul in its separate State, not suffer my Body to be corrupted.

V. 28. *Thou hast made known to me the ways of life*—That is, Thou hast raised me from the Dead. *Thou wilt fill me with joy by thy countenance*—When I ascend to thy Right-hand.

V. 29. *The patriarch*—A more honourable Title than King.

V. 32. *He*

* Psalm xvi. 8.

- and knowing that God had sworn with an oath to him, That of the fruit † of his loins *one* should sit
 31 on his throne, He foreseeing *this*, spake of the
 resurrection of Christ, that his soul was not left in
 32 Hades, neither did his flesh see corruption. This
 Jesus God hath raised up, whereof all we are wit-
 33 nesses. Being therefore exalted by the right-hand
 of God, and having received from the Father the
 promise of the Holy Ghost, he hath shed forth this,
 34 which ye now see and hear. For David is not as-
 tended into the heavens; but he saith himself,
 † The Lord said to my Lord, Sit thou on my
 35 right-hand, Until I make thine enemies thy foot-
 36 stool. Therefore let all the house of Israel know
 assuredly, That God hath made this Jesus whom
 ye crucified, both Lord and Christ.
 37 And hearing *this*, they were pierced to the heart,
 and said to Peter and the rest of the apostles, Bre-
 38 thren, what shall we do? And Peter said, Re-

V. 32. *He foreseeing this, spake of the resurrection of Christ*—St. Peter argues thus, 'Tis plain, David did not speak this of himself. Therefore He spake of Christ's Rising. But how does that Promise of a Kingdom imply his Resurrection? Because He did not receive it before He died, and because his Kingdom was to endure for ever. (2 Sam. vii. 13.)

V. 33. *Being exalted by the right-hand of God*—By the right-hand, that is, the mighty Power of God, our LORD was exalted at his Ascension to GOD'S Right-hand in Heaven.

V. 34. *Sit thou on my right-hand*—In this and the following Verse is an Allusion to two ancient Customs; one, to the highest Honour that used to be paid to Persons, by placing them on the Right-hand, as Solomon did Bathsheba, when sitting on his Throne; (1 Kings ii. 19.) and the others, to the Custom of Conquerors, who used to tread on the Necks of their vanquished Enemies, as a Token of their entire Victory and Triumph over them.

V. 35. *Until I make thine enemies thy footstool*—This Text is here quoted with the greatest Address, as suggesting in the Words of David, their great prophetic Monarch, how certain their own Ruin must be, if they went on to oppose Christ.

V. 36. *Lord*—Jesus after his Exaltation is constantly meant by this Word in the New Testament, unless sometimes where it occurs, in a Text quoted from the Old Testament.

V. 37. *They said to the apostles, Brethren*—They did not stile them so before.

V. 38. *Repent*—And hereby return to GOD: *Be baptized*—Believing

† Psalm lxxxix. 4, &c. † Psalm cx. 1.

- pent, and be baptized every one of you, in the name of Jesus, for the remission of Sins, and ye shall receive the gift of the Holy Ghost. For the Promise is to you and to your children, and to all that are afar off, whomsoever the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this perverse generation. Then they, gladly receiving his word, were baptized; and there were added to them that day about three thousand souls. And they continued stedfast in the teaching of the apostles, and the fellowship, and the breaking of bread, and the prayers. And fear came upon every soul, and many wonders and signs were wrought by the apostles. And all that believed were together, and had all things common, And sold their Possessions and goods,

ing in the name of Jesus—And ye shall receive the gift of the Holy Ghost—See the Three—One God—clearly proved. See c. xxvi. 20: The gift of the Holy Ghost does not mean in this Place, the Power of speaking with Tongues. For the promise of this was not given to all that were afar off, in distant Ages and Nations: But rather the constant Fruits of Faith, even Righteousness, and Peace and Joy in the Holy Ghost. Whomsoever the Lord our God shall call—(Whether they are Jews or Gentiles) By his Word and by his Spirit: And who are not disobedient to the heavenly Calling. But it is observable St. Peter did not yet understand the very Words He spoke.

V. 40. And with many other words did he testify and exhort—In such an accepted Time we should add Line upon Line, and not leave off, till the Thing is done. Save yourselves from this perverse generation—Many of whom were probably mocking still.

V. 41. And there were added—To the hundred and twenty.

V. 42. And they continued stedfast—So their daily Church Communion consisted in these four Particulars, 1. Hearing the Word, 2. Having all Things common, 3. Receiving the Lord's Supper, 4. Prayer.

*Ye different Sects, who all declare,
Lo here is Christ, and Christ is there;
Your stronger Proofs divinely give,
And shew me, Where the Christians live!*

V. 43. And fear came upon every soul—Of those who did not join with them; whereby Persecution was prevented, till it was needful for them.

V. 45. And sold their possession—Their Lands and Houses; and goods—Their Moveables; And parted them to all, as any one had need—To say the Christians did this, only till the Destruction of Jerusalem, is not true; for many did it long after. Not that there was any positive Command for so doing: it needed not; for Love constrained them.

- 46 and divided them to all, as any one had need. And continuing daily with one accord in the temple, and breaking the Bread at home, they partook of their food with gladness and singleness of heart, Praising
 47 God, and having favour with all the people. And the Lord added daily to the church those who were saved.

III. Now Peter and John went up together into the
 2 temple, at the hour of prayer, the ninth *hour*. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask alms of them that were
 3 entering into the temple, Who seeing Peter and John about to go into the temple, asked an alms.
 4 And Peter looking stedfastly upon him, with John,
 5 said, Look on us. And he gave heed to them, ex-

them. It was a natural Fruit of that Love wherewith each Member of the Community loved every other as his own Soul. And if the whole Christian Church had continued in this Spirit, this Usage must have continued thro' all Ages. To affirm therefore that *Cbrist* did not *design* it should continue, is neither more nor less than to affirm, that *Cbrist* did not *design* this measure of Love should continue. I see no Proof of this.

V. 46. *Continuing daily—breaking the bread*—In the LORD'S Supper, as did many Churches for some Ages. *They partook of their food with gladness and singleness of heart*—They carried the same happy and holy Temper thro' all their common Actions: Eating and working with the same Spirit, wherewith they prayed and received the LORD'S Supper.

V. 47. *The Lord added daily such as were saved*—From their Sins; from the Guilt and Power of them.

V. 1. *The ninth hour*—The *Jeros* divided the Time from Sun-rise to Sun-set into twelve Hours; which were consequently of unequal Length at different Times of the Year, as the Days were longer or shorter. The third Hour therefore was Nine in the Morning; the ninth Three in the Afternoon; but not exactly. For the third was the middle Space between Sun-rise and Noon; which, if the Sun rose at five, (the earliest Hour of its rising in that Climate) was half an Hour after Eight: If at Seven (the latest Hour of its rising there) was half an Hour after Nine. The chief Hours of Prayer were the third and ninth; at which Seasons the Morning and Evening Sacrifices were offered, and Incense (a Kind of Emblem representing Prayer) burnt on the golden Altar.

V. 2. *At the Gate of the Temple called Beautiful*—This Gate was added by *Herod* the Great, between the Court of the *Gentiles* and that
 of

6 pecking to receive something of them. Then said Peter, Silver and gold have I none; but what I have, I give thee: In the name of Jesus Christ of Nazareth,
 7 rise up and walk. And taking him by the right-hand he lifted *him* up, and immediately his feet and ankle-
 8 bones were strengthened, And leaping up, he stood and walked, and went with them into the temple
 9 walking, and leaping, and praising God. And all
 10 the people saw him walking and praising God. And they knew him, that this was he who had sat for alms at the beautiful gate of the temple, and were filled with wonder and amazement at that which had befallen him.

11 And as he held Peter and John, all the people ran together to them, in the portico that is called Solomon's, greatly wondering. And Peter seeing *it*, answered the people, Ye men of Israel, why marvel ye at this? Or why do ye fix your eyes on us as if by our own power or piety we had made this man to
 13 walk? The God of Abraham, and Isaac, and Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and renounced him in the presence of Pilate, when he was
 14 determined to release *him*. But ye renounced the holy one and the just, and desired a murderer to be
 15 granted you, And killed the Prince of life, whom

of Israel. It was thirty Cubits high, and fifteen broad, and made of Corinthian Brass, more pompous in its Workmanship and Splendor than those that were covered with Silver and Gold.

V. 6. *Then said Peter, Silver and gold have I none*—How unlike his supposed Successor! Can the Bishop of Rome either say or do the same?

V. 12. *Peter answered the people*—Who were running together, and enquiring into the Circumstances of the Fact.

V. 13. *The God of our fathers*—This was wisely introduced in the Beginning of his Discourse, that it might appear they taught no new Religion, inconsistent with that of Moses, and were far from having the least Design to divert their Regards from the God of Israel. *Has glorified his Son*—By this Miracle, *whom ye delivered up*—When God had given him to you, and when ye ought to have received Him as a most precious Treasure, and to have preserved Him with all your Power

V. 14. *Ye renounced the holy one*—Whom God had marked out as such; *and the just one*—Even in the Judgment of Pilate.

God hath raised from the dead, whereof we are wit-
 16 nesses. And his name, thro' faith in his name, hath
 strengthened this man, whom ye see and know; yea,
 the faith which is by him, hath given him this per-
 17 fect soundness, in the presence of you all. And now,
 brethren, I know that thro' ignorance ye did it, as
 18 did also your rulers. But God hath thus fulfilled the
 things which he foretold by the mouth of all the pro-
 19 phets, that his Christ should suffer: Repent ye there-
 fore and be converted, that your sins may be blotted
 out, that the times of refreshing may come from the
 20 presence of the Lord, And he may send to you Jesus
 21 Christ, who was before appointed, Whom heaven must
 receive, till the times of the restitution of all things,
 which God hath spoken by the mouth of his holy
 22 prophets. For Moses truly said to the fathers, * The

V. 16. *His name*—Himself: His Power and Love. *The faith which is by him*—Of which He is the Giver, as well as the Object.

V. 17. *And now, brethren*—A Word full of Courtesy and Compassion, I know—He speaks to their Heart, that thro' Ignorance ye did it.—Which lessened, tho' it could not take away the Guilt. *As did also your rulers*—The Prejudice lying from the Authority of the chief Priests and Elders, He here removes, but with great Tenderness. He does not call them *our* but *your* Rulers. For as the *Jewish* Dispensation ceased at the Death of Christ, consequently so did the Authority of its Rulers.

V. 18. *But God*—Who was not ignorant, permitted this which He had foretold, to bring Good out of it.

V. 19. *Be converted*—Be turned from Sin and Satan unto God. See c. xxvi: 20. But this Term, so common in modern Writings, very rarely occurs in Scripture: Perhaps not once in the Sense we now use it, for an entire Change from Vice to Holiness. *That the times of refreshing*—Wherein God largely bestows his refreshing Grace, *may come*—To you also. To others they will assuredly come, whether ye repent or no.

V. 20. *And ye may send*—The Apostles generally speak of our LORD's second Coming, as being just at hand. *Who was before appointed*—Before the Foundation of the World.

V. 21. *Till the times of the restitution of all things*—The Apostle here comprizes at once, the whole Course of the Times of the New Testament, between our LORD's Ascension and his Coming in Glory. The most eminent of these are the Apostolic Age, and that of the spotless Church, which will consist of all the *Jews* and *Gentiles* united, after all Persecutions and Apostasies are at an End.

V. 22. *The Lord shall raise you up a prophet like unto me*—And that, in many Particulars. *Moses* instituted the *Jewish* Church: *Christ* in-
 * Deut. xviii. 15. stituted

Lord your God shall raise you up a prophet of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say to you. And it shall come to pass, that every soul who will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and them that followed, whosoever have spoken, have also foretold these days. Ye are the sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, * And in thy seed shall all the families of the earth be blessed. God having raised up his Son, hath sent him to you first, to bless you, by turning every one of you from your iniquities.

IV. And as they were speaking to the people, the priests, and the captain of the temple, and the Sadducees came upon them, Being grieved that they taught the people and preached thro' Jesus

stituted the *Cbristian*. With the prophesying of *Moses* was soon joined the Effect, the Deliverance of *Israel* from *Egypt*. With the prophesying of *Cbrist* that grand Effect, the Deliverance of his People from Sin and Death. Those who could not bear the Voice of God, yet desired to hear that of *Moses*. Much more do those who are wearied with the Law, desire to hear the Voice of *Cbrist*. *Moses* spake to the People all and only those Things which God had commanded him: So did *Cbrist*. But tho' He was like *Moses*, yet was He infinitely superior to him, in Person, as well as in Office.

V. 23. *Every soul who will not bear that prophet, shall be destroyed from among the people*—One cannot imagine a more masterly Address than this, to warn the *Jews* of the dreadful Consequence of their Infidelity, in the very Words of their favourite Prophet, out of a pretended Zeal for whom they rejected *Cbrist*.

V. 24. *These days*—The Days of the *Messiah*.

V. 25. *Ye are the sons of the prophets and of the covenant*—That is, Heirs of the Prophecies. To you properly, as the first Heir, belong the Prophecies and the Covenant.

V. 26. *To bless you, by turning you from your iniquities*—Which is the great Gospel-Blessing.

V. 1. *And as they were speaking to the people, the priest—came upon them*—So wisely did God order, that they should first bear a full Testimony to the Truth in the Temple, and then in the Great Council; to which they could have had no Access, had they not been brought before it as Criminals.

V. 2. *The priests being grieved*—That the Name of *Jesus* was preached to the People; especially they were offended at the Doctrine of his

* Gen. xii. 2

3 the resurrection from the dead. And they laid
 4 hands on them, and put them in hold till the next
 5 day: for it was now evening. But many of them
 6 who had heard the word believed: And the num-
 7 ber of the men was about five thousand. And on
 8 the morrow were gathered together at Jerusalem
 9 their rulers, and elders, and scribes, And Annas
 10 the high-priest, and Caiaphas, and John, and
 11 Alexander, and as many as were of the kindred
 12 of the high-priest. And having set them in the
 13 midst, they asked, By what power, or by what
 14 name, have ye done this? Then Peter,
 15 filled with the Holy Ghost, said to them, Ye ru-
 16 lers of the people, and elders of Israel, If we are
 17 examined this day, of the benefit done to the
 18 impotent man, by what means he is healed, Be
 19 it known to you all, and to all the people of Israel,
 20 that by the name of Jesus Christ of Nazareth,
 21 whom ye crucified, whom God hath raised from
 22 the dead, by him doth this man stand before you

Resurrection; for as they had put Him to Death, his rising again proved Him to be the *just one*, and so brought his *blood upon their heads*. The *priests* were grieved, lest their Office and Temple Services should decline, and Christianity take root, thro' the Preaching of the Apostles, and their Power of working Miracles: *The captain of the Temple*—Being concerned to prevent all Sedition and Disorder, *the Sadducees*—Being displeas'd, at the overturning all their Doctrines, particularly with regard to the Resurrection.

V. 4. *The number of the men*—Beside Women and Children, *were about five thousand*—So many did our LORD now feed at once with the Bread from Heaven!

V. 5. *Rulers, and elders, and Scribes*—Who were eminent for Power, for Wisdom, and for Learning.

V. 6. *Annas, who had been the high priest, and Caiaphas, who was so then.*

V. 7. *By what name*—By what Authority, *have ye done this?*—They seem to speak ambiguously on Purpose.

V. 8. *Then Peter filled with the Holy Ghost*—That Moment. God moves his Instruments, not when they please, but just when He sees it needful. *Ye rulers*—He gives them the Honour due to their Office.

V. 10. *Be it known to you all*—Probably the Herald of God proclaimed this with a loud Voice. *Whom God hath raised from the dead*—They knew in their own Consciences that it was so. And tho' they had hired the Soldiers to tell a most senseless and incredible Tale to the contrary, (*Mat. xxviii. 12—15.*) yet it is observable, they

11 whole. * This is the stone which was set at
 12 nought by you builders, which is become the head
 of the corner. And there is salvation in no other;
 for there is no other name under heaven given
 among men, whereby we must be saved.

13 And seeing the boldness of Peter and John,
 and understanding that they were illiterate and un-
 educated men, they marvelled, and took know-
 ledge of them, that they had been with Jesus.

14 And beholding the man who had been healed,
 standing with them, they had nothing to say
 15 against it. But having ordered them to go out of
 the council, they conferred among themselves,

16 saying, What shall we do to these men? For
 that indeed a signal miracle hath been wrought by
 them, is manifest to all that dwell at Jerusalem,
 17 and we cannot deny it. Yet that it spread no

farther among the people, let us severely threaten
 them, that they speak no more to any man in this
 18 name. And having called them, they charged
 them, Not to speak at all, nor teach in the name

19 of Jesus. But Peter and John answering, said to
 them, Whether it be just in the sight of God, to

they did not, so far as we can learn, dare to plead it before Peter and
 John.

V. 12. *There is no other name whereby we must be saved*—The
 Apostle uses a beautiful Gradation, from the temporal Deliverance
 which had been wrought for the poor Cripple, by the Power of
 Christ, to that of a much nobler and more important Kind, which
 is wrought by Christ for impotent and sinful Souls. He therein
 follows the admirable Custom of his great Lord and Master, who
 continually took Occasion from earthly to speak of spiritual Things.

V. 13. *Illiterate and uneducated men*—Even by such Men (tho'
 not by such only) hath God in all Ages caused his Word to be
 preached before the World.

V. 17. *Yet that it spread no farther*—For they look upon it as a
 more Gangrene. So do all the World upon genuine Christianity.
Let us severely threaten them—Great Men, ye do nothing. They
 have a greater than you to flee to.

V. 18. *They charged them, Not to speak*—Privately; nor teach—
 Publickly.

V. 19. *Whether it be just to obey you rather than God, judge ye*—
 Was it not by the same Spirit, that Socrates, when they were con-
 demning him to Death, for teaching the People, said, “ O ye Athe-
 nians,

20 obey you rather than God, judge ye. For we cannot but speak the things, which we have seen and
 21 heard. And having threatened them again, they let *them* go, finding nothing how they might punish them, because of the people; for they all glorified God for that which was done. For the man on whom this miracle of healing had been wrought, was above forty years old.

23 And being let go, they went to their own company, and related all that the chief priests and
 24 elders had said to them. And having heard *it*, they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is: Who saidst by the mouth of thy servant
 25 David, *Why did the heathen rage, and the
 26 people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against his
 27 Christ. For of a truth, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed, To do whatsoever thy hand and thy counsel before determined to be done.
 28 And now, Lord, behold their threatenings, and give thy servants to speak thy word with all boldness, While thou stretchest forth thy hand to heal, and signs and wonders are done thro' the

nians, I embrace and love you: but I will obey God rather than you. And if you would spare my Life, on Condition I should cease to teach my Fellow-citizens, I would die a thousand Times rather than accept the Proposal."

V. 21. *They all glorified God*—So much wiser were the People than those who were over them!

V. 24. The Sense is, LORD, thou hast all Power. And thy Word is fulfilled. Men do rage against thee. But it is in vain.

V. 27. *Whom thou hast anointed*—To be King of Israel.

V. 28. The Sense is, But they could do no more than thou wast pleased to permit, according to thy *determinate counsel*, to save Mankind by the Sufferings of thy Son. And what was needful for this End, thou didst before determine to permit to be done.

V. 30. *Thou stretchest forth thy hand*—Exercest thy Power.

V. 31. *They*

* Psalm ii. 1.

- 31 name of thy holy child Jesus. And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.
- 32 And the multitude of them that believed were of one heart, and of one soul: and not so much as one said that ought of the things which he had, was his own, but they had all things common.
- 33 And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power,
- 34 and great grace was upon them all: For neither was there any one among them that wanted: for whosoever were possessors of houses or lands sold them, and brought the prices of the things that
- 35 were sold, And laid them down at the feet of the apostles, and distribution was made to every one, according as any had need.
- 36 And Joses, by the apostles surnamed Barnabas, which is, being interpreted, a son of consolation,

V. 31. *They were all filled—Astress; and spake the word with boldness—*So their Petition was granted.

V. 32. *And the multitude of them that believed—*Every individual Person, *were of one heart and one soul—*Their Love, their Hopes, their Passions joined: *And not so much as one—*In so great a Multitude: This was a necessary Consequence of that Union of Heart; *said that ought of the things which he had was his own—*It is impossible any one should, while all were of one soul. So long as that truly Christian Love continued, they could not but have all things common.

V. 33. *And great grace—*A large Measure of the inward Power of the Holy Ghost, *was upon them all—*Directing all their Thoughts, Words, and Actions.

V. 34. *For neither was there any one among them that wanted—*We may observe, this is added as the Proof that *Great Grace was upon them all.* And it was the immediate, necessary Consequence of it: Yea, and must be, to the End of the World. In all Ages and Nations, the same Cause, the same degree of Grace, could not but in like Circumstances, produce the same Effect. *For whosoever were possessors of houses or lands, sold them—*Not that there was any particular Command for this. But there was great Grace and great Love; of which this was the natural Fruit.

V. 35. *And distribution was made—*At first, by the Apostles themselves; afterwards by them whom they appointed.

V. 36. *A son of consolation—*Not only on account of his so largely assisting the Poor with his Fortune; but also of those peculiar Gifts of

37 a Levite, a Cyprian by birth, Having an estate, sold it, and brought the money, and laid it at the feet of the apostles.

V. But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and, bringing a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why hath Satan filled thy heart, to lie to the Holy Ghost? And to keep back part of the price of the land? While it remained, did it not remain thine? And when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words, fell down and expired; and great fear came on all that heard these things,

of the Spirit, whereby he was so well qualified, both to comfort and to exhort.

V. 37. *Having an estate*---Probably of a considerable Value. It is not unlikely, that it was in Cyprus. Being a Levite, he had no portion, no distinct Inheritance, in Israel.

V. 1. *But a certain man named Ananias*---It is certain, not a Believer; for all that believed were of one heart, and of one soul: Probably, not baptized; but intending now to offer himself for Baptism.

V. 2. *And bringing a certain part*---As if it had been the whole: Perhaps, saying it was so.

V. 3. *To lie to the Holy Ghost*---Who is in us. *And to keep back*---Here was the first Instance of it. This was the first Attempt to bring Propriety of Goods into the Christian Church.

V. 4. *While it remained, did it not remain thine?*---It is true, Whoever among the Christians (not one excepted) had houses or lands sold them, and laid the price at the feet of the Apostles. But it was in his own Choice, to be a Christian or not: And consequently either to sell his Land, or keep it. *And when it was sold, was it not in thy power?*---For it does not appear, that he professed himself a Christian, when he sold it. *Why hast thou conceived this thing in thy heart?*---So profanely to dissemble on so solemn an Occasion? *Thou hast not lied to men only, but to God also.* Hence the Godhead of the Holy Ghost evidently appears: Since lying to Him (ver. 3.) is lying to God.

V. 5. *And Ananias fell down and expired*---And this Severity was not only just, considering that Complication of Vain-glory, Covetousness, Fraud, and Impiety, which this Action contained; but it was also wise and gracious, as it would effectually deter any others from following his Example. It was likewise a convincing Proof of the upright Conduct of the Apostles, in managing the Sums with which they were intrusted: And in general of their Divine Mission.

For

- 6 And the young men rising up, wound him up, and
 7 carrying *him* out, buried him. And it was
 about the space of three hours after, when his wife,
 8 not knowing what was done, came in. And Pe-
 9 ter said to her, Tell me, if ye sold the land for so
 much? And she said, Yea, for so much. And
 Peter said to her, Why have ye agreed together,
 to tempt the Spirit of the Lord? Behold, the feet
 of them that have buried thy husband *are* at the
 10 door, and shall carry thee out. And immediately
 she fell at his feet and expired; and the young
 men coming in, found her dead, and carrying *her*
 11 out, buried her *by* her husband. And great fear
 came upon all the church, and upon all that heard
 these things.
- 12 And many signs and wonders were wrought
 among the people by the hands of the apostles: (and
 they were all with one accord in Solomon's portico:
 13 And none of the rest durst join themselves to them;
 14 but the people magnified them, And the more were
 multitudes both of men and women believing added
 15 to the Lord:) So that they brought out the sick
 along the streets, and laid *them* on beds and couches,
 that even the shadow of Peter coming by, might
 16 overshadow some of them. And multitudes also of
 the cities round about, came together to Jerusalem,

For none can imagine that *Peter* would have had the Assurance to pronounce, and much less the Power to execute such a Sentence, if he had been guilty himself of a Fraud of the same Kind; or had been belying the Holy Ghost in the whole of his Pretensions to be under his immediate Direction.

V. 7. *About the space of three hours*—How precious a Space! The Woman had a longer Time for Repentance.

V. 8. *If ye sold the land for so much*—Naming the Sum.

V. 11. *The church*—This is the first Time it is mentioned: And here is a native Specimen of a New Testament Church; which is, a company of Men, called by the Gospel, grafted into *Christ* by Baptism, animated by Love, united by all kind of Fellowship, and disciplined by the Death of *Ananias* and *Sapphira*.

V. 12. *And they were all*—All the Believers. *None of the rest*—No Formalists or Hypocrites, *durst join themselves*—In an outward Shew only, like *Ananias* and *Sapphira*.

V. 14. But so much *the more were* true Believers added, because Unbelievers kept at a Distance.

V. 17. *The*

bringing persons sick and troubled by unclean spirits, and they were all healed.

17 But the high priest arising, and all that were
 with him, which was the sect of the Sadducees, were
 18 filled with zeal, And laid their hands on the apostles,
 19 and put them into the common prison. But an an-
 gel of the Lord opened the prison-doors, by night,
 20 and leading them out, said, Go, stand and speak in
 21 the temple the words of this life. And hearing this,
 they went into the temple early in the morning and
 taught. But the high priest being come, and they
 that were with him, called together the council, even
 the whole senate of the children of Israel, and sent to
 22 the prison, to have them brought. But when the
 officers came, they found them not in the prison ;
 23 and returning they said, Truly we found the prison
 shut with all safety, and the keepers standing before
 the doors ; but having opened *them*, we found no
 24 man within. When the captain of the temple, and
 the chief priests heard these things, they doubted of
 25 them, what this should be ? Then came one and
 told them, Behold, the men whom ye put in prison,
 are standing in the temple, and teaching the people.
 26 Then the captain going with the officers brought them,
 not with violence, for they feared the people, lest
 27 they should be stoned. And having brought them,
 28 they set *them* before the council. And the high priest
 asked them, Did not we strictly command you, Not
 to teach in this name ? And lo, ye have filled Jerusa-
 lem with your doctrine, and would bring the

V. 17. *The high priest---and the sect of the Sadducees---*A goodly Company for the Priest ! He and these Deniers of any Angel or Resurrection, *were filled with zeal---*Angry, bitter, persecuting Zeal.

V. 20. *The words of this---*That is, these Words of Life : Words which shew the Way to Life everlasting.

V. 23. *We found the prison shut---*The Angel probably had shut the Doors again.

V. 24. *They doubted what this should be---*They were even at their Wits End. The World in persecuting the Children of God, entangle themselves in numberless Difficulties.

V. 28. *Did we not strictly command you, Not to teach ?---*See the poor Cunning of the Enemies of the Gospel. They make Laws and Interdicts at their Pleasure, which those who obey God cannot but break :

29 blood of this man upon us. Then Peter and the
other apostles answering said, We ought to obey God
 30 rather than men. The God of our fathers hath
 raised up Jesus; whom ye slew, hanging *him* on a
 31 tree. Him hath God exalted, a Prince and a Savi-
 our with his right-hand, to give repentance to Israel,
 32 and forgiveness of sins. And we are witnesses of these
 things, and also the Holy Ghost, whom God hath
 33 given to them that obey him. When they heard this,
 they were cut *to the heart*, and took counsel to slay
 34 them. But a certain Pharisee, named Gamaliel, a
 doctor of the law, had in honour by all the people,
 rising up in the council, ordered, to put the men out
 35 a little space: And said to them, Ye men of Israel,
 take heed to yourselves, what ye are about to do,
 36 touching these men. For before these days rose up
 Theudas, boasting himself to be somebody, to whom
 was joined a number of men, about four hundred,
 who was slain, and all who hearkened to him,

break: And then take Occasion thereby, to censure and punish the
 Innocent, as guilty. *Ye would bring the Blood of this man upon us---*
 An artful and invidious Word. The Apostles did not desire to ac-
 cuse any Man. They simply declared the naked Truth.

V. 29. *Then Peter*, in the Name of all the Apostles, *said---* He
 does not now give them the Titles of Honour, which he did before,
 (ch. iv. 8.) but enters directly upon the Subject, and justifies what
 he had done. This is, as it were, a Continuation of that Discourse,
 but with an Increase of Severity.

V. 30. *Hath raised up Jesus---* Of the Seed of David, according to
 the Promises made to our Fathers.

V. 31. *Him hath God exalted---* From the Grave to Heaven; *To
 give repentance---* Whereby Jesus is received as a Prince; *and forgive-
 ness of sins---* Whereby He is received as a Saviour. Hence some infer,
 that Repentance and Faith are as mere Gifts as Remission of Sins.
 Not so: for Man co-operates in the former but not in the latter.
 GOD alone forgives Sins.

V. 32. *And also the Holy Ghost---* A much greater Witness.

V. 34. *But a certain Pharisee---* And as such, believing the Resur-
 rection of the Dead; *a doctor*, or Teacher, *of the law---* That is, a
 Scribe, and indeed one of the highest Rank; *Had in honour by all the
 people---* Except the Sadducees; *rising up in the council---* So God can
 raise Defenders of his Servants, whensoever and wheresoever He
 pleases.

V. 36. *Before these days---* He prudently mentions the Facts first,
 and then makes the Inference.

37 were scattered and came to nothing. After this man rose up Judas of Galilee, in the days of the enrolment, and drew away much people after him; he also perished, and all who had hearkened unto him, 38 were dispersed. And now I say to you, Refrain from these men, and let them alone; for if this council or 39 this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it, *and take heed* 40 left ye be found even fighting against God. And to him they agreed. And having called the apostles, and scourged *them*, they charged *them* not to speak in the 41 name of Jesus, and dismissed them. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his 42 name. And they ceased not to teach and preach Jesus Christ daily, in the temple, and from house to house.

VI. Now in these days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the

V. 38. *Let them alone*---In a Cause, which is manifestly good, we should immediately join. In a Cause, on the other Hand, which is manifestly evil, we should immediately oppose. But in a sudden, new, doubtful Occurrence, this Advice is eminently useful. *If this counsel or this work*---He seems to correct Himself, as if it were some sudden *Work*, rather than a *Counsel* or *Design*. And so it was. For the Apostles had no *Counsel*, *Plan*, or *Design* of their own; but were mere Instruments in the Hand of God, *working* just as He led them, from Day to Day.

V. 41. *Rejoicing*---to suffer shame---This is a sure Mark of the Truth; Joy in Affliction, such as is true, deep, pure.

V. 1. *There arose a murmuring*---Here was the first Breach made, on those who were before *of one heart, and of one soul*. Partiality crept in unawares on some; and Murmuring on others. Ah LORD! how short a Time did pure, genuine, undefiled Christianity remain in the World! O the Depth! How unsearchable are thy Counsels! Marvellous are thy Ways, O King of Saints! The *Hellenists* were *Jews* born out of *Palestine*. They were so called, because they used the *Greck* as their Mother Tongue.

In this Partiality of the *Hebrews*, and Murmuring of the *Hellenists*, were the Seeds of a General Persecution sown. Did God ever in any Age or Country, withdraw his restraining Providence, and let loose the World upon the *Christians*, till there was a Cause among themselves? Is not an Open, General Persecution, always both Penal and

- 2 daily ministrations. Then the twelve calling the multitude of the disciples together, said, It is not right, that we should leave the word of God, and serve tables. Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost, and wisdom, whom we will set over this business. But we will constantly attend to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch: Whom they set before the apostles, and having prayed, they laid

and Medicinal? A Punishment of those that will not accept of milder Reproofs, as well as a Medicine to heal their Sickness? And at the same Time a Means both of purifying and strengthening, those whose Heart is still right with God?

V. 2. *It is not right that we should leave the word of God and serve tables*---In the first Church, the primary Business of Apostles, Evangelists, and Bishops, was to preach the Word of God; the secondary, to take a kind of paternal Care (the Church being then like a Family) For the Food, especially of the Poor, the Strangers, and the Widows. Afterwards, the Deacons of both Sexes, were constituted for this latter Business. And whatever Time they had to spare from this, they employed in Works of Spiritual Mercy. But their proper Office was, to take Care of the Poor. And when some of them afterwards preached the Gospel, they did this not by Virtue of their Deaconship, but of another Commission; that of Evangelists, which they probably received, not before, but after they were appointed Deacons. And it is not unlikely, that others were chosen Deacons, or Stewards, in their Room, when any of these commenced Evangelists.

V. 3. *Of good report*---That there may be no Room to suspect them of Partiality or Injustice. *Full of the Holy Ghost and wisdom*---For it is not a light Matter, to dispense even the Temporal Goods of the Church. To do even this well, a large Measure both of the Gifts and Grace of God is requisite. *Whom we will set over this business*---It would have been happy for the Church, had its Ordinary Ministers in every Age, taken the same Care to act in Concert with the People committed to their Charge, which the Apostles themselves, Extraordinary as their Office was, did on this and other Occasions.

V. 4. *We will constantly attend to prayer, and to the ministry of the word*---This is doubtless the proper Business of a Christian Bishop: to speak to God, in Prayer; to Men, in preaching his Word, as Ambassador for Christ.

V. 5. *And they chose*---It seems seven Hellenists, as their Names shew. *And Nicolas a proselyte*---To whom the Proselytes would the more readily apply.

7 their hands upon them. And the word of God grew, and the number of disciples was multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, did great
9 wonders and miracles among the people. But there
arose certain of the synagogue, which is called *that* of
the Libertines, and Cyrenians, and Alexandrians,
and of them of Cilicia and Asia, disputing with Ste-
10 phen. And they were not able to withstand the wis-
11 dom and the spirit by which he spake. Then they
suborned men who said, We have heard him speaking
blasphemous words against Moses and against God.
12 And they stirred up the people, and the elders, and
the scribes, and coming upon *him*, dragged him away,
13 and brought *him* to the council, And set up false
witnesses who said, This man ceaseth not to speak
14 words against the holy place and the law. For we
have heard him say, That this Jesus of Nazareth will
destroy this place, and change the rites which Moses
15 delivered us. And all that were sitting in the council,
looking stedfastly on him, saw his face, as the face of
an angel.

VII. Then said the high priest, Are these things so?
And he said, Men, brethren, and fathers, hearken.
2 The God of glory appeared to our father Abraham,
* being in Mesopotamia, before he dwelt in Haran,

V. 7. *And the word of God grew*—The Hindrances being removed.

V. 9. *There arose certain of the synagogue which is called*—It was one and the same Synagogue which consisted of these several Nations. *Saul of Cilicia* was doubtless a Member of it; whence it is not at all improbable, That *Gamaliel* presided over it. *Libertines*—So they were stiled, whose Fathers were once Slaves, and afterwards made free. This was the Case of many *Jews*, who had been taken captive by the *Romans*.

V. 14. *We have heard him say*—So they might. But yet the Consequence they drew would not follow.

V. 15. *As the face of an Angel*—Covered with supernatural Lustre. They reckoned his preaching of *Jesus* to be the *Christ*, was destroying *Moses* and the *Law*; and God bears Witness to him, with the same Glory as he did to *Moses*, when He gave the Law by him.

V. 2. *And he said*—St. *Stephen* had been accused of Blasphemy against *Moses*, and even against God; and of speaking against the Temple

* Gen. xii. 1.

3 And said to him, Come out of thy country, and from

Temple and the Law, threatening that *Jesus* would destroy the one, and change the other. In answer to this Accusation, rehearsing as it were the Articles of his historical Creed, he speaks of *God* with high Reverence, and a grateful Sense of a long Series of Acts of Goodness to the *Israelites*; and of *Moses* with great Respect, on account of his important and honourable Employments under *God*: Of the Temple with Regard, as being built to the Honour of *God*; yet not with such Superstition as the *Jews*; putting them in Mind, That no Temple could comprehend *God*---And he was going on, no Doubt, when he was interrupted by their Clamour, to speak to the last Point, The Destruction of the Temple, and the Change of the Law by *Christ*. *Men, brethren, and fathers, hearken*---The Sum of his Discourse is this; I acknowledge the Glory of *God* revealed to the Fathers, ver. 2; the Calling of *Moses*; ver. 34, &c. the Dignity of the Law, ver. 8, 38, 44; the Holiness of *this place*, ver. 7, 45, 47. And indeed the Law is more antient than the Temple; the Promise more antient than the Law. For *God* shewed himself the *God* of *Abraham*, *Isaac*, *Jacob*, and their Children freely (ver. 2, &c. 9. &c. 17, &c. 32, 34, 45.) and they shewed Faith and Obedience to *God*. (ver. 4, 20 &c. 23.) particularly by their Regard for the Law, (ver. 8.) and the promised Land, (ver. 16.) Meantime *God*, never confined his Presence to this one Place or to the Observers of the Law. For He hath been acceptably worshipped, before the Law was given, or the Temple built, and out of this Land. (ver. 2, 9, 33, 44.) And that our Fathers and their Posterity were not tied down to this Land, their various Sojournings (ver. 4, &c. 14, 29, 44.) and Exile (ver. 43.) shew. But you and your Fathers have always been evil; (ver. 9.) have withstood *Moses*, (ver. 25, &c. 39, &c.) have despised the Land, (ver. 39.) forsaken *God*, (ver. 40, &c.) superstitiously honoured the Temple, (ver. 48.) resisted *God* and his Spirit, (ver. 50.) killed the Prophets and the *Messiah* Himself, (ver. 51.) and kept not the Law, for which we contend (ver. 53.) Therefore *God* is not bound to you; much less to you alone. And truly this solemn Testimony of *Stephen*, is most worthy of his Character, as a man full of the Holy Ghost, and of faith, and power: in which tho' he does not advance so many regular Propositions, contradictory to those of his Adversaries, yet he closely and nervously answers them all. Nor can we doubt but he would, from these Premises, have drawn Inferences touching the Destruction of the Temple, the Abrogation of the *Mosaic* Law, the Punishment of that rebellious People: and above all, touching *Jesus* of *Nazareth*, the true *Messiah*, had not his Discourse been interrupted by the Clamours of the Multitude, stopping their Ears, and rushing upon him. *Men, brethren, and fathers*---All who are here present whether ye are my Equals in Years, or of more advanced Age. The Word which in this and in many other Places is rendered *Men* is a mere Explanative. *The God of glory*---The glorious *God*, appeared to *Abraham*, before he dwelt in *Haran*---Therefore *Abraham* knew *God*, long before he was in this Land.

thy kindred, and come into a land, which I will
 4 shew thee. And coming out of the land of the Chal-
 deans, he dwelt in Haran. And from thence, after
 his father was dead, he removed him into this land,
 5 wherein ye now dwell. And he gave him no inheri-
 tance in it, no, not to set his foot on; yet he pro-
 mised to give it him for a possession, even to his seed
 6 after him, when he had no child. And God spake
 thus: That * his seed should sojourn in a strange land,
 (and they will inflave them and treat *them* evil) four
 7 hundred years. And the nation to whom they shall
 be in bondage, will I judge, said God. And after
 that, they shall come forth, and serve me in this place.
 8 † And he gave him the covenant of circumcision, and
 so he begat Isaac, and circumcised him the eighth day,
 and Isaac Jacob, and Jacob the twelve patriarchs.
 9 ‡ And the patriarchs moved with envy, sold Joseph
 10 into Egypt; but God was with him, And delivered
 him out of all his afflictions, and gave him favour
 and wisdom in the sight of Pharaoh king of Egypt,
 and he appointed him governor over Egypt, and all
 11 his house. Now there came a famine over all the
 land of Egypt and Canaan, and great affliction, and
 12 our fathers found no sustenance. But Jacob hearing
 13 there was corn in Egypt, sent our fathers first. And
 the second time, Joseph was made known to his bre-
 thren, and Joseph's kindred was made known
 14 to Pharaoh. Then Joseph sending, called thither:

V. 3. *Which I will shew thee*—Abraham knew not where he went.

V. 4. *After his father was dead*—While Terah lived, Abraham lived partly with him, partly in Canaan: But after he died, altogether in Canaan.

V. 5. *No, not to set his foot on*—For the Field mentioned, ver. 16. he did not receive by a Divine Donation, but bought it; even thereby shewing that he was a Stranger in the Land.

V. 7. *They shall serve me*—Not the Egyptians.

V. 8. *And so he begat Isaac*—After the Covenant was given, of which Circumcision was the Seal.

V. 9. *But God was with him*—Tho' he was not in this Land.

V. 12. *Sent our fathers first*—Without Benjamin.

V. 14. *Seventy-five souls*—So the Seventy Interpreters (whom St. Stephen follows) one Son and a Grandson of Manasseh, and three Chil-

* Gen. xv. 13. † Gen. xvii. 10. ‡ Gen. xxvii. 28.

his father Jacob and all his kindred, seventy-
 15 five souls. So Jacob went down into Egypt,
 16 and died, he and our fathers, And were carried over
 to Shechem, and laid in the sepulchre that Abraham
 bought for a sum of money, of the sons of Hamor,
 17 *the father* of Shechem. * And when the time of
 the promise which God had sworn to Abraham drew
 near, the people increased and multiplied in Egypt,
 18 Till another king arose, who had not known Joseph.
 19 He dealing subtilly with our kindred, evil intreated
 our fathers, by causing their *male* infants to be ex-
 20 posed, that they might not live. † In which
 time Moses was born, and was exceeding beautiful,
 who was nursed three months in his father's house.
 21 And when he was exposed Pharaoh's daughter took

Children of *Ephraim*, being added to the Seventy Persons, mentioned
Gen. xli. 27.

V. 16. *And were carried over to Shechem*—It seems, that *St. Stephen* rapidly running over so many Circumstances of History, has not Leisure (nor was it needful where they were so well known) to recite them all distinctly. Therefore he here contracts into one, two different Sepulchres, Places and Purchases, so as in the former History, to name the Buyer, omitting the Seller, in the latter, to name the Seller, omitting the Buyer. *Abraham* bought a Burying-place of the Children of *Heth*. *Gen. xxiii.* There *Jacob* was buried. *Jacob* bought a Field of the Children of *Hamor*. There *Joseph* was buried. You see here, how *St. Stephen* contracts these two Purchases into one. This concise manner of speaking, strange as it seems to us, was common among the *Hebrews*: Particularly, when in a Case notoriously known, the Speaker mentioned but part of the Story, and left the rest, which would have interrupted the Current of his Discourse, to be supplied in the Mind of the Hearer. *And laid in the sepulchre that Abraham bought*—The first Land which these Strangers bought was for a Sepulchre. They sought for a Country in Heaven. Perhaps the whole Sentence might be rendered thus: *So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem and laid by the sons* (that is, Descendants) *of Hamor the father of Shechem, in the sepulchre that Abraham bought for a sum of money.*

V. 18. *Another king*—Probably of another Family.

V. 19. *Exposed*—Cast out to perish by Hunger, or wild Beasts.

V. 20. *In which Time*—A sad, but a seasonable Time.

V. 21. *Pharaoh's daughter took him up*—By which means, being designed for a Kingdom, he had all those Advantages of Education, which he could not have had, if he had not been exposed.

V. 22. *Li-*

* *Exod. i. 7.* † *Exod. ii. 2.*

22 him up, and brought him up for her own son. And
 Moses was educated in all the wisdom of the Egyp-
 tians, and was mighty in words and in deeds.
 23 But when he was full forty years old, it came into
 his heart to visit his brethren, the children of Israel.
 24 And seeing one wronged, he defended and avenged
 him that was oppressed, smiting the Egyptian. For
 25 he supposed his brethren would have understood,
 that God would deliver them by his hand; but they
 26 understood it not. And the next day, he shewed
 himself to them, as they were quarrelling, and would
 27 have persuaded them to peace, saying, Men, ye are
 brethren: why do ye wrong one another? But he
 that wronged his neighbour thrust him away, saying,
 Who appointed thee a prince and a judge over us?
 28 Wilt thou kill me, as thou didst the Egyptian yester-
 29 day? And Moses fled at that saying, and was a so-
 30 journer in the land of Midian, where he begat two
 sons. * And forty years being expired, the
 angel of the Lord appeared to him, in the wilderness,
 31 in a flame of fire in a bush. And Moses seeing it,
 wondered at the sight. But as he drew near to behold
 32 it, the voice of the Lord came to him, *I am the*
God of thy fathers, the God of Abraham, and the
God of Isaac, and the God of Jacob. And Moses
 33 trembled, and durst not behold. Then said the
 Lord to him, *Loose the shoes from thy feet; for the*

V. 22. *In all the wisdom of the Egyptians*---Which was then celebrated in all the World, and for many Ages after. *And mighty in words*---Deep, solid, weighty, tho' not of a ready Utterance.

V. 23. *It came into his heart*---Probably by an Impulse from God.

V. 24. *Seeing one wronged*---Probably by one of the Task-masters.

V. 25. *They understood it not*---Such was their Stupidity and Sloth: Which made him afterwards unwilling to go to them.

V. 26. *He shewed himself*---Of his own Accord, unexpectedly.

V. 27. *Who appointed thee*---"Under the Pretence of the Want of
 "a Call by Man, the Instruments of God are often rejected."

V. 30. *The angel*---The Son of God; As appears from his styling himself *Jebovab*. *In a flame of fire*---Signifying the Majesty of God then present.

V. 33. *Then said the Lord, Loose thy shoes*---An antient Token of Reverence; *for the place is holy Ground*---The holiness of Places depends on the peculiar Presence of God there.

V. 35. *This*

* *Exod. iii. 2.*

- 34 place where thou standest is holy ground. I have surely seen the evil treatment of my people which is in Egypt, and have heard their groaning, and am come down to deliver them. And now come; I will
- 35 send thee into Egypt. This Moses, whom they refused, saying, Who appointed thee a prince and a judge, the same did God send, to be a ruler and a deliverer, by the hand of the angel, who appeared to
- 36 him in the bush. He brought them out, doing wonders and signs, in the land of Egypt, and in the Red Sea, and in the wilderness forty years.
- 37 This is that Moses who said to the Children of Israel, † The Lord your God will raise you up, out of your
- 38 brethren, a prophet like me: him shall ye hear. † This is he that was in the church in the wilderness, with the Angel who spake to him in mount Sinai, and
- with our fathers; who received the living oracles to
- 39 give to us: || Whom our fathers would not obey, but thrust him from them, and in their hearts turned
- 40 back into Egypt, Saying to Aaron, Make us gods

V. 35. *This Moses whom they refused*---Namely, forty Years before. Probably, not they, but their Fathers did it, and God imputes it to them. So God frequently imputes the Sins of the Fathers, to those of their Children who are of the same Spirit. *Him did God send to be a deliverer*---Which is much more than a Judge; by the hand of---That, is by means of the angel---This Angel who spake to Moses on Mount Sinai expressly called himself *Jehovab*, a Name which cannot, without the highest Presumption, be assumed by any created Angel, since he whose name alone is *Jehovab*, is the most High over all the earth (Psalms lxxxiii. 18.) It was therefore the Son of God who delivered the Law to Moses, under the Character of *Jehovab*, and who is here spoken of, as the Angel of the Covenant, in respect of his Mediatorial Office.

V. 37. *The Lord will raise you up a prophet*---St. Stephen here shews, That there is no Opposition between Moses and Christ.

V. 38. *This is he*---Moses. *With the Angel and with our fathers*---As a Mediator between them. *Who received the living oracles*---Every Period beginning with, *And the Lord said unto Moses*, is properly an Oracle. But the Oracles here intended are chiefly, The Ten Commandments. These are termed *Living*, because all the Word of God, applied by his Spirit, is *living and powerful*, Heb. iv. 12. enlightening the Eyes, rejoicing the Heart, converting the Soul, raising the Dead.

V. 40. *Make us Gods to go before us*---Back into Egypt.

V. 41. *An*

† *Deut. xviii. 15.*

† *Exod. xix. 3.*

|| *Exod. xxxii. 1.*

to go before us; for this Moses, who brought us out
of the land of Egypt, we know not what is become of
41 him. And they made a calf in those days, and
offered sacrifice to the idol, and rejoiced in the works
42 of their hands. And God turned and gave them up,
to worship the host of heaven; as it is written in the
book of the prophets, * Have ye offered victims and
sacrifices to me, for forty years in the wilderness, O
43 house of Israel? Yea, ye took up the shrine of Mo-
loch, and the star of your god Remphan, figures
which ye made to worship them: and I will carry you
44 away beyond Babylon. Our fathers had the taber-
nacle of the testimony in the wilderness, as he had
appointed who spake to Moses, to make it according
45 to the model which he had seen: † Which also our

V. 41. *And they made a calf*—In Imitation of Apis, the Egyptian God: *and rejoiced in the works of their hands*—In the God they had made.

V. 42. *God turned*—From them in Anger; *and gave them up*—Frequently; from the Time of the Golden Calf, to the Time of Amos, and afterwards. *The host of heaven*—The Stars are called an Army or Host, because of their Number, Order, and powerful Influence. *In the book of the prophets*—Of the twelve Prophets, which the Jews always wrote together in one Book. *Have ye offered*—The Passage of Amos referred to, (ch. v. 25, &c.) consists of two Parts; of which the former confirms ver. 41. of the Sin of the People, the latter, the Beginning of ver. 42. concerning their Punishment. *Have ye offered to me*—They had offered many Sacrifices; but God did not accept them as offered to Him; because they sacrificed to Idols also; and did not sacrifice to Him with an upright Heart.

V. 43. *Ye took up*—Probably not long after the Golden Calf: But secretly; else Moses would have mentioned it. *The shrine*—A small, portable Chappel, in which was the Image of their God, Moloch was the Planet Mars, which they worshipped under an human Shape. *Remphan*, that is, Saturn, they represented by a Star. *And I will carry you beyond Babylon*—That is, beyond Damascus (which is the Word in Amos) and Babylon. This was fulfilled by the King of Assyria, 2 Kings xvii. 6.

V. 44. *Our fathers had the tabernacle of the testimony*—The testimony was properly, The Two Tables of Stone, on which the Ten Commandments were written. Hence the Ark which contained them, is frequently called *the ark of the testimony*; and the whole Tabernacle in this Place. *The tabernacle of the testimony*—according to the model which he had seen—When he was caught up in the Visions of God, on the Mount.

V. 45. *Which our fathers having received*—From their Ancestors; *brought into the possession of the Gentiles*—Into the Land, which the

* *Amos v. 25.* † *Josh. iii. 14.*

fathers having received, brought in with Joshua into the possession of the Gentiles, whom God drove out
 46 from the face of our fathers, till the days of David :
 Who found favour in the sight of God, and petitioned
 47 to find an habitation for the God of Jacob. But
 48 Solomon built him an house. Yet the most High
 dwelleth not in temples made with hands, as saith
 the prophet, * Heaven is my throne, and earth my
 49 footstool. What house will ye build me, saith the
 50 Lord ; or what is the place of my rest ? Hath not
 51 my hand made all these things ? Ye stiff-necked and
 uncircumcised in heart and ears, ye always resist the
 52 Holy Ghost : as your fathers, so do ye. Which of
 the prophets have not your fathers persecuted ? And
 they have slain them that foretold the coming of the
 Just One, of whom ye have now been the betrayers
 53 and murderers : Who have received the law by the
 54 administration of angels, and have not kept it. And
 hearing these things they were cut to the heart, and
 55 gnashed their teeth upon him. But he being full of

Gentiles possess before. So that God's Favour is not a necessary Consequence of inhabiting this Land. All along St. Stephen intimates two Things, 1. That God always loved good Men in every Land : 2. That He never loved bad Men even in This.

V. 46. *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his Petition. For God remained without any Temple, till Solomon built him an House. Observe how wisely the Word is chosen, with respect to what follows.

V. 48. *Yet the most High inhabiteth not temples made with hands*—As Solomon declared at the very Dedication of the Temple, 1 Kings viii. 27. *The most High*—Whom as such no Building can contain.

V. 49. *What is the place of my rest ?*—Have I need to rest ?

V. 51. *Ye stiff-necked*—Not bowing the Neck to God's Yoke ; and *uncircumcised in heart*—So they shewed themselves, ver. 54. and *ears*—As they shewed, ver. 57. So far were they from receiving the Word of God into their Hearts, that they would not hear it even with their Ears. *Ye*—And your Fathers, *always*—As often as ever ye are called, *resist the Holy Ghost*—Testifying by the Prophets of Jesus, and the whole Truth. This is the Sum of what he had shewn at large.

V. 53. *Who have received the law, by the administration of angels*—God, when He gave the Law on Mount Sinai, was attended with thousands of his angels, Gal. iii. 19. Psalm. lxxviii. 17.

V. 55. *But he, looking stedfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious Representation, God miraculously

* *Isaiab lxi. 1.*

the Holy Ghost, looking stedfastly up to heaven, saw the Glory of God, and Jesus standing on the right-hand of God : And said, Behold I see the heavens opened, and the Son of man standing on the right-hand of God. Then they cried with a loud voice, and stopped their ears, and rushed upon him with one accord, And casting *him* out of the city, stoned *him* : and the witnesses laid down their cloaths at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep : And Saul was consenting to his death. †

VIII. And at that time there arose a great persecution against the Church which was in Jerusalem. And they were all dispersed thro' the countries of Judea and Samaria, except

lously operating on his Imagination, as on *Ezekiel's*, when he sat in his house at *Babylon*, and saw *Jerusalem*, and seemed to himself transported thither, ch. viii. 1—4. And probably other Martyrs, when called to suffer the last Extremity, have had extraordinary Assistance of some similar Kind.

V. 56. *I see the Son of man standing*—As it were just ready to receive him. Otherwise He is said to sit at the Right-Hand of God.

V. 57. *They rushed upon him*—Before any Sentence passed.

V. 58. *The witnesses laid down their clothes at the feet of a young man, whose name was Saul*—O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst be stoned in the same Cause? And shouldst triumph in committing thy Soul likewise, to that Jesus whom thou art now blaspheming? His dying Prayer reached thee, as well as many others. And the Martyr *Stephen*, and *Saul* the Persecutor (afterwards his Brother both in Faith and Martyrdom) are now joined in everlasting Friendship, and dwell together in the happy Company of those, who have made their robes white in the blood of the Lamb.

V. 59. *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit*—This is the literal Translation of the Words, the Name of God not being in the Original. Nevertheless such a solemn Prayer to *Christ*, in which a departing Soul is thus committed into his Hands, is such an Act of Worship, as no good Man could have paid to a mere Creature : *Stephen* here worshipping *Christ*, in the very same Manner in which *Christ* worshipped the Father on the Cross.

V. 1. *At that time there was a great persecution against the church*—Their Adversaries, having tasted Blood, were the more eager. *And they were all dispersed*—Not all the Church : If so, who would have remained,

2 the apostles. And devout men buried Stephen, and
 3 made great lamentation over him. But Saul made
 havock of the church, entering into every house, and
 haling men and women, committed *them* to prison.
 4 Therefore they that were dispersed went every where,
 preaching the word.

5 And Philip coming down to a city of Samaria, pre-
 6 ched Christ to them. And the people with one accord
 gave heed to the things which Philip spoke, hearing
 7 and seeing the miracles which he did. For unclean
 spirits, crying with a loud voice, came out of many
 that had them, and many sick of the palsy and lame
 8 were healed. And there was great joy in that city.
 9 But a certain man, named Simon, had been before
 in the city, using magic, and astonishing the Samari-
 10 tans, saying, that he was some great one. To whom
 they all gave heed, from the least to the greatest,
 11 saying, This man is the great power of God. They
 gave heed to him, because he had a long time astonish-
 12 ed them with witchcraft. But when they believed
 Philip, preaching the things of the kingdom of God,
 and the name of Jesus Christ, they were baptized,
 13 both men and women. And Simon himself believed
 also; and being baptized, he continued with Philip,

remained, for the Apostles to teach, or *Saul* to persecute? But *all* the Teachers *except the apostles*, who, tho' in the most Danger, staid with the Flock.

V. 2. *Devout men*—Who feared God more than Persecution. And yet, were they not of little Faith? Else they would not have made so great lamentation.

V. 3. *Saul made havock of the church*—Like some furious Beast of Prey. So the Greek Word properly signifies. *Men and women*—Regarding neither Age nor Sex.

V. 4. *Therefore they that were dispersed went every where*—These very Words are re-assumed, after as it were a long Parenthesis, ch. xi. 19. and the Thread of the Story continued.

V. 5. *Stephen*—Being taken away, *Philip* his next Colleague, (not the Apostle) rises in his Place.

V. 9. *A certain man—using magic*—So there was such a Thing as Witchcraft once! In *Asia* at least, if not in *Europe* or *America*.

V. 12. *But when they believed*—What Philip preached, they then saw and felt the real Power of God, and submitted thereto.

V. 13. *And Simon believed*—That is, was convinced of the Truth.

and was astonished, beholding the signs and mighty
 14 miracles which were done. And the apostles who
 were at Jerusalem, hearing that Samaria had received
 the word of God, sent to them Peter and John :
 15 Who being come down, prayed for them, that they
 16 might receive the Holy Ghost. For as yet he was
 fallen upon none of them : only they had been bapti-
 17 zed in the name of the Lord Jesus. Then they laid
 hands on them, and they received the Holy Ghost.
 18 And Simon seeing that thro' laying on of the hands
 of the apostles the Holy Ghost was given, offered
 19 them money, Saying, Give me also this power,
 that on whomsoever I lay hands, he may receive the
 20 Holy Ghost. But Peter said to him, Thy money
 perish with thee, because thou hast thought to pur-
 21 chase the gift of God with money. Thou hast nei-
 ther part nor lot in this matter : for thy heart is not
 22 right in the sight of God. Repent therefore of this
 thy wickedness, and pray God, if perhaps the thought
 23 of thy heart may be forgiven thee. For I see thou

V. 14. *And the apostles bearing that Samaria*—The Inhabitants of that Country, had received the word of God—By Faith, sent Peter and John—He that sends must be either superior, or at least equal to him that is sent. It follows, that the College of the Apostles was equal, if not superior to Peter.

V. 15. *The Holy Ghost*—In his miraculous Gifts? Or his sanctifying Graces? Probably in both.

V. 18. *Simon offered them money*—And hence the procuring any ministerial Function, or ecclesiastical Benefice by Money is term'd *Simony*.

V. 21. *Thou hast neither part*—By Purchase, nor lot—Given gratis, in this matter—This Gift of God. For thy heart is not right before God—Probably St. Peter discerned this, long before he declared it; altho' it does not appear, that God gave to any of the Apostles an universal Power of discerning the Hearts of all they conversed with; any more than an universal Power of healing all the Sick they came near. This we are sure Paul had not; tho' he was not inferior to the chief of the Apostles. Otherwise he would not have suffered the Illness of *Ephraimitus* to have brought him so near to death (*Phil. ii. 25—27.*) Nor have left so useful a Fellow-Labourer as *Trophimus* sick at *Miletus*, 2 *Tim. iv. 20.*

V. 22. *Repent—if perhaps the thought of thy heart may be forgiven thee*—Without all Doubt if he had repented, he would have been forgiven. The Doubt was, Whether he would repent? *Thou art in the gall of bitterness*—In the highest Degree of Wickedness, which is Bitterness, that is, Misery to the Soul; and in the bond of iniquity—Fast bound therewith.

V. 26. *The*

- art in the gall of bitterness, and the bond of iniquity.
- 24 And Simon answering said, Pray ye to the Lord for me, that none of these things which ye have spoken,
- 25 may come upon me. They then, having testified and spoken the word of the Lord, returned toward Jerusalem, and preached the gospel in many villages of the Samaritans.
- 26 And an angel of the Lord spake to Philip, saying, Arise, and go toward the south by the way leading down from Jerusalem to Gaza, which is desert. And
- 27 he arose and went. And lo an Ethiopian, an eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, and had
- 28 come to Jerusalem to worship, Was returning, and
- 29 sitting in his chariot, read the prophet Isaiah. Then the Spirit said to Philip, Go near and join thyself to
- 30 this chariot. And Philip running to him, heard him read the prophet Isaiah, and said, Understandest
- 31 thou what thou readest? And he said, How can I, unless some one guide me? And he desired Philip to
- 32 come up, and sit with him. The portion of scripture which he was reading was this, * He was led as a sheep to the slaughter, and like a lamb dumb before

V. 26. *The way which is desert*—There were two Ways from Jerusalem to Gaza; one desert, the other thro' a more populous Country.

V. 27. *An eunuch*—Chief Officers were antiently called *Eunuchs*, tho' not always literally such; because such used to be chief Ministers in the eastern Courts. *Candace, queen of the Ethiopians*—So all the Queens of *Ethiopia* were called.

V. 28. *Sitting in his chariot, he read the prophet Isaiah*—God meeteth those that remember Him in his ways. It is good to read, hear, seek Information even in a Journey. Why should we not redeem all our Time?

V. 30. *And Philip running to him, said, Understandest thou what thou readest?*—He did not begin about the Weather, News, or the like. In speaking for God, we may frequently come to the Point at once, without Circumlocution.

V. 31. *He desired Philip to come up and sit with him*—Such was his Modesty, and Thirst after Instruction.

V. 32. *The portion of scripture*—By reading that very Chapter, the fifty-third of *Isaiab*, many *Jews*, yea, and *Atheists* have been converted. Some of them History records. God knoweth them all.

* *Isaiab* liii. 7.

33 his shearer, so he opened not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? For his life is taken from
 34 the earth. And the eunuch answering Philip, said, I pray thee, of whom speaketh the prophet this? Of
 35 himself, or of some other man? Then Philip opening his mouth, and beginning from this scripture,
 36 preached Jesus to him. And as they went on the way, they came to a certain water. And the eunuch
 said, Behold water: what hindereth me to be baptized?
 37 And Philip said, If thou believest with all thy heart thou mayst. And he answered and said, I believe
 38 that Jesus is the Son of God. And he commanded the chariot to stop, and they both went down into the water, both Philip and the eunuch; and he baptized
 39 him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way
 40 rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities till he came to Cesarea.

IX. But * Saul still breathing threatening and slaughter against the disciples of the Lord, going to the high-

V. 33. *In his humiliation his judgment was taken away*—That is, when he was a Man, he had no Justice shewn him. To take away a Person's Judgment, is a proverbial Phrase for oppressing him. *And who shall declare, or count, his generation*—That is, who can number his Seed, (Isai. liii. 10.) which he hath purchased by laying down his Life?

V. 36. *And as they went on the way, they came to a certain water*—Thus even the Circumstances of the Journey, were under the Direction of God. The Kingdom of God suits itself to external Circumstances, without any Violence, as Air yields to all Bodies, and yet pervades all. *What hindereth me to be baptized?*—Probably he had been circumcised: Otherwise Cornelius would not have been the first Fruits of the Gentiles.

V. 38. *And they both went down*—Out of the Chariot. It does not follow that he was baptized by Immersion. The Text neither affirms nor intimates any thing concerning it.

V. 39. *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous Swiftnes, without any Action or Labour of his own. This had befallen several of the Prophets.

V. 40. *But Philip was found at Azotus*—Probably none saw him, from his leaving the Eunuch, till he was there.

* Ch. xxii. 3, &c. Ch. xxvi. 9, &c.

V. 2. Board

- 2 priest, desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring both men and women bound to Jerusalem.
- 3 And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven.
- 4 And falling to the earth, he heard a voice saying to
- 5 him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to*
- 6 *kick against the goads.* And he trembling and astonished, said; Lord, what wilt thou have me to do? And the Lord *said* to him, Arise, and go into the city,
- 7 and it shall be told thee what thou must do. And the men that journeyed with him stood astonished, hearing
- 8 the noise, but seeing no man. And Saul arose from the earth; and his eyes being opened, he saw no man; but they led him by the hand, and brought
- 9 *him* into Damascus. And he was three days

V. 2. *Bound*---By the Connivance, if not Authority, of the Governor, under *Aretas* the King. See ver. 14, 24.

V. 3. *And suddenly*---When God suddenly and vehemently attacks a Sinner, it is the highest Act of Mercy. So *Saul*, when his Rage was come to the Height, is taught not to *breath Slaughter*. And what was wanting in Time to confirm him in his Discipleship, is compensated by the inexpressible Terror he sustained. By this also the suddenly-constituted Apostle was guarded against the grand Snare into which Novices are apt to fall.

V. 4. *He heard a voice*---Severe, yet full of Grace.

V. 5. *To kick against the goad*:—Is a Syriac Proverb, expressing an Attempt that brings nothing but Pain.

V. 6. *It shall be told thee*—So God Himself sends *Saul* to be taught by a Man, as the Angel does *Cornelius*, ch. x. 5. Admirable Condescension! That the Lord deals with us by Men, like ourselves.

V. 7. *The men stood*---Having risen before *Saul*; for they also fell to the Ground, ch. xxvi. 14. It is probable they all journeyed on Foot. *Hearing the noise*---But not an articulate Voice. And seeing the Light, but not *Jesus* Himself, ch. xxvi. 13. &c.

V. 9. *And he was three days*---An important Season! So long he seems to have been in the Pangs of the New Birth. *Without sight*—By Scales growing over his Eyes, to intimate to him the Blindness of the State he had been in, to impress him with a deeper Sense of the almighty Power of *Christ*, and to turn his Thoughts inward, while he was less capable of conversing with outward Objects. This was likewise a manifest Token to others, of what had happened to

- 10 without sight, and neither ate nor drank. And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision, Ananias. And
- 11 he said, Behold I *am here*, Lord. And the Lord *said* to him, Arise, go into the street called Straight, and enquire in the house of Judas, for *one* named Saul of
- 12 Tarsus; for behold, he is praying. And he hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he may recover
- 13 his sight. But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done
- 14 to thy saints at Jerusalem. And here also he hath authority from the chief priests to bind all that call
- 15 on thy name. But the Lord said unto him, Go: for he is a chosen vessel to me, to bear my name before
- 16 nations and kings, and the children of Israel. For I will shew him how great things he must suffer for my
- 17 name's sake. And Ananias went and entered into the house, and putting his hands on him, said, Brother Saul, the Lord hath sent me, Jesus who appeared to thee in the way thou camest, that thou mayst recover thy sight, and be filled with the Holy Ghost.
- 18 And immediately as it were scales fell from his eyes, and he recovered his sight, and arose and was baptized.
- 19 And having received food he was strengthened.
- 20 And he was certain days with the disciples in Damascus: And straight-way he preached Jesus in the
- 21 synagogues, that he is the Son of God. But all that

him in his Journey, and ought to have humbled and convinced those bigoted Jews, to whom he had been sent from the Sanhedrim.

V. 11. *Behold, he is praying*---He was shewn thus to Ananias.

V. 12. *A man called Ananias*---His Name also was revealed to Saul.

V. 13. *But he answered*---How natural is it to *reason* against God!

V. 14. *All that call on thy name*---That is, all Christians.

V. 15. *He is a chosen vessel, to bear my name*---That is, to testify of me. It is undeniable, that some Men are unconditionally chosen or elected, to do some Works for God.

V. 16. *For I*---Do thou as thou art commanded. I will take Care of the rest; *will shew him*---In fact, thro' the whole Course of his Ministry. *How great things he must suffer*---So far will he be now from persecuting others.

V. 17. *The Lord hath sent me*---Ananias does not tell Saul all which Christ had said concerning him. It was not expedient, that he should know yet to how great a Dignity he was called.

V. 24. *They*

heard were amazed, and said, Is not this he who destroyed those that call on this name at Jerusalem? And came hither for this intent, that he might bring them bound to the chief priests? But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ. And when many days were fulfilled, the Jews consulted together to kill him, But their lying in wait was known by Saul: and they guarded the gates day and night to kill him. Then the disciples taking him by night, let him down the wall in a basket. And coming to Jerusalem, he endeavoured to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas taking him, brought him to the apostles, and declared to them, How he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus. And he was with them, coming in and going out at Jerusalem. And preaching boldly in the name of the Lord Jesus, he spake and disputed with the Hellenists: but they attempted to kill him: Which the brethren knowing, brought him down to Cesarea, and sent him forth to Tarsus. Then the church through all Judea, and Galilee, and Samaria had peace: and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, was multiplied.

32 And as Peter passed through all parts, he came down
33 also to the saints that dwelt at Lydda. And he found:

V. 24. *They guarded the gates day and night*---That is, the Governor did, at their Request, 2 Cor. xi. 32.

V. 26. *And coming to Jerusalem*---Three Years after, Gal. i. 18. These three Years St. Paul passes over, ch. xxii. 17. likewise.

V. 27. *To the apostles*---Peter and James, Gal. i. 18, 19. *And declared*---He who has been an Enemy to the Truth, ought not to be trusted, till he gives Proof that he is changed.

V. 31. *Then the church*---The whole Body of Christian Believers, *had peace*---Their bitterest Persecutor being converted. *And being built up*---In holy, loving Faith continually increasing, and walking in---That is, speaking and acting only from this Principle, *the fear of God, and the comfort of the Holy Ghost*---An excellent Mixture of inward and outward Peace, tempered with filial Fear.

V. 35. *Lydda*

- there a certain man named Eneas, who had kept his bed
 34 eight years, being ill of a palsy. And Peter said
 to him, Eneas, Jesus Christ healeth thee. Arise and
 35 make thy bed. And he arose immediately: And all
 that dwelt in Lydda and Sharon saw *him*, and turned
 to the Lord.
- 36 Now there was at Joppa, a certain disciple named
 Tabitha, which is by interpretation Dorcas; this
 woman was full of good works and alms-deeds which
 37 she did. And in those days she was sick and died;
 whom having washed, they laid in an upper chamber.
- 38 And Lydda being near Joppa, the disciples hearing
 Peter was there, sent to him two men, desiring that
 39 he would not delay to come to them. Then Peter
 arose and went with them; whom being come, they
 brought into the upper chamber: and all the
 widows stood by him weeping, and shewing the coats
 and garments which Dorcas had made, while she
 40 was with them. But Peter having put them all out,
 kneeled down and prayed; and turning to the body,

V. 35. *Lydda* was a large Town, one Day's Journey from *Jerusalem*. It stood in the Plain or Valley of *S Sharon*, which extended from *Cesarea* to *Joppa*, and was noted for its Fruitfulness.

V. 36. *Tabitha*, which is by interpretation *Dorcas*---She was probably an *Hellenist Jew*, known among the *Hebrews* by the *Syriac* Name *Tabitha*, while the *Greeks* called her in their own Language, *Dorcas*. They are both Words of the same Import, and signify a Roe or Fawn.

V. 38. *The disciples sent to him*---Probably none of those at *Joppa* had the Gift of Miracles. Nor is it certain, that they expected a Miracle from him.

V. 39. *While she was with them*-- That is, before she died.

V. 40. *Peter having put them all out*---That he might have the better Opportunity of wrestling with God in Prayer, *Said, Tabitha, arise. And she opened her eyes, and seeing Peter, sat up*---Who can imagine the Surprize of *Dorcas*, when called back to Life? Or of her Friends, when they saw her alive? For the Sake of themselves, and of the Poor, there was Cause of rejoicing; and much more, for such a Confirmation of the Gospel. Yet to herself it was Matter of Resignation, not Joy, to be called back to these Scenes of Vanity: But doubtless her remaining Days were still more zealously spent in the Service of her Saviour and her God. Thus was a richer Treasure laid up for her in Heaven, and she afterward returned to a more exceeding Weight of Glory, than that from which so astonishing a Providence had recalled her for a Season.

V. 1. *And*

41 said, Tabitha, arise. And she opened her eyes, and
 seeing Peter, sat up. And giving her his hand, he
 lifted her up, and having called the saints and widows,
 42 he presented her alive. And it was known through
 43 all Joppa, and many believed on the Lord. And
 he tarried many days in Joppa, with one Simon, a
 tanner.

X. And there was a certain man in Cesarea, nam-
 ed Cornelius, a centurion of that called the Italian
 2 band, A devout *man*, and fearing God with all
 his house, who gave much alms to the people,
 3 and prayed to God alway. He saw plainly in a
 vision, about the ninth hour of the day, an angel
 of God coming in to him, and saying to him,
 4 Cornelius. And looking stedfastly on him, and
 being affrighted, he said, What is it, Sir? And
 he said to him, Thy prayers and thine alms are
 5 come up for a memorial before God. And now
 send men to Joppa, and call hither Simon, who is
 6 furnamed Peter. He lodgeth with one Simon, a
 7 tanner, whose house is by the sea. And when the
 angel who spake to him was departed, he called

V. 1. *And there was a certain man*---The first Fruits of the *Gentiles*
 in *Cesarea*---Where *Philip* had been before, (ch. viii. 40.) So that
 the Doctrine of Salvation by Faith in *Jesus*, was not unknown there.
Cesarea was the Seat of the civil Government, as *Jerusalem* was of the
 ecclesiastical. It is observable, that the Gospel made its Way first
 thro' the Metropolitan Cities. So it first seized *Jerusalem* and *Cesa-*
rea: Afterwards *Philippi*, *Arben*, *Corinth*, *Ephejus*, *Rome* itself. A
centurion, or Captain, of that called the Italian band---That is, Troop
 or Company.

V. 2. *Who gave much alms to the people*---That is, to the *Jews*,
 many of whom were at that Time extremely poor.

V. 3. *He saw in a vision*---Not in a Trance, like *Peter*; plainly,
 so as to leave one not accustomed to Things of this Kind, no room to
 suspect any Imposition.

V. 4. *Thy prayers and thine alms are come up for a memorial before*
God---Dare any Man say, These were only splendid Sins? Or that
 they were an Abomination before God? And yet it is certain, in
 the *Christian* Sense, *Cornelius* was then an Unbeliever. He had not
 then Faith in *Christ*. So certain it is, that every one who seeks
 Faith in *Christ*, should seek it in Prayer, and doing Good to all Men:
 Tho' in Strictness, what is not exactly according to the Divine Rule,
 must stand in need of Divine Favour and Indulgence.

V. 8. *A devout*

two of his household-servants, and a devout soldier,
 8 of them that waited on him continually: And
 having declared all things to them, he sent them to
 9 Joppa. On the morrow, as they journeyed
 and drew nigh to the city, Peter went up on the
 10 house-top, to pray, about the sixth hour. And he
 became very hungry, and would have eaten; but
 while they made ready, he fell into a trance,
 11 And saw heaven opened, and a certain vessel like
 a great sheet, tied at the four corners, descending,
 12 and let down on the earth: Wherein were all
 four-footed creatures, and creeping things of the
 13 earth, and fowls of the air. And a voice came to
 14 him, Rise, Peter, kill and eat. But Peter said,
 In no wise, Lord: for I have never eaten any
 15 thing common or unclean. And the voice *came* to
 him again, the second time, What God hath pu-
 16 rified, call not thou common. This was done
 thrice, and the vessel was taken up again to heaven.
 17 Now while Peter doubted in himself, what the vi-
 sion he had seen should mean, behold the men
 sent by Cornelius, having enquired out Simon's

V. 8. *A devout Soldier*---How many such Attendants have our modern Officers? *A devout soldier* would now be looked upon as little better than a Deserter from his Colours.

V. 10. *And he became very hungry*---At the usual Meal-time. The Symbols in Visions and Trances, it is easy to observe, are generally suited to the State of the Natural Faculties.

V. 11. *Tied at the corners*---Not all in one Knot, but each fastened as it were up to Heaven.

V. 14. *But Peter said, In no wise, Lord*---When God commands a strange, or seemingly improper Thing, the first Objection frequently finds Pardon. But it ought not to be repeated. This Doubt and Delay of St. Peter, had several good Effects. Hereby the Will of God in this important Point, was made more evident and incontestable. And Peter also, having been so slow of Belief himself, could the more easily bear the doubting of his Brethren, ch. xi. 2, &c.

V. 15. *What God hath purified*---Hath made and declared clean. Nothing but what is clean can come down from Heaven. St. Peter well remembered this Saying, in the Council at Jerusalem. ch. xv. 9.

V. 16. *This was done thrice*---To make the deeper Impression.

V. 17. *While Peter doubted in himself, behold the men*---Frequently the Things which befall us *within* and from *without* at the same Time, are

- 18 house, stood at the gate, And calling asked,
Whether Simon, furnamed Peter, lodged there?
19 While Peter was musing on the vision, the Spirit
20 said to him, Behold, men seek thee. Arise there-
fore and go down, and go with them, doubting
21 nothing; for I have sent them. Then Peter
going down to the men, said, Behold, I am he
whom ye seek: for what cause are ye come?
22 And they said, Cornelius a centurion, a just man,
and fearing God, and of good report among all
the nation of the Jews, was warned of God by an
holy angel, to send for thee to his house, and to
23 hear words from thee. And he invited them in
and lodged *them*. And the next day, rising up,
he went away with them; and certain brethren
24 from Joppa went with him. And the day follow-
ing they entered into Cesarea. And Cornelius
was waiting for them, having called together his
25 kinsmen and near friends. And as Peter was com-
ing in, Cornelius met him, and falling down at
26 his feet, worshipped *him*. But Peter raised him
27 up, saying, Arise: I myself also am a man. And
as he talked with him, he went in and found ma-
28 ny come together. And he said to them, Ye
know it is unlawful for a Jew to join with or come
to one of another nation; but God hath shewed
29 me, to call no man common or unclean. There-
fore being sent for, I came without gain-saying.

are a Key to each other. The Things which thus concur and agree together, ought to be diligently attended to.

V. 19. *Behold men seek thee, arise therefore and go down, and go with them, doubting nothing*—How gradually was St. Peter prepared, to receive this new Admonition of the Spirit! Thus God is wont to lead on his Children by Degrees, always giving them Light for the present Hour.

V. 24. *Cornelius was waiting for them*—Not engaging himself in any secular Business, during that solemn Time, but being altogether intent on this one Thing.

V. 26. *I myself am a man*—And not God, who alone ought to be worshipped. *Matt. 4, 10.*

V. 28. *But God hath shewed me*—He speaks sparingly to *them*, of his former Doubt, and his late Vision.

V. 29. *I ask, for what intent ye have sent for me?*—St. Peter knew this already. But he puts Cornelius on telling the Story, both that

the

- I ask therefore, for what intent ye have sent for
 30 me? And Cornelius said, Four days ago
 I was fasting till this hour, and at the ninth hour
 I was praying in my house, and behold a man stood
 31 before me in bright clothing, And said, Corne-
 lius, thy prayer is heard, and thine alms are re-
 32 mended before God. Send therefore to Joppa,
 and call hither Simon, who is surnamed Peter: he
 lodgeth in the house of Simon a tanner by the sea,
 33 who being come, shall speak to thee. Immediately
 therefore I sent to thee, and thou hast done well in
 coming. Now therefore we are all present before
 God, to hear all things that are commanded thee
 by God.
- 34 Then Peter opening *his* mouth, said, I perceive
 of a truth that God is not a respecter of persons :
 35 But in every nation, he that feareth him, and
 36 worketh righteousness, is accepted by him. *This*

the rest might be informed, and *Cornelius* himself more impressed by the Narration: The Repetition of which, even as we read it, gives a new Dignity and Spirit, to *Peter's* succeeding Discourse.

V. 30. *Four days ago I was fasting*—The first of these Days he had the Vision; the second, his Messengers came to *Joppa*; on the third, *St. Peter* set out; and on the fourth, came to *Cesarea*.

V. 31. *Thy prayer is heard*—Doubtless he had been praying for Instruction, how to worship God in the most acceptable Manner.

V. 33. *Now therefore we are all present before God*—The Language of every truly Christian Congregation.

V. 34. *I perceive of a truth*—More clearly than ever, from such a Concurrence of Circumstances: *That God is not a respecter of persons*—Is not partial in his Love. The Words mean, in a particular Sense, That He does not confine his Love to one Nation: In a general, That He is loving to every Man, and willeth all Men should be saved.

V. 35. *But in every nation, he that feareth God and worketh righteousness*—He that, first, Reverences God, as great, wise, good, the Cause, End, and Governor of all Things, and secondly, from this awful Regard to Him, not only avoids all known Evil, but endeavours, according to the best Light he has, to do all Things well; & accepted of him—Thro' *Christ*, tho' he knows Him not. The Assertion is express, and admits of no Exception. He is in the Favour of God, whether enjoying his Written Word and Ordinances or not. Nevertheless the Addition of these is an unspeakable Blessing, to those who were before in some Measure accepted. Otherwise God would never have sent an Angel from Heaven, to direct *Cornelius* to *St. Peter*.

V. 36. *This is the word which God sent*—When He sent his Son into

is the word which he sent to the children of Israel, preaching the glad tidings of peace through Jesus
 37 Christ; He is Lord of all. Ye know the word
 which was published through all Judea, beginning
 from Galilee, after the baptism which John preach-
 38 ed: How God anointed Jesus of Nazareth with
 the Holy Ghost and with power, who went about
 doing good, and healing all that were oppressed
 39 by the devil; for God was with him. And we
 are witnesses of all things which he did, both in
 the land of the Jews and in Jerusalem; whom yet
 40 they slew, having hanged *him* on a tree. Him
 God raised up the third day, and shewed him
 41 openly; (Not to all the people, but to witnesses;
 chosen before of God, *even* to us, who did eat and
 drink with him) after he rose from the dead.
 42 And he commanded us, to proclaim to the people,
 and to testify, that it is he who is ordained by

into the World. *preaching*—Proclaiming by Him—*Peace* between God and Man, whether *Jew* or *Gentile*---By the God-Man. *He is Lord* of both; *yea, Lord* of and over all.

V. 37. *Ye know the word which was published*—You know the Facts in general, the Meaning of which I shall now more particularly explain and confirm to you. *The baptism which John preached*—To which he invited them by his Preaching, in token of their Repentance. This began in *Galilee*, which was near *Cesarea*.

V. 38. *How God anointed Jesus*---Particularly at his Baptism, thereby inaugurating him to his Office: *With the Holy Ghost, and with power*---It is worthy our Remark, that frequently when the Holy Ghost is mentioned, there is added a Word particularly adapted to the present Circumstance. So the Deacons were to be *full of the Holy Ghost and wisdom*, ch. vi. 3. *Barnabas* was *full of the Holy Ghost and faith*, ch. xi. 24. the Disciples were *filled with joy, and with the Holy Ghost*, ch. xiii. 52. And here, where his mighty Works are mentioned, *Christ* Himself is said to be *anointed with the Holy Ghost, and with power*. For *God was with him*—He speaks sparingly here of the Majesty of *Christ*, as considering the State of his Hearers.

V. 41. *Not now to all the people*—As before his Death; *to us who did eat and drink with him*—That is, conversed familiarly and continually, with him, in the Time of his Ministry.

V. 42. *It is he who is ordained by God, the Judge of the living and the dead*—Of all Men, whether they are alive at his Coming, or had died before it. This was declaring to them in the strongest Terms, How entirely their Happiness depended, on a timely and humble Subjection to Him, who was to be their final Judge.

43 God the Judge of the living and the dead. To him give all the prophets witness, that every one who believeth in him, receiveth forgiveness of sins through his name.

44 While Peter was yet speaking these words, the Holy Ghost fell on all that were hearing the word.

45 And the believers of the circumcision, as many as came with Peter, were amazed, that the gift of the Holy Ghost was poured out on the Gentiles

46 also. For they heard them speaking with tongues

47 and magnifying God. Then Peter answered, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost,

48 even as we? And he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

XI. Now the apostles and brethren who were in Judea heard, that the Gentiles also had received the

V. 43. *To him give all the prophets witness*—Speaking to Heathens, he does not quote any in particular; *that every one who believeth in him*—Whether he be Jew or Gentile; *receiveth remission of Sins*—Tho' he had not before either feared God, or worked Righteousness.

V. 44. *The Holy Ghost fell on all that were hearing the word*—Thus were they consecrated to God, as the first-fruits of the Gentiles. And thus did God give a clear and satisfactory Evidence, that He had accepted them, as well as the Jews.

V. 45. *The believers of the circumcision*—The believing Jews.

V. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost?*—He does not say, They have the Baptism of the Spirit; therefore they do not need Baptism with Water. But just the contrary: If they have received the Spirit, then baptize them with Water.

How easily is this Question decided, if we will take the Word of God for our Judge? Either Men have received the Holy Ghost or not. If they have not, *Repent; saith God, and be baptized, and ye shall receive the gift of the Holy Ghost.* If they have, if they are already baptized with the Holy Ghost, then *who can forbid Water?*

V. 48. *In the name of the Lord*—Which implies the Father who anointed Him, and the Spirit, with which He was anointed to his Office. But as these Gentiles had before believed in God, the Father, and could not but now believe in the Holy Ghost, under whose powerful Influence they were at this very Time, there was the less Need of taking Notice, that they were baptized into the Belief and Profession of the Sacred Three; tho' doubtless the Apostle administered the Ordinance in that very Form which Christ Himself had prescribed.

V. 4. Peter

2 word of God. And when Peter was come up to
 Jerusalem, they of the circumcision debated with
 3 him, saying, Thou wentest in to men uncircum-
 4 cised, and didst eat with them. Then Peter
 beginning, laid *all things* before them in order,
 5 saying, I was praying in the city of Joppa, and
being in a trance, I saw a vision, a certain vessel
 descending, as it were a great sheet, let down
 from heaven by the four corners, and it came even
 6 to me: On which looking stedfastly, I observed
 and saw four-footed creatures of the earth, and
 7 creeping things, and fowls of the air. And I
 heard a voice saying to me, Rise, Peter, kill and
 8 eat. But I said, In no wise, Lord: for nothing
 common or unclean hath ever entered into my
 9 mouth. And the voice from heaven answered
 me again, What God hath purified, call not thou
 10 common. This was done thrice, and all were
 11 drawn up again into heaven. And behold imme-
 diately three men stood at the house where I was,
 12 sent from Cesarea to me. And the Spirit bad me
 go with them, doubting nothing: these six brethren
 also went with me, and we entered into the man's
 13 house. And he told us, how he had seen an an-
 gel standing in his house, and saying to him, Send
 men to Joppa, and call hither Simon, surnamed Pe-
 14 ter, Who shall tell thee words, whereby thou and
 15 all thy family may be saved. And as I began to speak
 the Holy Ghost fell on them, even as on us at the
 16 beginning. Then I remembered the word of the
 Lord, how he said, John indeed baptized with water,
 17 but ye shall be baptized with the Holy Ghost. If
 then God gave to them the same gift as even to us,

V. 4. *Peter laid all things before them*—So he did not take it ill to be questioned, nor desire to be treated as infallible. And he answers the more mildly, because it related to a Point, which he had not readily believed himself.

V. 5. *Being in a trance*—Which suspends the Use of the outward Senses.

V. 14. *Saved*—With the full Christian Salvation, in this World, and the World to come.

V. 17. *To us, when we believed*—The Sense is, Because we believed, not because we were circumcised, was the Holy Ghost given to

when we believed on the Lord Jesus Christ, who was
 18 I that could withstand God? When they heard
 these things, they were quiet, and glorified God,
 saying, Then God hath given to the Gentiles also
 repentance unto life.

19 Now they who had been dispersed by the distress
 which arose about Stephen, travelled as far as Phe-
 nicia, and Cyprus, and Antioch, speaking the word
 20 to none but Jews only. And some of them were
 men of Cyprus and Cyrene, who coming into Anti-
 och, spake to the Greeks, preaching the Lord Jesus.
 21 And the hand of the Lord was with them; and a
 great number believed and turned to the Lord.
 22 And tidings of these things came to the ears of the
 church that was in Jerusalem, and they sent forth

us. *What was I—A mere Instrument in God's Hand.* They had enquired only concerning his *eating with the Gentiles.* He satisfies them likewise concerning his baptizing them, and shews that he had done right in going to *Cornelius*, not only by the Command of God, but also by the Event, the Descent of the Holy Ghost.

And *who are we, that we should withstand God?* Particularly by laying down Rules of Christian Communion, which exclude any whom he has admitted into the Church of the first-born, from worshipping God together. O that all Church-Governors would consider, how bold an Usurpation this is, on the Authority of the Supreme Lord of the Church! O that the Sin of thus *withstanding* God, may not be laid to the Charge of those, who Perhaps with a good Intention, but in an Over-fondness for their own Forms, have done it, and are continually doing it!

V. 18. *They glorified God---*Being throughly satisfied. *Repentance unto life---*True Repentance is a Change from spiritual Death to spiritual Life, and leads to Life everlasting.

V. 19. *They who had been dispersed---*St. Luke here resumes the Thread of his Narration, in the very Words wherewith he broke it off, ch. viii. 4. *As far as Phenicia* to the North, *Cyprus* to the West, and *Antioch* to the East.

V. 20. *Some of them were men of Cyprus and Cyrene---*Who were more accustomed to converse with the *Gentiles.* *Who coming into Antioch---*Then the Capital of Syria, and, next Rome and Alexandria, the most considerable City of the Empire. *Spake to the Greeks---*As the *Greeks* were the most celebrated of the *Gentile Nations* near *Judea*, the *Jews* called all the *Gentiles* by that Name. Here we have the first Account, of the preaching the Gospel to the idolatrous *Gentiles.* All those to whom it had been preached before, did at least worship one God, the God of Israel.

V. 21. *And the hand of the Lord---*That is, the Power of his Spirit:
 V. 26. *And*

23 Barnabas, to go as far as Antioch: Who coming and seeing the grace of God, was glad, and exhorted *them* all, to cleave unto the Lord with full purpose of
24 heart. For he was a good man, and full of the Holy Ghost and faith. And a considerable multitude
25 was added to the Lord. Then went he to Tarsus to seek Saul, and having found him, he brought him to
26 Antioch. And a whole year they assembled themselves with the church, and taught a considerable multitude: and the disciples were first called Christians at Antioch.

27 In those days prophets came from Jerusalem to
28 Antioch. And one of them, named Agabus rising up, signified by the Spirit, that there would be a great famine through all the world; which also came
29 to pass under Claudius Cesar. Then the disciples determined to send relief, every one according to his
30 ability, to the brethren who dwelt in Judea: Which also they did, sending *it* to the elders, by the hand of Barnabas and Saul.

XII. About that time Herod the king stretched forth
2 his hands to afflict certain of the church. And he

V. 26. *And the disciples were first called Christians at Antioch*---Here it was, that they first received this standing Appellation. They were before termed *Nazarenes* and *Galileans*.

V. 28. *Agabus rising up*---In the Congregation. *All the world*---The Word generally signifies, all the *Roman Empire*. And so it is doubtless to be taken here.

V. 29. *Then*---Understanding the Distress they would otherwise be in, on that Account. *The Disciples determined to send relief to the brethren in Judea*---Who herein received a manifest Proof, of the Reality of their Conversion.

V. 30. *Sending it to the elders*---Who gave it to the Deacons, to be distributed by them, as every one had Need.

V. 1. *At that Time*---So wisely did God mix Rest and Persecution in due Time and Measure succeeding each other. *Herod*---*Agrippa*; the latter was his *Roman*, the former his *Syrian* Name. He was the Grandson of *Herod the Great*, Nephew to *Herod Antipas*, who beheaded *John the Baptist*, Brother to *Herodias*, and Father to that *Agrippa* before whom *St. Paul* afterward made his Defence. *Caligula* made him King of the Tetrarchy of his Uncle *Philip*, to which he afterward added the Territories of *Antipas*. *Claudius* made him also King of *Judea*, and added thereto the Dominions of *Lycania*.

V. 2. *James, the Brother of John*---So one of the Brothers went to God the first, the other, the last of the Apostles.

- flew James the brother of John, with the sword.
- 3 And perceiving it pleased the Jews, he proceeded to take Peter also: (Then were the days of unleavened bread.)
- 4 Whom having apprehended, he put him in prison, delivering him to four quaternions of soldiers to keep him, intending to bring him forth to the
- 5 people after the passover. So Peter was kept in the prison; but continual prayer was made to God by the church for him.
- 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the guards before
- 7 the door were keeping the prison. And behold, an angel of the Lord stood over him, and light shined in the house: and smiting Peter on the side he waked him, saying, Rise up quickly. And his chains fell off
- 8 from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment about thee,
- 9 and follow me. And going out, he followed him. And he knew not that it was real which was done by
- 10 the angel, but thought he saw a vision. When they had passed thro' the first and the second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through one street; and immediately the

V. 3. *Then were the days of unleavened bread---*At which the Jews came together from all Parts.

V. 4. *Four quaternions---*Sixteen Men, who watched by Turns, Day and Night.

V. 5. *Continual prayer was made for him---*Yet when their prayer was answered, they could scarce believe it! (ver. 15.) But why had they not prayed for St. James also? Because he was put to Death as soon as apprehended.

V. 6. *Peter was sleeping---*Easy and void of Fear: *Between two Soldiers---*Sufficiently secured, to human Appearance.

V. 7. *His chains---*With which his Right-arm was bound to one the Soldiers, and his Left-arm to the other.

V. 8. *Gird thyself---*Probably he had put off his Girdle, Sandals, and upper Garment, before he lay down to sleep.

V. 10. *The first and the second ward---*At each of which doubtless was a Guard of Soldiers. *The Gate opened of its own accord---*Without either Peter or the Angel touching it. *And they went on thro' one street---*That Peter might know which way to go. *And the angel departed from him---*Being himself sufficient for what remained to be done.

11 angel departed from him. And Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and *from* all the expectation of the people
 12 of the Jews. And having considered, he went to the house of Mary, the mother of John surnamed Mark,
 13 where many were gathered together praying. And as he knocked at the door of the gate, a damsel came
 14 to hearken, named Rhoda. And knowing Peter's voice, she opened not the gate for joy, but running
 15 in, told *them*, that Peter stood before the gate. And they said to her, Thou art mad. But ~~she~~ constantly affirmed, it was so. Then they said, It is his angel.
 16 But Peter continued knocking. And opening *the door*,
 17 they saw him, and were astonished. But he beckoning to them with his hand, to be silent, declared to them, How the Lord had brought him out of the prison. And he said, Shew these things to James and to the brethren. And going out he went to another place.
 18 Now when it was day, there was no small stir among
 19 the soldiers, What was become of Peter? And Herod having sought for him, and not found *him*, examined the keepers, and commanded *them* to be put

V. 11. *Now I know of a truth*---That this is not a Vision. ver. 9.

V. 12. *And having considered*---What was best to be done. *Many were gathered together*---At Midnight.

V. 13. *The gate*---At some Distance from the House; *to hearken*---If any knocked.

V. 14. *And knowing Peter's voice*---Bidding her open the Door.

V. 15. *They said, Thou art mad*---As we say, Sure you are not in your Senses to talk so. *It is his angel*---It was a common Opinion among the *Jews*, that every man had his particular Guardian Angel who frequently assumed both his Shape and Voice. But this is a Point on which the Scriptures are silent.

V. 17. *Beckoning to them*---Many of whom being amazed, were talking together. *And he said, Shew these Things to James*---The Brother or Kinsman of our LORD, and Author of the Epistle which bears his Name. He appears to have been a Person of considerable Weight and Importance, probably the chief Overseer of that Province, and of the Church in *Jerusalem* in Particular. *He went into another place*---Where he might be better concealed, till the Storm was over.

V. 19. *Herod commanded them to be put to death*---And thus the Wicked suffered, in the Room of the Righteous. *And going down*
from

20 to death. And going down from Judea to Cesarea, he abode *there*. And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's *country*.

21 And on a set day, Herod arrayed in royal apparel, and sitting on his throne, made an oration to them.

22 And the People shouted. *It is the voice of a god, and*

23 *not of a man.* And immediately an angel of the Lord smote him, because he gave not glory to God;

24 and being eaten by worms, he expired. But the word of God grew and multiplied.

25 And Barnabas and Saul, having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

from Judea—With Shame, for not having brought forth *Peter*, according to his Promise.

V. 20. *Having gained Blastus*—To their Side, they sued for and obtained *peace*—Reconciliation with *Herod*. And so the Christians of those Parts, were by the Providence of God, delivered from Scarcity. *Their country was nourished*—Was provided with Corn; by the king's *country*—Thus Hiram also, King of Tyre, desired of Solomon, *feed or Corn for his household*, 1 Kings v. 9.

V. 21. *And on a set day*—Which was solemnized yearly, in Honour of *Claudius Cesar*. *Herod arrayed in royal apparel*—In a Garment so wrought with Silver, that the Rays of the rising Sun, striking upon, and being reflected from it, dazzled the Eyes of the Beholders. *The people shouted, It is the voice of a god*—Such profane Flattery they frequently paid to Princes. But the Commonness of a wicked Custom, rather increases than lessens the Guilt of it.

V. 23. *And immediately*—God does not delay to vindicate his injured Honour: *An Angel of the Lord smote him*—Of this other Historians say nothing: So wide a Difference there is, between Divine and Human History! An Angel of the LORD brought out *Peter*: An Angel smote *Herod*. Men did not see the Instruments in either Case. These were only known to the People of God. *Because he gave not glory to God*—He willingly received it to himself, and by this Sacrilege filled up the Measure of his Iniquities. So then Vengeance tarried not. *And he was eaten by worms, or vermin*—How changed! *And on the fifth Day expired in exquisite Torture*. Such was the Event! The Persecutor perished, and the Gospel grew and multiplied.

V. 25. *Saul returned*—To *Antioch*; taking *John, surnamed Mark*—The Son of *Mary*, (at whose House the Disciples met, to pray for *Peter*) who was Sister to *Barnabas*.

V. 1. *Manaen*.

XIII. Now there were in the church that was at Antioch, prophets and teachers, Barnabas, and Simeon called Niger, and Lucius of Cyrene and Manaen, who had been brought up with Herod
 2 the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and Saul, for the work to
 2 which I have called them. Then having fasted and prayed, and laid their hands on them, they
 4 sent *them* away. So being sent forth by the Holy Ghost, they went down to Seleucia, and from
 5 thence sailed to Cyprus. And being at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John for
 6 *their* attendant. And having gone thro' the whole isle as far as Paphos, they found a certain magician a false prophet, a Jew, whose name *was*
 7 Bar-jesus, Who was with the proconsul, Sergius Paulus, a prudent man. He calling to him Barnabas and Saul, desired to hear the word of God.
 8 But Elymas the magician (so is his name by interpretation) withstood them, seeking to turn away
 9 the proconsul from the faith. Then Saul (who *is* also called Paul) filled with the Holy Ghost, fixing his eyes

V. 1. *Manaen, who had been brought up with Herod*—His foster Brother, now freed from the Temptations of a Court.

V. 2. *Separate me Barnabas and Saul for the work to which I have called them*—This was not ordaining them. St Paul was ordained long before, and that *not of men, neither by man*: It was only inducting him to the Province for which our LORD had appointed him from the Beginning, and which was now revealed to the Prophets and Teachers. In Consequence of this they fasted, prayed, and laid their Hands upon them; a Rite which was used not in Ordination only, but in Blessing, and on many other Occasions.

V. 3. *Then having fasted*—Again. Thus they did also, ch. xiv. 23.

V. 5. *In the synagogues*.—Using all Opportunities that offered.

V. 6. *Paphos* was on the western, *Salamis* on the eastern Part of the Island.

V. 7. *The proconsul*—The Roman Governor of Cyprus, a prudent man—And therefore not overwayed by *Elymas*, but desirous to enquire farther.

V. 9. *Then Saul, who is also called Paul*—'Tis not improbable, that coming now among the Romans, they would naturally adapt his Name to their own Language, and so called him *Paul* instead of *Saul*. Perhaps

- 10 upon him, said, O full of all guile and all mischief, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways
- 11 of the Lord? And now behold the hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun for a season. And immediately a mist and darkness fell upon him, and going about,
- 12 he sought some to lead him. Then the proconsul, seeing what was done, believed, being astonished at the doctrine of the Lord.
- 13 And Paul and those with him loosing from Paphos, came to Perga in Pamphylia; but John withdrawing from them, returned to Jerusalem. And departing from Perga, they came to Antioch in Pisidia; and going into the synagogue on the sabbath-day, they sat down. And after the reading of the law and the prophets, the chief of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation to the people, speak.

Perhaps the Family of the Proconsul might be the first, who addressed to or spoke of him by this Name. And from this Time, being the Apostle of the *Gentiles*, he himself used the Name which was more familiar to them.

V. 10 *O full of all guile*—As a false Prophet, and all mischief—As a Magician. *Thou son of the devil*—A Title well suited to a Magician; and one who not only was himself unrighteous, but laboured to keep others from all Goodness. *Wilt thou not cease to pervert the right ways of the Lord?*—Even now thou hast heard the Truth of the Gospel.

V. 11. *And immediately a mist*—Or Dimness within, and darkness without, fell upon him.

V. 12. *Being astonished at the doctrine of the Lord*—Confirmed by such a Miracle.

V. 13. *John withdrawing from them returned*—Tired with the Fatigue, or shrinking from Danger.

V. 14. *Antioch in Pisidia*—Different from the *Antioch* mentioned ver. 1.

V. 15. *And after the reading of the law and the prophets, the chief of the synagogue sent to them*—The Law was read over once every Year, a Portion of it every Sabbath; to which was added a Lesson taken out of the Prophets. After this was over, any one might speak to the People, on any subject he thought convenient. Yet it was a Circumstance of Decency which *Paul* and *Larnabas* would hardly omit, to acquaint the Rulers with their Desire of doing it: Probably by some Message before the Service began.

V. 16. *Ye*

16 Then Paul standing, and waving his hand, said,
 Ye men of Israel, and ye that fear God, hearken.
 17 * The God of this people chose our fathers, and
 raised the people, while sojourning in the land of
 Egypt, and brought them out of it with an uplifted
 18 arm. † And he suffered their manners in the wil-
 19 dernesses about the space of forty years. And having
 destroyed seven nations in the land of Canaan, he
 divided their land to them by lot, about four hundred
 20 and fifty years. And after that, he gave *them* judges;
 21 until Samuel the prophet. And afterward they
 desired a king: and God gave them Saul the son
 of Kish, a man of the tribe of Benjamin, forty
 22 years. And having removed him, † he raised up
 to them David for their king, to whom also bear-
 ing witness he said, I have found David, the *son*
 of Jesse, a man after mine own heart, who will do
 all my will.

V. 16. *Ye that fear God*—Whether Profelytes or Heathens.

V. 17. *The God*—By such a Commemoration of God's Favours to their Fathers, at once their Minds were conciliated to the Speaker, they were convinced of their Duty to God, and invited to believe his Promise, and the Accomplishment of it. The six Verses, 17—22, contain the whole Sum of the Old Testament. *Of this People*—Paul here chiefly addresses himself to those whom he styles, *Ye that fear God*: He speaks of *Israel* first; and ver. 26. speaks more directly to the *Israelites* themselves. *Chose*—And this exalted the People; not any Merit or Goodness of their own. *Exek. xx. 5. Our fathers*—*Abraham* and his Posterity.

V. 19. *Seven Nations*—Enumerated *Deut. vii. 1. about four hundred and fifty years*—That is, from the Choice of the Fathers to the dividing of the Land; it was about four hundred and fifty Years.

V. 21. *He gave them Saul forty years*—Including the Time wherein *Samuel* judged *Israel*.

V. 22. *Having removed him*—Hence they might understand, that the Dispensations of God admit of various Changes. *I have found David a man after mine own heart*—This Expression is to be taken in a limited Sense. *David* was such at *that time*, but not at all Times. And he was so, *in that respect*, as he performed *all God's will*, in the Particulars there mentioned. But he was not a *man after God's own heart*, in other Respects, wherein he performed his own Will. In the Matter of *Uriah*, for instance, he was as far from being a *man after God's heart* as *Saul* himself was. It is therefore a very gross, as well as dangerous Mistake, to suppose this is the Character of *David* in every part of his Behaviour. We must beware of this, un-
 less

* *Isaiab i. 2.* † *Deut. i. 31.* † *1 Sam. xvi. 12, 13.*

- 23 Of this man's seed hath God, according to *his*
 promise, raised unto Israel a Saviour, Jesus ;
 24 John having first preached before his coming,
 the baptism of repentance to all the people of
 25 Israel. * And as John was fulfilling his course, he
 said, whom think ye that I am ? I am not *he*. But
 behold one cometh after me, the shoes of whose
 feet I am not worthy to loose.
- 26 Men, brethren, children of the stock of Abraham, and
 those among you who fear God, to you is the word
 27 of this salvation sent. For they that dwell at Jerusa-
 lem, and their rulers, neither knowing him, nor the
 sayings of the prophets, which are read every sab-
 bath-day, have fulfilled *them*, in condemning *him*.
 28 And though they found no cause of death *in him*, yet
 desired they Pilate, that he might be put to death.
 29 And when they had fulfilled all things that were
 written of him, taking *him* down from the tree,
 30 they laid *him* in a sepulchre. But God raised him
 31 from the dead. And he was seen many days by
 them who came up with him from Galilee to Jeru-
 salem, who are his witnesses to the people.
- 32 And we declare to you glad tidings, that the pro-
 33 mise which was made to the fathers, God hath

less we would recommend Adultery and Murder as *things after God's own heart*.

V. 24. *John having first preached*—He mentions this, as a Thing already known to them. And so doubtless it was. For it gave so loud an Alarm to the whole *Jewish* Nation, as could not but be heard in foreign Countries, at least as remote as *Pisidia*.

V. 25. *His course*—His Work was quickly finished, and might therefore well be termed a *course* or *race*.

V. 27. *For they that dwell at Jerusalem, and their rulers*—He here anticipates a strong Objection, "Why did not they at *Jerusalem*, "and especially their Rulers, believe?" They *know not him*, because they understood not those very Prophets whom they read or heard continually. Their very condemning him, innocent as he was, proves, that they understood not the Prophecies concerning him.

V. 29. *They fulfilled all things that were written of him*—So far could they go, but no farther.

V. 31. *He was seen many days, by them who came up with him from Galilee to Jerusalem*—This last Journey both presupposes all the rest, and was the most important of all.

V. 33. *Thou art my Son: this day have I begotten thee*—It is true, He was the Son of God from Eternity. The Meaning therefore is,

* Luke iii. 16.

I have

- fulfilled this to us their children, in raising up Jesus : as it was written also in the second Psalm, † Thou art my Son, this day have I begotten thee.
- 34 And because he raised him up from the dead, no more to return to corruption, he spake thus, ‡ I will give you the sure mercies of David.
- 35 Wherefore he saith also in another Psalm, || Thou wilt not suffer thy holy one to see corruption.
- 36 Now David having served the will of God in his generation, fell asleep, and was added to his fa-
- 37 thers, and saw corruption. But he whom God
- 38 raised did not see corruption. Be it known unto you therefore men and brethren, that through this man is preached to you the forgiveness of sins :
- 39 And by him every one that believeth is justified from all things, from which ye could not be justi-

I have this Day declared thee to be my Son. As St. Paul elsewhere, Declared to be the Son of God with power, by the resurrection from the dead. (Rom. i. 4.) And it is with peculiar Propriety and Beauty, that God is said to have begotten him, on the Day when He raised Him from the Dead, as He seemed then to be born out of the Earth anew.

V. 34. *No more to return to corruption*---That is, to die no more. *I will give you the sure mercies of David*---The Blessings promised to David in Christ. These are sure, certain, firm, solid, to every true Believer in Him. And hence the Resurrection of Christ, necessarily follows ; for without this, those Blessings could not be given.

V. 35. *He saith*---David in the Name of the Messiah.

V. 36. *David, having served the will of God in his generation, fell asleep*---So his Service extended not itself beyond the Bounds of the common Age of Man : But the Service of the Messiah to all Generations, as his Kingdom to all Ages. *Served the will of God*---Why art thou here, thou who art yet in the World ? Is it not, that thou also mayst serve the will of God ? Art thou serving it now ? Doing all his will ? *And was added to his fathers*---Not only in Body. This Expression refers to the Soul also, and supposes the Immortality of it.

V. 39. *Every one that believeth is justified from all things*---Has the Actual Forgiveness of all his Sins, at the very time of his believing ; *From which ye could not be justified*---Not only ye cannot now ; but ye never could. For it afforded no Expiation for presumptuous Sins. *By the law of Moses*---The whole Mosaic Institution. The Division of the Law into Moral and Ceremonial, was not so common among the Jews, as it is among us. Nor does the Apostle here consider it at all : But Moses and Christ are opposed to each other.

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F

V. 40. *Beware*

† Psalm ii. 7.

‡ Isaiah lv. 3.

|| Psalm xvi. 10.

40 fied by the law of Moses. Beware therefore, lest
 that come upon you, which is spoken in the pro-
 41 phets. * Behold ye despisers, and wonder and
 perish, For I work a work in your days, a work
 which ye will in no wise believe, though a man
 declare it unto you.

42 And when the Jews were going out of the syna-
 gogue, the Gentiles besought *them*, that these words
 43 might be spoken on the sabbath between. And
 when the congregation was broken up, many of
 the Jews and religious profelytes followed Paul and
 Barnabas, who speaking to them, persuaded them
 to continue in the Grace of God.

44 And the next sabbath almost the whole city was
 gathered together to hear the word of God. But
 45 the Jews seeing the multitudes, were filled with
 zeal, and spake against the things spoken by Paul,
 46 contradicting and blaspheming. Then Paul and
 Barnabas speaking boldly, said, It was necessary
 that the word of God should be spoken to you
 first; but seeing ye thrust it from you, and judge

V. 40. *Beware*—A weighty and seasonable Admonition. No
 Reproof is as yet added to it.

V. 41. *I work a work which ye will in no wise believe*—This was
 originally spoken to those, who would not believe that God would
 ever deliver them from the power of the *Chaldeans*. But it is appli-
 cable to any who will not believe the Promises or the Works of God.

V. 42. *When the Jews were going out*—Probably many of them,
 not bearing to hear him, went out before he had done. *The Sab-
 bath between*—So the Jews call to this Day the Sabbath between the
 first Day of the Month *Tisri* (on which the civil Year begins) and
 the Tenth of the same Month, which is the solemn Day of Expi-
 ation.

V. 43. *Who speaking to them*—More familiarly, *persuaded them to
 continue*—For Trials were at hand, *in the grace of God*—That is, to
 adhere to the Gospel or Christian Faith.

V. 46. *Then Paul and Barnabas speaking boldly, said*—Those who
 hinder others must be publicly reprov'd. *It was necessary*—The
 ye are not worthy: He shews that he had not preached to *them*, from
 any Confidence of their believing, *But seeing ye judge yourselves
 unworthy of eternal life*—They indeed judged none but themselves
 worthy of it. Yet their rejecting of the Gospel was the same as
 saying, "We are unworthy of eternal Life." *Behold!*—A thing now
 present! An astonishing Revolution! *We turn to the Gentiles*—Not
 that

* Habak. i. 5.

yourself unworthy of eternal life, behold! we
 47 turn to the Gentiles. For so hath the Lord com-
 manded us, *saying*, * I have set Thee for a light of
 the Gentiles, that thou mightest be for salvation to
 48 the ends of the earth. And the Gentiles hearing
it were glad, and glorified the word of the Lord :
 and as many as were ordained to eternal life believed.
 49 And the word of the Lord was published through
 50 all that country. But the Jews stirred up the de-
 vout, honourable women; and the chief men of the
 city, and raised a persecution against Paul and
 51 Barnabas, and cast them out of their coasts. And
 they shook off the dust of their feet against them,
 52 and went to Iconium. And the disciples were filled
 with joy and with the Holy Ghost.

XIV. And in Iconium they went together into the sy-
 nagogue of the Jews, and so spake that a great

that they left off preaching to the *Jews* in other Places. But they
 now determined to lose no more Time at *Antioch* on their ungrate-
 ful Countrymen, but to employ themselves wholly in doing what
 they could, for the Conversion of the *Gentiles* there.

V. 47. *For so hath the Lord commanded us*---By sending us forth,
 and giving us an Opportunity of fulfilling what He had foretold. *I*
have set thee---The Father speaks to *Christ*.

V. 48. *As many as were ordained to eternal life*---*St. Luke* does not
 say *foreordained*. He is not speaking of what was done from Eter-
 nity, but of what was then done, thro' the preaching of the Gospel.
 He is describing that *Ordination*, and that only, which was at the
 very Time of hearing it. During this Sermon those *believed*, says
 the Apostle, to whom *God* then gave Power to believe. It is
 as if he had said, "They believed, whose *hearts the Lord opened*;"
 as he expresses it in a clearly parallel Place, speaking of the same
 Kind of *Ordination*, (*Acts* xvi. 14, &c.) It is observable, the
 original Word is not once used in Scripture to express eternal Prede-
 stination of any Kind. The Sum is, All those, and those only, who
 were now *ordained*, now, *believed*. Not that *God* rejected the rest :
 It was his Will, that they also should have been saved : But they
 thrust Salvation from them. Nor were they who then believed,
 constrained to believe. But Grace was then first copiously offered
 them. And they did not thrust it away, so that a great Multitude
 even of *Gentiles* were converted. In a Word, the Expression properly
 implies, a present Operation of Divine Grace, working Faith in the
 Hearers.

V. 1. *They so spake*---Persecution having increased their Strength.

F 2

V. 9. He

* *Isaiab* xlix. 6.

multitude both of the Jews and Greeks believed.
 2 But the unbelieving Jews stirred up the Gentiles,
 and made their minds evil-affected against the
 3 brethren. Yet they abode a long time speak-
 ing boldly in the Lord, who bare witness to
 the word of his grace, and granted signs and won-
 4 ders to be done by their hands. But the multitude
 of the city was divided; and part held with the
 5 Jews, and part with the apostles. And when
 there was an assault both of the Gentiles and Jews
 with their rulers, to use *them* despitefully, and to
 6 stone them, Being aware of it, they fled to Lystra
 and Derbe, cities of Lycaonia and the country
 7 round about, And preached the gospel there.
 8 And there sat a certain man at Lystra, impo-
 tent in his feet, having been a cripple from his
 9 mother's womb, who had never walked. This
 man heard Paul speaking; who fixing his eyes
 upon him, and perceiving that he had faith to be
 10 healed, Said with a loud voice, Stand upright on
 11 thy feet. And he leaped and walked. But the
 multitude, seeing what Paul had done, lifted up
 their voice, saying, in the Lycaonian language.
 The gods are come down to us, in the likeness of
 12 men. And they called Barnabas Jupiter, and Paul
 Mercurius, because he was the chief speaker.
 13 Then the priest of Jupiter, which was before their
 city, brought bulls and garlands to the gates, and
 14 with the multitude would have sacrificed. But
 when the apostles Barnabas and Paul heard it, the;

V. 9. *He had faith to be healed*---He felt the Power of God in his Soul; and thence knew it was sufficient to heal his Body also.

V. 11. *The gods are come down*---Which the Heathens supposed they frequently did; *Jupiter* especially. But how amazingly does the Prince of Darkness blind the Minds of them that believe not? The *Jews* would not own *Christ's* Godhead, though they saw Him work numberless Miracles. On the other hand, the Heathens seeing mere Men work one Miracle, were for deifying them immediately.

V. 13. *The priest of Jupiter*---Whose Temple and Image were just without the Gate of the City, *brought garlands*---To put on the Victims, *and bulls*---The usual Offerings to *Jupiter*.

V. 14. *They sprang in among the people, crying out*---As in a Fire, or other sudden and great Danger.

V. 15. To

rent their cloths, and sprang in among the people, crying out and saying. Men, why do ye these things? We also are men of like passions with you, and preach to you, to turn from these vanities unto the living God, who made the heaven and the earth, the sea, and all things that are therein: Who, in times past, suffered all nations to walk in their own ways: Yet he left not himself without witness, in that he did good, giving rain from heaven and fruitful seasons, filling your hearts with food and gladness, And with these sayings scarce restrained they the multitude from sacrificing to them.

But there came thither Jews from Antioch and Iconium, who persuaded the multitude, and having stoned Paul, dragged him out of the city, supposing he had been dead. But as the disciples stood round about him, he rose and went into the city; and the next day he departed with Barnabas to Derbe. And having preached the gospel to that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch: Consuming the souls

V. 15. *To turn from these vanities*--From worshipping any but the true God. He does not deign to call them Gods, *unto the living God*--Not like these dead Idols, *who made the heaven and the earth, the sea*--Each of which they supposed to have its own Gods.

V. 16. *Who in times past*--He prevents their objecting, "But if these Things are so, we should have heard them from our Fathers." *suffered*--An awful Judgment, *all nations*--The Multitude of them that err; does not turn Error into Truth, *to walk in their own ways*--The Idolatries which they had chosen.

V. 17. *He left not himself without witness*--For the Heathens had always from God Himself a Testimony both of his Existence and of his Providence; *in that he did good*--Even by Punishments He testifies of Himself; but more peculiarly by Benefits; *giving rain*--By which Air, Earth, and Sea, are as it were all joined together, *from heaven*--The Seat of God; to which St. Paul probably pointed while he spoke, *filling the Body with food, the Soul with gladness*.

V. 19. *Who persuaded the multitude*--Moved with equal hate either to adore or murder him.

V. 20. *But as the disciples stood round*--Probably after Sun-set. The enraged Multitude would scarce have suffered it in the Day-time: *He rose and went into the city*--That he should be able to do this, just after he had been left for dead, was a Miracle little less than a Resurrection from the Dead. Especially considering that under wherein the Jewish Malefactors were stoned. The Witnesses first threw a

of the disciples, and exhorting them to continue in the faith; and that we must through many tribulations enter into the kingdom of God. And when they had ordained them presbyters in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And having passed through Pisidia they came to Pamphylia, and having spoken the word in Perga, they went down to Attalia, And thence sailed back to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled. And being come and having gathered the church together, they related all that God had done with them, and that he had opened the door of faith to the Gentiles. And they abode there a long time with the disciples.

XV. But certain men coming down from Judea taught the brethren, Except ye be circumcised, after the manner of Moses, ye cannot be saved.
2 When therefore Paul and Barnabas had had no small contention and debate with them, they deter-

large a Stone as they could lift, with all possible Violence upon his Head, which alone was sufficient to dash the Skull in Pieces. All the People then joined, as long as any Motion or Token of Life remained.

V. 23. *When they had ordained them presbyters in every church*—Out of those who were themselves but newly converted. So soon can God enable even a Babe in Christ to build up others in the common Faith: *They commended them to the Lord*—An Expression implying Faith in Christ, as well as Love to the Brethren.

V. 25. *Perga and Attalia were Cities of Pamphylia.*

V. 26. *Recommended to the grace*—Or Favour, of God, for the work which they had fulfilled—This shews the Nature and Design of that laying on of Hands, which was mentioned, ch. xiii. 3.

V. 1. *Coming down from Judea*—Perhaps to supply what they thought Paul and Barnabas had omitted.

V. 2. *They (the Brethren) determined that Paul and Barnabas, and certain others, should go up to Jerusalem about this question*—This is the Journey, to which St. Paul refers, (*Gal. ii. 1, 2.*) when he says, *He went up by revelation*: Which is very consistent with this; for the Church in sending them might be directed by a Revelation, made either immediately to St. Paul, or to some other Person, relating to so important an Affair. Important indeed it was, that these Jewish Impositions should be solemnly opposed in Time; because

Multitudes

- mined, that Paul and Barnabas and certain others of them, should go up to the apostles and elders at
 3 Jerusalem about this question. And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great Joy to all the
 4 brethren. And being come to Jerusalem, they were received by the church, and the apostles and elders; and they declared all things which God had
 5 done with them. But there rose up, *said they*, certain of the sect of the Pharisees, who believed, saying, That we ought to circumcise them, and
 6 command them to keep the law of Moses. And the apostles and elders came together, to consider of this matter.
 7 And after much debate Peter rose up and said to them, Brethren, ye know that God long ago made choice among us, that the Gentiles should by my mouth hear the word of the gospel and believe.
 8 And God who knoweth the heart, bare them witness, giving the Holy Ghost to them also, even as
 9 to us; And put no difference between us and them,

Multitudes of Converts were still *zealous for the law*, and ready to contend for the Observance of it. Indeed many of the Christians of *Antioch* would have acquiesced in the Determination of *Paul* alone. But as many others might have Prejudices against him, for his having been so much concerned for the *Gentiles*, it was highly expedient to take the concurrent Judgment of all the Apostles on this Occasion.

V. 4. *They were received*—That is solemnly welcomed.

V. 5. *But certain Pharisees*—For even Believers are apt to retain their former Turn of Mind, and Prejudices derived therefrom. *The Law of Moses*—The whole Law, both moral and ritual.

V. 7. *After much debate*—It does not appear, that this was among the Apostles themselves. But if it had, if they themselves had debated at first, yet might their final Decision be from an unerring Direction. For how really soever they were inspired, we need not suppose their Inspiration was always so instantaneous and express, as to supersede any Deliberation in their own Minds, or any Consultation with each other. *Peter rose up*—This is the last Time he is mentioned in the *Acts*.

V. 8. *God bare them witness*—That He had accepted them, by giving them the Holy Ghost.

V. 9. *Purifying*—This Word is repeated, from ch. x. 15. *their hearts*—The Heart is the proper Seat of Purity; *by faith*—Without concerning themselves with the *Mosaic Law*.

V. 10. *Now*

10 purifying their hearts by faith. Now therefore
 why tempt ye God to put a yoke on the neck of
 the disciples, which neither our fathers nor we were
 11 able to bear? But we believe, that through the
 grace of the Lord Jesus, we shall be saved even as
 they.

12 Then all the multitude kept silence, and
 hearkened to Barnabas and Paul, declaring what
 miracles and wonders God had wrought by them
 13 among the Gentiles. And when they held their
 peace, James answered, saying, Brethren, hearken
 14 to me: Simon hath declared, how God at first
 visited the Gentiles. to take out of them a peo-
 15 ple for his name. And to this agree the words of
 16 the prophets, as it is written, * After this I will
 return and build again the fallen tabernacle of
 David; I will build again the ruins thereof, and
 17 will set it up, That the residue of men may seek the
 Lord, and all the Gentiles on whom my name is
 called, saith the Lord, who doth these things.
 18 Known unto God are all his works from eternity.

V. 10. *Now therefore*---Seeing these Things are so : *Why tempt ye God?*---Why do ye provoke Him to Anger, by putting so heavy a yoke on their neck?

V. 11. *The Lord Jesus*---He does not here say *Our Lord* : Because in this solemn Place he means, the LORD of All, *We*---Jews, shall be saved even as they---Gentiles, namely, thro' the Grace of the Lord Jesus, not by our Observance of the ceremonial Law.

V. 12. *Miracles and wonders*---By which also what St. Peter had said was confirmed.

V. 14. *Simon hath declared*---James the Apostle of the Hebrews, calls Peter by his Hebrew Name. *To take out of them a people for his name*---That is, to believe in Him; to be called by his Name.

V. 15. *To this agree*---St. Peter had urged the plain Fact, which St. James confirms by Scripture-Prophecy, *the words of the prophets*---One of whom is immediately cited.

V. 16. *After this*---After the Jewish Dispensation expires. *I will build again the fallen tabernacle of David*---By raising from his Seed the Christ, who shall build on the Ruins of his fallen Tabernacle a spiritual and eternal Kingdom:

V. 17. *The Gentiles on whom my name is called*---That is, who are called by my Name; who are my People.

V. 18. *Known unto God are all his works from eternity*---Which the Apostle infers from the Prophecy itself, and the Accomplishment of it. And this Conversion of the Gentiles being known to Him from Eternity, we ought not to think a new or strange Thing.

* Amos ix. 11.

- 19 Wherefore I judge, That we trouble not them who
 20 from among the Gentiles turn to God. But that
 we write to them, to abstain from things offered to
 idols, and fornication, and things strangled and
 21 blood. For Moses hath of old time them that
 preach him in every city, being read in the syna-
 gogues every sabbath-day.
- 22 Then it seemed good to the apostles and elders
 with the whole church, to send chosen men from
 among them to Antioch with Paul and Barnabas,
 Judas, surnamed Barsabas, and Silas, chief men
 23 among the brethren, Writing thus by their hand,
 The apostles, and elders, and the brethren salute
 the brethren who are of the Gentiles, in Anti-

'Tis observable, he does not speak of God's Works in the Natural World (which had been nothing to his present Purpose) but of his Dealing with the Children of Men. Now he could not know these, without knowing the Characters and Actions of particular Persons, on a Correspondence with which the Wisdom and Goodness of his providential Dispensations is founded. For instance, he could not know, how he would deal with Heathen Idolaters (whom He was now calling into His Church) without knowing there would be Heathen Idolaters: And yet this was a Thing purely contingent, a Thing as dependent on the Freedom of the human Mind, as any we can imagine. This Text therefore, among a thousand more, is an unanswerable Proof, that God foreknows Future Contingencies, though there are Difficulties relating hereto which Men cannot solve.

V. 20. *To abstain from fornication*---Which even the Philosophers among the Heathens, did not account any Fault. It was particularly frequent in the Worship of their Idols; on which Account they are here named together: *And from things strangled*---That is, from whatever had been killed, without pouring out the Blood. When God first permitted Man to eat Flesh, he commanded *Noah*, and in him all his Posterity, whenever they killed any Creature for Food, to abstain from the Blood thereof. It was to be poured upon the ground as water: Doubtless in Honour of that Blood which was in due Time poured out for the Sin of the World.

V. 21. Perhaps the Connexion is, To the Jews we need write nothing on these Heads. For they hear the Law continually.

V. 22. *With the whole church*---Which therefore had a Part therein; *to send chosen men* --Who might put it beyond all Dispute, that this was the Judgment of the Apostles and all the Brethren.

V. 23. *Writing thus and sending it by their hand*---The whole Conduct of this Affair plainly shews, that the Church in those Days, had no Conception of St. Peter's Primacy, or of his being the chief Judge in Controversies. For the Decree is drawn up, not according to his, but the Apostle James's Proposal and Direction: And that in

24 och, and Syria, and Cilicia. Forasmuch as we have heard, that some who came from us have troubled you with words, unsettling your minds, saying, *Ye must be circumcised, and keep the law,*

25 whom we commanded not; It seemed good to us, being assembled with one accord, to send to you chosen men, with our beloved Barnabas and Paul,

26 Men that have hazarded their lives, for the name

27 of our Lord Jesus Christ. We have sent therefore Judas and Silas, who will also tell you the same

28 things by mouth. For it seemed good to the Holy Ghost and to us, that no further burden be laid

29 upon you than these necessary things, To abstain from meats offered to Idols and blood, and things

in the Name, not of St. Peter, but of all the Apostles and Elders, and of the whole Church. Nay, St. Peter's Name is not mentioned at all, either in the Order for sending to Jerusalem on the Question, (ver. 2.) or in the Address of the Messengers concerning it, (ver. 4.) or in the Letter which was written in Answer.

V. 24. *Forasmuch as, &c.* The Simplicity, Weightiness, and Conciseness of this Letter, are highly observable.

V. 26. *Men that have hazarded their lives*—This is spoken of Paul and Barnabas.

V. 27. *Who will tell you the same things*—Which we have written.

V. 28. *These necessary things*—All of these were necessary for that Time. But the first of them was not necessary long: And the Direction concerning it was therefore repealed by the same Spirit, as we read in the former Epistle to the *Corinthians*.

V. 29. *Blood*—The eating which was never permitted the Children of God, from the Beginning of the World. Nothing can be clearer than this. For 1. From Adam to Noah no Man ate Flesh at all; consequently no Man then ate Blood: 2. When God allowed Noah and his Posterity to eat Flesh, He absolutely forbid them to eat Blood; and accordingly this, with the other six Precepts of Noah, was delivered down from Noah to Moses: 3. God renewed this Prohibition by Moses, which was not repented from the Time of Moses, till Christ came: 4. Neither after his Coming did any presume to repeal this Decree of the Holy Ghost, till it seemed good to the Bishop of Rome so to do, about the Middle of the Eighth Century. 5. From that Time those Churches which acknowledged his Authority, held the eating of Blood to be an indifferent Thing. But, 6. in all those Churches which never did acknowledge the Bishop of Rome's Authority, it never was allowed to eat Blood; nor is it allowed at this Day. This is the plain Fact; let Men reason as plausibly as they please, on one Side or the other. *From which keeping yourselves, ye will do well*—That is, ye will find a Blessing. This gentle manner of concluding, was worthy the Apostolical Wisdom and Goodness. But how soon did

strangled and fornication; from which keeping yourselves ye will do well. Fare ye well.

30 So being dismissed they came to Antioch, and
 31 having assembled the multitude, they delivered the
 32 epistle: *Which* having read, they rejoiced for the
 33 consolation. And Judas and Silas, being them-
 34 selves also prophets, exhorted and confirmed the
 35 brethren with many words. And after they had
 tarried a space, they were dismissed with peace by
 the brethren to the apostles. But it seemed good
 to Silas to remain there. Paul also and Barnabas
 abode in Antioch, teaching and preaching with
 many others also the word of the Lord.

36 And after certain days Paul said to Barnabas,
 Let us go again and visit the brethren in every city,
 where we have preached the word of the Lord, *and*
 37 *see* how they do. And Barnabas counselled to take
 38 with them John, surnamed Mark. But Paul thought
 it not right to take with them him, who had de-
 parted from them from Pamphylia, and went not
 39 with them to the work. And there was a
 sharp contention, so that they parted from each

did succeeding Councils of inferior Authority, change it into the Stile
 of Anathema's! Forms which have proved an Occasion of consecrat-
 ing some of the most devilish Passions under the most sacred Names:
 And like some ill-adjusted Weapons of War, are most likely to hurt
 the Hand from which they are thrown.

V. 35. *Paul and Barnabas abode in Antioch*—And it was during this
 Time, that Peter came down from Jerusalem, and that St. Paul
 withstood him to the Face, for separating himself from the Gentiles,
 Gal. ii. 11, &c.

V. 36. *Let us go and visit the brethren in every city where we have
 preached*—This was all that St. Paul designed at first. But it was
 not all that God designed by his Journey, whose Providence carried
 him much farther than he intended: *And see how they do*—How
 their Souls prosper; how they grow in Faith, Hope, Love: What
 else ought to be the grand and constant Enquiry, in every Ecclesia-
 tical Visitation? Reader, How dost thou do?

V. 37. *Barnabas counselled to take John*—His Kinsman.

V. 38. *But Paul thought it not right*—To trust him again, who
 had deserted them before: Who had shrunk from the Labour and
 Danger of converting those, they were now going to confirm.

V. 39. *And there was a sharp contention*—Literally, a Paroxysm, or
 fit of a Fever. But Nothing in the Text implies, that the Sharpness
 was on both Sides. It is far more probable, that it was not; that

St.

other; and Barnabas taking Mark with him, sailed
 40 away to Cyprus; But Paul having chose Silas,
 departed, being recommended by the brethren to
 41 the grace of God. And he went through Syria
 XVI. and Cilicia, confirming the churches. And he
 came down to Derbe and Lystra. And behold a
 certain disciple was there, named Timotheus. the
 son of a certain Jewels that believed; but his father
 2 was a Greek: Who was well reported of by the
 3 brethren in Lystra and Iconium. Him Paul would
 have to go forth with him; and he took and circum-
 cised him, because of the Jews who were in
 those places; for they all knew his father, that he
 4 was a Greek. And as they went through the cities,
 they gave them the decrees, which were made by
 the apostles and elders that were at Jerusalem to
 5 keep. And the churches were established in the
 faith, and increased in number daily.
 6 And having gone through Phrygia and the
 region of Galatia, being forbid by the Holy
 7 Ghost to preach the word in Asia, Coming to

St. Paul who had the Right on his Side (as he undoubtedly had) maintained it with Love. *And Barnabas, taking Mark with him, sailed away to Cyprus*---Forsaking the Work in which he was engaged, he went away to his own Country..

V. 40. *But Paul departed*---Held on his intended Course; being recommended by the brethren to the grace of God---We do not find that Barnabas staid for this: O how mighty is the Grace of God! Which in the midst of the World, in the midst of Sin, among so many Snares of Satan, and in spite of the incredible Weakness and Depravity of Nature; yet overcomes all Opposition, sanctifies, sustains, and preserves us to the End!

It appears, not only that Paul and Barnabas were afterwards throughly reconciled (1 Cor. ix. 6. Gal. ii. 9.) but also that John was again admitted by St. Paul, as a Companion in his Labours, Col. iv. 10. Phil. ver. 24. 2 Tim. iv. 11.

V. 3. *He took and circumcised him, because of the Jews*---The unbelieving Jews, to whom he designed he should preach. For they would not have conversed with him at all, so long as he was uncircumcised.

V. 6. *And having gone through Phrygia*---And spoken there what was sufficient, as well as in the region of Galatia, being forbid by the Spirit (probably by an inward Dictate) to speak as yet in the Precon-sular Asia, the Time for it not being come.

V. 7. *Coming to Mysia, and passing it by, as being a Part of Asia, they attempted to go into Bithynia; but the spirit suffered them not*---For-
 bidding

- Myſia, they attempted to go to Bithynia; but the
 8 Spirit ſuffered them not. And paſſing by Myſia,
 9 they came down to Troas. And a viſion appeared
 to Paul by night: a man of Macedonia ſtood and
 intreated him, ſaying, Come over into Macedonia,
 10 and help us. And as ſoon as he had ſeen the viſion,
 immediately we ſought to go into Macedonia,
 aſſuredly inferring, that the Lord called us to preach
 11 the Goſpel to them. Sailing therefore from Troas,
 we ran with a ſtrait courſe to Samothracia, and the
 12 next day to Neapolis: And from thence to Philippi,
 which is the firſt city of that part of Macedonia,
 and a colony.
- 13 And we abode in that city certain days. And on
 the ſabbath we went out of the gate, by a river ſide,
 where prayer was wont to be made; and ſitting down,

bidding them as before. Sometimes a ſtrong Impreſſion, for which we are not able to give any Account, is not altogether to be deſpiſed.

V. 9. *A viſion appeared to Paul by night*—It was not a Dream, though it was by Night. No other Dream is mentioned in the New Teſtament, than that of *Joſeph*, and of *Pilate's Wife*. *A man of Macedonia*—Probably an Angel clothed in the Macedonian Habit, or uſing the Language of the Country, and repreſenting the Inhabitants of it. *Help us*—Againſt Satan, Ignorance, and Sin.

V. 10. *We ſought to go into Macedonia*—This is the firſt Place in which St. Luke intimates his Attendance on the Apoſtle. And here he does it only in an oblique Manner. Nor does he throughout the Hiſtory, once mention his own Name, or any one Thing, which he did or ſaid for the Service of Chriſtianity. Though Paul ſpeaks of him in the moſt honourable Terms, (*Col. iv. 14. 2 Tim. iv. 11.*) and probably, as the Brother, *whoſe praiſe in the goſpel went through all the churches.* (*2 Cor. viii. 18.*) The ſame Remark may be made on the reſt of the Sacred Hiſtorians, who every one of them ſhew the like amiable Modeſty.

V. 11. *We ran with a ſtrait courſe*—Which increaſed their Confidence that God had called them.

V. 12. *The firſt city*—*Neapolis* was the firſt City they came to in that Part of Macedonia, which was neareſt to *Aſia*: In that Part which was fartheſt from it, *Philippi*. The River *Strymon* ran between them. *Philippi* was a Roman Colony.

V. 13. *We went out of the gate*—The Jews uſually held their religious Aſſemblies (either by Choice or Constraint) at a Diſtance from the Heathens: *By a river ſide*—Which was alſo convenient for purifying themſelves. *Where prayer was wont to be made*—Though it does not appear, there was any Houſe built there. *We*

- we spake to the women who were come together.
- 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard; whose heart the Lord opened to attend to the
- 15 things which were spoken by Paul. And when she was baptized and her family, she intreated us saying, Since ye have judged me to be faithful to the Lord, come into my house and abide *there*. And she con-
- 16 strained us. And as we were going to prayer, a certain damsel possessed by a spirit of divination met us, who brought her masters much gain
- 17 by divining: She following after Paul and us, cried out, saying, These men are servants of the most high God, who declare to you the way of salvation.
- 18 And this she did for many days: But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out
- 19 of her. And he came out the same hour. But when her masters saw, that the hope of their gain was gone, laying hold of Paul and Silas, they dragged
- 20 *them* into the market-place to the magistrates, And having brought them to the pretors, they said, These men, being Jews, exceedingly trouble our city,

spake---At first in a familiar Manner. Paul did not immediately begin to preach.

V. 14. *A worshipper of God*---Probably acquainted with the prophetic Writings, *whose heart the Lord opened*---The Greek Word properly refers to the opening of the Eyes. And the Heart has its Eyes. (*Eph. i. 18.*) These are closed by Nature. And to open them is the peculiar Work of God.

V. 15. *She was baptized, and her family*---Who can believe, that in so many Families, there was no Infant? Or, that the Jews who were so long accustomed to circumcise their Children, would not now devote them to God by Baptism? *She intreated us*---The Souls of the Faithful cleave to those, by whom they were gained to God. *She constrained us*---By her Importunity. They did not immediately comply, lest any should imagine they sought their own Profit, by coming into *Macedonia*.

V. 17. *These men are*---A great Truth: But St. Paul did not need, nor would accept of such Testimony.

V. 19. *The magistrates*---The Supreme Magistrates of the City. In the next Verse they are called by a Title which often signifies *Pretors*. These Officers exercised both the Military and Civil Authority.

V. 20. *Being Jews*---A Nation peculiarly despised by the Romans.

V. 21. *And*

21 And teach customs, which it is not lawful for us, being
 22 Romans, to receive, neither to observe. And the
 multitude rose up together against them; and the
 pretors tearing off their garments, commanded to
 23 beat *them* with rods. And when they had laid many
 stripes upon them, they cast *them* into prison,
 24 charging the jailor to keep them safely: Who hav-
 ing received such a charge, thrust them into the inner
 25 prison, and secured their feet in the stocks. But
 at midnight Paul and Silas having prayed, sung an
 26 hymn to God: and the prisoners heard them. And
 suddenly there was a great earthquake so that the
 foundations of the prison were shaken: and immediately
 all the doors were opened, and every one's bands
 27 were loosed. And the jailor awaking out of his sleep,
 and seeing the doors of the prison opened, drew his
 sword, and was going to kill himself, supposing the
 28 prisoners were fled. But Paul cried with a loud voice,
 saying, Do thyself no harm; for we are all here.
 29 Then he called for lights, and sprang in, and tremb-
 30 ling, fell down before Paul and Silas. And having

V. 21. *And teach customs which it is not lawful for us to receive*---The World has received all the Rules and Doctrines of all the Philosophers that ever were. But this is a Property of Gospel-Truth; It has something in it peculiarly intolerable to the World.

V. 23. *They laid many stripes upon them*---Either they did not immediately say, they were *Romans*; or in the Tumult, it was not regarded. *Charging the jailor*---Perhaps rather to quiet the People, than because they thought them criminal.

V. 24. *Secured their feet in the stocks*---These were probably those large Pieces of Wood, in use among the *Romans*, which not only loaded the Legs of the Prisoner, but also kept them extended in a very painful Manner.

V. 25. *Paul and Silas sung an hymn to God*---Notwithstanding Weariness, Hunger, Stripes, and Blood. *And the prisoners heard*---A Song to which they were not accustomed.

V. 28. *But Paul cried*---As they were all then in the dark, it is not easy to say, how *Paul* knew of the Jailor's Purpose; unless it were by some immediate Notice from God, which is by no means incredible. *With a loud voice*---Through Earnestness, and because he was at some Distance. *Do thyself no harm*---Although the Christian Faith opens the Prospect into another Life, yet it absolutely forbids and effectually prevents a Man's discharging himself from this.

V. 30. *Sirs*---He did not stile them so the Day before. *What must I do to be saved?*---From the Guilt I feel, and the Vengeance I fear?

brought them out he said, Sirs, what must I do to be
 31 saved? And they said, believe in the Lord Jesus, and
 32 thou shalt be saved and thy household. And they
 spake the word of the Lord to him and to all that were
 33 in his house. And taking them that very hour of the
 night, he washed their stripes, and was immediately
 34 baptized, he and all his household. And having
 brought them up into his house, he set a table before
 them, and rejoiced, believing in God with his whole
 family.

35 And when it was day, the pretors sent the serjeant,
 36 saying, Let those men go. And the jailor told
 Paul, The magistrates have sent to let you go: now
 37 therefore depart, and go in peace. But Paul said to
 them, They have beaten us publickly, uncondemned,
 and have cast us into prison, who are Romans: and
 do they now thrust us out privately? Nay verily: but
 38 let them come themselves and conduct us out. And
 the serjeants reported these words to the pretors; and
 they were afraid when they heard that they were Ro-
 39 mans. And they came and comforted them; and con-
 ducting *them* out, requested that they would depart from
 40 the city. And coming out of the prison, they entered in-

Undoubtedly God then set his Sins in Array before him, and convinced him in the clearest and strongest Manner, that the Wrath of God abode upon him.

V. 31. *Thou shalt be saved, and thy household*—If ye believe. They did so, and were saved.

V. 33. *He washed their stripes*—It should not be forgot, that the Apostles had not the Power of working miraculous Cures when they pleased, either on themselves, or their dearest Friends. Nor was it expedient they should; since it would have frustrated many wise Designs of God, which were answered by their Sufferings.

V. 34. *He set a table before them and rejoiced*—Faith makes a Man joyful, prudent, liberal.

V. 35. *The pretors sent*—Being probably terrified by the Earthquake; saying, *Let those men go*—How different from the Charge given a few Hours before? And how great an Ease to the Mind of the Jailor?

V. 37. *They have beaten us publickly, being Romans*—St. Paul does not always plead this Privilege. But in a Country where they were entire Strangers, such Treatment might have brought upon them a Suspicion, of having been guilty of some uncommon Crime, and so have hindered the Course of the Gospel.

V. 40. *When they had seen the brethren, they comforted them and departed*—Though many Circumstances now invited their Stay, yet they

to the house of Lydia; and when they had seen the brethren, they comforted them and departed.

XVII. And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where there
 2 was a synagogue of the Jews. And Paul, according
 3 to his custom, went in to them, and three sabbath-
 days discoursed with them from the scriptures. Open-
 ing them and evincing, That Christ ought to
 suffer, and to rise from the dead, and that this
 is the Christ, even Jesus, whom I declare unto
 4 you. And some of them believed, and were joined
 to Paul and Silas, and a great number of the devout
 Greeks, and not a few of the principal women.
 5 But the Jews who believed not, filled with zeal,
 taking to them some of the mean and profligate fel-
 lows, and making a mob, set all the city in an uproar;
 and assaulting the house of Jason, sought to bring

they wisely complied with the Request of the Magistrates, that they might not seem to express any Degree of Obstinacy or Revenge, or give any Suspicion of a Design to stir up the People.

V. 1. *And taking their journey through Amphipolis and Apollonia—* St. Luke seems to have been left at Philippi. And to have continued in those Parts, travelling from Place to Place among the Churches, till St. Paul returned thither. For here he leaves off speaking of himself as one of St. Paul's Company; neither does he resume that Style, till we find them together there. (ch. xx. 5, 6.) After this he constantly uses it to the End of the History. *Amphipolis and Apollonia were Cities of Macedonia.*

V. 2. *And Paul, according to his custom—* Of doing all Things, as far as might be, in a regular Manner, *went in to them three sabbath-days—* Not excluding the Days between.

V. 4. *Of the chief women not a few—* Our Free-thinkers pique themselves, upon observing, That Women are more Religious than Men; and this, in Compliment both to Religion and good Manners, they impute to the Weakness of their Understandings. And indeed as far as Nature can go, in imitating Religion by performing the outward Acts of it, this Picture of Religion may make a fairer Show, in Women than in Men, both by reason of their more tender Passions, and their Modesty, which will make those Actions appear to more Advantage. But in the Case of True Religion, which always implies taking up the Cross, especially in Time of Persecution, Women lie naturally under a great Disadvantage, as having less Courage than Men. So that their embracing the Gospel was a stronger Evidence of the Power of Him whose Strength is perfected in Weakness, as a stronger Assistance of the Holy Spirit was needful for them to overcome their natural Fearfulness.

6 them out to the people. But not finding them, they dragged Jason and certain brethren to the rulers of the city, crying aloud, These men, that have turned
7 the world upside down, are come hither also: Whom Jason hath privately received; and all these men act contrary to the decrees of Cesar, saying, that there is
8 another king, *one* Jesus. And they alarmed the multitude and the rulers of the city, when they
9 heard these things. However having taken security of Jason and of the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night to Berea, who coming *thither*, went
11 into the synagogue of the Jews. These were more ingenuous than those of Thessalonica, receiving the word with all readiness of mind, *and* daily searching
12 the scriptures, whether those things were so? Therefore many of them believed, and of the Grecian women of considerable rank, and of the men not a
13 few. But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea also, they
14 came thither likewise, and stirred up the multitude. Then the brethren sent away Paul immediately, to go as it were to the sea; but Silas and Timothy continued
15 there. And they that conducted Paul, brought him as far as Athens, and having received an order to Silas and Timothy, to come to him with all speed, they departed.

16 Now, while Paul was waiting for them at Athens, his spirit was provoked within him, seeing the city wholly given to idolatry. He therefore discoursed in the synagogue to the Jews and the devout persons, and in the market-place daily
18 to those whom he met with. Then some of the

V. 11. *These were more ingenuous—or generous.* To be teachable in the Things of God, is true Generosity of Soul. The receiving the word with all readiness of mind, and the most accurate Search into the Truth are well consistent.

V. 12. *Many of them—Of the Jews. And of the Grecian women—*Who were followed by their Husbands.

V. 16. *While Paul was waiting for them—*Having no Design, as it seems, to preach at Athens. But his Zeal for God drew him into it unawares, without staying till his Companions came.

V. 18. *Some of the Epicurean and Stoic philosophers—*The Epicureans entirely

- Epicurean and Stoic philosophers encountered him :
 and some said, What would this babler say?
 Others, he seemeth to be a proclaimer of strange
 gods ; because he preached to them Jesus, and the
 resurrection. And they took him and brought
 19 him to the Areopagus, saying, May we know what
 this new doctrine is, which is spoken by thee ?
 20 For thou bringest certain strange things to our ears ;
 we would therefore know, what these things mean ?
 21 (For all the Athenians, and the strangers sojourning
 there, spent their time in nothing else, but telling
 or hearing some new thing.)
 22 Then Paul standing in the midst of the Areopagus,
 said, Ye men of Athens, I perceive that ye are great-

entirely denied a Providence, and held the World to be the Effect of mere Chance ; asserting sensual Pleasure to be Man's chief Good, and that the Soul and Body died together. The Stoics held, that Matter was eternal ; that all Things were governed by irresistible Fate ; that Virtue was its own sufficient Reward, and Vice its own sufficient Punishment. 'Tis easy to see, how happily the Apostle levels his Discourse at some of the most important Errors of each, while, without expressly attacking either, he gives a plain Summary of his own religious Principles. *What would this babler say ?*—Such is the Language of Natural Reason, full of, and satisfied with itself. Yet even here St. Paul had some Fruit ; though no where less than at *Athens*. And no wonder, since this City was a Seminary of Philosophers, who have ever been the Pest of true Religion, *He seemeth to be a proclaimer*—This he returns upon them at the 23^d Verse, of *strange Gods*—Such as are not known even at *Athens*. *Because he preached to them Jesus and the resurrection*—A God and a Goddess. And as stupid as this Mistake was, it is the less to be wondered at, since the *Athenians* might as well count the Resurrection a Deity, as Shame, Famine, and many others.

V. 19. The *Areopagus*, or Hill of *Mars* (dedicated to *Mars*, the Heathen God of War) was the Place where the *Athenians* held their supreme Court of Judicature. But it does not appear he was carried thither as a Criminal. The original Number of its Judges was twelve ; but afterwards it increased to three hundred. These were generally Men of the greatest Families in *Athens*, and were famed for Justice and Integrity.

V. 21. *And the strangers sojourning there*—And catching the Distemper of them. *Some new thing*—The Greek Word signifies some newer Thing. New Things quickly grew cheap, and they wanted those that were newer still.

V. 22. *Then Paul standing in the midst of the Areopagus*—An ample Theatre ! *Said*—Giving them a Lecture of Natural Divinity, with admirable Wisdom, Acuteness, Fulness, and Courteisy. They en-

quire.

23 ly addicted to the worship of invisible powers. For
 as I passed along and beheld the objects of your
 worship, I found an altar, on which was inscribed,
TO THE UNKNOWN GOD: him therefore
 whom ye worship without knowing him, I proclaim
 24 unto you. God who made the world and all things
 therein, being the Lord of heaven and earth, dwell-
 25 leth not in temples made with hands: Neither is
 he served by men's hands, as though he needed
 any thing, he himself giving to all life, and breath,
 26 and all things. And he hath made of one blood
 the whole nation of men, to dwell on all the face
 of the earth, having determined the times before
 appointed, and the bounds of their habitation:

quire after new Things: *Paul*, in his divinely-philosophical Discourse, begins with the first and goes on to the last Things, both which were new Things to them. He points out the Origin and the End of all Things, concerning which they had so many Disputes, and equally refutes both the *Epicurean* and *Stoic*. *I perceive*---With what Clearness and Freedom does he speak! *Paul* against *Athen*!

V. 23. *I found an altar*---Some suppose this was set up by *Socrates*, to express in a covert Way, his Devotion to the only true God, while he derided the Plurality of the Heathen Gods, for which he was condemned to Death: And others, that whoever erected this Altar, did it in Honour to the God of *Israel*, of whom there was no Image, and whose Name *Jehovah* was never made known to the idolatrous *Gentiles*. *Him proclaim I unto you*---Thus he fixes the wandering Attention of these blind Philosophers: Proclaiming to them an *Unknown*, and yet not a New God.

V. 24. *God who made the world*---This is demonstrated even to Reason, the One, True, Good God; absolutely different from the Creatures, from every Part of the visible Creation.

V. 25. *Neither is he served as though he needed any thing or Person*---The *Greek* Word equally takes in both. *To all*---That live and breathe; *life*---In Him we live; *and breath*---In Him we move. By breathing Life is continued. I breathe this Moment: The next is not in my Power: *and all things*---For in Him we are. So exactly do the Parts of this Discourse answer each other.

V. 26. *He hath made of one blood the whole nation of men*---By this Expression the Apostle shewed them in the most unaffected Manner; that tho' he was a *Jew*, he was not enslaved to any narrow Views, but looked on all Mankind as his Brethren: *Having determined the times*---That it is God who gave Men the Earth to inhabit, *Paul* proves from the Order of Times and Places, shewing the highest Wisdom of the Disposer, superior to all Human Counsels. *And the bounds of their habitation*---By Mountains, Seas, Rivers, and the like.

V. 27. *If*

27. That they might seek God, if haply they might
 feel after him and find him, though he be not far
 28 from every one of us. For in him we live, and
 move, and have our being : as certain likewise of
 your own poets have said, For we are also his off-
 29 spring. Being then the offspring of God, we ought
 not to think the God-head is like gold, or silver,
 or stone, graven by art and contrivance of man.
 30 The times of ignorance indeed God, overlooked ;
 but he now commandeth all men every where to

V. 27. *If haply*—The Way is open ; God is ready to be found. But he will lay no Force upon Man ; *They might feel after him*—This is in the midst between seeking and finding. Feeling being the lowest and grossest of all our Senses, is fitly applied to that low Knowledge of God ; *Though he be not far from every one of us*—We need not go far to seek or find Him. He is very near us ; in us. It is only perverse Reason which thinks He is afar off.

V. 28. *In him*—Not in ourselves, *we live and move, and have our being*—This denotes his necessary, intimate, and most efficacious Presence. No Words can better express the continual and necessary Dependance of all created Beings, in their Existence and all their Operations, on the First and Almighty Cause, which the truest Philosophy as well as Divinity teaches. *As certain also of your own poets have said*—*Aratus*, whose Words these are, was an *Atbenian*, who lived almost three hundred Years before this Time. They are likewise to be found with the Alteration of one Letter only, in the Hymn of *Cleambes* to *Jupiter*, or the Supreme Being, one of the purest and finest Pieces of natural Religion in the whole World of Pagan Antiquity.

V. 29. *We ought not to think*—A tender Expression ; especially in the first Person plural. As if he had said, Can God Himself be a less noble Being, than we who are his Offspring ? Nor does He only here deny, That these are like God, but that they have any Analogy to him at all, so as to be capable of representing him.

V. 30. *The times of Ignorance*—What! Does he object Ignorance to the knowing *Atbenians* ? Yes, and they acknowledged it by this very Altar. *God overlooked*—As one paraphrases it, “ The Beams “ of his Eye did in a manner shoot over it.” He did not appear to take Notice of them, by sending express Messages to them, as he did to the *Jews*. *But now*—This Day, this Hour, saith *Paul*, puts an End to the Divine Forbearance, and brings either greater Mercy or Punishment. *Now he commandeth all men every where to repent*—There is a Dignity and Grandeur in this Expression, becoming an Ambassador from the King of Heaven. And this universal Demand of Repentance, declared universal Guilt in the strongest manner, and admirably confronted the Pride of the haughtiest *Stoic* of them all. At the same time it bore down the idle Plea of Fatality. For how could any one repent of doing, what he could not but have done ?

V. 31. *He*

31 repent. Because he hath appointed a day, in which he will judge the world righteously, by the man whom he hath ordained, *whereof* he hath given assurance to all *men*, in that he hath raised him from
 32 the dead. And when they heard of the resurrection from the dead, some mocked: but others said, We
 33 will hear thee again concerning this. So Paul
 34 departed from among them. Howbeit, some clave to him and believed: among whom *was* even Dionysius the Areopagite, and a woman named Damaris, and others with them.

XVIII. After these things, Paul departing from Athens,
 2 came to Corinth. And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife (because Claudius had commanded all the Jews to depart from Rome) he
 3 went to them. And as he was of the same trade, he abode with them and wrought, for they were

V. 31. *He hath appointed a day, in which he will judge the world*—How fitly does he speak this, in their supreme Court of Justice? *By the man*—So he speaks, suiting himself to the Capacity of his Hearers. *Whereof he hath given assurance to all men, in that he hath raised him from the dead*—God raising Jesus, demonstrated hereby, That he was to be the glorious Judge of all. We are by no means to imagine, that this was all, which the Apostle intended to have said. But the Indolence of some of his Hearers, and the Petulancy of others cut him short.

V. 32. *Some mocked*—Interrupting him thereby. They took Offence at that which is the principal Motive of Faith, from the Pride of Reason. And having once stumbled at this, they rejected all the rest.

V. 33. *So Paul departed*—Leaving his Hearers divided in their Judgment.

V. 34. *Among whom was even Dionysius the Areopagite*—One of the Judges of that Court: On whom some spurious Writings have been fathered in later Ages, by those who were fond of high-sounding Nonsense.

V. 1. *Paul departing from Athens*—He did not stay there long. The Philosophers there were too easy, too indolent, and too wise in their own Eyes to receive the Gospel.

V. 2. *Claudius, the Roman Emperor, had commanded all the Jews to depart from Rome*—All who were Jews by Birth. Whether they were Jews or Christians by Religion, the Romans were too stately to regard.

V. 3. *They were tent-makers by trade*—For it was a Rule among the

- 4 tent-makers by trade. And he discoursed in the
 synagogue every sabbath, and persuaded the Jews
 and Greeks.
- 5 And when Silas and Timotheus were come from
 Macedonia, Paul was pressed in spirit, and testified
 6 to the Jews that Jesus was the Christ. But when
 they set themselves in opposition and blasphemed,
 he shook his raiment and said to them, Your blood
 is upon your own head; I am pure: from hence-
 7 forth I will go to the Gentiles. And going thence
 he went into the house of one named Justus, one
 that worshipped God, whose house was adjoining
 8 to the synagogue. And Crispus the ruler of the
 synagogue, believed on the Lord with all his house,
 and many of the Corinthians, hearing, believed and
 9 were baptized. Then the Lord said to Paul
 by a vision, in the night, Fear not, but speak and
 10 hold not thy peace: For I am with thee, and no
 man shall set on thee to hurt thee; for I have much

the Jews (and why is it not among the Christians?) to bring up all their Children to some Trade, were they ever so rich or noble.

V. 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have staid a considerable Time at Berea: but Timotheus had come to the Apostle while he was at Athens, and been sent by him to comfort and confirm the Church at Thessalonica, (1. Thessal. iii. 1---5.) But now at length both Silas and Timotheus came to the Apostle at Corinth. *Paul was pressed in spirit*—The more, probably, from what Silas and Timotheus related. Every Christian ought diligently to observe any such Pressure in his own Spirit, and if it agree with Scripture, to follow it: If he does not, he will feel great Heaviness.

V. 6. *He shook his raiment*—To signify, he would from that time, refrain from them; and to intimate, That God would soon shake them off as unworthy to be numbered among his People. *I am pure*—None can say this, but he that has borne a full Testimony against Sin. *From henceforth I will go to the Gentiles*—But not to them altogether. He did not break off all Intercourse with the Jews even at Corinth. Only he preached no more in their Synagogue.

V. 7. *He went into the house of one named Justus*—A Gentile, and preached there: tho' probably he still lodged with Aquila.

V. 8. *And many bearing*—The Conversation of Crispus, and the Preaching of Paul.

V. 10. *I am with thee; therefore fear not* all the Learning, Politeness, Grandeur, or Power of the Inhabitants of this City. *Speak and hold not thy peace*—For thy labour shall not be in vain. *For I have*

11 people in this city. And he continued there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews made an assault with one consent upon Paul, and brought him to the judgment-seat, Saying,
 13 This fellow persuadeth men to worship God contra-
 14 ry to the law. And when Paul was about to open his mouth, Gallio said to the Jews, If it were an act of injustice, or wicked licentiousness, O ye Jews,
 15 reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it ; for I will be no judge of these
 16 matters. And he drove them away from the judg-
 17 ment-seat. Then they all took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

18 And Paul still continued many days ; and then taking leave of the brethern, sailed thence for Syria,

have much people in this city---So he prophetically calls them that afterwards believed.

V. 11. *He continued there a year and six months*---A long Time ! But how few Souls are now gained, in a longer Time than this ? Who is in the Fault ? Generally both Teachers and Hearers.

V. 12. *When Gallio was proconsul of Achaia*---Of which Corinth was the chief City. This Gallio, the Brother of the famous Seneca, is much commended both by him and by other Writers, for the Sweetness and Generosity of his Temper, and Easiness of his Behaviour. Yet one Thing he lacked ! But he knew it not, and had no Concern about it.

V. 15. *But if it be*---He speaks with the utmost Coolness and Contempt, *a question of names*---The names of the Heathen Gods were Fables and Shadows. But the Question concerning the Name of *Jesus* is of more Importance than all things else under Heaven. Yet there is this Singularity (among a thousand others) in the Christian Religion, that human Reason, curious as it is in all other Things, abhors to enquire into it.

V. 17. *Then they all took Sosthenes*---The Successor of Crispus, and probably Paul's chief Accuser, and beat him---It seems because he had occasioned them so much Trouble to no purpose, *before the judgment seat*---One can hardly think in the Sight of Gallio, though at no great Distance from him. And it seems to have had an happy Effect. For Sosthenes himself was afterwards a Christian, 1 Cor. i. 1.

V. 18. *Paul continued many days*---After the Year and Six Months,

- and with him Priscilla and Aquila, having shaved
 19 his head at Cenchrea; for he had a vow. And he
 came to Ephesus and left them there; but he him-
 self going into the synagogue, reasoned with the
 20 Jews. But though they intreated *him* to tarry long-
 21 er with them, he consented not: But took his
 leave of them, saying, I must by all means keep the
 approaching feast at Jerusalem, but I will return to
 22 you again, if God will. And he set sail from Ephe-
 sus. And landing at Cesarea, he went up and
 saluted the church, and went down to Antioch.
 23 And having spent some time *there*, he departed and
 went thro' the country of Galatia and Phrygia in
 order, confirming all the disciples.
 24 Now a certain Jew, Apollos by name, born at Alex-
 andria, an eloquent man, mighty in the scriptures,
 25 came to Ephesus. This man had been instructed in
 the way of the Lord, and being fervent in spirit
 he spake and taught diligently the things of Jesus,
 26 knowing only the baptism of John. And he spake
 boldly in the synagogue. And Aquila and Priscilla

to confirm the Brethren, *Aquila, having shaved his head*—As was the Custom in a Vow. (ch. xxi. 24. Numb. vi. 18.) *At Cenchrea*—A Sea-port Town, at a small Distance from Corinth.

V. 21. *I must by all means keep the feast at Jerusalem*—This was not from any Apprehension, that he was obliged in Conscience to keep the Jewish Feasts: But to take the Opportunity of meeting a great Number of his Countrymen to whom he might preach *Christ*, or whom he might farther instruct, or free from the Prejudices they had imbibed against him. *But I will return to you*—So he did, ch. xix. 1.

V. 22. *And landing at Cesarea he went up*—Immediately to *Jerusalem*; and *saluted the church*—Eminently so called, being the Mother-Church of Christian Believers: *And having kept the Feast there, he went down* from thence to *Antioch*.

V. 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four Years therein, including the Time he staid at *Ephesus*.

V. 24. *An eloquent man, mighty in the Scriptures*—Of the Old Testament. Every Talent may be of use in the Kingdom of God, if joined with Knowledge of the Scriptures and Fervor of Spirit.

V. 25. *This man had been instructed*—Tho' not perfectly, in the way of the Lord—In the Doctrine of *Christ*. *Knowing only the baptism of John*—Only what *John* taught those whom he baptized, namely, To repent and believe in a *Messiah* shortly to appear.

V. 26. *He spake*—Privately; and *taught Publickly*. Probably he returned to live at *Alexandria*, soon after he had been baptized by

hearing him, took him to their house, and explained
 27 to him the way of God more perfectly. And when
 he was desirous to go over to Achaia, the brethren
 wrote, exhorting the disciples to receive him; who
 being come thither, greatly helped through grace
 28 them that had believed. For he earnestly debated
 with the Jews in publick; shewing by the scriptures,
 that Jesus was the Christ.

- XIX. Now while Apollos was at Corinth, Paul having
 passed through the upper parts, came to Ephesus;
 2 and finding certain disciples, He said to them, Have
 ye received the Holy Ghost, since ye believed? And
 they said to him, Nay, we have not so much as heard,
 3 Whether there be any Holy Ghost. He said to them,
 Into what then were ye baptized? And they said, Into
 4 John's baptism, And Paul said, John baptized with the
 baptism of repentance, telling the people to believe on
 him that was to come after him, that is, on Jesus.
 5 And hearing *this*, they were baptized in the name of

John; and so had no Opportunity of being fully acquainted with the
 Doctrines of the Gospel, as delivered by *Christ* and his Apostles. *And*
explained to him the way of God more perfectly—He who knows *Christ*,
 is able to instruct even those that are mighty in the Scriptures.

V. 27. *Who greatly helped through grace*—It is through Grace only
 that any Gift of any one is profitable to another. *Them that had*
believed—*Apollos* did not plant, but water. This was the peculiar
 Gift which he had received. And he was better able to convince
 the *Jews*, than to convert the Heathens.

V. 1. *Having passed through Galatia and Phrygia*, which were
 termed *The Upper Parts of Asia Minor*—*Certain disciples*—Who had
 been formerly baptized by *John the Baptist*, and since imperfectly
 instructed in Christianity.

V. 2. *Have ye received the Holy Ghost?*—The Extraordinary Gifts
 of the Spirit, as well as his sanctifying Graces? *We have not so much*
as heard—Whether there be any such Gifts.

V. 3. *Into what were ye baptized?*—Into what Dispensation? To
 the sealing of what Doctrine? *Into John's baptism*—We were baptiz-
 ed by *John*, and believe what he taught.

V. 4. *John baptized*—That is, the whole Baptism and Preaching
 of *John* pointed at *Christ*. After this *John* is mentioned no more in
 the New Testament. Here he gives Way to *Christ* altogether.

V. 5. *And hearing this, they were baptized*—By some other.
Paul only laid his hands upon them. They were baptized—They were
 baptized twice; but not with the same baptism. *John* did not
 administer

- 6 the Lord Jesus. And Paul laying *his* hands on them, the Holy Ghost came upon them, and they spake
 7 with tongues and prophesied. And they were in all about twelve men. And going into the synagogue, he spake boldly, for three months discoursing and persuading the things concerning the kingdom of God.
 9 But when some were hardened and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated the disciples
 10 discoursing daily in the school of one Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.
 11 And God wrought special miracles by the Hands of
 12 Paul, So that handkerchiefs or aprons were carried from his body to the sick, and the diseases departed from them, and the evil spirits came out of them.
 13 And some of the vagabond Jews, exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We adjure you by Jesus,
 14 whom Paul preacheth. And there were seven sons of
 15 one Sceva a Jewish chief priest, who did this. But the evil spirit answering said, Jesus I know, and Paul I

administer that Baptism, which *Christ* afterwards commanded, that is, in the Name of the Father, Son, and Holy Ghost.

V. 9. *The way*—The Christian Way of worshipping God: *He departed*—Leaving them their Synagogue to themselves; *Discoursing daily*—Not on the Sabbath only, *in the school of one Tyrannus*—Which we do not find was any otherwise consecrated, than by preaching the Gospel there.

V. 10 *All* who desired it among *the inhabitants* of the Proconsular Asia, now heard the word: St. Paul had been forbidden to preach it in Asia before; (ch. xvi. 6.) But now the Time was come.

V. 11. *Special miracles*—Wrought in a very uncommon Manner.

V. 12. *Evil spirits*—Who also occasioned many of those Diseases, which yet might appear to be purely natural.

V. 13. *Exorcists*—Several of the Jews about this Time pretended to a Power of casting out Devils, particularly by certain Arts or Charms, supposed to be derived from Solomon. *Undertook to name*—Vain Undertaking! Satan laughs at all those, who attempt to expel him either out of the Bodies or the Souls of Men but by Divine Faith. All the Light of Reason is nothing, to the Craft and Strength of that subtle Spirit. His Craft cannot be known but by the Spirit of God; nor can his Strength be conquered, but by the Power of Faith.

16 know ; but who are ye ? And the man in whom the
 evil spirit was, leaping upon them, and getting the
 mastery of them, prevailed against them, so that they
 17 fled out of that house naked and wounded. And this
 was known to all both Jews and Greeks dwelling
 at Ephesus, and fear fell on them all, and the name of
 18 the Lord Jesus was magnified. And many of those
 who believed came, confessing and openly declaring
 19 their deeds. Many also of those who had practised
 curious arts, bringing their books together, burnt them
 before all men, and they computed the value of them,
 20 and found it fifty thousand *pieces* of silver. So power-
 fully did the word of God grow and prevail.

21 After these things were ended, Paul purposed in
 spirit, having passed through Macedonia and Achaia,
 to go to Jerusalem, saying, After I have been there,
 22 I must see Rome also. And having sent two of those
 who ministred to him, Timotheus and Erastus, to
 Macedonia, he himself staid in Asia for a season.

V. 17. *And the name of the Lord Jesus was magnified*---So that even
 the Malice of the Devil wrought for the Furtherance of the Gospel.

V. 18. *Many came, confessing*---Of their own Accord, and openly
declaring their deeds---The Efficacy of God's Word, penetrating the
 inmost Recesses of their Soul, wrought that free and open Confession
 to which perhaps even Torments would not have compelled them.

V. 19. *Curious arts*---Magical Arts, to which that soft Appella-
 tion was given by those who practised them. *Ephesus* was peculiarly
 famous for these. And as these Practices were of so much Reputation
 there, 'tis no Wonder the Books which taught them should bear a
 great Price. *Bringing their Books together*---As it were by common
 Consent, *burnt them*---Which was far better than selling them, even
 though the Money had been given to the Poor. *Fifty thousand pieces
 of Silver*---If these Pieces of Silver be taken for Jewish Shekels, the
 Sum will amount to six thousand two hundred and fifty Pounds.

V. 20. *So powerfully did the word of God grow*---In Extent, and
prevail---In Power and Efficacy.

V. 21. *After these things were ended*---Paul sought not to rest, but
 dressed on, as if he had yet done nothing. He is already possessed
 of *Ephesus* and *Asia*. He purposes for *Macedonia* and *Achaia*. He
 has his Eye upon *Jerusalem*; then upon *Rome*; afterwards on *Spain*.
 (Rom. xv. 26.) No *Cesar*, no *Alexander the Great*, no other Hero,
 comes up to the Magnanimity of this little *Benjamite*. Faith and
 Love to God and Man had enlarged his Heart, even as the Sand of
 the Sea.

V. 24. *Silver*

23 And about that time there arose no small tumult con-
 24 cerning the way. For a man named Demetrius, a
 silver-smith, who made silver shrines of Diana, pro-
 25 cured no small gain to the artificers: Whom having
 gathered together, with the workmen employed in
 such things, he said, Sirs, ye know that our main-
 26 tenance arises from this occupation. But ye see
 and hear, that not at Ephesus only, but almost
 through all Asia, this Paul hath persuaded and turned
 aside much people, saying, that they are not gods,
 27 which are made with hands: So that there is danger
 not only that this ourcraft should come into disgrace,
 but also that the temple of the great goddess Diana
 should be despised, and her majesty destroyed, whom
 28 all Asia and the world worshippeth. And hearing *this*,
 they were filled with rage, and cried out, saying great is
 29 Diana of the Ephesians, And the whole city was
 filled with confusion; and they rushed with one ac-
 cord into the theatre, dragging with them Caius and
 Aristarchus, men of Macedonia, Paul's fellow-travel-

V. 24. *Silver shrines*---Silver Models of that famous Temple, which were bought not only by the Citizens, but by Strangers from all Parts. *The artificers*---The other Silver-smiths.

V. 25. *The workmen*---Employed by him and them,

V. 26. *Saying, that they are not gods, which are made with hands*---This manifestly shews, that the contrary Opinion did then generally prevail, namely, that there was a real Divinity in their sacred Images. Tho' some of the later Heathens spoke of them just as the Romanists do now.

V. 27. *There is danger, not only that this our craft [Trade] should come into disgrace, but also that the temple of the great goddess Diana should be despised*---No Wonder a Discourse should make so deep an Impression, which was edged both by Interest and Superstition. *The great goddess* was one of the standing Titles of Diana. *Her majesty destroyed*---Miserable Majesty, which was capable of being thus destroyed! *Whom all Asia and the world*---That is, the Roman Empire, *worshippeth*---Although under a great Variety of Titles and Characters. But the Multitude of those that err, does not turn Error into Truth.

V. 29. *They rushed with one accord*---Demetrius and his Company, into the theatre---Where Criminals were wont to be thrown to the wild Beasts, *dragging with them Caius and Aristarchus*---When they could not find Paul. Probably they hoped to oblige them to fight with the wild Beasts, as some think St. Paul had done before.

30 lers. And when Paul would have gone in to the peo-
 31 ple, the disciples would not suffer him. And some
 also of the principal Officers of Asia, being his friends,
 sent to him and desired, that he would not venture
 32 himself into the theatre. Some therefore cried one
 thing, and some another; for the assembly was con-
 fused, and the greater part did not know for what
 33 they were come together. And they thrust Alex-
 ander forward from among the multitude, the Jews
 pushing him on; and Alexander, waving with his
 hand, would have made a defence to the people.
 34 But when they knew that he was a Jew, one voice
 arose from them all, crying out, for about two hours,
 35 Great is Diana of the Ephesians. But the register,
 having pacified the people, said, Ye men of Ephesus
 what man is there who knoweth not, that the city of
 the Ephesians is a worshipper of the great Diana, and
 36 of the *image* which fell down from Jupiter? Seeing
 then these things cannot be denied, ye ought to be
 37 quiet, and to do nothing rashly. For ye have brought
 these men, who are neither robbers of temples, nor

V. 30. *When Paul would have gone in to the people*—Being above all Fear, to plead the Cause of his Companions, and prove they are not Gods which are made with Hands.

V. 31. *The principal officers of Asia*—The Asian Priests, who presided over the public Games, which they were then celebrating in Honour of Diana.

V. 32. *The greater part did not know for what they were come together*—Which is commonly the Case in such an Assembly.

V. 33. *And they thrust forward*—Namely the Artificers and Workmen, *Alexander*—Probably some well-known Christian whom they saw in the Croud: *The Jews pushing him on*—To expose him to the more Danger. *And Alexander waving with his hand*—In Token of desiring Silence, *would have made a defence*—For himself and his Brethren.

V. 34. *But when they knew that he was a Jew*—And consequently an Enemy to their Worship of Images.

V. 35. *The register*—Probably the chief Governor of the public Games. *The image which fell down from Jupiter*—They believed that very Image of Diana, which stood in her Temple, *fell down from Jupiter in heaven*. Perhaps he designed to insinuate, as if falling down from Jupiter, it was not made with hands, and so was not that Sort of Idols, which Paul had said were no Gods.

V. 37. *Nor blasphemers of your goddesses*—They simply declared the One God, and the Vanity of Idols in general.

V. 38. *The*

38 blasphemers of your goddess. If then Demetrius and the artificers that are with him, have a charge against any one, the courts are held, and there are proconsuls ;
 39 let them implead one another. But if ye enquire any thing concerning other matters, it shall be determined
 40 in a lawful assembly. And indeed we are in danger to be questioned for sedition, concerning this day ; there being no cause, whereby we can account for
 41 this concourse. And having said these things, he dismissed the assembly.

XX. And after the tumult was ceased, Paul having called the disciples to him, and exhorted them, departed to go into Macedonia. And having gone through those parts, and exhorted them with much discourse, he came into Greece. And having abode there three months, an ambush being laid for him by the Jews, as he was about to sail into Syria, he determined to return thro' Macedonia. And there accompanied him to Asia Sopater of Berea, and of the Thessalonians Aristarchus, and Secundus, and Caius of Derbe, and Timotheus ; and of Asia, Tychicus and Trophimus.
 5 These going before, staid for us at Troas. And we
 6 set sail from Philippi after the days of unleavened bread, and came to them at Troas in five days, where we
 7 abode seven days. And on the first day of the week, when we were met together to break bread,

V. 38. *There are proconsuls*—One in every Province. There was one at *Ephesus*.

V. 39. *In a lawful assembly*—In such a regular Assembly as has Authority to judge of religious and political Affairs.

V. 40. *This concourse*—He wisely calls it by an inoffensive Name.

V. 1. *After the tumult was ceased*—So Demetrius gained nothing. Paul remained there till all was quiet.

V. 2. *He came into Greece*—That Part of it, which lay between Macedonia and Achaia.

V. 3. *An ambush being laid for him*—In his way to the Ship.

V. 4. *To Asia*—There some of them left him. But *Trophimus* went with him to Jerusalem, (ch. xxi. 29.) *Aristarchus*, even to Rome. (ch. xxvii. 2.)

V. 6. *We set sail*—St. Luke was now with St. Paul again, as we learn from his manner of expressing himself.

V. 7. *To break bread*—That is, to celebrate the LORD'S Supper ; continued his discourse—Through uncommon Fervor of Spirit.

V. 8. *There*

Paul being to depart on the morrow, preached to
 8 them and continued his discourse till midnight. And
 there were many lamps in the upper room where they
 9 were assembled. And a certain young man, named
 Eutychus, sitting in the window, fell into a deep
 sleep: and as Paul still continued his discourse, being
 overpowered with sleep, he fell down from the third
 10 story, and was taken up dead. And Paul went
 down and fell on him; and taking *him* in his arms,
 11 said, Be not troubled; for his life is in him. And
 going up again, and having broken bread, he con-
 versed long with them, even till break of day, and
 12 so departed. And they brought the young man alive,
 13 and were not a little comforted. But we going be-
 fore into the ship, sailed to Assos, where we were to
 take up Paul; for so he had appointed, being him-
 14 self to go on foot. And when he met us at Assos,
 15 we took him up and came to Mitylene. And sailing
 thence, we came the following day over against Chios,
 and the next *day* we touched at Samos, and having
 tarried at Trogyllium, the day after came to Miletus.
 16 For Paul had determined to sail by Ephesus, that he
 might not spend any time in Asia; for he hasted, if
 it were possible, to be at Jerusalem on the day of
 Pentecost.

V. 8. *There were many lamps in the room where they were assembled---*
 To prevent any possible Scandal.

V. 9. *In the window---* Doubtless kept open, to prevent Heat, both
 from the Lamps, and the Number of People.

V. 10. *Paul fell on him---* It is observable, our LORD never used
 this Gesture. But *Elijah* and *Elisha* did as well as *Paul*. *His life is
 in him---* He is alive again.

V. 11. *So departed---* Without taking any Rest at all.

V. 12. *And they brought the young man alive---* But alas! how
 many of those who have allowed themselves to sleep under Sermons,
 or as it were, to dream awake, have slept the Sleep of eternal Death
 and fallen to rise no more!

V. 13. *Being himself to go on foot---* That he might enjoy the Com-
 pany of his Christian Brethren a little longer: Although he had
 passed the Night without Sleep, and though *Assos* was of difficult and
 dangerous Access by land.

V. 14. *Mitylene---* Was a City and Port of the Isle *Lesbos*, about
 Seven Miles distant from the *Asiatic* Coast.

V. 16. *For Paul had determined to sail by Ephesus---* Which lay on
 the

- 17 And sending to Ephesus from Miletus, he called
 18 thither the elders of the church. And when they
 were come to him, he said to them, Ye know in
 what manner I have conversed among you, all the
 19 time from the first day I came into Asia, Serving the
 Lord with all humility, and with tears, and trials
 which beset me through the ambushes of the Jews :
 20 And that I have with-held nothing which was profit-
 able, but have preached to you, and taught you,
 21 publickly and from house to house : Testifying both
 to Jews and Greeks repentance towards God and
 faith in the Lord Jesus Christ.
 22 And now being bound by the Spirit, I go to Jerusa-
 lem, not knowing the things that shall befall me there:
 23 Save that the Holy Ghost testifieth to me in every city,

the other Side of the Bay. *He basted to be at Jerusalem on the day of pentecost*—Because then was the greatest Concourse of People.

V. 17. *Sending to Ephesus, he called the elders of the church*—These are called *Bishops* in the 28th verse, (rendered *Overseers* in our Translation.) Perhaps, *Elders* and *Bishops* were then the same : Or no otherwise different, than are the Rector of a Parish and his Curates.

V. 18. *Ye know*—Happy is he who can thus appeal to the Conscience of his Hearers.

V. 19. *Serving*—See the Picture of a faithful Servant ! *The Lord*—Whose the Church is, *with all humility, and with tears, and trials*—These are the Concomitants of it. The Service itself is described more particularly in the following verse. This Humility he recommends to the *Ephesians* themselves, *Eph.* iv. 2. His Tears are mentioned again, ver. 31. as also *2 Cor.* ii. 4. *Phil.* iii. 18. These Passages laid together, supply us with the genuine Character of *St. Paul*. Holy Tears, from those who seldom weep on account of Natural Occurrences, are no mean Specimen of the Efficacy, and Proof of the Truth of Christianity. Yet Joy is well consistent therewith (ver. 24.) The same Person may be *sorrowful, yet always rejoicing*.

V. 20. *I have preached*—Publickly ; and *taught*—From House to House. Else he had not been pure from their Blood. For even an Apostle could not discharge his Duty by Public Preaching only. How much less can an ordinary Pastor ?

V. 21. *Repentance toward God*—The very first Motion of the Soul toward God, is a kind of Repentance.

V. 22. *Bound by the Spirit*—Strongly impelled by Him.

V. 23. *Save that*—Only this I know in general ; *The Holy Ghost witnesseth*—By other Persons. Such was God's good Pleasure, to reveal these Things to him not immediately, but by the Ministry of others.

V. 24. *Now*

- 24 saying that bonds and afflictions await me. But none of these things move me; nor do I count my life precious to myself, so I may finish my course with joy, and the ministry which I have received of the Lord
- 25 Jesus, to testify the gospel of the grace of God. And now I know that ye all among whom I have conversed, proclaiming the kingdom of God, shall see my
- 26 face no more. Wherefore I take you to record this
- 27 day, that I am pure from the blood of all men: For I have not shunned to declare unto you all the council
- 28 of God. Take heed therefore to yourselves and to the whole flock, in which the Holy Ghost hath made you overseers, to feed the church of God, which he
- 29 hath purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock. Yea,
- 30 from among yourselves men will arise, speaking perverse things, to draw away disciples after them.
- 31 Therefore watch, remembering that for three years,

V. 24. *Nor do I count my life precious*—It adds great Force to this and all the other Passages of Scripture, in which the Apostles express their Contempt of the World, that they were not uttered by Persons like *Seneca* and *Antoninus*, who talked elegantly of despising the World, in the full Affluence of all its Enjoyments: But by Men who daily underwent the greatest Calamities, and exposed their Lives in Proof of their Assertions.

V. 25. *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper Impression.

V. 27. *For I have not shunned*—Otherwise, if any had perished, their Blood would have been on his Head.

V. 28. *Take heed therefore*—I now devolve my Care upon you; first to yourselves, then to the flock, over which the Holy Ghost hath made you overseers—For no Man or Number of Men upon Earth can constitute an Overseer, Bishop, or any other Christian Minister. To do this, is the peculiar Work of the Holy Ghost: *To feed the church of God*—That is, the believing, loving, holy Children of God; which he hath purchased—How precious is it then in his Sight! *With his own blood*—For it is the Blood of the only-begotten Son of God, 1 John i. 7.

V. 29. *Grievous wolves*—From without, namely, false Apostles. They had not yet broke in on the Church at *Ephesus*.

V. 30. *Yea, from among yourselves men will arise*—Such were the *Nicolaitans*, of whom *Christ* complains, *Rev. ii. 6. To draw away disciples*—From the Purity of the Gospel, and the Unity of the Body.

V. 31. *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this Example?

V. 32. *The*

I ceased not to warn every one, night and day, with tears.

32 And now, brethren, I commend you to God, and to
the word of his grace, who is able to build you up,
and to give you an inheritance among all them that
33 are sanctified. I have coveted no man's silver, or
34 gold, or apparel. Yea, you yourselves know, that
these hands have ministered to my necessities, and to
35 them that werewith me. I have shewed you all things,
that thus labouring ye ought to help the weak, and to
remember the word of the Lord Jesus, that he himself
36 said, It is happier to give than to receive. And
having said these things, he kneeled down, and pray-
37 ed with them all. And they all wept fore, and falling
38 on Paul's neck kissed him, Sorrowing most for that
word which he spake, that they should see his face no
more. And they conducted him to the ship.

V. 32. *The word of his grace*—It is the grand Channel of it, to Believers, as well as Unbelievers. *Who is able to build you up*—To confirm and increase your Faith, Love, Holiness. *God can thus build us up*, without any Instrument. But He *does* build us up by them. O beware of dreaming, that you have less need of human Teachers after you know *Christ* than before! *And to give you an inheritance*—Of eternal Glory, among them that are sanctified—And so made meet for it. A large Number of these *Paul* doubtless knew, and remembered before *God*.

V. 33. *I have coveted*—Here the Apostle begins the other Branch of his Farewel Discourse, like old *Samuel*, (1 Sam. xii. 3.) taking his Leave of the Children of *Israel*.

V. 34. *These hands*—Callous, as you see, with Labour. Who is he that envies such a Bishop or Archbishop as this?

V. 35. *I have shewed you*—Bishops, by my Example; *all things*—And this among the rest; *that thus labouring*—So far as the Labours of your Office allow you Time; *ye ought to help the weak*—Those who are disabled by Sicknes, or any bodily Infirmitie, from maintaining themselves by their own Labour. *And to remember*—Effectually, so as to follow it; *the word which he himself said*—Without doubt his Disciples remembered many of his Words which are not recorded; *It is happier to give*—To imitate God, and have Him, as it were, indebted to us.

V. 37. *They all wept*—Of old, Men, yea, the best and bravest of Men, were easily melted into Tears; a thousand Instances of which might be produced from profane as well as sacred Writers. But now, notwithstanding the Effeminacy which almost univervally prevails, we leave those Tears to Women and Children.

V. 38. *Sorrowing most, for that word which he spake, That they should*

XXI. And when we were torn away from them, and had set sail, we ran with a strait course to Coos, and the next day to Rhodes, and thence to Patara. And finding a ship passing over to Phenicia, we went aboard and set sail. And coming within sight of Cyprus, and leaving it on the left-hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload her burden. And finding disciples, we tarried there seven days, who told Paul by the Spirit, Not to go up to Jerusalem. But when we had finished these days, we departed and went our way; and they all attended us out of the city, with their wives and children: and kneeling down on the sea-shore we prayed. And having embraced each other we took ship, and they returned home. And having finished our voyage, we came from Tyre to Ptolemais, and saluting the brethren, we abode with them one day. And the next day, we departed and came to Cesarea; and entering into the house of Philip the Evangelist, who

should see his face no more---What Sorrow will be in the great Day, when God shall speak that Word, to all who are found on the Left-hand, that they shall see his Face no more!

V. 1. *And when we were torn away from them*---Not without doing Violence both to ourselves and them.

V. 3. *We landed at Tyre*---That there should be Christians there was foretold, *Psal. lxxxvii. 4.* What we read in that *Psalms* of the *Philistines* and *Ethiopians* also may be compared with *Acts viii. 40. xxvii. 4.*

V. 4. *And finding disciples, we tarried there seven days*---In order to spend a Sabbath with them. *Who told Paul by the Spirit*---That Afflictions awaited him at *Jerusalem*. This was properly what they said by the Spirit. They themselves advised him, *Not to go up*. The Disciples seemed to understand their Prophetic Impulse, to be an Intimation from the Spirit, That *Paul*, if he were so minded, might avoid the Danger, by not going to *Jerusalem*.

V. 7. *Having finished our voyage*---From *Macedonia*, (ch. xx. 6.) we came to *Ptolemais*: A celebrated City on the Sea-coast, antiently called *Accos*. It is now, like many other once noble Cities, only an Heap of Ruins.

V. 8. *We came to Cesarea*---So called from a stately Temple, which *Herod the Great* dedicated there to *Augustus Cesar*. It was the Place where the Roman Governor of *Judea* generally resided and kept his Court. *The Evangelist, who was one of the seven Deacons*---An Evangelist is, A Preacher of the Gospel to those who had never heard it, as *Philip* had done to the *Samaritans*, to the *Ethiopian Eunuch*, and to all the Towns from *Azotus* to *Cesarea*. (ch. viii. 5. 26,

- 9 was *one* of the seven, we abode with him. And he had four daughters, virgins, who were prophetesses.
- 10 And as we tarried many days, a certain prophet named
- 11 Agabus, came down from Judea. And coming to us, he took up Paul's girdle, and binding his own feet and hands, said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver *him* into the hands of the Gentiles.
- 12 And when we heard these things, both we, and they of the place, besought him, not to go up to Jerusalem.
- 13 But Paul answered, What mean ye, weeping and breaking my heart? I am ready not only to be bound but also to die at Jerusalem, for the name of the Lord
- 14 Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done:
- 15 And after these days, we took up our carriages,
- 16 and went up to Jerusalem. And *some* of the disciples also from Cesarea went with us, and brought us to

40.) 'Tis not unlikely he spent the following Years, preaching in Tyre and Sidon, and the other Heathen Cities, in the Neighbourhood of Galilee, his House being at Cesarea, a convenient Situation for that Purpose. *We abode with him*---We lodged at his House, during our Stay at Cesarea.

V. 10. *A certain prophet came*---The nearer the Event was, the more express were the Predictions which prepared Paul for it.

V. 11. *Binding his own feet and hands*---In the manner that Malefactors were wont to be bound when apprehended. *So shall the Jews bind the man, whose girdle this is*---St. Paul's Bonds were first particularly foretold at Cesarea, to which he afterwards came in Bonds, ch. xxiii. 33.

V. 12. *Both we* (his Fellow-travellers) *and they of the place besought him, Not to go up to Jerusalem*---St. Paul knew that this Prediction had the Force of a Command. They did not know this.

V. 13. *Breaking my heart*---For the Apostles themselves were not void of human Affections. *I am ready not only to be bound, but to die*---And to him that is ready for it, the Burden is light.

V. 14. *And when he would not be persuaded*---This was not Obstinacy, but true Christian Resolution. *We should never be persuaded, either to do Evil, or to omit doing any Good which is in our Power; saying, the will of the Lord be done*---Which they were satisfied, Paul knew.

V. 15. *We took up our carriages*---Or Baggage; which probably went by Sea before. What they took with them now in particular was, The Alms they were carrying to Jerusalem, ch. xxiv. 17.

V. 16. *The disciples brought us to one Mnason, a Cyprian, an old*

one-Mnaſon, a Cyprian, an old diſciple, with whom we ſhould lodge.

- 17 And when we were come up to Jeruſalem, the brethren
 18 received us gladly. And the next day, Paul went
 in with us to James, and all the elders were preſent.
 19 And having ſaluted them, he gave them a particular
 account of thoſe things which God had done among
 20 the Gentiles by his miniſtry. And having heard *it*,
 they glorified God, and ſaid to him, Thou ſeeſt, bro-
 ther, how many thouſands of believing Jews there are,
 21 and they are all zealous for the law. But they have
 been informed concerning thee, that thou teacheſt
 the Jews who are among the Gentiles, to apoſtatize
 from Moſes, telling them, not to circumciſe *their* chil-
 22 dren, not to walk after the cuſtoms. What is it there-
 fore? The multitude muſt needs come together; for
 23 they will hear that thou art come. Therefore do this
 that we ſay to thee: there are with us four men, who

diſciple---He was a Native of *Cyprus*, but an Inhabitant of *Jeruſalem*, and probably one of the firſt Converts there.

V. 18. *Paul went in with us*---That it might appear, we are all of one Mind, to *James*---Commonly called the LORD'S Brother; the only Apoſtle then preſiding over the Churches in *Judea*.

V. 20. *They are all zealous for the law*---For the whole *Mosaic* Diſpenſation. How aſtoniſhing is this! Did none of the Apoſtles, beſide *St. Paul* know, That this Diſpenſation was now aboliſhed? And if they did both know and teſtify this, how came their Hearers not to believe them?

V. 21. *They have been informed concerning thee, that thou teacheſt the Jews*---not to circumciſe their children, nor to walk after the cuſtoms---of the *Mosaic* Law. And ſo undoubtedly he did. And ſo he wrote to all the Churches in *Galatia*, among whom were many *Jews*. Yes, and *James* himſelf had long before aſſented to *Peter*, aſſirming before all the Apoſtles and all the Brethren, (ch. xv. 10.) That this very Law was a yoke, which (ſaid he) *neither our fathers nor we were able to bear*---Amazing! That they did not now know this! Or, that if they did, they did not openly teſtify it at all Hazards, to every *Jewiſh* Convert in *Jeruſalem*!

V. 22. *What is it therefore?*---What is to be done? *The multitude muſt needs come together*---They will certainly gather together, in a tumultuous Manner, unleſs they be ſome Way pacified.

V. 23. *Therefore*---To obviate their Prejudice againſt thee: *Do this that we ſay to thee*---Doubtleſs they meant this Advice well: But could *Paul* follow it in godly Sincerity? Was not the yielding ſo far to

- 24 have a vow on them : Take them and purify thyself with them, and be at charges with them, that they may shave their heads : and all will know, that there is nothing of those things which they have heard of thee ; but *that* thou thyself walkest orderly, keeping
- 25 the law. As touching the Gentiles that believe, we have written and determined, that they should observe no such thing ; save only that they keep themselves from what is offered to idols, and from blood, and
- 26 from what is strangled, and from fornication. Then Paul took the men, and the next day purified himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the
- 27 offering should be offered for every one of them. And when the seven days were about to be accomplished, the Jews that were from Asia seeing him in the temple, stirred up all the multitude, and laid hands on him,
- 28 Crying out, Men of Israel, help ! This is the man, that teacheth all men every where against the people, and the law, and this place : yea and hath even brought Greeks into the temple, and polluted this

to the Judgment of others, too great a Deference to be paid to any mere Men ?

V. 24. *And all will know---that thou thyself walkest orderly, keeping the law---* Ought he not, without any Reverence to Man, where the Truth of God was so deeply concerned, to have answered plainly, I do not keep the Mosaic Law : Neither need any of you. Yea, Peter doth not keep the Law. And God Himself expressly commanded him not to keep it ; ordering him to go in to men uncircumcised, and to eat with them. (ch. xi. 3.) which the Law utterly forbids.

V. 26. *Then Paul took the men---* Yielding his own Judgment to their Advice, which seemed to flow not out of spiritual, but carnal Wisdom ; seeming to be what he really was not : Making as if he believed the Law still in force. Declaring---Giving Notice to the Priests in waiting, that he designed to accomplish the days of purification, till all the Sacrifices should be offered, as the Mosaic Law required, (Numb. vi. 13.)

V. 27. *And when the seven days were about to be accomplished---* When after giving Notice to the Priests, they were entering upon the Accomplishment of those Days. It was toward the Beginning of them that Paul was seized. The Jews that were from Asia-- Some of those Jews who came from Asia to the Feast.

V. 28. *Against the people---* The Jewish Nation ; and the law--- Of Moses ; and this place---The Temple. Yea, and hath even brought

- 29 holy place. For they had before seen Trophimus the
 Ephesian with him in the city, whom they supposed
 30 Paul had brought into the temple. And the whole
 city was moved, and the people ran together; and
 laying hold on Paul, they dragged him out of the
 Temple: and immediately the gates were shut.
- 31 And as they went about to kill him, word came to
 the tribune of the cohort, that all Jerusalem was in
 32 an uproar. Who immediately took soldiers and cen-
 turions, and ran down to them; and when they saw
 the tribune and the soldiers, they ceased from beating
 33 Paul. Then the tribune came near, and took him,
 and commanded *him* to be bound with two chains,
 and enquired, Who he was, and what he had done?
 34 But some among the multitude cried out one thing,
 some another; and when he could not know the cer-
 tainty for the tumult, he commanded him to be carried
 35 into the castle. But when he came upon the stairs,

Greeks into the temple---They might come into the Outer Court. But they imagined Paul had brought them into the Inner Temple, and had thereby polluted it.

V. 30. *And immediately the gates were shut*---Both to prevent any farther Violation of the Temple; and to prevent Paul's taking Sanctuary at the Horns of the Altar.

V. 31. *And as they went about to kill him*---It was a Rule among the Jews, That any uncircumcised Person who came into the Inner Temple, might be stoned without farther Process. And they seemed to think, Paul who brought such in thither, deserved no better Treatment. *Word came to the tribune*---A Cohort or Detachment of Soldiers, Belonging to the Roman Legion, which lodged in the adjacent Castle of *Antonia*, were stationed on Feast-days near the Temple, to prevent Disorders. It is evident *Lysias* himself was not present, when the Tumult began. Probably he was the oldest Roman Tribune (or Colonel) then at *Jerusalem*. And as such he was the commanding Officer of the Legion quartered at the Castle.

V. 33. *Then the tribune*---Having made his Way through the Multitude, *came near and took him*---And how many great Ends of Providence, were answered by this Imprisonment? This was not only a Means of preserving his Life (after he had suffered severely for worldly Prudence) but gave him an Opportunity of preaching the Gospel safely, in spite of all Tumult; (ch. xxii. 22.) yea, and that in those Places, to which otherwise he could have had no Access, (ver. 40.) *And commanded him to be bound with two chains*---Taking it for granted, he was some notorious Offender. And thus the Prophecy of *Agabus* was fulfilled, tho' by the Hands of a Roman.

V. 35. *When he came upon the stairs*---The Castle *Antonia* was si-
 tuate

he was borne of the soldiers, through the violence of
 36 the multitude. For the throng of People followed after
 37 crying, Away with him. And as Paul was about
 to be brought into the castle, he said to the tribune,
 May I speak to thee? Who said, Canst thou speak
 38 Greek? Art not thou that Egyptian, who before
 these days madest an uproar, and leddest out four
 39 thousand murderers into the wilderness? But Paul
 said, I am a man who am a Jew of Tarsus in Cilicia,
 a citizen of no mean city: and I beseech thee give
 40 me leave to speak to the people. And when he
 had given leave, Paul standing on the stairs, waved
his hand to the people: and a great silence being made,
 he spake to them in the Hebrew tongue, saying,
 XXII. Brethren, and fathers, here ye now my defence
 2 unto you. (And when they heard that he addressed
 them in the Hebrew tongue, they kept the more silen-
 3 ence: and he saith) I am verily a Jew, born at
 Tarsus in Cilicia, but brought up in this city at the
 feet of Gamaliel, accurately instructed in the law of
 our fathers, and was zealous toward God, as ye are all

tuates on a Rock fifty Cubits high, at that Corner of the Outward Temple, where the western and northern Porticos joined, to each of which there were Stairs descending from it.

V. 37. *As Paul was about to be brought into the castle*---The Wisdom of God taught him, to make Use of that very Time and Place.

V. 38. *Art not thou that Egyptian*---Who came into Judea, when Felix had been some Years Governor there? Calling himself a Prophet, he drew much People after him: and having brought them through the Wilderness, led them to Mount Olivet, promising that the Walls of the City should fall down before them: But Felix marching out of Jerusalem against him, his Followers quickly dispersed: Many of whom were taken or slain; but he himself made his Escape.

V. 40. *In the Hebrew tongue*---That Dialect of it, which was then commonly spoken at Jerusalem.

V. 1. *Here ye now my defence*---Which they could not hear before, for the Tumult.

V. 3. *I am verily*---This Defence answers all that is objected ch. xxi. 28. As there, so here also Mention is made of the Person of Paul, ver. 3. of *the people* and *the law*, ver. 3, 5, 12; of *the temple*, ver. 17; of *teaching all men*, ver. 15—17, 21; and of the Truth of his Doctrine, ver. 6. But he speaks closely and nervously, in few Words, because the Time was short. *But brought up at the feet of Gamaliel*---The Scholars usually sat on low Seats, or upon

- 4 this day. And I persecuted this way to the death,
 binding and delivering into prisons both men and wo-
 5 men: As likewise the high priest is my witness,
 and all the estate of the elders: from whom also I
 received letters to the brethren, and went to Damaf-
 6 cus; to bring them who were there bound to Jerusa-
 lem to be punished. But as I journeyed and drew near
 to Damafcus, about noon suddenly there shone from
 7 heaven a great light round about me. And I fell to
 the ground, and heard a voice saying to me, Saul,
 8 Saul, why persecutest thou me? And I answered,
 Who art thou, Lord? And he said to me, I am Jesus
 9 of Nazareth, whom thou persecutest. And they that
 were with me saw the light, and were terrified; but
 they did not hear the voice of him that spake to me.
 10 And I said, What shall I do, Lord? And the Lord
 said to me, Rise, and go into Damafcus, and there it
 shall be told thee of all things which are appointed
 11 thee to do. And as I could not see for the glory of
 that light, being led by the hand by them that were
 with me, I came into Damafcus. And one Ananias,

Mats on the Floor, at the Feet of their Masters, whose Seats were raised to a considerable Height. *Accurately instructed*—The learned Education which Paul had received, was once no doubt the Matter of his Boasting and Confidence. Unsanctified Learning *made his bonds strong*, and furnished him with numerous Arguments against the Gospel. Yet when the Grace of God had changed his Heart, and turned his Accomplishments into another Channel, he was the fitter Instrument to serve God's wise and merciful Purposes, in the Defence and Propagation of Christianity.

V. 4. *And I persecuted this way*—With the same Zeal that you do now. *Binding both men and women*—How much better was his Condition, now he was bound himself?

V. 5. *The high priest is my witness*—Is able to testify. *The brethren—Jews*: So this Title was not peculiar to the Christians.

V. 6. *About noon*—All was done in the Face of the Sun. *A great light shone*—By whatever Method God reveals Himself to us, we shall have everlasting Cause to recollect it with Pleasure. Especially when He has gone in any remarkable Manner out of his common Way, for this gracious Purpose. If so, we should often dwell on the particular Circumstances, and be ready, on every proper Occasion, to recount those Wonders of Power and Love, for the Encouragement and Instruction of others.

V. 9. *They did not bear the voice*—Distinctly; but only a confused Noise.

V. 12. *A devout*

12 a devout man according to the law, well reported of
 13 by all the Jews that dwelt *there*, Coming to me,
 stood and said to me, Brother Saul, receive thy sight.
 14 And the same hour I looked up upon him. And he
 said, the God of our fathers hath chosen thee, to
 know his will, and see that Just one, and hear the
 15 voice of his mouth. For thou shalt be his witness to
 16 all men, of what thou hast seen and heard. And
 now, why tarriest thou? Arise and be baptized,
 and wash away thy sins, calling on the name of the
 17 Lord. And when I was returned to Jerusalem,
 and was praying in the temple, I was in a trance;
 18 And saw him saying to me, Make haste and depart
 quickly out of Jerusalem; for they will not re-
 19 ceive thy testimony concerning me. And I said,
 Lord, they know that I imprisoned, and beat
 in every synagogue them that believed on thee.
 20 And when the blood of thy martyr Stephen was
 shed, I also was standing by, and consenting, and
 21 kept the garments of them that slew him. But he

V. 12. *A devout man according to the law*—A truly religious Person, and though a Believer in *Christ*, yet a strict Observer of the Law of *Moses*.

V. 16. *Be baptized, and wash away thy sins*—Baptism administered to real Penitents, is both a Means and Seal of Pardon. Nor did God ordinarily in the primitive Church bestow this on any, unless through this Means.

V. 17. *When I was returned to Jerusalem*—From *Damascus*, and was praying in the temple—Whereby he shews that he still paid the Temple its due Honour, as the House of Prayer. *I was in a trance*—Perhaps he might continue standing all the while, so that any who were near him, would hardly discern it.

V. 18. *And I saw him*—Jesus. *Saying to me, Depart quickly out of Jerusalem*—Because of the Snares laid for thee; and in order to preach, where they will hear.

V. 19. *And I said*—It is not easy for a Servant of *Christ*, who is himself deeply imprest with divine Truths, to imagine to what a Degree Men are capable of hardening their Hearts against them. He is often ready to think with *Paul*, 'Tis impossible for any to resist such Evidence. But Experience makes him wiser, and shews that wilful Unbelief is Proof against all Truth and Reason.

V. 20. *When the blood of thy martyr Stephen was shed, I also was standing by*—A real Convert still retains the Remembrance of his former Sins. He confesses them, and is humbled for them, all the Days of his Life.

V. 22. *And*

- said to me, Depart : For I will send thee far off to the Gentiles.
- 22 And they heard him to this word; and *then* lifted up their voice and said, Away with such a fellow from the earth ; for it is not fit that he should live.
- 23 And as they cried out, and rent their garments,
- 24 and cast dust into the air, The tribune commanded him to be brought into the castle, and ordered him to be examined by scourging, that he might know for what cause they cried so against him.
- 25 And as they were binding him with thongs, Paul said to the centurion that stood by, Is it lawful for
- 26 you to scourge a Roman even uncondemned ? The centurion hearing *it*, went and told the tribune, saying, Consider what thou art about to do ; for
- 27 this man is a Roman. Then the tribune came and said to him, Tell me, art thou a Roman ? He said
- 28 Yea. And the tribune answered, I purchased this freedom with a great sum of money. And
- 29 Paul said, But I was *free-born*. Then they who were going to examine him, immediately departed

V. 22. *And they heard him to this word*—Till he began to speak of his Mission to the *Gentiles*, and this too in such a Manner as implied that the *Jews* were in Danger of being cast off.

V. 23. *They rent their garments*—In Token of Indignation and Horror at this pretended Blasphemy, *and cast dust into the air*—Thro' Vehemence of Rage, which they knew not how to vent.

V. 25. *And as they*—The Soldiers ordered by the Tribune, *were binding him with thongs*—A Freeman of Rome might be bound with a Chain and beaten with a Staff : But he might not be bound with Thongs, neither scourged, or beaten with Rods ; *Paul said to the centurion*—The Captain who stood by to see the Orders of the Tribune executed.

V. 26. *Consider what thou art about to do ; for this man is a Roman*—Yea, there was a stronger Reason to consider. For this man was a Servant of GOD.

V. 28. *But I was free born*—Not barely as being born at *Tarsus* ; for this was not a *Roman* Colony. But probably either his Father, or some of his Ancestors had been made free of *Rome* for some military Service.

We learn hence, that we are under no Obligation as Christians, to give up our civil Privileges (which we are to receive and prize as the Gift of GOD) to every insolent Invader. In a thousand Circumstances, Gratitude to GOD, and Duty to Men, will oblige us to insist upon them ; and engage us to strive to transmit them improved, rather than impaired, to Posterity.

V. 1. *And*

from him : and the tribune was afraid, after he knew he was a Roman, because he had bound him.

30 And on the morrow, desiring to know the certainty, what he was accused of by the Jews, he loosed him from *his* bonds, and commanded the chiefpriests and all the council to come ; and bringing Paul down, set him before them. And

XXIII. Paul earnestly beholding the council, said, Brethren, I have lived in all good conscience before God till
2 this day. And Ananias the high priest commanded them that stood by, to smite him on the mouth.
3 Then said Paul to him, God is about to smite thee, thou whited wall. For fittest thou to judge me accordingly to the law, and commandest me to be
4 smitten contrary to the law ? But they that stood
5 by, said, Revilest thou God's high priest ? Then said Paul, I was not aware, brethren, that it was the high priest ; for it is written, * Thou shalt not

V. 1. *And Paul earnestly beholding the council*—Professing a clear Conscience by his very Countenance ; and likewise waiting to see, whether any of them was minded to ask him any Question, *said, I have lived in all good conscience before God till this day*—He speaks chiefly of the Time since he became a Christian. For none questioned him concerning what had been before. And yet even in his unconverted State, although he was in Error, yet he had acted from Conscience, *Before God*—Whatever Men may think or say of me.

V. 3. *Then said Paul*—Being carried away by a sudden and prophetic Impulse, *God is about to smite thee, thou whited wall*—Fair without ; full of Dirt and Rubbish within. And he might well be so termed, not only as he committed this Outrage, while gravely sitting on the Tribunal of Justice ; but also as, at the same Time that he stood high in the Esteem of the Citizens, he cruelly defrauded the priests of their legal Subsistence, so that some of them even perished for Want. And God did remarkably *smite* him ; for about five Years after this, his House being reduced to Ashes, in a Tumult begun by his own Son, he was besieged in the royal Palace ; where having hid himself in an old Aqueduct, he was dragged out and miserably slain.

V. 5. *I was not aware, Brethren, that it was the high priest*—He seems to mean, I did not advert to it, in the prophetic Transport of my Mind : But he does not add, That his not adverting to it proceeded from the Power of the Spirit coming upon him ; as knowing they were not able to bear it. This Answer admirably shews the Situation of Mind he was then in, partly with regard to the By-standers, whom he thus softens, adding also the Title of *Brethren*, and justifying their Reproof by the Prohibition of *Moses* ; partly with regard

* *Exod. xxii. 28.*

- 6 revile the ruler of thy people. But Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in question.
- 7 And when he had said this, there arose a contention between the Pharisees and the Sadducees; and
- 8 the multitude was divided. For the Sadducees say, there is no resurrection, neither angel nor spirit;
- 9 but the Pharisees confess both. And there was a great clamour: and the Scribes of the Pharisees side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken
- 10 to him, let us not fight against God. And as a great disturbance arose, the tribune fearing least Paul should be torn in pieces by them, commanded the soldiers to go down, and pluck him from among them, and bring him into the castle.
- 11 And the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem,

regard to himself, who, after that singular Transport subsided, was again under the Direction of the General Command.

V. 6. *I am a Pharisee, the son of a Pharisee: for the hope of the resurrection of the dead am I called in question*—So he was in Effect; altho' not formally, or explicitly.

V. 8. *The Pharisees confess both*—Both the Resurrection, and the Existence of Angels and separate Spirits.

V. 9. *And the Scribes of the Pharisees side arising*—Every Sect contains both learned and unlearned. The former use to be the Mouth of the Party. *If a spirit*—St. Paul in his Speech from the Stairs had affirmed, that Jesus, whom they knew to have been dead, was alive, and that He had spoken to him from Heaven, and again in a Vision. So they add nothing, only they construe it in their own Way, putting an Angel or Spirit for Jesus.

V. 11. *And the night following, the Lord Jesus*—What Paul had before purposed in Spirit, (ch. xix. 21.) God now in due Time confirms. Another Declaration to the same Effect is made by an Angel of God, (ch. xxvii. 23.) And from the 23d Chapter the Sum of this Book turns on the Testimony of Paul to the Romans. How would the Defenders of St. Peter's Supremacy triumph, could they find but half as much ascribed to him? *Be of good courage, Paul*—As he laboured under singular Distresses and Persecutions, so he was favoured with extraordinary Assurances of the Divine Assistance. *Thou must testify*—Particular Promises are usually given, when all Things

12 so thou must testify at Rome also. And when it
 was day, some of the Jews entering into a conspi-
 racy, bound themselves by a curse, saying, that
 they would neither eat nor drink, till they had
 13 killed Paul. And they were more than forty, who
 14 had made this confederacy. And they came to
 the chief priests and elders, and said, We have
 bound ourselves by a solemn curse, not to taste any
 15 thing, till we have killed Paul. Now therefore
 ye with the council signify to the tribune, that he
 bring him down to you to-morrow, as though ye
 would more accurately know the things concern-
 ing him : and we, before he come near, are ready
 16 to kill him. But Paul's sister's son, hearing of
 their lying in wait, came, and entering into the cas-
 17 tle, told Paul. And Paul calling to him one of the
 centurions, said, Conduct this young man to the
 18 tribune; for he hath something to tell him. So
 he took and brought him to the tribune, and said,
 Paul the prisoner, calling me to him, desired me,
 to bring this young man to thee, who hath some-
 19 thing to tell thee. And the tribune taking him by
 the hand, and going aside privately, asked What
 20 is it that thou hast to tell me ? And he said, The
 Jews have agreed to ask thee to bring down Paul
 to-morrow to the council, as if they would enquire
 21 something concerning him more accurately. But
 do not yield to them ; for there are more than forty

Things appear desperate. *At Rome also*—Danger is nothing in the
 Eyes of God : All Hindrances further his Work. A Promise of what
 is afar off, implies all that necessarily lies between. *Paul shall testify
 at Rome* : therefore he shall come to Rome ; therefore he shall escape
 the Jews, the Sea, the Viper.

V. 12. *Some of the Jews bound themselves*---Such execrable Vows
 were not uncommon among the Jews. And if they were prevented
 from accomplishing what they had vowed, it was an easy Matter to
 obtain Absolution from their Rabbi's.

V. 15. *Now therefore ye*---Which they never scrupled at all, as not
 doubting, but they were *doing God service*.

V. 17. *And Paul*---Tho' he had an express Promise of it from *Christ*;
 was not to neglect any proper Means of Safety.

V. 19. *And the tribune taking him by the hand*---In a mild, conde-
 scending Way. *Lysias* seems to have conducted this whole Affair with
 great Integrity, Humanity, and Prudence.

V. 24. *Provide*

of them lie in wait, who have bound themselves
 with a curse, neither to eat nor drink till they have
 killed him : and now are they ready, expecting a
 22 promise from thee. So the tribune dismissed the
 young man, having charged *him*, Tell no man,
 23 that thou hast discovered these things to me. And
 having called to him two of the centurions, he said,
 Prepare two hundred soldiers to go to Cesarea,
 and seventy horsemen, and two hundred spearmen,
 24 by the third hour of the night. And provide beasts,
 to set Paul upon, and conduct *him* safe to Felix the
 25 governor. And he wrote a letter after this man-
 ner, Claudius Lyfias to the most excellent Gover-
 26 nor Felix, greeting. As this man was seized by
 27 the Jews, and about to be killed by them, I came
 with the soldiery and rescued him, having learned,
 28 that he was a Roman. And desiring to know the
 crime of which they accused him, I brought him
 29 before their council : Whom I found to be accu-
 sed concerning questions of their law, but to be
 charged with nothing worthy of death or of bonds.
 30 And when it was shewn me, that an ambush was
 about to be laid for the man by the Jews, I imme-
 diately sent *him* to thee, commanding his accusers
 also to say before thee what they have against him.
 Farewel.
 31 The soldiers therefore taking Paul, as it was
 commanded them, brought *him* by night to Anti-
 32 patris. On the morrow they returned to the castle,
 33 leaving the horsemen to go with him : Who en-
 tering into Cesarea, and delivering the letter to the
 34 governor, presented Paul also before him, And
 having read *it*, he asked of what province he was ?

V. 24. *Provide beasts*---If a Change should be necessary, to set Paul on---So we read of his riding once; but not by Choice.

V. 27. *Having learned, that he was a Roman*---True; but not before he rescued him. Here he uses Art.

V. 31. *The soldiers brought him by night to Antipatris*---But not the same Night they set out. For Antipatris was about thirty-eight of our Miles North-west of Jerusalem. Herod the Great rebuilt it, and gave it this Name, in Honour of his Father Antipater. Cesarea was near seventy Miles from Jerusalem; about thirty from Antipatris.

V. 35. *In*

35 And being informed that he was of Cilicia, I will give thee, said he, a thorough hearing, when thy accusers also are come. And he commanded him to be kept in Herod's palace.

XXIV. And after five days, Ananias the high priest came down with the elders, and a certain orator, named Tertullus; who appeared before the governor
2 against Paul. And he being called, Tertullus began to accuse him, saying, Seeing we enjoy great peace through thee, and that very worthy deeds are done to this nation by thy prudence always, and in all
3 places, We accept it, most excellent Felix, with all
4 thankfulness. But that I may not trouble thee farther, I beseech thee of thy clemency to hear us a few
5 words. For we have found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of
6 the Nazarenes: Who hath also attempted to profane the temple; whom we seized and would have judged
7 according to our law. But Lyfias the tribune coming upon us, with great violence took him away out of
8 our hands, Commanding his accusers to come to thee, whereby thou mayst thyself, on examination, take knowledge of all these things, of which we ac-
9 cuse him. And the Jews also assented, saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for

V. 35. *In Herod's palace*---This was a Palace and a Court, built by Herod the Great. Probably some Tower belonging to it might be used for a Kind of State-Prison.

V. 1. *Ananias*---Who would spare no Trouble on the Occasion, with several of the elders, Members of the Sanhedrim.

V. 2. *Tertullus began*---A Speech how different from St. Paul's; which is true, modest, solid, and without Paint. Felix was a Man of the most infamous Character, and a Plague to all the Provinces over which he presided.

V. 4. *But that I may not trouble thee any farther*---By trespassing either on thy Patience or Modesty. The Eloquence of Tertullus was as bad as his Cause: A lame Introduction, a lame Transition, and a lame Conclusion! Did not God confound the Orator's Language?

V. 10. *Knowing for several Years thou hast been a judge over this nation*---And so not unacquainted with our religious Rites, and Customs, and consequently more capable of understanding and deciding a Cause of

several years a judge to this nation, I cheerfully answer for myself: As thou mayst know, that it is but twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any man in the temple, nor making an insurrection among the multitude, either in the synagogues, or in the city. Nor can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; Having hope in God, that there shall be a resurrection of the dead, both of the just and of the unjust, which they themselves also expect. And for this cause do I also

this Nature. There was no Flattery in this. It was a plain Fact. He governed *Judea* six or seven Years. *I answer for myself*—And it may be observed, his Answer exactly corresponds with the three Articles of *Tertullus*' Charge; Sedition, Heresy, and Profanation of the Temple. As to the first, he suggests, That he had not been long enough at *Jerusalem* to form a Party and attempt an Insurrection: (For it was but twelve days since he came up thither; five of which he had been at *Cesarea*, ver. 1; one or two were spent in his Journey thither, and most of the rest he had been confined at *Jerusalem*.) And he challenges them, in Fact to produce any Evidence of such Practices, (ver. 11---13.) As to the second he confesses himself to be a Christian; but maintains this to be a Religion, perfectly agreeable to the Law and the Prophets, and therefore deserving a fair Reception. (ver. 14—16.) And as for profaning the Temple, he observes that he behaved there in a most peaceful and regular Manner, so that his Innocence had been manifest even before the Sanhedrim, where the Authors of the Tumult did not dare to appear against him.

V. 14. *After the way which they call heresy*—This Appellation *St. Paul* corrects. Not that it was then an odious Word; but it was not honourable enough. A Party or Sect (so that Word signifies) is formed by Men: *This way* was prescribed by GOD. The Apostle had now said what was sufficient for his Defence: But having a fair Occasion, he makes an ingenuous Confession of his Faith in this Verse, his Hope in the next, his Love in the 17th. *So worship I the God of my fathers*—This was a very proper Plea before a Roman Magistrate: As it proved that he was under the Protection of the Roman Laws, since the *Jews* were so: Whereas had he introduced the Worship of new Gods, he would have forfeited that Protection. *Believing all things which are written*—Concerning the *Messiah*.

V. 15. *Both of the just and of the unjust*—In a Publick Court, this was peculiarly proper to be observed.

V. 16. *For this cause*—With a View to this, *I also exercise myself*—As well as they.

V. 19. *Who*

- exercise myself to have always a conscience void of
 17 offence toward God and toward men. Now after se-
 18 veral years I came to bring alms to my nation and of-
 ferings. Whereupon certain Jews from Asia found
 me purifying in the temple, neither with multitude,
 19 nor with tumult: Who ought to have been present
 before thee, and to accuse me, if they had any thing
 20 against me. Or let these themselves say, what crime
 they found in me, when I stood before the council,
 21 Unless it be concerning this one word, that I cried,
 standing among them, Touching the resurrection of
 the dead, * I am called in question by you this day.
 22 And when Felix heard these things, he put them
 off, saying, After I have been more accurately in-
 formed concerning this way, when Lyfias the tribune
 cometh down, I will take full cognisance of your af-
 23 fair. And he commanded the centurion to keep him,
 and let him have liberty and to hinder none of his
 friends from ministering to him.
 24 And after some days, Felix coming with Drusilla
 his wife, who was a Jewess; sent for Paul, and heard
 25 him concerning the faith in Christ. And as he rea-
 soned concerning justice, temperance, and the judg-

V. 19. *Who ought to have been present before thee*—But the World never commits greater Blunders, even against its own Laws, than when it is persecuting the Children of God.

V. 21. *Unless they think me blameable for this one word*—Which nevertheless was the real Truth.

V. 22. *After I have been more accurately informed*—Which he afterwards was: And he doubtless (as well as Festus and Agrippa) transmitted a full Account of these Things to Rome.

V. 23. *He commanded the centurion to let him have liberty*—To be only a Prisoner at large. Hereby the Gospel was spread more and more: Not to the Satisfaction of the Jews. But they could not hinder it.

V. 24. *And after Paul had been kept some days in this gentle Confinement at Cesarea, Felix, who had been absent for a short Time, coming thither again, with Drusilla his wife*—The Daughter of Herod Agrippa, one of the finest Women of that Age. Felix persuaded her to forsake her Husband, Azizus, King of Emessa, and to be married to himself, tho' a Heathen. She was afterwards, with a Son she had by Felix, consumed in an Eruption of Mount Vesuvius. *Concerning the faith in Christ*—That is, the Doctrine of Christ.

V. 25. *And as he reasoned of justice, temperance, and judgment to come*—This was the only effectual Way of preaching Christ to an unjust, lewd

K 2.

Judge.

ment to come, Felix being terrified, answered, Go thy way for this time: when I have a convenient season, I will afterwards call for thee. And he hoped also that money would have been given him by Paul; therefore he sent for him the oftner, and discoursed with him. But after two years Felix was succeeded by Portius Festus: and Felix desiring to gratify the Jews, left Paul bound.

XXV. Now when Festus was come into the province, after three days he went up from Cesarea to Jerusalem.

- 2 Then the high priest and the chief of the Jews, appeared before him against Paul, and besought him,
- 3 Begging favour against him, that he would send for

Judge. *Felix being terrified*—How happily might this Conviction have ended, had he been careful to pursue the Views, which were then opening upon his Mind! But, like thousands, he deferred the Consideration of these Things to a more convenient season. A Season which, alas! never came. For tho' he heard again, he was terrified no more.

In the mean Time we do not find *Drusilla*, though a Jewess, was thus alarmed. She had been used to hear of a future Judgment: Perhaps too she trusted to the being a Daughter of *Abraham*, or to the Expiation of the Law, and so was Proof against the Convictions which seized on her Husband, though an Heathen. Let this teach us to guard against all such false Dependencies, as tend to elude those Convictions, that might otherwise be produced in us, by the faithful preaching of the Word of God. Let us stop our Ears against those Messengers of Satan, who appear as Angels of Light, who would teach us to reconcile the Hope of Salvation with a corrupt Heart or an unholy Life. *Go thy way for this time*—O how will every damned Soul one Day lament his having neglected such a Time as this!

V. 26. *He hoped also*—An evil Hope: So when he heard, his Eye was not single. No Marvel then that he profited nothing by all *St. Paul's* Discourses: that money would be given—By the Christians for the Liberty of so able a Minister. And waiting for this, unhappy *Felix* fell short of the Treasure of the Gospel.

V. 27. *But after two years*—After *St. Paul* had been two Years a Prisoner, *Felix desiring to gratify the Jews, left Paul bound*—Thus Men of the World, to gratify one another, stretch forth their Hands to the Things of God! Yet the Wisdom of *Felix* did not profit him, did not satisfy the *Jews* at all. Their Accusations followed him to *Rome*, and had utterly ruined him, but for the Interest which his Brother *Pallas* had with *Nero*.

V. 2. *Then the high priest and the chief of the Jews appeared against Paul*—In so long a Time their Rage was nothing cooled. So much louder a Call had *Paul* to the *Gentiles*.

V. 4. *But*

him to Jerusalem, lying in wait to kill him by
 4 the way. But Festus answered, That Paul was kept
 at Cesarea, and that he himself would depart *thither*
 5 shortly. Therefore let those of you, said he, who are
 able, go down with me and accuse the man, if there
 6 be any *wickedness* in him. And having tarried
 among them not more than eight or ten days, he went
 down to Cesarea; and the next day, sitting on the
 judgment-seat, he commanded Paul to be brought.
 7 And when he was come, the Jews who had come
 down from Jerusalem, stood round about *him*, bring-
 ing many and heavy accusations against Paul, which
 8 they were not able to prove: While he answered
 for himself, Neither against the law of the Jews, nor
 against the temple, nor against Cesar have I offended
 9 at all. But Festus, desiring to gratify the Jews, an-
 swered Paul and said, Art thou willing to go up to
 Jerusalem, and there be judged before me concerning
 10 these things? Then said Paul, I am standing at Ce-
 sar's judgment-seat, where I ought to be judged: I
 have done no wrong to the Jews, as thou also very
 11 well knowest. For if indeed I have done wrong, and
 have committed any thing worthy of death, I refuse
 not to die: but if there is nothing of the things
 whereof these accuse me, no man can give me up to

V. 4. *But Festus answered*—So Festus' Care to preserve the Imperial Privileges, was the Means of preserving Paul's Life. By what invisible Springs does God govern the World! With what Silence, and yet with what Wisdom and Energy!

V. 5. *Let those of you who are able*—Who are best able to undertake the Journey, and to manage the Cause. *If there be any wickedness in him*—So he does not pass Sentence, before he hears the Cause.

V. 6. *Not more than ten days*—A short Space for a New Governor to stay at such a City as Jerusalem. He could not with any Convenience have heard and decided the Cause of Paul within that Time.

V. 7. *Bringing many accusations*—When many Accusations are heaped together, frequently not one of them is true.

V. 8. *While he answered*—To a General Charge, a General Answer was sufficient.

V. 9. *Art thou willing to go up to Jerusalem*—Festus could have ordered this, without asking Paul. But God secretly over-ruled the whole, that he might have an Occasion of appealing to Rome.

V. 11. *I am standing at Cesar's judgment-seat*—For all the Courts of the Roman Governors, were held in the Name of the Emperor, and

12 them. I appeal to Cesar. Then Festus, having conferred with the council answered, Hast thou appealed to Cesar? To Cesar shalt thou go.

13 And after certain days, king Agrippa and Bernice came to Cesarea, to salute Festus. And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain
15 man left prisoner by Felix, About whom when I was at Jerusalem, the chief priests and elders of the Jews appeared before me, desiring judgment against
16 him. To whom I answered, It is not the custom of the Romans, to give up any man, till he that is accused have the accusers face to face, and have liberty to make his defence, touching
17 the crime laid to his charge. When therefore they were come hither, I without any delay sat on the judgment-seat the next day, and commanded the
18 man to be brought forth. Against whom when the accusers stood up, they brought no accusation of such
19 things as I supposed; But had certain questions against him, relating to their own religious worship, and about one Jesus that was dead, whom Paul af-

by Commission from him: *No man can give me up*—He expresses it modestly: The Meaning is, Thou canst not. *I appeal to Cesar*—Which any Roman Citizen might do, before Sentence was passed.

V. 12. *The council*—It was customary for a considerable Number of Persons of Distinction, to attend the Roman Governors. These constituted a kind of Council, with whom they frequently advised.

V. 13. *Agrippa*—The Son of Herod Agrippa (ch. xii. 1.) and Bernice—His Sister, with whom he lived in a scandalous Familiarity. This was the Person whom *Titus Vespasian* so passionately loved, that he would have made her Empress, had not the Clamours of the Romans prevented it.

V. 15. *Desiring judgment against him*—As upon a previous Conviction, which they falsely pretended.

V. 16. *It is not the custom of the Romans*—How excellent a Rule, To condemn no one unheard! A Rule, which as it is common to all Nations, (Courts of Inquisition only excepted) so it ought to direct our Proceedings in all Affairs, not only in public but private Life.

V. 18. *Such things as I supposed*—From their Passion and Vehemence.

V. 19. *But had certain questions*—How coldly does he mention the Things of the last Importance! *And about one Jesus*—Thus does Festus speak of Him, to whom every Knee shall bow! *Whom Paul affirmed*

20 firm'd to be alive. And as I doubted of such manner
of questions, I asked, If he would go to Jerusalem,
21 and there be judged concerning these matters? But
Paul appealing to be kept for the hearing of Augustus,
I commanded him to be kept till I could send him to
22 Cesar. Then Agrippa said to Festus, I would also
hear the man myself. And he said, To-morrow thou
shalt hear him.

23. And on the morrow, when Agrippa was come
and Bernice with great pomp, and were entered
into the place of audience, with the tribunes and
principal men of the city, at the command of Fes-
24 tus, Paul was brought forth. And Festus said,
King Agrippa, and all ye who are present with
us, ye see this man, about whom all the multitude
of the Jews have pleaded with me, both at Jerusale-
m and here, crying out, that he ought not to
25 live any longer. But when I found, that he had
committed nothing worthy of death, and he had
himself appealed to the Emperor, I determined to
26 send him: Of whom I have nothing certain to
write to my lord: wherefore I have brought him
before you, and especially before thee, O king
Agrippa, that after examination taken, I may have
27 somewhat to write. For it seemeth to me unrea-
sonable, to send a prisoner, and not to signify also
the crimes *alleged* against him.

XXVI. Then Agrippa said to Paul, It is permitted
thee to speak for thyself. And Paul, stretching

affirmed to be alive—And was this a doubtful Question? But why,
O Festus, didst thou doubt concerning it? Only because thou didst not
search into the Evidence of it. Otherwise that Evidence might have
opened to thee, till it had grown up into full Conviction: And thy
illustrious Prisoner have led thee into the glorious Liberty of the
Children of God.

V. 23. *With the tribunes and principal men of the city*—The chief
Officers both Military and Civil.

V. 1. *And Paul, stretching forth his hand*—Chained as it was: a
decent Expression of his own Earnestness, and proper to engage the
Attention of his Hearers: *answered for himself*—Not only refuting
the Accusations of the Jews, but enlarging upon the Faith of the
Gospel.

V. 2. *King*

- 2 forth his hand, made his defence. I think myself
happy, king Agrippa, that I am this day to make
my defence before thee, concerning all those things
3 whereof I am accused by the Jews, Who art ac-
curately acquainted with all the customs and ques-
tions which are among the Jews: wherefore I be-
seech thee to hear me patiently.
- 4 The manner of my life from my youth which was
from the beginning among my own nation at Je-
5 rusalem, all the Jews know, Who knew me from
the first, (if they would testify) that I lived a Pha-
6 risee, after the strictest sect of our religion. And
now I stand in judgment, for the hope of the pro-
7 mise made by God to our fathers: To which our
twelve tribes, worshipping continually night and
day, hope to attain: concerning which hope, king

V. 2. *King Agrippa*—There is a peculiar Force in thus addressing a Person by Name. *Agrippa* felt this.

V. 3. *Who art accurately acquainted*—Which *Festus* was not; with the customs—In practical Matters; and questions—In speculative. This Word *Festus* had used in the Absence of *Paul*, (ch. xxv. 19.) who by the Divine Leading, repeats and explains it. *Agrippa* had had peculiar Advantages, for an accurate Knowledge of the Jewish Customs and Questions, from his Education under his Father *Herod*, and his long Abode at *Jerusalem*.

Nothing can be imagined more suitable or more graceful, than this whole Discourse of *Paul* before *Agrippa*; in which the Seriousness of the Christian, the Boldness of the Apostle, and the Politeness of the Gentleman and the Scholar, appear in a most beautiful Contrast, or rather a most happy Union.

V. 4. *From my youth, which was from the beginning*—That is, which was from the Beginning of my Youth:

V. 5. *If they would testify*—But they would not; for they well knew what Weight his former Life must add to his present Testimony.

V. 6. *And now*—This and the two following Verses are in a kind of Parenthesis, and shew that what the Pharisees rightly taught concerning the Resurrection, *Paul* likewise asserted at this Day. The 9th Verse is connected with the fifth. For Pharisaism impelled him to persecute. *I stand in judgment for the hope of the promise*—Of the Resurrection. So it was in effect. For unless *Christ* had risen, there could have been no Resurrection of the Dead. And it was chiefly for testifying the Resurrection of *Christ*; that the Jews still persecuted him.

V. 7. *Our twelve tribes*—For a great Part of the ten Tribes also had at various Times returned from the East to their own Country, (*Jam. i. 1. 1 Pet. i. 1.*) *Worshipping continually night and day*—

That

8 Agrippa, I am accused by the Jews. What? Is it judged by you an incredible thing, that God
 9 should raise the dead? I indeed thought, myself, that I ought to do many things contrary to
 10 the name of Jesus of Nazareth: Which also I did in Jerusalem; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed, I gave, my
 11 vote against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme; and being exceedingly mad against them,
 12 I persecuted *them* even to foreign cities. * Whereupon as I was going to Damascus, with authority
 13 and commission from the chief priests, At mid-day, O king, I saw in the way, a light from heaven, above the brightness of the sun, shining round
 14 me and them that journeyed with me. And when we were all fallen down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee*
 15 to kick against the goads. And I said, Who art thou, Lord? And he said, I am Jesus whom thou
 16 persecutest. But rise and stand upon thy feet; for

That is, this is what they aim at in all their public and private Worship.

V. 8. *Is it judged by you an incredible thing*---It was by *Festus*, (ch. xxv. 19.) to whom Paul answers, as if he had heard him discourse.

V. 9. *I thought*---When I was a Pharisee; *that I ought to do many things*---Which he now enumerates.

V. 10. *I shut up many of the saints*---Men not only innocent, but good, just, holy. *I gave my vote against them*---That is, I joined with those who condemned them. Perhaps the chief Priests did also give him Power to vote on these Occasions.

V. 11. *I compelled them*---That is, some of them; *to blaspheme*---This is the most dreadful of all! Repent, ye Enemies of the Gospel. If *Spirā*, who was compelled, suffered so terribly, what will become of those who compel, like *Saul*, but do not repent like him?

V. 13. *O king*---Most seasonably in the Height of the Narration, does he thus fix the King's Attention. *Above the brightness of the sun*---And no marvel. For what is the Brightness of this created Sun, to the Sun of Righteousness, *the brightness of the Father's glory*?

V. 14. *In the Hebrew tongue*---St. Paul was not now speaking in Hebrew: When he was, ch. xxiii. 7. he did not add, *In the Hebrew tongue*. Christ used this Tongue both on Earth and from Heaven.

V. 17. *Delivering*

* Acts ix. 2.

✓ I have appeared to thee for this purpose; to ordain thee a minister and a witness, both of the things which thou hast seen, and of those in which I will appear to thee, Delivering thee from the people, and the Gentiles, to whom I now send thee, To open their eyes, that they may turn from darkness to light, and from the power of Satan to God; that they may receive through faith which is in me, forgiveness of sins, and an inheritance among them that are sanctified. From that time, O king Agrippa, I was not disobedient to the heavenly vision, But first to them at Damascus and at Jerusalem, and through all the country of Judea, and then to the Gentiles I declared, that they should repent and turn to God, doing works worthy of repentance. For these things the Jews seizing me in the temple, attempted to kill me with their own hands. But having obtained help from God, I continue till this day, testifying both to small and

V. 17. *Delivering thee from the people---The Jews, and the Gentiles, to whom, both Jews and Gentiles, I now send thee---Paul gives them to know, that the Liberty he enjoys even in Bonds, was promised to him, as well as his preaching to the Gentiles. I, denotes the Authority of the Sender. Now, the Time whence his Mission was dated. For his Apostleship, as well as his Conversion, commenced at this Moment.*

V. 18. *To open---He opens them, who sends Paul; and He does it, by Paul who is sent: Their eyes---Both of the Jews and Gentiles: That they may turn---Through the Power of the Almighty, from the spiritual Darkness wherein they are involved, to the Light of Divine Knowledge and Holiness, and from the power of Satan, who now holds them in Sin; Guilt, and Misery, to the Love and happy Service of God: that they may receive through Faith (He seems to place the same Blessings in a fuller Light) Pardon, Holiness, and Glory.*

V. 19. *From that time---Having received Power to obey, I was not disobedient---I did obey, I used that Power: (Gal. i. 16.) So that, even this Grace whereby St. Paul was influenced, was not irresistible.*

V. 20. *I declared---From that Hour to this, both to Jew and Gentile, that they should repent---This Repentance, we may observe, is previous both to Inward and Outward Holiness.*

V. 21. *For these things---The Apostle now applies all that he had said.*

V. 22. *Having obtained help from God---When all other Help failed, God sent the Romans from the Castle, and so fulfilled the Promise he had made, ver. 17..*

V. 24. *Festus,*

great, saying nothing but what both the prophets
 23 and Moses have declared should be, That the
 Christ having suffered, and being the first who rose
 from the dead, should shew light to the people
 24 and to the Gentiles. And as he was thus mak-
 ing his defence, Festus said with a loud voice,
 Paul, thou art beside thyself, much learning doth
 25 make thee mad. But he said, I am not mad, most
 excellent Festus, but utter the words of truth and so-
 26 briety. For the king knoweth of these things; to
 whom also I speak with freedom; for I am persuad-
 ed none of these things are hidden from him; for
 27 this was not done in a corner. King Agrippa, Be-
 lievest thou the prophets? I know that thou believest.
 28 Then Agrippa said unto Paul, Almost thou persuad-

V. 24. *Festus said, Paul, thou art beside thyself*--To talk of Men's rising from the Dead! And of a *Jew's* enlightening not only his own Nation, but the polite and learned *Greeks and Romans!* Nay, *Festus*, it is thou that *art beside thyself*: That striketh quite wide of the Mark. And no wonder: He saw that Nature did not act in *Paul*; but the Grace that acted in him he did not see. And therefore he took all this Ardor which animated the Apostle, for a mere Start of learned Frenzy.

V. 25. *I am not mad, most excellent Festus*--The Stile properly belonging to a *Roman Propretor*. How inexpressibly beautiful is this Reply? How strong! yet how decent and respectful? Madmen seldom call Men by their Names, and Titles of Honour. Thus also *St. Paul* refutes the Charge. *But utter the words of truth* (confirmed in the next verse) *and sobriety*, the very reverse of Madness. And both these remain, even when the Men of God act with the utmost Vehemence.

V. 26. *For the king knoweth of these things*--*St. Paul* having refuted *Festus* pursues his Purpose, returning naturally, and as it were Step by Step, from *Festus* to *Agrippa*. *To whom I speak with freedom* --This Freedom was probably one Circumstance which *Festus* accounted Madness.

V. 27. *King Agrippa, Believest thou the prophets?*--He that believes these, believes *Paul*, yea, and *Christ*. The Apostle now comes close to his Heart. What did *Agrippa* feel, when he heard this? *I know that thou believest*--Here *Paul* lays so fast hold on the King, that he can scarce make any Resistance.

V. 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian!*--See here, *Festus* altogether an Heathen, *Paul* altogether a Christian, *Agrippa* halting between both. Poor *Agrippa!* But almost persuaded? So near the Mark, and yet fall short! Another Step, and thou art within the Veil. Reader, stop not with *Agrippa*; but, go on with *Paul*.

V. 29. *I would*

29 est me to be a Christian. And Paul said, I would to God, that not only thou, but likewise all that hear me, were this day both almost and altogether such as I am, except these bonds.

30 And as he said this, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And as they were going away, they spake one to another, saying, This man doth nothing worthy of

32 death, or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

XXVII. And when it was determined, to sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named Julius, of the Augustan cohort.

2 And going aboard a ship of Adramyttium, that was to sail by the coasts of Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. And

3 the next day we reached Sidon. And Julius treating Paul courteously, permitted him to go to his friends,

4 to take refreshment. And setting sail from thence, we sailed under Cyprus, because the winds were con-

V. 29. *I would to God---* Agrippa had spoke of being a Christian, as a Thing wholly in his own Power. Paul gently corrects this Mistake; intimating, it is the Gift and the Work of God; *that all that bear me---* It was Modesty in St. Paul, not to apply directly to them all; yet he looks upon them and observes them; *were such as I am---* Christians indeed; full of righteousness, peace, and joy in the Holy Ghost. He speaks from a full Sense of his own Happiness, and an overflowing Love to all.

V. 30. *And as he said this, the king rose up---* An unspeakably precious Moment to Agrippa. Whether he duly improved it or no, we shall see in That Day.

V. 31. *This man doth nothing worthy of death, or of bonds---* They speak of his whole Life, not of one Action only. And could ye learn nothing more than this, from that Discourse? A favourable Judgment of such a Preacher, is not all that God requires.

V. 1. *As soon as it was determined to sail---* As being a shorter and less expensive Passage to Rome.

V. 2. *Adramyttium* was a Sea-port of Mysia. Aristarchus and Luke went with Paul by Choice, not being ashamed of his Bonds.

V. 3. *Julius treating Paul courteously---* Perhaps he had heard him make his Defence.

V. 4. *We sailed under Cyprus---* Leaving it on the Left-hand.

V. 7. *Cnidus*

- 5 trary. And having failed through the sea of Cilicia,
 and Pamphylia, we came to Myra, *a city* of Lycia.
 6 And the centurion finding a ship of Alexandria there,
 7 bound for Italy, put us on board of it. And when
 we had failed slowly many days, and were scarce
 come over-against Cnidus, the wind not suffering us,
 8 we failed under Crete, over-against Salmone. And
 passing it with difficulty, we came to a certain place
 called the Fair Havens, near which was the city La-
 9 féa. And as much time was spent, and fail-
 ing was now dangerous, because the fast was already
 10 past, Paul exhorted *them*, Saying to them, Sirs, I
 perceive that this voyage will be with injury and much
 damage, not only to the lading and the ship, but al-
 11 so to our lives. But the centurion regarded the master
 and the owner of the vessel, more than the things,
 12 which were spoken by Paul. And as the haven was
 not convenient to winter in, the greater part advised
 to set sail from thence also, *if by any means* they might
 reach Phenice, to winter *there*, *which is* an haven of
 Crete looking to the south-west and north-west.
 13 And as the south wind blew gently, supposing
 they had obtained their purpose, they weighed an-
 14 chor, and failed on close by Crete. But not long af-
 ter there arose against it a tempestuous wind named

V. 7. *Cnidus* was a Cape and City of *Caria*.

V. 8. *The Fair Havens* still retain the Name. But the City of *Lasea* is now utterly lost, together with many more of the hundred Cities, for which *Crete* was once so renowned.

V. 9. *The fast*, or Day of Atonement, was kept on the tenth of *Tisri*, that is the 25th of *September*. This was to them an ill Time of failing; not only because Winter was approaching, but also because of the sudden Storms, which are still common in the *Mediterranean*, at that Time of Year. *Paul exhorted them*---Not to leave *Crete*. Even in external Things, Faith exerts itself with the greatest Presence of Mind, and Readiness of Advice.

V. 10. *Saying to them*---To the Centurion and other Officers.

V. 11. *The centurion regarded the master*---And indeed it is a general Rule, Believe an Artificer in his own Art. Yet when there is the greatest Need, a real Christian will often advise even better than Him.

V. 12. *Which is an haven*---Having a double Opening, one to the South-west, the other to the North-west.

V. 14. *There arose against it*---The South-Wind; a tempestuous
 L wind

- 15 Euroclydon. And the ship being caught, and not able to bear up against the wind, we let *her* drive.
- 16 And running under a certain island called Cláuda, we were hardly able to get masters of the boat :
- 17 Which having taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quick-sands, they struck sail, and so were
- 18 driven. And as we were in an exceeding great storm, the next day they lightened the ship.
- 19 And the third day we cast out with our own hands
- 20 the tackling of the ship. And as neither sun nor stars appeared for many days, and no small tempest lay on *us*, all hope of our being saved was now taken away.
- 21 But after long abstinence, Paul standing in the midst of them, said, Sirs, ye should have hearkened to me, and not have loosed from Crete, and *so* have
- 22 avoided this injury and loss. Yet now I exhort you to be of good courage ; for there shall be no loss
- 23 of *any* life among you, but of the ship *only*. For there stood by me this night an angel of the God,
- 24 whose I am, and whom I serve, Saying, Fear not, Paul ; thou must be presented before César : and lo God hath given thee all them that sail with thee.

wind, called in those Parts Euroclydon. This was a kind of Hurricane, not carrying them any one Way, but tossing them backward and forward. These furious Winds are now called *Levanters*, and blow in all Directions from the North-east to the South-east.

V. 16. *We were hardly able to get masters of the boat*---To prevent its being staved.

V. 18. *They lightened the ship*---Casting the heavy Goods into the Sea.

V. 19. *We cast out the tackling of the ship*---Cutting away even those Masts that were not absolutely necessary.

V. 20. *Neither sun nor stars appeared for many days*---Which they could the less spare, before the Compass was found out.

V. 21. *This loss*---Which is before your Eyes.

V. 23. *The God, whose I am, and whom I serve*---How short a Compendium of Religion ! Yet how full ! Comprehending both Faith, Hope, and Love.

V. 24. *God hath given*---Paul had prayed for them. And God gave him their Lives ; perhaps their Souls also. And the Centurion, subserving the Providence of God, gave to Paul the Lives of the Prisoners. How wonderfully does his Providence reign in the most contingent Things ? And rather will many bad Men be preserved

with

- 25 Wherefore, Sirs, take courage : for I trust in God,
 that it shall be even as it hath been spoken to me.
 26 But we must be cast on a certain island. And
 27 when the fourteenth night was come, as we were
 driven up and down in the Adriatic sea, about mid-
 night the sailors suspected, that they drew nigh
 28 some land. And sounding, they found twenty fa-
 thoms; and having gone a little farther, sounding
 29 again, they found fifteen fathoms. And fearing lest
 we should fall upon rough places, they cast four
 anchors out of the stern, and wished for the day.
 30 But when the sailors were attempting to flee out of
 the ship, and had let down the boat into the sea,
 under pretence that they were going to carry out
 31 anchors out of the foreship, Paul said to the cen-
 turion and the soldiers, Unless these abide in the
 32 ship, ye cannot be saved. Then the soldiers cut

with a few good, (so it frequently happens) than one good Man per-
 ish with many bad. So it was in this Ship: So it is in the World.
Thee---At such a Time as this, there was not the same Danger,
which might otherwise have been, of St. Paul's seeming to speak
out of Vanity, what he really spoke out of Necessity. All the souls
---Not only all the Prisoners, as Julius afterwards did, ver. 43. Ask
for Souls; they shall be given thee; yea, more than thou hopest for;
that sail with thee---So that Paul in the Sight of God, was the Mas-
ter and Pilot of the Ship.

V. 27. *The fourteenth night---Since they left Crete, ver. 18, 19.*
In the Adriatic sea---So the Antients called all that Part of the Medi-
terranean, which lay South of Italy.

V. 30. *The sailors were attempting to flee out of the ship---Supposing*
the Boat would go more safely over the Shallows.

V. 31. *Unless these Mariners abide in the ship---Without them ye*
know not how to manage her, ye cannot be saved---He does not say,
We. That they would not have regarded. The Soldiers were not
careful for the Lives of the Prisoners: Nor was Paul careful for his
own.

We may learn hence, to use the most proper Means for Security
 and Success, even while we depend on Divine Providence, and wait
 for the Accomplishment of God's own Promise. He never design-
 ed any Promise should encourage rational Creatures to act in an irra-
 tional Manner; or to remain inactive, when he has given them Na-
 tural Capacities of doing, something at least, for their own Benefit.
 To expect the Accomplishment of any Promise, without exerting
 these, is at best vain and dangerous Presumption, if all Pretence
 relying upon it, be not profane Hypocrisy.

33 off the ropes of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take food, saying, This day is the fourteenth that ye have tarried and continue fasting, having
 34 taken nothing. Therefore I exhort you to take food: for this is for your preservation; for there shall not an hair fall from the head of any of you.
 35 And having spoken thus, he took bread, and gave thanks to God before them all; and having bro-
 36 ken *it*, he began to eat. Then were they all en-
 37 couraged, and they also took meat. And we were in the ship in all, two hundred and seventy-
 38 six souls. And when they were satisfied with food, they lightened the ship, casting out the wheat into
 39 the sea. And when it was day, they did not know the land; but they observed a certain creek having a shore, into which they were minded, if
 40 possible, to thrust the ship: And having taken up the anchors, they committed *it* to the sea, at the same time loosing the rudder-bands, and hoisting up the stay-sail to the wind, they made for the
 41 shore. But falling into a place where two seas met, they ran the ship a-ground; and the fore-part sticking fast, remained immoveable, but the

V. 33. *Ye continue fasting, having taken nothing*—No regular Meal; through a deep Sense of their extreme Danger. Let us not wonder then, if Men who have a deep Sense of the extreme Danger of everlasting Death, for a Time forget even to eat their Bread, or to attend their worldly Affairs. Much less let us censure that as Madness, which may be the Beginning of True Wisdom.

V. 34. *This is for your preservation*—That ye may be the better able to swim to Shore.

V. 36. *Then were they all encouraged*—By his Example, as well as Words.

V. 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

V. 39. *They did not know the land*—Which they saw near them: Having a level shore.

V. 40. *Loosing the rudder-bands*—Their Ships had frequently two Rudders, one on each Side. These were fastened while they let the Ship drive; but were now loosened, when they had need of them to steer her into the Creek.

V. 41. *A place where two seas met*—Probably by reason of a Sand-bank running parallel with the Shore.

V. 42. *The*

- hinder part was broken by the force of the waves.
- 42 And the counsel of the soldiers was to kill the prisoners, lest any one should swim away and escape.
- 43 But the centurion, being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, throwing themselves
- 44 *into the sea*, first to get away to land. And the rest, some on boards, and some on *broken pieces* of the ship; and so it came to pass, that they all escaped safe to land.

XXVIII. And being escaped, we then knew, that the
 2 island was called *Mélita*. And the Barbarians shewed us uncommon kindness; for having kindled a fire, they brought us all to *it*, because of the
 3 present rain, and because of the cold. Now as Paul was gathering a bundle of sticks, and laying them on the fire, a viper coming from the heat,
 4 fastened upon his hand. And when the Barbarians saw the venomous animal hanging on his hand, they said one to another, Doubtless this man is a

V. 42. *The counsel*—Cruel, unjust, ungrateful.

V. 44. *They all escaped safe to land*—And some of them doubtless received the Apostle as a Teacher sent from God. These would find their Deliverance from the Fury of the Sea, but an Earnest of an infinitely greater Deliverance, and are long e're this, lodged with him in a more peaceful Harbour than *Malta*, or than Earth could afford.

V. 1. *Mélita*, or *Malta*, is about twelve Miles broad, twenty long, and sixty distant from *Sicily* to the South. It yields Abundance of Honey, (whence its Name was taken) with much Cotton, and is very fruitful, though it has only three Feet Depth of Earth, above the solid Rock. The Emperor *Charles* the Fifth gave it, in 1530, to the Knights of *Rhodes*, driven out of *Rhodes* by the *Turks*. They are a thousand in Number, of whom five hundred always reside on the Island.

V. 2. *And the Barbarians*—So the *Romans* and *Greeks* termed all Nations but their own. But surely the Generosity shewn by these uncultivated Inhabitants of *Malta*, was far more valuable than all the *Variety* which the polite Education could give, where it taught not Humanity and Compassion.

V. 4. *And when the Barbarians saw—they said*—Seeing also his Chains, *Doubtless this man is a murderer*—Such rarely go unpunished even in this Life; *Whom vengeance hath not suffered to live*—They look upon him as a dead Man already.

murderer, whom, though he hath escaped the sea,
 5 vengeance hath not suffered to live. But having
 shaken off the venomous animal into the fire, he suf-
 6 fered no harm. However they expected, that he
 would have swollen, or suddenly fallen down
 dead : but after having waited a considerable
 time, seeing no mischief befall him, they changed
 their minds, and said, he was a god.

7 And near that place was the estate of the chief
 man of the island, named Publius, who receiving us
 into his house, entertained us courteously three
 8 days. Now the father of Publius lay sick of a
 fever and bloody flux ; to whom Paul went in,
 and having prayed, laid his hands on him and heal-
 9 ed him. And when this was done, the rest also
 in the island, who had disorders, came and were
 10 healed, Who likewise honoured us with many
 honours, and when we departed, put on board such
 things as were necessary.

11 And after three months we sailed in a ship of
 Alexandria, which had wintered in the island, whose

It is with Pleasure we trace among these Barbarians the Force of
 Conscience, and the Belief of a particular Providence : which some
 People of more Learning have stupidly thought it Philosophy to de-
 scribe. But they erred in imagining, that Calamities must always be
 interpreted as Judgments. Let us guard against this, lest, like them,
 we condemn not only the Innocent, but *the Excellent of the earth*.

V. 5. *Having shaken off the venomous animal he suffered no harm*—
 The Words of an eminent modern Historian are, “ No venomous
 “ Kind of Serpent now breeds in *Malta*, neither hurts if it be
 “ brought thither from another Place. Children are seen there
 “ handling and playing even with Scorpions : I have seen one eating
 “ them.” If this be so, it seems to be fix’d by the Wisdom of God,
 as an eternal Memorial of what He once wrought there.

V. 6. *They changed their minds, and said, he was a god*—Such is
 the Stability of human Reason ! A little before he was a Murderer ;
 and presently he is a God : (Just as the People of *Lystra* ; one Hour
 sacrificing, and the next stoning.) Nay, but there is a Medium.
 He is neither a Murderer, nor a God, but a Man of God. But na-
 tural Men never run into greater Mistakes, than in judging of the
 Children of God.

V. 7. *The chief man of the island*—In Wealth, if not in Power
 also. *Three days*—The first three Days of our Stay on the Island.

V. 11. *Whose sign was*—It was the Custom of the Antients, to
 have Images on the Head of their Ships, from which they took their
 Names.

12 sign was Castor and Pollux. And arrived at Syra-
 13 cuse, we tarried *there* three days, Whence coast-
 ing round, we came to Rhegium, and the south
 wind rising after one day, we came the next to
 14 Putéoli: Where finding brethren, we were intreat-
 ed to tarry with them seven days, and so we went
 15 toward Rome. And the brethren having heard of
 us, came out thence to meet us, *some* as far as Appii
 Forum, and *others* to the Three Taverns, whom,
 when Paul saw he thanked God and took courage.
 16 And when we were come to Rome, the centurion
 delivered the prisoners to the captain of the guard:
 but Paul was suffered to dwell by himself, with the
 17 soldier that kept him. And after three days, he
 called the chief of the Jews together. And when
 they were come together, he said to them, Brethren
 though I have done nothing against the people, or
 the customs of our fathers, yet have I been deliver-
 ed a prisoner from Jerusalem into the hands of the
 18 Romans: Who having examined me, were will-
 ing to have released *me*, because there was no cause
 19 of death in me, But when the Jews opposed *it*, I
 was constrained to appeal to Cesar; not that I had

Names, *Castor and Pollux*—Two Heathen Gods, who were thought favourable to Mariners.

V. 15. *The brethren*—That is, the Christians *came out thence to meet us*—It is remarkable that there is no certain Account by whom Christianity was planted at Rome. Probably some Inhabitants of that City were at Jerusalem on the Day of Pentecost, (*Acts* ii. 10.) and being then converted themselves, carried the Gospel thither at their Return. *Appii Forum* was a Town fifty-one Miles from Rome; *the Three Taverns* about thirty. *He took courage*—He saw Christ was at Rome also, and now forgot all the Troubles of his Journey.

V. 16. *With the soldier*—To whom he was chained, as the Roman Custom was.

V. 17. *And after three days*—Given to Rest and Prayer, *Paul called the chief of the Jews together*—He always sought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this Suspicion. —

V. 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated Attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any Design to accuse others, but merely to defend myself.

V. 20. *The*

- 20 any thing to accuse my nation of. For this cause therefore have I intreated to see and speak with you; for *it is* on account of the hope of Israel, *that* I am
- 21 bound with this chain. And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren coming
- 22 hither, related or spoke any evil of thee. But we desire to hear of thee what thou thinkest; for concerning this sect, we know, that it is every where spoken against
- 23 And having appointed him a day, many came to him at his lodging, to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the
- 24 prophets, from morning till evening. And some believed the things that were spoken, and some be-
- 25 lieved not. And not agreeing with each other, they brake up the assembly, after Paul had spoken one word, Well spake the Holy Ghost by the prophet
- 26 Isaiah to your fathers, Saying, * Go to this people and say, Hearing ye shall hear, and shall not under-

V. 20. *The hope of Israel*—What Israel hopes for, namely, the *Messiah* and the Resurrection.

V. 21. *We have neither received letters concerning thee*—There must have been a peculiar Providence in this, *nor has any of the brethren*—The *Jews, related*—Professedly, in a set Discourse, or *spoke*—Occasionally, in Conversation, *any evil of thee*—How must the Bridle then have been in their Mouth!

V. 22. *This sect we know is every where spoken against*—This is no Proof at all of a bad Cause, but a very probable Mark of a good one.

V. 23. *To whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus*—These were his two grand Topics, 1. That the Kingdom of the *Messiah* was of a spiritual; not temporal Nature: 2. That *Jesus of Nazareth* was the very Person foretold, as the Lord of that Kingdom. On this Head, he had as much need to persuade as to convince, their Will making as strong a Resistance as their Understanding.

V. 24. *And some believed the things that were spoken*—With the Heart, as well as Understanding.

V. 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

V. 26. *Hearing ye shall hear*—That is, ye shall most surely hear, and shall not understand—The Words manifestly denote a judicial Blindness, consequent upon a wilful and obstinate Resistance of the Truth. First they *would* not, afterwards they *could* not believe.

V. 28. *The*

- stand, and seeing ye shall see, and shall not preceive.
- 27 For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted and I should heal
- 28 them. Be it known therefore unto you, that the salvation of God is sent to the Gentiles, and they
- 29 will hear. And when he had said these things, the Jews departed, having great debating with each other.
- 30 And he continued two whole years in his own hired house, and received all that came to him,
- 31 Preaching the kingdom of God, and teaching the things that relate to the Lord Jesus Christ, with all freedom of speech, no man forbidding him.

V. 28. *The salvation of God is sent to the Gentiles*—Namely, from this Time. Before this no Apostle had been at Rome. St. Paul was the first.

V. 29. *And Paul continued two whole years*—After which this Book was wrote, long before St. Paul's Death, and was undoubtedly published with his Approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. *And received all that came to him*—Whether they were *Jews* or *Gentiles*. These two Years completed twenty-five Years after our Saviour's Passion. Such Progress had the Gospel made by that Time, in the Parts of the World which lay West of *Jerusalem*, by the Ministry of St. Paul among the *Gentiles*. How far Eastward the other Apostles had carried it in the same Time, History does not inform us.

V. 31. *No man forbidding him*—Such was the Victory of the Word of GOD. Whilst Paul was preaching at Rome, the Gospel shone with its highest Lustre. Here therefore the *Acts of the Apostles* end; and end with great Advantage. Otherwise St. Luke could easily have continued his Narrative to the Apostles Death.

NOTES



N O T E S

O N

ST. PAUL'S Epistle to the ROMANS.

MANY of the Writings of the New Testament are written in the form of Epistles. Such are not only those of St. Paul, James, Peter, Jude, but also both the Treatises of St. Luke, and all the Writings of St. John. Nay, we have seven Epistles herein, which the LORD Jesus Himself sent by the Hand of John to the seven Churches: Yea, the whole Revelation is no other than an Epistle from Him.

Concerning the Epistles of St. Paul, we may observe he writes in a very different Manner, to those Churches which he had planted himself, and to those *who had not seen his face in the flesh*. In his Letters to the former, a loving or sharp Familiarity appears, as their Behaviour was more or less suitable to the Gospel. To the latter, he proposes the pure, unmixt Gospel, in a more general and abstract Manner.

As to the Time wherein he wrote his Epistles, it is probable he wrote, about the Year of *Christ* according to the common Reckoning,

48 from Corinth	the Epistle to the Thessalonians :
49 from Phrygia	to the Galatians :
52 from Ephesus	the first to the Corinthians :
from Troas	the first Epistle to Timothy :
from Macedonia	the second to the Corinthians, and that to Titus :
from Corinth	to the Romans :
57 from Rome	to the Philippians, to Philemon, to the Ephesians, and Colossians :
58 from Italy	to the Hebrews :
66 from Rome	the second to Timothy.

As to the General Epistles, it seems St. James wrote a little before his Death, which was A. D. 63. St. Peter, who was martyr'd in the Year 67, wrote his latter Epistle a little before his Death, and

not

not long after his former. St. *Jude* wrote after him, when the Mystery of Iniquity was gaining Ground swiftly. St. *John* is believed to have wrote all his Epistles a little before his Departure. The *Revelation* he wrote A. D. 96.

That St. *Paul* wrote this Epistle from *Corinth* we may learn, from his commending to the *Romans Phebe* a Servant of the Church of *Cenchrea* (ch. xvi. 1.) a Port of *Corinth*, and from his mentioning the Salutations of *Caius* and *Erastus* (ch. xvi. 23.) who were both *Corinthians*. Those to whom he wrote, seem to have been chiefly Foreigners, both *Jews* and *Gentiles*, whom Business drew from other Provinces; as appears, both by his writing in *Greek*, and by his Salutations of several former Acquaintance.

His chief Design herein is to shew, 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 shew Mercy on what Terms he pleases, and to withhold it from those who will not accept it on his own Terms.

This Epistle consists of five Parts,

- | | |
|---|------------------|
| I. The Introduction, | C. i. 1—15 |
| II. The Proposition, briefly proved, | |
| 1. Concerning Faith and Justification, | |
| 2. Concerning Salvation, | |
| 3. Concerning the Equality of Believers, Jews, or Gentiles, | 16—17 |
| To these three Parts, whereof | |
| The First is treated of | C. i. 18—iv. |
| The Second | C. v.—viii. |
| The Third | C. ix.—xi. |
| not only the Treatise itself, but also the Exhortation answers in the same Order. | |
| III. The Treatise, | |
| 1. Concerning Justification, which is | |
| 1. Not by Works, for | C. i. —13 |
| The Gentiles, | C. ii. 1—10 |
| The Jews, and | 11—29 |
| Both together are under Sin, | C. iii. 1—20 |
| 2. But by Faith, | 21—31 |
| as appears by the Example of Abraham, and the Testimony of David, | C. iv. 1—25 |
| 2. Concerning Salvation, | C. v.—viii. |
| 3. Concerning the equal Privileges of Jewish and Gentile Believers, | C. ix.—xi. |
| IV. The Exhortation, | C. xii. 1— 2. |
| 1 Concerning Faith and its Fruits, Love and practical Holiness, | 3—21 |
| | C. xiii. 1—10 |
| 2. Concerning Salvation, | 11—14 |
| 3. Of the Conjunction of Jews and Gentiles, | C. xiv. 1—xv. 13 |
| V. The Conclusion, | 14—xvi. 25 |

T O

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 Excellency of the Gospel, and to engage them to act suitably to it. For this Purpose, after a general Salutation, (ch. i. 1—7.) and Profession of his Affection for them (ver. 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. (ver 16, 17.) And in order to demonstrate this, he shews,

1. That the World greatly needed such a Dispensation, the *Gentiles* being in a most abandoned State; (ver. 18—32.) and the *Jews*, though condemning others, being themselves no better: (ch. ii. 1—29. As, notwithstanding some Cavils, which he obviates, (ch. iii. 1—8.) their own Scriptures testify. (9—19.) So that all were under a Necessity of seeking Justification by this Method. (20—31.)

2. That *Abraham* and *David* themselves sought Justification, by Faith, and not by Works, (ch. iv. 1—25.)

3. That all who believe are brought into so happy a State, as turns the greatest Afflictions into Matter of Joy. (ch. v. 1—11.)

4. That the Evils brought on Mankind by *Adam*, are abundantly recompensed to all that believe in *Christ*. (12—21.)

5. That far from dissolving the Obligations to practical Holiness, the Gospel increases them by peculiar Obligations. (ch. 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, (ch. vii. 1—6.) he shews how unable the Motives of the Law were to produce that Holiness, which Believers obtain, by a living Faith in the Gospel; (ch. 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. (ver. 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 9th, 10th, and 11th Chapters in settling it. He begins the 9th Chapter, by expressing his tender Love and high Esteem for the *Jewish Nation*, (ver 1—5.) and then shews,

1. That GOD's rejecting great Part of the Seed of *Abraham*, yea, and of *Isaac* too, was undeniable Fact. (6—13.)

2. That GOD had not chosen them to such peculiar Privileges, for any Kind of Goodness either in them or their Fathers. (14—24.)

3. That his accepting the *Gentiles*, and rejecting many of the *Jews*, had been foretold both by *Hosea* and *Isaiab*. (ver. 25—33.)

4. That GOD had offered Salvation to *Jews* and *Gentiles* on the same Terms, though the *Jews* had rejected it. (ch. x. 1—21.)

5. That though the Rejection of *Israel* for their Obstnacy was General, yet it was not Total: there being still a Remnant among them who did embrace the Gospel. (ch. xi. 1—10.)

6. That the Rejection of the rest was not Final, but in the End all *Israel* should be saved. (ver. 11—31.)

7. That mean time even their Obstnacy and Rejection served to display the unsearchable Wisdom and Love of GOD. (ver. 32—36.)

The

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 of their several Talents: (ch. xii. 1—11.) 2. Devotion, Patience, Hospitality, mutual Sympathy, Humility, Peace, and Meekness; (ver. 12—21.) 3. Obedience to Magistrates, Justice in all its Branches, Love the fulfilling of the Law, and universal Holiness: (ch. xiii. 1—14.) 4. Mutual Candor between those who differed in Judgment, touching the Observance of the *Mosaic Law*; (ch. 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. (ver. 18—33.) And after many Salutations, (ch. xvi. 1—16.) and a Caution against those who caused Divisions, he concludes with a suitable Blessing and Doxology. (ver. 17—27.)

R O M A N S.

I. **P**AUL, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God,
 2 § Which he had promised before, by his prophets
 3 in the holy scriptures; Concerning his Son, Jesus Christ our Lord, who was of the seed of David,

V. 1. *Paul, a servant of Jesus Christ*—To this Introduction the Conclusion answers. (ch. xv. 15, &c.) *Called to be an apostle*—And made an Apostle by that Calling. While God calls, He makes what He calls. 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*—By God, not only from the Bulk of other Men, from other *Jews*, from other Disciples, but even from other Christian Teachers, to be a peculiar Instrument of God inspreding the Gospel.

V. 2. *Which he promised before*—Of old Time, frequently, solemnly. And the Promise and Accomplishments confirm each other.

V. 3. *Who was of the seed of David, according to the flesh*—That is, with regard to his human Nature. Both the Natures of our Saviour are here mentioned: But the human is mentioned first, because the divine was not manifested in its full Evidence till after his Resurrection.

VOL. II. M V. 4. *But*
 § Deut. xviii. 18. Isa. ix. 6, 7. Chap. liii. & lxi. Jer. xxiii. 15.

4 according to the flesh, *But* declared the Son of
 God with Power, according to the spirit of holi-
 5 nefs, by the resurrection from the dead; By whom
 we have received grace and apostleship, for obedi-
 6 Among whom are ye also, the called of Jesus
 7 Christ: To all that are in Rome, *who are* beloved
 of God, called *and* holy, Grace to you, and peace
 from God our Father, and the Lord Jesus Christ.
 8 First, I thank my God, through Jesus Christ,
 for you all, that your faith is spoken of through

V. 4. *But powerfully declared to be the Son of God, according to the spirit of holiness*—That is, according to his Divine Nature. *By the resurrection from the dead*—For this is both the Fountain and the Object of our Faith: and the preaching of the Apostles was the Consequence of *Christ's* Resurrection.

V. 5. *By whom we have received*—I and the other Apostles, *Grace and apostleship*—The Favour to be an Apostle, and Qualifications for it. *for obedience to the faith in all nations*—That is, that all Nations may embrace the Faith of *Christ*. *For his name*—For his Sake, out of Regard to Him.

V. 6. *Among whom*—The Nations brought to the Obedience of Faith, *are ye also*—But St. Paul gives them no Pre-eminence above others.

V. 7. *To all that are in Rome*—Most of these were Heathens by Birth, (ver. 13.) tho' with *Jews* mixed among them. They were scattered up and down in that large City, and not yet reduced into the Form of a Church. Only some had begun to meet in the House of *Aquila* and *Priscilla*. *Beloved of God*—And from his free Love, not from any Merit of yours, called by his Word and his Spirit to believe in Him, and now through Faith, *holy* as He is holy. *Grace*—The peculiar Favour of *God*, and *Peace*—All Manner of Blessings, temporal, spiritual, and eternal. This is both a Christian Salutation and an Apostolic Benediction *from God our Father, and the Lord Jesus Christ*—This is the usual Way wherein the Apostles speak "God the Father, God our Father." Nor do they often in speaking of Him, use the Word *Lord*, as it implies the proper Name of *God*, *Jehovah*. In the Old Testament indeed, the holy Men generally said, the *Lord* our *God*. For they were then as it were Servants, whereas now they are Sons. And Sons to well know their Father, that they need not frequently mention his proper Name. It is one and the same Peace, and one and the same Grace, which is from *God* and from *Jesus Christ*. Our Trust and Prayer fix on *God*, as He is the Father of *Christ*, and on *Christ* as He presents us to the Father.

V. 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 St. Paul's Epistles begin. He here particularly thanks *God*, that what otherwise himself should have

9 the whole world. For God, whom I serve with
 my spirit in the gospel of his Son, is my witness,
 10 how incessantly I make mention of you, Always
 requesting in my prayers to come unto you, if by
 any means now at length I may have a prosperous
 11 journey by the will of God. For I long to see you,
 that I may impart to you some spiritual gift, that
 12 ye may be established, That is, to be comforted
 together with you, by the mutual faith both of you

have done, was done at *Rome* already. *My God*—This very 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, *that your faith is spoken of*—In this Kind of Congratulations, *St. Paul* describes either the whole of Christianity, as *Col. i. 3, &c.* or some Part of it, as *1. Cor. i. 5.* Accordingly here he mentions the *Faith of the Romans*, suitably to his Design. (ver. 12, 17.) *Through the whole world*—This joyful News spreading every where, that there were Christians also in the Imperial City. And the Goodness and Wisdom of God established Faith in the chief Cities; in *Jerusalem* and *Rome* particularly, that from thence it might be diffused to all Nations.

V. 9. *God whom I serve*—As an Apostle, in my spirit—Not only with my Body, but within my inmost Soul, in the gospel—By preaching it.

V. 10. *Always*—In all my solemn Addresses to God, *If by any means now at length*—This Accumulation of Particles declares the Strength of his Desire.

V. 11. *That I may impart to you*—Face to Face, by laying on of Hands, Prayer, Preaching the Gospel, 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. xiv. 1.*) So did the *Galatians* likewise. (*Gal. iii. 5.*) And indeed all those Churches which had 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 *Romans* were greatly inferior to them in this Respect, for which Reason the Apostle in the 12th Chapter also says little if any thing, of their Spiritual Gifts. He therefore desires to impart some, *that they might be established*; for by these was the testimony of *Christ* confirmed among them. That *St. Peter* had no more been at *Rome* than *St. Paul*, at the Time when this Epistle was wrote, appears from the General Tenor thereof, and from this Place in particular. For otherwise what *St. Paul* wishes to impart to the *Romans*, would have been imparted already by *St. Peter*.

V. 12. *That is, I long to be comforted*—by the mutual faith both of you and me—He 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*!

13 and me. Now I would not have you ignorant, brethren, that I have often purposed to come to you, (though I have been hindred hitherto) that I might have some fruit among you also, even as
 14 among the other Gentiles. I am a debtor both to the Greeks and the Barbarians, both to the wise
 15 and to the unwise. Therefore, as much as in me is, I am ready to preach the gospel to you also who
 16 are at Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, both to the Jew and to
 17 the Gentile. For the righteousness of God is

V. 13. *Brethren*--A frequent, holy, simple, sweet, and yet grand Appellation. The Apostles but rarely address Persons by their Names, as, *O ye Corinthians, O Timotheus*. St. Paul generally uses this Appellation, *Brethren*; sometimes in Exhortation, *My beloved*; or, *My beloved brethren*. St. James, *Brethren, My brethren, My beloved brethren*: St. Peter and Jude always, *Beloved*. St. John frequently, *Beloved*; once *Brethren*; oftner than once, *My little children*. *Though I have been hindered hitherto*--Either by Business, (see ch. xv. 22.) or Persecution, (1 *Thess.* ii. 2.) or the Spirit, (*Acts* xvi. 7.) *That I might have some fruit*--Of my ministerial Labours; even as I have already had from the many Churches I have planted and watered among the other Gentiles.

V. 14. *To the Greeks and the Barbarians*---He includes the Romans under the Greeks; so that this Division comprizes all Nations. *Both to the wise and the unwise*---For there were unwise even among the Greeks, and wise even among the Barbarians. *I am a debtor to all*---I am bound, by my Divine Mission to preach the Gospel to them.

V. 16. *For I am not ashamed of the gospel*---To the World indeed it is Folly and Weakness. (1 *Cor.* i. 18.) Therefore in the Judgment of the World, he ought to be ashamed of it; especially at Rome, the Head and Theatre of the World. But Paul is not ashamed; knowing it is 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. As St. Paul comprizes the Sum of the Gospel in this Epistle, so he does the Sum of the Epistle in this and the following Verse. *Both to the Jew and to the Gentile*---There is a noble Frankness, as well as a comprehensive Sense in these Words, by which he on the one Hand shews the Jews their absolute Need of the Gospel, and on the other, tells the politest and greatest Nation in the World, both that their Salvation depended on receiving it, and that the first Officers of it were in every Place to be made to the despised Jews.

V. 17 *The righteousness of God*---This Expression sometimes means, God's eternal, essential Righteousness, which includes both Justice and Mercy, and is eminently shewn, in condemning Sin, and yet

revealed therein from faith to faith ; as it is written,
 * The just shall live by faith.

18 For the wrath of God is revealed from heaven,
 against all ungodliness and unrighteousness of men,
 19 who detain the truth in unrighteousness. For what

yet justifying the Sinner. Sometimes it means that Righteousness, by which a Man, through the Gift of God is made and is righteous. And that both by receiving *Christ* through Faith, and by a Conformity to the essential Righteousness of God. *St. Paul*, when treating of Justification, means hereby, the Righteousness of Faith : therefore called *The Righteousness of God*, because God found out and prepared, reveals and gives, approves and crowns it. In this Verse the Expression means, The whole Benefit of God through *Christ* for the Salvation of a Sinner. *Is revealed*---Mention is made here, and ver. 18. of a twofold 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. That goes before and prepares the Way ; this follows : Each, the Apostle says, *is revealed*, at the present Time, in Opposition to the Times of Ignorance. *From faith to faith*---By a gradual Series of still clearer and clearer Promises. *As it is written*---*St. Paul* had just laid down three Propositions, 1. Righteousness is by Faith. (ver. 17.) 2. Salvation is by Righteousness. (ver. 16.) 3. Both to the *Jews* and to the *Gentiles*. (ver. 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.

V. 18. *For*---There is no other Way of obtaining Life and Salvation. Having laid down his Proposition, the Apostle now enters upon the Proof of it. His first Argument is, The Law condemns all Men, as being under Sin. None therefore is justified by the Works of the Law. This is treated of to ch. iii. 20. And hence he infers, Therefore Justification is by Faith. *The wrath of God is revealed*---Not only by frequent and signal Interpositions of Divine Providence, but likewise in the Sacred Oracles, and by us, his Messengers. *From heaven*---This speaks the Majesty of him whose Wrath is revealed, his all-seeing Eye, 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*---These two are treated of ver. 23, &c. *of men*---He is speaking here of the *Gentiles*, and chiefly the wisest of them ; *who detain the truth*---For it struggles against their Wickedness, in *unrighteousness*---The Word here includes Ungodliness also.

V. 19. *For what is to be known of God*---Those great Principles which are indispensably necessary to be known is manifest in them ; for

- is to be known of God is manifest in them; for
 20 God hath shewed *it* to them. For those things of
 him which are invisible, both his eternal power and
 Godhead, are clearly seen from the creation of
 the world, being understood by the things which
 21 are made, so that they are without excuse: Because
 knowing God, they did not glorify *him* as God,
 neither were thankful, but became vain in their
 reasonings, and their foolish heart was darkened.
 22 Professing to be wise, they became fools, And
 23 changed the glory of the incorruptible God into
 an image in the likeness of corruptible man, and
 of birds, and of four-footed creatures and reptiles.
 24 Wherefore God also gave them up to uncleanness
 through the desires of their hearts, to dishonour
 25 their bodies among themselves; Who changed

God hath shewed it to them---By the Light which enlightens every Man that cometh into the World.

V. 20. *For those things of him which are invisible are seen*---By the Eye of the Mind, *being understood*---They are seen by them, and them only, who use their Understanding.

V. 21. *Because knowing God*---For the wiser Heathens did know, that there was one supreme GOD; yet from low and base Considerations, they conformed to the Idolatry of the Vulgar. *They did not glorify him as God, neither were thankful*---They neither thanked Him for his Benefits, nor glorified Him for his Divine Perfections; but became vain---Like the Idols they worshipped, *in their reasonings*---Various, uncertain, foolish. What a terrible Instance have we of this, in the Writings of *Lucretius*? What *vain Reasonings*, and how dark a Heart, amidst so pompous Professions of Wisdom?

V. 23. *And changed*---With the utmost Folly! Here are three Degrees of Ungodliness and of Punishment. The First is described, ver. 21---24. The Second, ver. 25---27. The Third, in the 28th and following Verses. The Punishment in each Case is express by *God gave them up*. If a Man will not worship GOD as GOD, he is so left to himself, that he throws away his very Manhood. *Reptiles*---Or creeping Things: As Beetles, and various kinds of Serpents.

V. 24. *Wherefore*---One Punishment of Sin is from the very Nature of it, as ver. 27. Another, as here, is from vindictive Justice. *Uncleanness*---Ungodliness and Uncleanness are frequently joined; (*1 Theff. iv. 5.*) as are the Knowledge of GOD and Purity. *God gave them up*---By withdrawing his restraining Grace.

V. 25. *Who changed the truth*---The true Worship of GOD, into a *lie*---False, abominable Idolatries, and *worshipped*---Inwardly, and *served*---Outwardly.

V. 26. *Therefore*

the truth of God into a lie, and worshipped and served the creature above the creator, who is blessed for ever! Amen. Therefore God gave them up to vile affections; for even their women changed the natural use to that which is against nature; And likewise also men, leaving the natural use of the woman, burned in their lust toward each other, men with men working filthiness, and receiving in themselves the just recompence of their error. And as they did not like to retain God in their knowledge, God gave them up to an undiscerning mind, to do the things which were not expedient, Filled with all injustice, fornication, maliciouſness, covetouſness, wickedness: full of envy, murder, contention, deceit, malignity: Whiſperers, backbiters: haters of God, violent, proud: boasters, inventors of evil things: disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

V. 26. *Therefore God gave them up to vile affections*---To which the Heathen Romans were then abandoned to the last Degree; and none more than the Emperors themselves.

V. 27. *Receiving the just recompence of their error*---Their Idolatry: Being punished with that unnatural Lust, which was as horrible a Dishonour to the Body, as their Idolatry was to God.

V. 28. *God gave them up to an undiscerning mind*---Treated of ver. 32, to do things not expedient---(Even the vilest Abominations) treated of ver. 29---31.

V. 29. *Filled with all injustice*---This stands in the first Place, *Unmercifulness* in the last. *Fornication*---Includes here every Species of Uncleanness. *Maliciouſness*---The Greek Word properly implies a Temper, which delights in hurting another, even without any Advantage to itself.

V. 30. *Whiſperers*---Such as secretly defame Others. *Backbiters*---Such as speak against others behind their back. *Haters of God*---That is, Rebels against Him; Deniers of his Providence, or Accusers of his Justice in their Adversities. Yea, having an inward Heart-Enmity to his Justice and Holiness. *Inventors of evil things*---Of new Pleasures, new Ways of Gain, new Arts of Hurting, particularly in War.

V. 31. *Covenant-breakers*---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

32 Who knowing the righteous judgment of God, that they who practise such things are worthy of death, not only do the same, but have pleasure in those that practise them.

II. Therefore thou art inexcusable, O man, who-soever thou art that judgest; for in that thou judgest the other, thou condemnest thyself; for thou that
2 judgest practisest the same things. For we know that the judgment of God is according to truth,
3 against them who practise such things. And thinkest thou this, O man, who judgest them that practise such things, and dost the same, that thou
4 shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness

Without natural affection---The Custom of exposing their own newborn 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 Heathens.

V. 32. *Not only do the same, but have pleasure in those that practise them*---This is the highest Degree of Wickedness. A Man may be hurried by his Passions to do the Thing he hates. But he that has Pleasure in those that do Evil, loves Wickedness for Wickedness Sake. And hereby he encourages them in Sin, and heaps the Guilt of others upon his own Head.

V. 1. *Therefore*---The Apostle now makes a Transition from the *Gentiles* to the *Jews*, till at ver. 6. he comprizes both. *Thou art inexcusable*---Seeing Knowledge without Practice only increases Guilt. *O man*---Having before spoken of the *Gentile* in the Third Person, he addresses the *Jew* in the Second Person. But he calls him by a common Appellation, as not acknowledging him to be a *Jew*. (See ver. 17, 28.) *Who-soever thou art that judgest*---Censurest, condemnest; *for in that thou judgest the other*---The Heathen; *thou condemnest thyself; for thou dost the same things*---In effect; in many Instances.

V. 2. *For we know*---Without thy Teaching; *that the judgment of God*---Not thine, who exceptest thyself from its Sentence, *is according to truth*---Is just, making no Exception, (ver. 5, 6, 11.) and reaches the Heart, as well as the Life. (ver. 16.)

V. 3. *That thou shalt escape*---Rather than the *Gentile*.

V. 4. *Or despisest thou*---Dost thou go farther still, from hoping to escape his Wrath, to the Abuse of his Love? *The riches*---The Abundance---of his goodness, forbearance, and long-suffering---Seeing thou both hast sinned, dost sin, and wilt sin. All these are afterwards comprized in the single Word *Goodness: leadeth thee*---That is, is designed of God to lead or encourage thee to it.

V. 5. *Treasurest*

- 5 of God leadeth thee to repentance? But after thy
 hardness and impenitent heart treasurest up to thy-
 self wrath in the day of wrath, and revelation, and
 6 righteous judgment of God? Who will * render
 7 to every one according to his works: To them
 that by patient continuance in well-doing seek for
 glory, and honour, and immortality, eternal life.
 8 But to them that are contentious, and do not obey
 the truth, but obey unrighteousness, *shall be* indig-
 9 nation and wrath, tribulation and anguish, *Even*
 upon every soul of man who worketh evil, of the
 10 Jew first, and also the Gentile: But glory, and
 honour, and peace *shall be* to every one who work-
 eth good, to the Jew first, and also to the Gen-
 tile.
- 11 For there is no respect of persons with God.

V. 5. *Treasurest up wrath*—Although thou thinkest thou art treasuring up all good Things. O what a Treasure may a Man lay up either Way, in this short Day of Life! *To thyself*—Not to him whom thou judgest: *In the day of wrath, and revelation, and righteous judgment of God*—Just opposite to *the goodness, and forbearance, and long-suffering of God*. When God shall be revealed, then shall also be revealed the Secrets of Men's Hearts, ver. 16. *Forbearance and revelation* respect God, and are opposed to each other; *long suffering and righteous judgment* respect the Sinner; *goodness and wrath* are Words of a more general Import.

V. 7. *To them that seek for glory*—For pure Love does not exclude Faith, Hope, Desire, 1 Cor. xv. 58.

V. 8. *But to them that are contentious*—Like thee, O Jew, who thus fightest against God. The Character of a false Jew is Disobedience, Stubbornness, Impatience. *Indignation and wrath, tribulation and anguish*—Alluding to Psalm lxxviii. 49. *He cast upon them*—The Egyptians, *the fierceness of his anger, wrath, and 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.

V. 9. *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 having had Christ and his Apostles first sent to them, will place them in the foremost Rank of the Criminals that obey not the Truth.

V. 10. *But glory*—(Just opposite to *wrath*) from the Divine Approbation, *honour*, (opposite to *indignation*) by the Divine Appointment, and *peace* now and for ever, opposed to *tribulation and anguish*.

V. 11. *For there is no respect of persons with God*—He will reward every one according to his Works. But this is well consistent with his

his

* Prov. xxiv. 12.

- 12 For as many as have sinned without the law, shall also perish without the law; and as many as have sinned under the law, shall be judged by the law.
- 13 For not the hearers of the law are just with God,
- 14 but the doers of the law shall be justified. For when the Gentiles, who have not the law, do by nature the things contained in the law, these not having the
- 15 law, are a law to themselves; Who shew the work of the law written upon their hearts, their conscience also bearing witness, and their thoughts among themselves accusing or even defending

his distributing Advantages and Opportunities of Improvement, according to his own good Pleasure.

V. 12. *For as many as have sinned*---He speaks as of the Time past, for all Time will be past at the Day of Judgment. *Without the law*---Without having any written Law; *shall also perish without the law*---Without Regard had to any outward Law; being condemned by the Law written in their Hearts. The Word *also* shews the Agreement of the Manner of Sinning, with the Manner of Suffering. *Perish*---He could not so properly say, *Shall be judged* without the Law.

V. 13. *For not the hearers of the law are even now just before God; but the doers of the law shall be justified*---Finally acquitted and rewarded. A most sure and important Truth; which respects the *Gentiles* also, though principally the *Jews*. St. Paul speaks of the former, ver. 14. &c. of the latter, ver. 17, &c. Here is therefore no Parenthesis; for the 16th Verse also depends on the 15, not on the 12th.

V. 14. *For when the Gentiles*---That is, any of them. St. Paul having refuted the perverse Judgment of the *Jews* concerning the Heathens, proceeds to shew the just Judgment of God against them. He now speaks directly of the Heathens, in order to convince the Heathens. Yet the Concession he makes to these serves more strongly to convince the *Jews*. *Do by nature*---That is, without an outward Rule; though this also, strictly speaking, is by preventing Grace. *The things contained in 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 is to the *Jews* they are (by the Grace of God) to themselves; namely a Rule of Life.

V. 15. *Who shew*---To themselves, to other Men, and in a Sense, to God Himself; *the work of the law*---The Substance, though not the Letter of it; *written on their hearts*---By the same Hand which wrote the Commandments on the Tables of Stone: *Their conscience*---There is none of all its Faculties which the Soul has less in its Power than this; *bearing witness*---In a Trial, there are the Plaintiff, the Defendant, and the Witnesses. Conscience and Sin itself, are Witnesses against the Heathens. *Their thoughts* sometimes excuse, sometimes condemn them. *Among themselves*---Alternately, like Plaintiff

- 16 *them*, In the day when God will judge the secrets of men by Christ Jesus, according to my gospel.
- 17 But if thou art called a Jew, and reatest in the
- 18 law, and gloriest in God, And knowest *his* will, and discernest the things that differ, being instructed
- 19 out of the law: And art confident, that thyself art a guide to the blind, a light of them that are
- 20 in darkness, An instructor of the ignorant, a teacher of babes, having the form of knowledge
- 21 and truth in the law: Thou that teachest another, dost not teach thyself: Thou that proclaimest, a

tiff and Defendant. *Accusing, or even defending them*---The very manner of speaking shews that they have far more Room to accuse than to defend.

V. 16. *In the Day*---That is, *who shew* this in the Day---Every thing will then be shewn to be what it really is. In that Day will appear the Law written in their Hearts, as it often does in the present Life; *when God shall judge the secrets of men*---On secret Circumstances depends the real Quality of Actions, frequently unknown to the Actors themselves, (ver. 29.) Men generally form their Judgments, even of themselves, merely from what is apparent. *According to my Gospel*---According to the Tenor of that Gospel, which is committed to my Care. Hence it appears that the Gospel also is a Law.

V. 17. *But if thou art called a Jew*—This highest Point of *Jewish* glorying (after a farther Description of it interposed, ver. 17—20, and refuted, ver. 21—24.) is itself refuted ver. 25, &c. The Description consists of twice five Articles: Of which the former five (ver. 17, 18.) shew what he boasts of in himself; the other five (ver. 19, 20.) what he glories in, with respect to others. The first Particular or the former five, answers to the first of the latter; the second to the second, and so on. *And reatest in the law*—Dependest on it, tho' it can only condemn thee; *and gloriest in God*—As thy God: And that too, to the Exclusion of others.

V. 19. *Blind*—*in darkness*—*Ignorant*—*babes*—These were the Titles which the *Jews* generally gave the *Gentiles*.

V. 20. *Having the form of knowledge and truth*—That is, the most accurate Knowledge of the Truth.

V. 21. *Thou dost not teach thyself*:—He does not teach himself, who does not practise what he teaches. *Dost thou steal*:—*commit adultery*:—*commit sacrilege*—Sin grievously against thy Neighbour, thyself, God. St. Paul had shewn 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 an Heathen; but not in a *Jew*. *Thou that abborrest 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 *Jews* of that Age. For (as their own Historian relates) some even of the
Priests

22 man should not steal, dost steal: Thou that sayest,
 a man should not commit adultery, dost commit
 adultery: Thou that abhorrest idols, committest
 23 sacrilege. Thou that gloriest in the law, by trans-
 24 gressing the law dishonourest God? For the name
 of God is blasphemed among the Gentiles through
 25 you, * as it is written. Circumcision indeed
 profiteth, if thou keepest the law; but if thou art
 a transgressor of the law, thy circumcision is be-
 26 come uncircumcision. Therefore if the uncircum-
 cision keep the righteousness of the law, shall not
 his uncircumcision be counted for circumcision?
 27 Yea, the uncircumcision that is by nature, fulfilling
 the law, shall judge thee, who by the letter and
 28 circumcision transgresseth the law. For he is not a
 Jew, who is an outward Jew, neither is that cir-
 29 cumcision which is apparent in the flesh. But he is a
 Jew, who is one inwardly, and circumcision is that
 of the Heart, in the spirit, not in the letter;
 whose praise is not from men, but from God.

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.

V. 25. *Circumcision indeed profiteth*—He does not say, justifies. How far it profited is shewn in the 3d and 4th Chapters: *Thy circumcision is become 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.

V. 26. *If the uncircumcision*—That is, a Person uncircumcised, *keep the law*—Walk agreeably to it—*shall not his uncircumcision be counted for circumcision*—In the Sight of God?

V. 27. *Yea, the uncircumcision that is by nature*—Those who are, literally speaking, uncircumcised, *fulfilling the law*—As to the Substance of it, *shall judge thee*—Shall condemn thee in that Day; *who by the letter and circumcision*—Who having the bare, literal, external Circumcision, *transgresseth the law*.

V. 28. *For he is not a Jew*—In the most important Sense, that is, one of God's beloved People, *who is one in outward shew only*; *neither is that the true, acceptable circumcision, which is apparent in the flesh*.

V. 29. *But he is a Jew*—That is, One of God's People, *who is one inwardly*—In the secret Recesses of his Soul; *and the acceptable circumcision is that of the heart*, [referring to *Deut. xxx. 6.*] the putting away all inward Impurity. This is seated *in the spirit*, the inmost

• *Isa. lii. 5.*

III. What then *is* the advantage of the Jew, or what the
 2 profit of the circumcision? Much every way; chiefly
 in that they were entrusted with the oracles of God.
 3 For what if some believed not? Shall their unbelief
 4 disannul the faithfulness of God? God forbid: let
 God be true, and every man a liar; as it is written,
 * That thou mightest be justified in thy saying, and
 5 mightest overcome when thou art judged. But if our
 unrighteousness commend the righteousness of God,
 what shall we say? *Is* not God unjust, who taketh
 6 vengeance? I speak as a man. God forbid; other-
 7 wise how should God judge the world? But if the
 truth of God hath abounded to his glory through my
 8 lie, why am I still judged as a sinner? And why may
 we not (as we are slandered, and as some affirm us to

Inmost Soul, renewed by the Spirit of God, and not in the letter, not in the external Ceremony: *Whose praise is not from men; but from God* --- The only Searcher of the Heart.

V. 1. *What then, may some say, is the advantage of the Jew, or of the circumcision*---That is, those that are circumcised, above the *Gentiles*?

V. 2. *Chiefly in that they were intrusted with the oracles of God*---The Scriptures, in which are so great and precious Promises. Other Prerogatives will follow, ch. ix. 4, 5. St. Paul here singles out this, by which, after removing the Objection, he will convict them so much the more.

V. 3. *Shall their unbelief disannul the faithfulness of God?*---Will He not still make good his Promises to them that do believe?

V. 5. *But, it may be farther objected, if our unrighteousness be subservient to GOD's Glory, is it not unjust in Him to punish us for it?* *I speak as a man*---As human Weakness would be apt to speak.

V. 6. *God forbid*---By no means. If it were unjust in God 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.

V. 7. *But, may the Objector reply, if the truth of God hath abounded*---Has been more abundantly shewn, *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 still judged as a sinner?*---Can this be said, to be any Sin 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, but cuts the Objector short with a severe Reproof.

V. 8. *Whose condemnation is just*---The Condemnation of all who either speak or act in this Manner. So the Apostle absolutely denies the Lawfulness of *doing Evil, any Evil, that Good may come.*

say) do evil, that good may come? Whose condemnation is just.

- 9 What then? are we better *than they*? In no wise :
 10 for we have before proved all, both Jews and Gen-
 11 tiles, to be under sin. As it is written, * There is
 12 none righteous, no not one. There is none that un-
 13 derstandeth; there is none that seeketh after God.
 14 They have all turned aside, they are together be-
 15 come unprofitable; there is none that doth good, no
 16 not one. † Their throat *is* an open sepulchre; with
 17 their tongues they have used deceit; the ‡ poison of
 18 asps *is* under their lips. || Whose mouth is full of
 19 cursing and bitterness; § Their feet *are* swift to
 shed blood; Destruction and misery are in their ways,
 And they have not known the way of peace :
 ¶¶ The fear of God is not before their eyes.
 Now we know that whatsoever the law saith, it saith

V. 9. *What then?*—Here he resumes what he said, ver. 1. *Under sin*—Under the Guilt and Power of it: The Jews by transgressing the written Law; the Gentiles by transgressing the Law of Nature.

V. 10. *As it is written*—That all Men are under Sin, appears from the Vices which have raged in all Ages. St. Paul therefore rightly cites *David* and *Isaiab*, though they spoke primarily of their own Age, and expressed what Manner of Men God sees when he looks down from heaven, not what he makes them by his Grace. *There is none righteous*—This is the general Proposition. The Particulars follow; their Dispositions and Designs, ver. 11, 12. their Discourse, ver. 13, 14. their Actions, ver. 16—18.

V. 11. *There is none that understandeth*—The Things of God.

V. 12. *They have all turned aside*—From the good Way. *They are become unprofitable*—Helpless, impotent, unable to profit either themselves or others.

V. 13. *Their throat*—Is noisome and dangerous *as an open sepulchre*. 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 Backbiting, Tale-bearing, Evil-speaking, *is under* (for Honey is on) *their lips*. An *Asp* is a venomous kind of Serpent.

V. 14. *Cursing*—Against God: *Bitterness*—Against their Neighbour.

V. 17. *Of peace*—Which can only spring from Righteousness.

V. 18. *The fear of God is not before their eyes*—Much less is the Love of God in their Heart.

V. 19. *Whosoever the law*—The Old Testament, *saith, it saith to them that are under the law*—That is, to those who own its Authority;

* Psalm xiv. 1, &c. † Psalm v. 9. ‡ Psalm cxl. 3.

|| Psalm x. 7. § Isaiab lix. 7, 8. ¶¶ Psalm xxxvi. 1.

to them that are under the law; that every mouth may be stopped, and all the world become guilty before
 20 God. Therefore no flesh shall be justified in his sight by the works of the law; for by the law is the knowledge of sin.

21 But now the righteousness of God is manifested without the law, being attested by the law and the
 22 prophets, Even the righteousness of God, by the faith of Jesus Christ, to all and upon all that believe;
 23 for there is no difference: For all have sinned, and
 24 are fallen short of the glory of God, And are justified freely by his grace, through the redemption which is

rity; to the *Jews*, and not the *Gentiles*. St. Paul quoted no Scripture against them, but pleaded with them only from the Light of Nature. *Every mouth*—Full of Bitterness, ver. 14. and yet of Boasting, ver. 27. *may become guilty*—May be fully convicted, and apparently liable to most just Condemnation. These Things were written of old, and were quoted by St. Paul, not to make Men criminal, but to prove them so.

V. 20. *No flesh shall be justified*—None shall be forgiven and accepted of God, *by the works of the law*—On this Ground, that he hath kept the Law. St. Paul means chiefly, the Moral Part of it, (ver. 19, 9. ch. ii. 21, &c. 26.) which alone is not abolished. (ver. 31.) And it is not without Reason, that he so often mentions *the Works of the Law*, whether Ceremonial or Moral. For it was on these only the *Jews* relied, being wholly ignorant of those that spring from Faith. *For by the law is only the knowledge of sin*—But no Deliverance either from the Guilt or Power of it.

V. 21. *But now the righteousness of God*—That is, the Manner of becoming righteous which God hath appointed, *without the law*—Without that previous Obedience which the Law requires; without Reference to the Law, or Dependence on it; *is manifested*—In the Gospel; *being attested by the law itself, and by the prophets*—By all the Promises in the Old Testament.

V. 22. *To all*—The *Jews*, and *upon all*—The *Gentiles*, *that believe*; *for there is no difference*—Either as to the Need of Justification, or the Manner of it.

V. 23. *For all have sinned*—In *Adam*, and in their own Persons; by a sinful Nature, sinful Tempers, and sinful Actions; *and are fallen short of the glory of God*—The supreme End of Man; short of his Image on Earth, and the Enjoyment of Him in Heaven.

V. 24. *And are justified*—Pardoned and accepted, *freely*—Without any Merit of their own, *by his grace*—Not their own Righteousness, or Works, *through the redemption*—The Price Christ has paid. *Freely by his grace*—One of these Expressions might have served to convey the Apostles Meaning: But he *doubles* his Assertion, in order to give us the *fullest Conviction* of the Truth, and to impress us with a

- 25 in Christ Jesus: Whom God hath set forth a propitiation, through faith in his blood, for a demonstration of his righteousness by the remission of past sins, through the forbearance of God: For a demonstration, *I say*, of his righteousness in this present time, that he might be just, and yet the justifier of him that believeth in Jesus.
- 27 Where *is* boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.
- 28 We conclude then, that a man is justified by faith, without the works of the law. *Is God the God of the Jews only, and not also of the Gentiles? Surely of the*

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.

V. 25. *Whom God hath set forth*—Before Angels and Men, a propitiation—To appease an offended God. But if, as some teach, God never was offended, there was no Need of this Propitiation. And if so, Christ died in vain. *To declare his righteousness*—To demonstrate not only his Clemency, but his Justice; even that vindictive Justice, whose essential Character and principal Office is, to punish Sin: *By the remission of past sins*—All the Sins antecedent to their believing.

V. 26. *For a demonstration of his righteousness*—Both of his Justice and Mercy, *that he might be just*—Showing his Justice on his own Son; and yet the merciful justifier of every one that believeth in Jesus. *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. The Attribute of Justice must be preserved inviolate. And inviolate it is preserved, if there was a real Infliction of Punishment on our Saviour. On this Plan, all the Attributes harmonize. Every Attribute is glorified; and not one superseded, no nor so much as clouded.

V. 27. *Where is the boasting then of the Jew against the Gentile? It is excluded. By what law? Of works? Nay*, This would have left room for boasting; but *by the law of faith*: Since this requires all, without Distinction, to apply as guilty and helpless Sinners, to the free Mercy of God in Christ. *The Law of Faith*, is that Divine Constitution which makes Faith, not Works the Condition of Acceptance.

V. 28. *We conclude then, that a man is justified by faith*—And even by this, not as it is a Work, but as it receives Christ, and consequently has something essentially different from all our Works whatsoever.

V. 29. *Surely of the Gentiles also*—As both Nature and the Scriptures shew.

V. 30. *Seeing*

30 Gentiles also : Seeing *it is* one God who will justify
the circumcision by faith, and the uncircumcision
31 through *the same* faith. Do we then make void the
law through faith? God forbid : yea, we establish the
law.

IV. What shall we say then? That our father Abra-
2 hath found according to the flesh? If Abraham was
justified by works, he hath whereof to glory : but *he*
3 *hath* not in the sight of God. For what faith the
scripture? * Abraham believed God, and it was im-
4 puted to him for righteousness. Now to him that
worketh, the reward is not reckoned of grace, but of
5 debt. But to him that worketh not, but believeth on

V. 30. *Seeing it is one God who*---Shews Mercy to both, and by the very same Means.

V. 31. *We establish the law*---Both the Authority, Purity, and the End of it : By defending that which the Law attests : By pointing out *Christ*, the End of it, and by shewing how it may be fulfilled, in its Purity.

Chap. iv. Having proved it by Argument, he now proves by Example, and such Example as must have greater Weight with the *Jews* than any other, 1. That Justification is by Faith; 2. That it is free for the *Gentiles*.

V. 1. *That our father Abraham hath found*---Acceptance with God; *according to the flesh*---That is, by Works.

V. 2. The Meaning is; 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.

V. 3. *Abraham believed God*---That Promise of God concerning the numerousness of his Seed, *Gen. xv. 5, 7*. But especially the Promise concerning *Christ. Gen. xii. 3*. Thro' whom all Nations should be blessed: *And it was imputed to him for righteousness*---God accepted him, as if he had been altogether righteous.

V. 4. *Now to him that worketh*---All that the Law requires, the Reward is no Favour, but an absolute Debt.

These two Examples 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 upright 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.

V. 5. *But to him that worketh not*---It being impossible he should without Faith, *but believeth*---his faith is imputed to him for righteousness.

him that justifieth the ungodly, his faith is imputed to
 6 him for righteousness. So David also affirmeth
 the happiness of the Man, to whom God imputeth
 7 righteousness without works: * *Happy are they whose*
iniquities are forgiven, and whose sins are covered ;
 8 *Happy is the man to whom the Lord will not impute*
 9 *sin.* Cometh this happiness then on the circumcision on-
 ly, or on the uncircumcision also? For we say that faith

ness---Therefore God's affirming of *Abraham*, that *Faith was imputed to him for righteousness*, plainly shews, 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 our *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 *Sanctification*. 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*. On him that justifieth the ungodly---If a Man could possibly be made holy before he was justified, it would entirely set his Justification aside; seeing he could not, in the very Nature of the Thing, be *justified*, if he were not, at that very Time, *ungodly*.

V. 6. So David also---David is fitly introduced after *Abraham*, because he also received and delivered down the Promise. *Affirmeth*---A Man is justified by Faith alone, and not by Works. *Without works*---That is, without regard to any former good Works supposed to have been done by him.

V. 7. *Happy are they whose sins are covered*---With the Veil of divine Mercy. If there be indeed such a Thing as Happiness on Earth, it is the Portion of that Man's *whose iniquities are forgiven*, and who enjoys the Manifestation of that Pardon. 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.

V. 9. *This happiness*---Mentioned by *Abraham* and *David*. *On the circumcision*---Those that are circumcised-only. *Faith was imputed to Abraham for righteousness*---This is fully consistent with our being justified, that is pardoned and accepted by God upon our believing, for the Sake of what *Christ* hath done and suffered. For tho' this and this alone be the meritorious Cause of our Acceptance with God, yet Faith may be said to be *imputed to us for righteousness*, as it is the sole Condition of our Acceptance. We may observe here, *Forgiveness*, *not imputing sin*, and *imputing righteousness*, are all one.

V. 10. *Not*

• *Psalms xxxii. 1, 2.*

10 was imputed to Abraham for righteousness. How
 was it then imputed? When he was in circumcision,
 or in uncircumcision? Not in circumcision, but in
 11 uncircumcision. And he received the sign of circum-
 cision, a seal of the righteousness of the faith, which
he had in uncircumcision, that he might be the father
 of all who believe in uncircumcision, that righteous-
 12 ness may be imputed to them also. And the father
 of the circumcision, to them who not only are of the
 circumcision, but also walk in the footsteps of that faith
 of our father Abraham, which he had in uncircumcisi-
 13 on. For the promise, that he should be the heir of
 the world, *was not* to Abraham or to his seed
 14 by the law, but by the righteousness of faith. For if
 they who are of the law *are heirs*, faith is made void,
 15 and the promise of no effect. Because the law work-
 eth wrath: for where no law is, *there is no transgression.*

V. 10. *Not in circumcision*—Not after he was circumcised: For he was justified, before *Ishmael* was born: (*Gen. xv.*) But he was not circumcised till *Ishmael* was thirteen Years old. (*Gen. xvii. 25.*)

V. 11. *And*—After he was justified: *he received the sign of circum-*
cision—Circumcision, which was a Sign or Token of his being in
 covenant with God: *a seal*—An Assurance on God's Part, that he
 accounted him righteous, upon his believing, before he was circum-
 cised. *Who believe in uncircumcision*—That is, tho' they are not cir-
 cumcised.

V. 12. *And the father of the circumcision*—Of those who are circum-
 cised and believe as *Abraham* did. To those who believe not, *Abra-*
ham is not a Father, neither are they his Seed.

V. 13. *The promise, that he should be the heir of the world*—Is the
 same as, That he should be *the Father of all Nations*; namely of those
 in all Nations, who receive the Blessing. The whole World was
 promised to him and them conjointly. *Christ* is the Heir of the
 World, and of all Things; and so are all *Abraham's Seed*, all that
 believe in Him with the Faith of *Abraham*.

V. 14. *If they only who are of the law*, who have kept the whole
 Law *are heirs*, *faith is made void*; no Blessing being to be obtained
 by it. *And so the promise is of no Effect.*

V. 15. *Because the law*—Considered apart from that Grace,
 which though it was in fact mingled with it, yet is no Part of the
 legal Dispensation, 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
 Transgressors. *Where there is no law*—In force, there can be no
transgression of it.

V. 16. *Therefore*

- 16 Therefore *it is* of faith, that *it might be* of grace, that the promise might be firm to all the seed; not only to that which is of the law, but to that also which is of
- 17 the faith of Abraham, who is the father of us all, (As it is written, * I have appointed thee a father of many nations) before God in whom he believed, as quickning the dead, and calling the things that are not, as
- 18 though they were: Who against hope believed in hope, that he should be the father of many nations, according to that which was spoken, † So shall thy
- 19 seed be. And not being weak in faith, he considered not his own body now dead, being about an hundred
- 20 years old, nor the deadness of Sarah's womb. He staggered not at the promise of God through unbelief, but was strengthened in faith, giving glory to God,
- 21 And being fully assured, that what he had promised,
- 22 he was able also to perform. And therefore it was
- 23 imputed to him for righteousness. Now it was not written on his account only, that it was imputed
- 24 unto him, But on ours also, to whom it will be im-

V. 16. *Therefore it*---The Blessing, is of faith, that it might be of grace---That it might appear to flow from the free Love of God, and that the promise might be firm, sure, and effectual, to all the spiritual Seed of Abraham; not only Jews but Gentiles also, if they follow his Faith.

V. 17. *Before God*---Though before Men nothing of this appeared, those Nations being then unborn: as quickning the dead---The dead are not dead to Him. And even the Things that are not, are before God---And calling the things that are not---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 say to his Servant actually existing, *Do this*; and he doth it. But God saith to the Light, while it does not exist, *Go forth*; and it goeth.

V. 18.---21. The Apostle shews the Power and Excellence of that Faith, to which he ascribes Justification. *Who against hope*---Against all Probability, believed and hoped in the Promise. The same Thing is apprehended both by Faith and Hope; by Faith, as a Thing which God has spoken; by Hope, as a good Thing which God has promised to us. *So shall thy seed be*---Both Natural and Spiritual, as the Stars of Heaven for Multitude.

V. 20. *Giving God the glory* of his Truth and Power.

V. 23. *On his account only*---To do personal Honour to him.

V. 24. *But on ours also*---To establish us in seeking Justification by Faith, and not by Works: And to afford a full Answer to those who say

* Gen. xvii. 5. † Gen. xv. 5.

puted, if we believe on him who raised up Jesus our
 25 Lord from the dead, Who was delivered for our
 offences, and was raised for our justification.

V. Therefore being justified by faith, we have peace
 2 with God, through our Lord Jesus Christ: By
 whom also we have had access through faith into this
 grace wherein we stand, and rejoice in hope of the
 3 Glory of God. And not only so, but we glory in tribu-
 lations also, knowing that tribulation worketh patience,
 4 And patience experience, and experience hope;
 5 And hope shameth us not, because the love of God is
 shed abroad in our hearts, by the Holy Ghost which

say, that "to be justified by Works means only, By Judaism: To be
 "justified 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 by Works: And equally
 sure, that *David* (taking the Words thus) was justified by Works,
 and not by Faith. *Who raised up Jesus from the dead*—As He did in
 a Manner both *Abraham* and *Sarah*. *If we believe on him who raised
 up Jesus*—God the Father therefore is the proper Object of justifying
 Faith. It is observable, that *St. Paul* here, in speaking both of
 our Faith and of the Faith of *Abraham*, puts a Part for the Whole.
 And he mentions that Part, with regard to *Abraham*, which would
 naturally affect the *Jews* most.

V. 25. *Who was delivered*—To Death, for our offences—As an
 Atonement for them; and raised for our justification—To empower us
 to receive that Atonement by Faith.

V. 1. *Being justified by faith*—This is the Sum of the preceding
 Chapters, *we have peace with God*—Being Enemies to God no lon-
 ger, (ver. 10.) neither fearing his Wrath (ver. 9.) We have Peace,
 Hope, Love, and Power over Sin, the Sum of the 5th, 6th, 7th, and
 8th Chapters. These are the Fruits of justifying Faith: Where
 these are not, that Faith is not.

V. 2. *Into this grace*—This State of Favour.

V. 3. *We glory in tribulations also*—Which we are so far from esteem-
 ing a Mark of God's Displeasure, that we receive them as Tokens of
 his fatherly Love, whereby we are prepared for a more exalted Hap-
 piness. The *Jews* objected to the persecuted State of the Christians
 as inconsistent with the People of the *Messiah*. 'Tis therefore with
 great Propriety, that the Apostle so often mentions the Blessings aris-
 ing from this very Thing.

V. 4. *And patience works more experience* of the Sincerity of our
 Grace, and of God's Power and Faithfulness.

V. 5. *Hope shameth us not*—That is, gives us the highest Glorifying.
 We glory in this our Hope, because the love of God is shed abroad in
 our hearts—The divine Conviction of God's Love to us, and that
 Love

6 which is given unto us. For when we were yet without strength, in due time, Christ died for the ungodly.
 7 Now one will scarce die for a just man; yet perhaps
 8 for the good man one would even dare to die. But
 God recommendeth his love towards us, in that,
 9 while we were yet sinners, Christ died for us. Much
 more then being now justified by his blood, we shall
 10 be saved from wrath through him. For if, being enemies,
 we were reconciled to God by the death of his
 Son, much more being reconciled, we shall be saved
 11 through his life. And not only so, but we also glory

Love to God, which is both the Earnest, and the Beginning of Heaven: *By the Holy Ghost*—The Efficient Cause of all these present Blessings, and the Earnest of those to come.

V. 6. How can we now doubt of God's Love? *For when we were without strength*—Either to think, will, or do any thing good, *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*—Not only to set them a Pattern, or to procure them Power to follow it. It does not appear, that this Expression of dying for any one, has any other Signification, than that rescuing the Life of another, by laying down our own.

V. 7. *A just man*—One who gives to all what is strictly their Due: *The good man*—One who is eminently holy, full of Love, of Compassion, Kindness, Mildness, of every heavenly and amiable Temper. *Perhaps—one—would—even—dare to die*—Every Word increases the Strangeness of the Thing, and declares even this to be something great and unusual.

V. 8. *But God recommendeth*—A most elegant Expression. Those are wont to be recommended to us, who were before either unknown to, or alienated from us, *while we were sinners*—So far from being good, that we were not even just.

V. 9. *By his blood*—By his Blood shedding *we shall be saved from wrath through him*—That is, from all the Effects of the Wrath of God. But is there then Wrath in God? Is not Wrath an human Passion? And how can this human Passion be in God? We may answer this by another Question, is not Love an human Passion? And how can this human Passion be in God? But to answer directly. Wrath in Man, and so Love in Man, is an human Passion. But Wrath in God is not an human Passion; nor is Love, as it is in God. Therefore the inspired Writers ascribe both the one and the other to God, only in an analogical Sense.

V. 10. *If*—As sure as. So the Word frequently signifies; particularly in this and the 8th Chapter. *We shall be saved*—Sanctified and glorified, *through his life*—Who ever liveth to make intercession for us.

V. 11. *And not only so, but we also glory*—The whole Sentence, from the 3d to the 11th Verse, may be taken together thus: We not

in God, through our Lord Jesus Christ, by whom we have now received the reconciliation.

- 12 Therefore as by one man sin entered into the
 world, and death by sin, even so death passed upon
 13 all men, in that all sinned. For until the law, sin
 was in the world; but sin is not imputed, where
 14 there is no law. Nevertheless death reigned from
 Adam to Moses, even over them that had not sinned
 after the likeness of Adam's transgression, who is the

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 now received the reconciliation.

V. 12. *Therefore*--This refers to all the preceding Discourse; from which the Apostle infers what follows: He does not therefore properly make a Digression, but returns to speak again of Sin and of Righteousness. *As by one man*--Adam; who is mentioned and not Eve, as being the Representative of Mankind. *Sin entered into the world*--Actual Sin, and it's consequence, a sinful Nature: and Death--With all it's Attendants. *It entered into the world*, when it entered into Being; or till then it did not exist, *by sin*--Therefore it could not enter before Sin. *Even so*--Namely by one Man, *in that*--So the Word is used also: 2 Cor. v. 4. *all sinned*--In Adam. These Words assign the Reason, why Death came upon all men: Infants themselves not excepted, *in that all sinned*.

V: 13. *For until the law, sin was in the world*--All, I say, had sinned, for sin was in the world long before the written Law; but, I grant, sin is not so much imputed, nor so severely punished by God, where there is no express law to convince Men of it. Yet that all had sinned even then appears, in that all died.

V. 14. *Death reigned*--And how vast is his Kingdom! Scarce can we find any King who has as many Subjects, as are the Kings whom he hath conquered! *Even over them that had not sinned after the likeness of Adam's transgression*--Even over Infants who had never sinned, as Adam did, in their own Persons: And over others, who had not, like him, sinned against an express Law. *Who is the figure of him that was to come*--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 shews the Agreement between the First and Second Adam: Afterward he shews the Differences 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

- 15 figure of him that was to come. Yet not as the offence, so also is the free gift. For if by the offence of one many died, much more the grace of God, and the gift by grace, that of one man, Jesus Christ, hath
- 16 abounded unto many. And not as *the less* by one that sinned; *so is* the gift; for the sentence *was* by one offence to condemnation; but the free gift *is* of
- 17 many offences unto justification. For if through one man's offence death reigned by one, they who receive the abundance of grace and of the gift of righteousness, shall much more reign in life, by one, even
- 18 Jesus Christ. As therefore by one offence *the sentence of death came* upon all men to condemnation, so also by one righteousness, *the free gift came* upon all men
- 19 to justification of life. For as by the disobedience of one man, many were constituted sinners, so by the obedience of one, many shall be constituted righteous.

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 afterwards committed brought us Death: So the Righteousness of *Christ*, without the good Works which we afterwards perform, brings us Life: Altho' still every good, as well as evil Work, will receive its due Reward.

V. 15. *Yet not*—St. Paul now describes the Difference between *Adam* and *Christ*; and that much more directly and expressly than the Agreement between them. Now the Fall and the free Gift differ, 1. In Amplitude, (ver. 15.) 2. He from whom Sin came, and He from whom the free Gift came, (termed also *the Gift of Righteousness*) differ in Power, (ver. 16.) 3. The Reason of both is subjoined, (ver. 17.) 4. This promised, the Offence and the free Gift are compared, with regard to their Effect, ver. 18. and with regard to their Cause, ver. 19.

V. 16. *The sentence was by one offence to Adam's condemnation*—Occasioning the Sentence of Death to pass upon him, which by consequence overwhelmed his Posterity: *but the free gift is of many offences unto justification*—Unto the purchasing it for all men, notwithstanding many Offences.

V. 17. There is a Difference between *Grace* and the Gift. *Grace* is opposed to the *Offence*, the Gift to *Death*, being the *Gift of Life*.

V. 18. *Justification of life* is that Sentence of God, by which a Sinner under Sentence of Death is adjudged to Life.

V. 19. *As by the disobedience of one man, many* (that is, all Men) *were constituted sinners*—Being then in the Loins of their first Parent, the common Head and Representative of them all; *So by the obedience*

of

20 But the law came in between, that the offence might
 abound: yet where sin abounded, grace did much
 21 more abound: That as sin had reigned through
 death, so grace also might reign through righteousness
 to eternal life, by Jesus Christ our Lord.

VI. What shall we say then? We will continue in
 2 sin, that grace may abound? God forbid. How
 shall we who are dead to sin, live any longer therein?
 3 Know ye not, that as many of us as have been bap-
 tized into Jesus Christ, have been baptized into his
 4 death? Therefore we are buried with him through
 baptism into death, that as Christ was raised from
 the dead by the glory of the Father, so we also should

of one---By his Obedience unto Death; by his dying for us; *many*---
 All that believe, shall be constituted righteous---Justified, pardoned.

V. 20. *The law came in between*---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; not only in Remission of Sins, but In-
 fusion of Holiness: Not only in Deliverance from Death, but Ad-
 mission to everlasting Life; a far more noble and excellent Life than
 that which we lost by Adam's Fall.

V. 21. *That as sin had reigned*---so grace also might reign---Which
 could not reign before the Fall; before Man had sinned. *Through*
righteousness to eternal life, through Jesus Christ our Lord---Here is
 pointed out the Source of all our Blessings, the rich and free Grace of
 GOD: The *meritorious Cause*; not any Works of Righteousness of
 Man, but the alone Merits of our Lord Jesus Christ. The *Effect* or
 End of all; not only Pardon, but Life; divine Life, leading to
 Glory.

V. 1. The Apostle here sets himself more fully to vindicate his
 Doctrine, from the Consequence above suggested. (ch. iii. 7, 8.)
 He had then only in strong Terms denied and renounced it. Here
 he removes the very Foundation thereof.

V. 2. *Dead to sin*---Freed both from the Guilt and from the Power
 of it.

V. 3. *As many as have been baptized into Jesus Christ, have been*
baptized into his death---In Baptism we (thro' Faith) are ingrafted
 into Christ. And we draw new spiritual Life from this new Root,
 thro' his Spirit, who fashions us like unto Him, and particularly
 with regard to his Death and Resurrection.

V. 4. *We are buried with him*---Alluding to the antient Manner
 of baptizing by Immersion; *that as Christ was raised from the dead by*
the glory---Glorious Power, of the Father, so we also by the same

5 walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also
 6 *in the likeness* of his resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that we might no longer
 7 serve sin. For he that is dead is freed from sin. And
 8 we believe, that if we are dead with Christ, we shall
 9 also live with him: Knowing that Christ being raised from the dead, dieth no more; death no more hath
 10 dominion over him. For in that he died, he died to sin once for all; but in that he liveth, he liveth unto
 11 God. So reckon ye yourselves to be dead indeed to sin, but alive to God, through Jesus Christ our Lord.
 12 Therefore let not sin reign in your mortal body, to
 13 obey it in the desires thereof. Neither present your members to sin, *as* instruments of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God, *as* instruments of righte-
 14 ousness. For sin shall not have dominion over

Power should rise again: And as he lives a new Life in Heaven, so we *should walk in newness of life*. This, says the Apostle, our very Baptism represents to us.

V. 5. *For*—Surely these two must go together; so that if we are indeed made conformable to his Death, we shall also know the Power of his Resurrection.

V. 6. *Our old man*—Coeval with our Being, and as old as the Fall; our evil Nature; 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 our Union with him: *that the body of sin*—All evil Tempers, Words, and Actions, which are the *members of the old man*, (Col. iii. 5.) *might be destroyed*.

V. 7. *For he that is dead*—With *Christ*, is freed from the Guilt of past, and from the Power of present *sin*, as dead Men from the Commands of their former Masters.

V. 8. *Dead with Christ*—Conformed to his Death, by dying to Sin.

V. 10. *He died to sin*—To atone for and abolish it: *He liveth unto God*—A glorious eternal Life, such as we shall live also.

V. 12. *Let not sin reign even in your mortal body*—It must be subject to Death, but it need not be subject to Sin.

V. 13. *Neither present your members to sin*—To corrupt Nature, a mere Tyrant; *but to God*—Your lawful King.

V. 14. *Sin shall not have dominion over you*—It has neither Right nor Power. *For ye are not under the Law*—A Dispensation of a Ter-

ror

- you; for ye are not under the law, 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 present yourselves servants to obey, his servants ye are whom ye obey? Whether of sin unto death, or of obedience unto
- 17 righteousness? But thanks *be* to God, that, whereas ye were the servants of sin, ye have *now* obeyed from the heart the form of doctrine into which
- 18 ye have been delivered. Being then set free from sin, ye are become the servants of righteousness.
- 19 I speak after the manner of men, because of the weakness of your flesh. As ye have presented your members servants to uncleanness and iniquity, unto iniquity, so now present your members servants of

for and Bondage, which only shews Sin, without enabling you to conquer it; *but under grace*—Under the merciful Dispensation of the Gospel, which brings compleat Victory over it; to every one who is under the powerful Influences of the Spirit of *Christ*.

V. 17. *The form of doctrine into which ye have been delivered*—Literally it is, *The mould into which ye have been delivered*: Which as it contains a beautiful Allusion, conveys also a very instructive Admonition: Intimating that our Minds, all pliant and ductile, should be conformed to the Gospel-Precepts, as liquid Metals take the Figure of the Mould into which they are cast.

V. 18. *Being then set free from sin*—We may see the Apostles Method thus far at one View.

- | | |
|---|--------------------|
| 1. Bondage to Sin, | C. iii. 9. |
| 2. The Knowledge of Sin by the Law; a Sense of God's Wrath: inward Death, | C. iii. 20. |
| 3. The Revelation of the Righteousness of God in <i>Christ</i> thro' the Gospel, | C. iii. 21. |
| 4. The Center of all, FAITH, embracing that Righteousness, | C. iii. 22. |
| 5. Justification, whereby God forgives all past Sin, and freely accepts the Sinner, | C. iii. 24. |
| 6. The Gift of the Holy Ghost: A Sense of God's Love: New Inward Life, | C. v. 5. C. vi. 4. |
| 7. The free Service of Righteousness, | C. vi. 12. |

V. 19. *I speak after the manner of men*—Thus it is necessary that the Scripture should let itself down to the Language of Men; *because of the weakness of your flesh*—Slowness of Understanding flows from the Weakness of the Flesh, that is, of Human Nature. *As ye have presented your members servants to uncleanness and iniquity, unto iniquity, so now present your members servants of righteousness, unto holiness*—*Iniquity* (whereof *uncleanness* is an eminent Part) is here opposed to *righteousness*.

20 righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness.
 21 What fruit had ye then from those things whereof ye are now ashamed? For the end of those things *is* death.
 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and
 23 the end everlasting life. For death *is* the wages of sin; but eternal life *is* the gift of God through Jesus VII. Christ our Lord.

Know ye not, brethren, (for I speak to them that know the law) that the law hath
 2 dominion over a man, as long as it liveth? For the married woman is bound to *her* husband while he is alive; but if *her* husband be dead, she is freed from
 3 the law of her husband. Therefore if she marry another man while her husband liveth, she will be called an adulteress: but if her husband be dead, she is free from that law, so as to be no adulteress, though she
 4 marry another man. Therefore ye also, my brethren,

righteousness. And unto *iniquity* is the Opposite of unto *holiness*. *Righteousness* here is, A Conformity to the Divine Will; *Holiness*, to the whole Divine Nature. Observe! they who are *servants of righteousness* go on to *holiness*; but they who are *servants to iniquity* get no further. Righteousness is *Service*, because we live according to the Will of Another; but *Liberty*, because of our Inclination to it and Delight in it.

V. 20. *When ye were the servants of sin, ye were free from Righteousness*—In all reason therefore ye ought now to be free from Unrighteousness; to be as uniform and zealous in serving God, as ye were in serving the Devil.

V. 21. *Those things*—He speaks of them as afar off.

V. 23. *Death*—Temporal, Spiritual, and Eternal, *is the due wages of sin.* But *eternal life is the gift of God*—The Difference is remarkable. Evil Works merit the Reward they receive; Good Works do not. The former demand Wages, the latter accept a free Gift.

V. 1. The Apostle continues the Comparison between the former and the present State of a Believer, and at the same Time endeavours to wean the Jewish Believers from their Fondness for the *Mosaic Law.* I speak to them that know the law—To the Jews chiefly here. *As long*—So long, and no longer, *as it liveth*—The Law is here spoken of (by a common Figure) as a Person, to which as to an husband, Life, and Death are ascribed. But he speaks indifferently of the Law being *dead to us*, or we to it, the Sense being the same.

V. 2. *She is freed from the law of her husband*—From that Law which gave him a peculiar Property in her.

V. 4. *Thus ye also*—Are now as free from the *Mosaic Law*, as an Husband is, when his Wife is dead. *By the body of Christ*—Offered up;

- are become dead to the law by the body of Christ; that ye might be married to another, *even* to him who was raised from the dead, that we may bring forth
 5 fruit to God. For when we were in the flesh, the motions of sins, which were by the law, wrought in our members, so as to bring forth fruit unto death.
 6 But now we are freed from the law, being dead unto that whereby we were held, so that we serve in newness of spirit, and not in the oldness of the letter.
 7 What shall we say then? That the law is sin? God forbid. Yea, I should not have known sin, but for the law. I had not known lust, unless the law
 8 had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of desire: for without the law sin *was* dead.

up; that is, by the Merits of his Death, that Law expiring with him.

V. 5. *When ye were in the flesh*—Carnally minded, in a State of Nature; before we believed in *Christ*. *Our Sins which were by the law*—Accidentally occasioned, or irritated thereby. *Wrought in our members*—Spread themselves all over the whole Man.

V. 6. *Being dead to that whereby we were held*—To our old Husband, the Law, *that we might serve in newness of spirit*—In a new, spiritual Manner, *and not in the oldness of the letter*—Not in a bare literal, external Way, as we did before.

V. 7. *What shall we say then?*—This is a kind of a Digression, (to the Beginning of the next Chapter) wherein the Apostle, in order to shew in the most lively Manner the Weakness and Inefficacy of the Law, changes the Person and speaks as of himself, concerning the Misery of one under the Law. This *St. Paul* frequently does, when he is not speaking of his own Person, but only assuming another Character. (*Rom. iii. 6. 1. Cor. x. 30. ch. iv. 6.*) The Character here assumed, is that of a Man, first, ignorant of the Law, then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or 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, *ch. viii. 2. Is the law sin*—Sinful in itself, or a Promoter of Sin. *I had not known lust*—That is, Evil Desire. I had not known it to be a Sin. Nay, perhaps I should not have known that any such Desire was in me. It did not appear, till it was stirred up by the Prohibition.

V. 8. *But sin*—My inbred Corruption, *taking occasion by the commandment*—Forbidding, but not subduing it, was only fretted, and wrought in me so much the more all manner of evil desire. For while I was without the Knowledge of the law, sin was dead; neither so apparent,

- 9 And I was once alive without the law; but when the
 10 commandment came, sin revived, and I died, And
 the commandment, which *was intended* for life, this I
 11 found unto death. For sin taking occasion by the
 commandment, deceived me, and by it slew me.
 12 So that the law is holy, and the commandment holy,
 and just, and good.
 13 Was then that which is good made death to me?
 God forbid: But sin; that it might appear sin, work-
 ing death in me by that which is good: so that sin
 might by the commandment become exceeding sinful.
 14 We know that the law is spiritual; but I am carnal,

rent, nor so active; Nor was I under the least Apprehensions of any Danger from it.

V. 9. *And I was once alive without the law*---Without the close Application of it. I had much Life, Wisdom, Virtue, Strength. So I thought. *But when the commandment* (that is, the Law, a Part put for the Whole; but this Expression particularly intimates its compulsive Force, which restrains, enjoys, urges, forbids, threatens) *came in its spiritual Meaning, to my Heart, with the Power of God, Sin revived, and I died*---My inbred Sin took Fire, and all my Virtue and Strength died away. And I then saw myself to be dead in Sin, and liable to Death eternal.

V. 10. *The commandment which was intended for life*---Doubtless it was originally intended by God, as a grand Means of preserving and increasing Spiritual Life, and leading to Life everlasting.

V. 11. *Deceived me*---While I expected Life by the Law, Sin came upon me unawares and slew all my Hopes.

V. 12. *The commandment*---That is, Every Branch of the Law, is *holy, just, and good*---It springs from and partakes of the Holy Nature of God: It is every Way just and right in itself: It is designed wholly for the Good of Man.

V. 13. *Was then that which is good made the Cause of Evil to me?*---Yea, of death, which is the greatest of Evil? 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*---By the good Law, so that sin by the commandment, became exceeding sinful---The Consequence of which was, that inbred Sin, thus driving furiously in spite of the Commandment, became exceeding sinful; the Guilt thereof being greatly aggravated.

V. 14. *I am carnal*---St. Paul having compared together the past and present State of Believers, that *in the flesh*, ver. 5. and that *in the spirit*, ver. 6. In answering two Objections (*Is then the law sin?* ver. 7. and *Is the law death?* ver. 13.) interweaves the whole Process of a Man reasoning, groaning, striving, and escaping from the Legal to the Evangelical State. This he does from ver. 7. to the End of this Chapter. *Sold under sin*---Totally enslaved, Slaves bought with Money were absolutely at their Master's Disposal.

V. 16. *It*

15 fold under sin. For that which I do, I approve not ;
 for I do not practise what I would, but what I hate,
 16 that I do. If then I do what I would not, I consent
 17 to the law, that *it is* good. Now then it is no more I
 18 that do it, but sin that dwelleth in me. For I know
 that in me, that is, in my flesh, dwelleth no good
 thing : for to will is present with me, but *how* to
 19 perform what is good, I find not. For the good that
 I would, I do not; but the evil which I would not,
 20 that I do. Now, if I do that which I would not, it
 is no more I that do it, but sin that dwelleth in me.
 21 I find then a law, that when I would do good, evil is
 22 present with me. For I delight in the law of God
 23 after the inward man. But I see another law in my
 members, warring against the law of my mind, and
 captivating me to the law of sin, which is in my mem-
 24 bers. Wretched man that I am ! Who shall deliver
 25 me from the body of this death ? I thank God,

V. 16. *It is good*---This single Word implies all the three that were used before (ver. 12.) *Holy, just, and good.*

V. 17. *It is no more I that* can properly be said to *do it*, but rather *Sin that dwelleth in me*: that makes, as it were, another Person, and tyrannizes over me.

V. 18. *In my flesh*---The Flesh here signifies, the whole Man as he is by Nature.

V. 21. *I find then a law*---An inward, constraining Power, flowing from the Dictate of corrupt Nature.

V. 22. *For I delight in the law of God*---This is more than *I consent to*, ver. 16. The Day of Liberty draws near. *The inward man*---Called *the mind*, ver. 23 and 25.

V. 23. *But I see another law in my members*---Another inward constraining Power of evil Inclinations and bodily Appetites, *warring against the law of my mind*---The Dictate of my Mind, which delights in the Law of God, *and captivating me*---In spite of all my Resistance.

V. 24. *Wretched man that I am!*---The Struggle is now come to the Height: And the Man finding there is no Help in himself, begins almost unawares to pray, *Who shall deliver me?* He then seeks and looks for Deliverance, till God in *Christ* appears to answer his Question. The Word which we translate *deliver*, implies Force. And indeed without this there can be no Deliverance. *The body of this death*---That is, this Body of Death; this Mass of Sin, leading to Death Eternal, and cleaving as close to me, as my Body to my Soul. We may observe, the Deliverance is not wrought yet.

V. 25. *I thank God, through Jesus Christ our Lord*---That is, God will deliver me through *Christ*. But the Apostle (as his frequent Manner

through Jesus Christ our Lord. So then I myself with my mind serve the law of God, but with my **VIII.** flesh the law of sin. Therefore *there is now* no condemnation to those that are in Christ Jesus, who walk not after the flesh but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath
3 freed me from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God *hath done*: sending his own Son in the likeness of sinful flesh, *to be a sacrifice* for sin, he
4 hath condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not
5 after the flesh, but after the Spirit. They that are after the flesh, mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

Manner is) beautifully interweaves his Assertion with Thanksgiving: The Hymn of Praise answering in a Manner to the Voice of Sorrow, *Wretched man that I am!* So then---He here sums up the whole, and concludes what he began, ver. 7. *I myself*---Or rather *that F* (the Person whom I am personating) till this Deliverance is wrought, *serve the law of God with my mind*---My Reason and Conscience declare for God; *but with my flesh the law of sin*---But my corrupt Passions and Appetites still rebel. The Man is now utterly weary of his Bondage, and upon the Brink of Liberty.

V. 1. *There is therefore now no condemnation*---Either for Things present or past. Now he comes to Deliverance and Liberty. The Apostle here resumes the Thread of his Discourse, which was interrupted, ch. vii. 7.

V. 2. *The law of the Spirit*---That is, the Gospel, *hath freed me from the law of sin and death*---That is, the Mosaic Dispensation.

V. 3. *For what the law*---Of Moses, *could not do,* (in that it was weak through the flesh---Incapable of conquering our evil Nature) If it could, God needed not to have sent *his own Son,* in the likeness of sinful flesh---We with our sinful Flesh were devoted to Death. But God sending his own Son, in the Likeness of that Flesh, though pure from Sin, *condemned that sin* which was in our flesh: Gave Sentence, that Sin should be destroyed, and the Believer wholly delivered from it.

V. 4. *That the righteousness of the law*---The Holiness it required described, ver. 5---*might be fulfilled in us,* who walk not after the flesh, but after the Spirit---Who are guided in all our Thoughts, Words, and Actions, not by corrupt Nature, but by the Spirit of God. From this Place St. Paul describes primarily the State of Believers, and that of Unbelievers, only to illustrate this.

V. 5. *They that are after the flesh*---Who remain under the Guidance of corrupt Nature; *mind the things of the flesh*---Have their Thoughts and Affections fixt on such Things as gratify corrupt Nature:

- 6 Now to be carnally minded *is* death; but to be
 7 spiritually minded *is* life and peace: Because to be
 carnally minded *is* enmity against God; for it is not
 subject to the law of God, neither indeed can be.
 8 So then they who are in the flesh cannot please God.
 But ye are not in the flesh, but in the Spirit, if the
 9 Spirit of God dwell in you. And if any man have
 10 not the Spirit of Christ, he is none of his. Now if
 Christ *be* in you, the body indeed *is* dead because of
 fin, but the Spirit *is* life because of righteousness.
 11 And if the Spirit of him that raised up Jesus from the
 dead dwell in you, he that raised up Christ from the
 dead, will also quicken your mortal bodies by his
 Spirit that dwelleth in you.
- 12 Therefore, brethren, we are not debtors to the
 13 flesh, to live after the flesh. For if ye live after the

ture: namely on Things visible and temporal; on Things of the Earth, on Pleasure (of Sense or Imagination) Praise, or Riches. *But they who are after the Spirit*—Who are under his Guidance, *mind the things of the Spirit*—Think of, relish, love Things invisible, eternal; the Things which the Spirit hath revealed, which he works in us, moves us to, and promises to give us.

V. 6. *For to be carnally minded*—That is, to mind the Things of the Flesh, *is death*—The sure Mark of spiritual Death, and the Way to Death everlasting: *But to be spiritually minded*—That is, to mind the Things of the Spirit, *is life*—A sure Mark of spiritual Life, and the Way to Life everlasting; and attended with *peace*—The Peace of GOD, which is the Foretaste of Life everlasting, and Peace with GOD, opposite to the *Enmity* mentioned in the next Verse.

V. 7. *Enmity against God*—His Existence, Power and Providence.

V. 8. *They who are in the flesh*—Under the Government of it.

V. 9. *In the Spirit*—Under his Government. *If any man have not the Spirit of Christ*—Dwelling and governing in him; *he is none of his*—He is not a 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!

V. 10. *Now if Christ be in you*—Where the Spirit of *Christ* is, there is *Christ*: *the body indeed is dead*—Devoted to Death, *because of sin*—Heretofore committed; *but the spirit is life*—Already truly alive; *because of righteousness*—Now attained. From ver. 13. St. Paul having finished what he had begun, ch. vi. 1. describes purely the State of Believers.

V. 12. *We are not debtors to the flesh*—We ought not to follow it.

V. 13. *The deeds of the flesh*—Not only evil Actions, but evil Desires, Tempers, Thoughts. *If ye mortify*—Kill, destroy these, ye
 {all

flesh, ye shall die ; but if ye through the Spirit mortify
 14 the deeds of the flesh, ye shall live. For as many
 as are led by the Spirit of God, they are the sons of
 15 God. For ye have not received the Spirit of bondage
 again unto fear, but ye have received the Spirit of
 16 adoption, whereby we cry, Abba, Father. The
 same Spirit beareth witness with our spirits, that we
 17 are the children of God. And if children, then heirs,
 heirs of God, and joint-heirs with Christ : if we suffer
 with *him*, that we may also be glorified with *him*.
 18 For I reckon that the sufferings of the present time
 are not worthy to be compared with the glory which

shall live---The Life of Faith more abundantly here, and hereafter, the Life of Glory.

V. 14. *For as many as are led by the Spirit of God*---In all the Ways of Righteousness, they are the sons of God---Here St. Paul enters upon the Description of those Blessings, which he comprizes (ver. 30) in the Word *Glorified* : though indeed he does not describe mere Glory, but that which is still mingled with the Cross. The Sum is, Through Sufferings to Glory.

V. 15. *For ye*---Who are real Christians, have not received the Spirit of bondage---The Holy Ghost was not properly a Spirit of Bondage, even in the Time of the Old Testament. Yet there was something of Bondage remaining, even in those who then had received the Spirit. *Again*---As the Jews did before. *We*---All and every Believer, cry---The Word denotes a vehement speaking, with Desire, Confidence, Constancy. *Abba, Father*---The latter Word explains the former. By using both the Syriac and the Greek Word, St. Paul seems to point out the Joint Cry both of the Jewish and Gentile Believers. *The Spirit of bondage* here seems directly to mean, Those Operations of the Holy Spirit, by which the Soul, on its first Conviction, feels itself in Bondage to Sin, to the World, to Satan, and obnoxious to the Wrath of God. This therefore and *the Spirit of adoption* are one and the same Spirit, only manifesting itself in various Operations, according to the various Circumstances of the Persons.

V. 16. *The same Spirit beareth witness with our spirit*---With the Spirit of every true Believer, by a Testimony distinct from that of his own Spirit, or the Testimony of a good Conscience. Happy they who enjoy this clear and constant.

V. 17. *Joint heirs*---That we may know it is a great Inheritance which God will give us ; for He hath given a great one to his Son. *If we suffer with him*---Willingly and cheerfully, for righteousness sake. This is a new Proposition, referring to what follows.

V. 18. *For I reckon*---This Verse gives the Reason, why he but now mentioned Sufferings and Glory. When that Glory *shall be revealed in us*, then the Sons of God will be revealed also.

V. 19. *For*

19 shall be revealed in us. For the earnest expectation
 of the creation waiteth for the revelation of the sons of
 20 God. For the creation was made subject to vanity,
 21 not willingly, but by him who subjected it, In hope
 that the creation itself shall be delivered from the bon-
 dage of corruption, into the glorious liberty of the
 22 children of God. For we know that the
 whole creation groaneth together and travaileth
 23 together until now. And not only *they*, but
 even we ourselves, who have the first-fruits of the
 Spirit, even we ourselves groan within ourselves,
 waiting for the adoption, the redemption of our
 24 body. For we are saved by hope: but hope that is seen

V. 19. *For the earnest expectation*—The Word denotes a lively Hope of something drawing near, and a vehement Longing after it; *of the creation*—Of all visible Creatures (Believers excepted, who are spoken of apart.) Each kind, according as it is capable. All these have been Sufferers through Sin. And to all these (the finally impenitent excepted) shall Refreshment redound from the Glory of the Children of God. Upright Heathens are by no means to be excluded from this *earnest expectation*: Nay, perhaps something of it may at some times be found even in the vainest of Men; who (although in the Hurry of Life they mistake Vanity for Liberty, and partly stifle, partly dissemble their Groans, yet) in their sober, quiet, sleepless, afflicted Hours, pour forth many Sighs in the Ear of God.

V. 20. *The creation was made subject to vanity*—Abuse, Misery, and Corruption, by him who subjected it—Namely, God, Gen. iii. 17. v. 29. Adam only made it liable to the Sentence, which God pronounced; yet not without Hope.

V. 21. *The creation itself shall be delivered*—Destruction is not Deliverance. Therefore whatsoever is destroyed, or ceases to be, is not delivered at all. Will then any Part of the Creation be destroyed? *Into the glorious liberty*—The excellent State wherein they were created.

V. 22. *For the whole creation groaneth together*—With Joint-groans as it were with one Voice. *And travaileth*—Literally, *is in the pain of child-birth*; to be delivered of the Burden of the Curse: *until now*—To this very Hour, and so on till the time of Deliverance.

V. 23. *And even we, who have the first-fruits of the Spirit*—That is, the Spirit who is the First-fruits of our Inheritance. *The adoption*—Persons who had been privately adopted among the Romans, were often brought forth into the *Forum*, and there publicly owned as their Sons by those who 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. *The redemption of our body*—From Corruption to Glory and Immortality.

V. 24. *For we are saved by hope*—Our Salvation is now only in Hope. We do not yet possess this full Salvation.

V. 26. *Likewise*

- is not hope; for what a man seeth, how doth he yet
 25 hope for? But if we hope for what we see not, we
 26 patiently wait for it. Likewise the Spirit also helpeth
 our infirmities: for we know not what we should pray
 for as we ought; but the Spirit itself maketh inter-
 cession for us, with groanings which cannot be uttered.
 27 But he who searcheth the hearts, knoweth what *is* the
 mind of the Spirit: for he maketh intercession for the
 saints according to God.
 28 And we know, that all things work together
 for good, to them that love God, to them that are

V. 26. *Likewise the Spirit*—Nay, not only the Universe, not only the Children of God, but the Spirit of God also himself, as it were, groaneth, while He *helpeth our infirmities* or Weaknesses. Our Understandings are weak, particularly in the Things of God; our Desires are weak; our Prayers are weak. *We know not*—Many times, *what we should pray for*—Much less are we able to pray for it *as we ought*: but the Spirit maketh intercession for us—In our Hearts, even as Christ does in Heaven: *with groanings*—The Matter of which is from ourselves; but the Spirit forms them; and they are frequently inexpressible, even by the Faithful themselves.

V. 27. *But he who searcheth the hearts*—Wherein the Spirit dwells and intercedes; *knoweth*—Though Man cannot utter it, *what is the mind of the Spirit*: for he maketh intercession for the saints—Who are near to God, *according to God*—According to his Will, as is worthy of God, and acceptable to Him.

V. 28. *And we know*—This in general; tho' we do not always know particularly what to pray for; *that all things*—Ease or Pain, Poverty or Riches, and the ten thousand Changes of Life, *work together for good*—Strongly and sweetly for spiritual and eternal Good; *to them that are called, according to his purpose*—His gracious Design of saving a lost World by the Death of his Son. This is a New Proposition. St. Paul being about to recapitulate the whole Blessing contained in Justification (termed Glorification, ver. 30.) first goes back to the *Purpose* or *Decree* of God, which is frequently mentioned in Holy Writ.

To explain this (nearly in the Words of an eminent Writer) a little more at large. When a Man has a Work of Time and Importance before him, he pauses, consults, and contrives; and when he has laid a Plan, resolves or *decrees* to proceed accordingly. Having observed this in ourselves, we are ready to apply it to God also: and He in Condescension to us has applied it to Himself.

The Works of Providence and Redemption are vast and stupendous, and therefore we are apt to conceive of God, as deliberating and consulting on them, and then *decreeing* to act, according to *the Counsels of his own Will*. As if, long before the World was made, he had been concerting Measures, both as to the making and governing of it, and had then writ down his Decrees, which altered
 not,

29 called according to *his* purpose. For whom he foreknew, he also predestinated, conformable to the image of his Son, that he might be the first-born
 30 among many brethren. And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them

not, any more than the Laws of the *Medes* and *Persians*. Whereas to take this *consulting* and *decreeing* in a literal Sense would be the same Absurdity, as to ascribe a real, human Body and human Passions to the ever-blessed God.

This is only a popular Representation of his infallible Knowledge and unchangeable Wisdom; that is, He does all Things as wisely as a Man can possibly do, after the deepest Consultation, and as steadily pursues the most proper Method, as one can do, who has laid a Scheme before-hand. But then, though the Effects be such as would argue Consultation and consequent Decrees in Man, yet what Need of a Moment's Consultation in Him, who sees all Things at one View?

Nor had God any more Occasion to pause and deliberate, and lay down Rules for his own Conduct, from all Eternity, than He has now. What! Was there any Fear of his mistaking afterwards; if He had not before-hand prepared Decrees, to direct Him what He was to do? Will any Man say, He was wiser before the Creation than since? Or had He then more Leisure? That He should take that Opportunity to settle his Affairs, and make Rules for Himself, from which He was never to vary?

He has doubtless the same Wisdom and all other Perfections at this Day which He had from Eternity: And is now as capable of making Decrees, or rather has no more Occasion for them now than formerly: His Understanding being always equally clear and bright, his Wisdom equally infallible.

V. 29. *Whom he foreknew, he also predestinated, conformable to the image of his Son*---Here the Apostle declares, who those are whom He foreknew and predestinated to Glory, namely, those who are conformable to the image of his Son. This is the Mark of those who are foreknown and will be glorified, 2 *Tim.* ii. 19. *Phil.* iii. 10, 21.

V. 30. *Them he*---In due time, called by his Gospel and his Spirit: and whom he called, when obedient to the heavenly calling, (*Acts* xxvi. 19.) he also justified---Forgave and accepted: And whom he justified---Provided they continued in his goodness, c. *II.* 22. he in the End glorified---St. Paul does not affirm, either here, or in any other Part of his Writings, That precisely the same Number of Men, 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, ch. xi. 22. Neither does he deny, That many are called, who never are justified. He only affirms, That this is the Method whereby God leads us Step by Step toward Heaven. He

- 31 he also glorified. What shall we say then to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth, Who *is* he that condemneth?

glorified--He speaks as one looking back from the Goal, upon the Race of Faith. Indeed Grace, as it is Glory begun, is both an Earnest and a Foretaste of Eternal Glory.

V. 32. *What shall we say then to these things?*---Related in the 3d, 5th, and 8th Chapters? As if he had said, We cannot go, think, or wish any thing farther. *If God be for us*---Here follow four Periods, One General and three Particular. Each begins with Glorifying in the Grace of God, which is followed by a Question suitable to it, challenging all Opponents; To all which, *I am persuaded, &c.* is a general Answer. The General Period is, *If God be for us, who can be against us?* The first Particular Period, relating to the past Time, is, *He that spared not his own Son, how shall he not freely give us all things?* The Second, relating to the present, is, *It is God that justifieth: who is he that condemneth?* The third, relating to the future, is, *It is Christ that died*---*who shall separate us from the love of Christ?*

V. 32. *He that*--This Period contains four Sentences. He spared not his own Son, therefore He will freely give us all Things. He delivered him up for us; therefore none can lay any thing to our Charge. *Freely*---For all that follows Justification is a Free Gift also. *All things*---Needful or profitable for us.

V. 33. *God's elect*---The above-cited Author observes, That 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 stiled, ^a *the children or sons of God*, ^b *holy people*, ^c *a chosen seed*, ^d *the elect*, ^e *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 Connexion 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 stiled *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

^a Deut. xiv. 1. ^b Ch. vii. 6. ^c Deut. iv. 37.

^d Isa. lxi. 8, 9. ^e Ch. xliii. 20. ^f Isa. xlviii. 12.

34 *It is Christ that died, yea rather, that is risen again,*
 who is also at the right-hand of God, who likewise
 35 *maketh intercession for us.* Who shall separate us
 from the love of Christ? Shall affliction, or distress,
 or persecution, or hunger, or nakedness, or peril,
 36 or sword? (As it is written, * For thy sake we are
 killed all the day long, we are accounted as sheep
 37 for the slaughter.) Nay, in all these things we
 more than conquer, through him who hath loved
 38 us. For I am persuaded, that neither death, nor
 life, nor angels, nor principalities, nor powers,

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 express'd in like Words and Phrases: Only with this Difference, The Term *Elect* was of o'd applied to all the Members of the *visible Church*; whereas in the New Testament it is applied only to the Members of the *invisible*.

V. 34. *Yea rather, that is risen*---Our Faith should not stop at his Death, but be exercised farther on his Resurrection, Kingdom, second Coming. *Who maketh intercession for us*---Presenting there his Obedience, his Sufferings, his Prayers, and our Prayers sanctified through Him.

V. 35. *Who shall separate us from the love of Christ toward us?* *Shall affliction or distress*---He proceeds in Order, from leis Troubles to greater: Can any of these separate us from his Protection in it; and (if He sees good) Deliverance from it?

V. 36. *All the day*---That is, every Day, continually. *We are accounted*---By our Enemies; by ourselves.

V. 37. *We more than conquer*---We are not only no Losers, but abundant Gainers by all these Trials. This Period seem's to describe the full Assurance of Hope.

V. 38. *I am persuaded*---This is inferred from the 34th Verse, in an admirable Order,

Neither death shall hurt us;

Nor life;

Nor angels, nor principalities, nor powers; nor }

things present, nor things to come;

Nor height, nor depth, nor any other crea- }

ture;

For Christ is dead:

is risen:

is at the right-hand

of God:

maketh intercession

for us.

* Psalm lxiv. 22.

39 nor things present, nor things to come, 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.

IX. I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost,
2 That I have great sorrow and continual anguish in

Neither death---Terrible as it is to natural Men; a violent Death in particular: (ver. 36.) *nor life*---With all the Affliction and Distress it can bring; (ver. 35.) or a long, easy Life; or all living Men: *nor angels*---Whether good (if it were possible they should attempt it) or bad, with all their Wisdom and Strength; *nor principalities, nor powers*---Not even those of the highest Rank, or the most eminent Power: *nor things present*---Which may befall us, during our Pilgrimage, or the whole World, till it passeth away: *nor things to come*---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: *nor height, nor depth*---The former Sentence respected the Differences of Times, This, 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 Stile is put for Heaven; *the depth*---For the great Abyss: That is, neither the Heights, I will not say of Walls, Mountains, Seas, but of Heaven itself, can move us; nor the Abyss itself, the very Thought of which might astonish the boldest Creature. *Nor any creature*---Nothing beneath the Almighty; visible Enemies he does not even deign to name; *shall be able*---Either by Force (ver. 35.) or by any legal Claim, (ver. 33, &c.) to separate us from the Love of God in Christ---Which will surely save, protect, deliver us who believe, in, and through, and from them all.

Chap. ix. In this Chapter St. Paul, after strongly declaring his Love and Esteem for them, sets himself to answer the grand Objection of his Countrymen, namely, That the Rejection of the Jews, and Reception of the Gentiles, was contrary to the Word of God. That he had not here the least Thought of personal Election or Reprobation, is manifest, 1 Because it lay quite wide of his Design, which was this, To shew that God's rejecting the Jews, and receiving the Gentiles, was consistent with his Word; 2. Because such a Doctrine would not only have had no Tendency to convince, but would have evidently tended to harden the Jews; 3. Because when he sums up his Argument in the Close of the Chapter, he has not one Word, or the least Intimation about it.

V. 1. *In Christ*---This seems to imply an Appeal to him. *In the Holy Ghost*---Through his Grace.

V. 2. *I have great sorrow*---A high Degree of spiritual Sorrow and of spiritual Joy may consist together. (ch. viii. 39.) By declaring his Sorrow for the unbelieving Jews, who excluded themselves from all the

- 3 my heart. For I could wish that I myself were accursed from Christ, for my brethren, my kinsmen
 4 after the flesh: Who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the worship of God, and
 5 the promises: Whose are the fathers, and from whom, according to the flesh, Christ came, who is,
 6 over all, God, blessed for ever. Not as if the word of God had fallen to the ground; for all are

the Blessings he had enumerated, he shews, that what he was now about to speak, he did not speak from any Prejudice to them.

V. 3. *I could wish*—Human Words cannot fully describe the Motions of Souls that are full of God. As if he had said, *I could wish* to suffer in their Stead; yea, to be an *Anathema from Christ* in their Place. In how high a Sense he wished this, who can tell, unless himself had been asked and had resolved the Question? Certainly he did not then consider himself at all, but only others and the Glory of God. The Thing could not be; yet the Wish was pious and solid; though with a tacit Condition, If it were right and possible.

V. 4. *Whose is the adoption, &c.* He enumerates six Prerogatives, of which the first Pair respect God the Father, the second *Christ*, the third the Holy Ghost. *The adoption and the glory*—That is, *Israel* is the first-born Child of God, and the God of Glory is their God. *Deut. iv. 7. Psalm cvi. 20.* These are relative to each other. At once God is the Father of *Israel*, and *Israel* are the People of God. He speaks not here of the Ark, or any corporeal Thing. God Himself is *the glory of his people Israel*. *And the covenants, and the giving of the law*—The Covenant was given long before the Law. It is termed *Covenants* (in the Plural) because it was so often and so variously repeated; and because there were two Dispositions of it, (*Gal. iv. 24.*) frequently called *Two Covenants*. The one, promising; the other, exhibiting the Promise. *And the worship and the promises*—The true Way of worshipping God; and all the Promises made to the Fathers.

V. 5. To the preceding, St. Paul now adds two more Prerogatives: Theirs are the Fathers—The Patriarchs and holy Men of old, yea, the *Messiah* Himself. *Who is, over all, God, blessed for ever*—The original Words imply, The Self-existent, Independent Being, who was, is, and is to come; *Over all*, the Supreme; as being God, and consequently *blessed for ever*. No Words can more clearly express his Divine, Supreme Majesty, and his gracious Sovereignty both over *Jews* and *Gentiles*.

V. 6. *Not as if*—The *Jews* imagined, that the Word of God must fail, if all their Nation were not saved. This St. Paul now refutes, and proves, That the Word itself had fortold their falling away. *The word of God*—The Promises of God to *Israel*, *had fallen to the ground*—This could not be. Even now, says the Apostle, some enjoy the Promises; and hereafter *all Israel shall be saved*. This is the

7 not Israel, who are of Israel. Neither because
 they are the seed of Abraham, *are they* all children,
 8 but * in Isaac shall thy seed be called: That is,
 not the children of the flesh *are* the children of
 God, but the children of promise are counted
 9 for the seed. For this *is* the word of the promise,
 † At this time I will come, and Sarah shall have a
 10 son. And not only *this*, but when Rebecca also
 11 had conceived by one man, our father Isaac, *The*
children being not yet born, neither having done

Sum of the 9th, 10th, and 11th Chapters. For—Here he enters upon the Proof of it, *all are not Israel, who are of Israel*—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 ver. 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, tho' they are *children after the flesh*. *All are not Israel*—Not in the Favour of God, *who are*—Lineally descended of *Israel*.

V. 7. *Neither because they are lineally the seed of Abraham*, 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*—That is, *Isaac*, not *Ismael*, shall be called thy Seed; that Seed to which the Promise is made.

V. 8. *That is, Not the Children, &c.*—As if he had said, This is a clear Type of Things to come; shewing us, that in all succeeding Generations, *not the children of the flesh*, the lineal Descendants of *Abraham*, but the *children of the promise*—They to whom the Promise is made, that is, Believers, *are the children of God*.

V. 9. *For this is the word of promise*—By the Power of which *Isaac* was conceived, and not by the Power of Nature. Not whosoever is born of thee shall be blessed, but *At this time*—Which I now appoint, *I will come, and Sarah shall have a son*—And he shall inherit the Blessing.

V. 10. *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*, who was chosen to inherit the Blessing, before either of them had done good or evil. The Apostle mentions this to shew, that neither were their Ancestors accepted, through any Merit of their own. *That the purpose of God, according to election might stand*—Whose Purpose was, To elect or chuse the promised Seed, not of works, not for any preceding Merit in him he chose; but of him that called of his own good Pleasure, who called to that Privilege whom he saw good.

V. 12. *The*

* Gen. xxi. 12.

† Gen. xviii. 10.

any good or evil (that the purpose of God according to election might stand, not of works, but of him that called,) It was said to her, † The elder shall serve the younger. As it is written, || I have loved Jacob, and hated Esau.

14 What shall we say then? *Is there* injustice with
15 God? God forbid. For he saith to Moses, * I will have mercy on whom I will have mercy, and I will have compassion on whom I will have com-
16 passion. *It is not therefore of him that willeth, nor of him that runneth, but of God that sheweth*
17 mercy. Moreover the scripture saith to Pharaoh,

V. 12. *The elder—Esau, shall serve the younger—*Not in Person, for he never did; but in his Posterity. Accordingly the *Edomites* were often brought into Subjection by the *Israelites*.

V. 13. *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, 1. This does not relate to the Person of *Jacob* or *Esau*, 2. 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. He now introduces and refutes an Objection.

V. 14. *Is there injustice with God?—*Is it unjust in God to give *Jacob* the Blessing rather than *Esau*? Or to accept Believers, and them only? *God forbid—*In no wise: This is well consistent with Justice. For He has a Right to fix the Terms on which He will shew Mercy; according to his Declaration to *Moses*, petitioning for all the People, after they had committed Idolatry with 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.

V. 16. *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.

V. 17. *Moreover—*God has an indisputable Right to reject those who will not accept the Blessings on his own Terms. And this he exercised

† Gen. xxv. 23. || Mal. i. 2, 3. * Exod. xxxiii. 19.

For † this very thing have I raised thee up, that I may shew my power in thee, and that my name may
 18 be declared through all the earth. So then he hath mercy on whom he willeth, and whom he willeth
 19 he hardeneth. But thou wilt say to me, Why doth he still find fault? For who hath resisted his
 20 will? Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him

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, unless 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 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 farther Meaning. It seems that God was resolved to shew his Power, over the River, the Insects, other Animals, (with the natural Causes of their Health, Diseases, Life, and Death) over the 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 first-born 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 Creatures of Jehovah, and intirely 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 Variety 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.

V. 18. *So then*—That is, Accordingly He does show mercy on his own Terms, namely, on them that believe: and whom he willeth—Namely them that believe not, He hardeneth—Leaves to the Hardness of their Hearts.

V. 19. *Why doth he still find fault*—The Particle *still* is strongly expressive of the Objector's sour, morose Murmuring. *For who hath resisted his will?*—The Word *his* likewise expresses his Surlinefs and Aversion to God, whom he does not even deign to name.

V. 20. *Nay, but who art thou, O man!*—Little, impotent, ignorant Man, that repliest against God—That accuseth God of injustice; for

† Exod. ix. 16.

that formed it, Why hast thou made me thus?
 21 * Hath not the potter power over the clay, out of
 the same mass to make one vessel to honour, and
 22 another to dishonour? What if God, being willing
 to shew his wrath, and to make his power known,
 yet endured with much long-suffering the vessels of
 23 wrath fitted for destruction? And that he might

for Himself fixing the Terms, on which he will shew mercy? 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 by believing?

V. 21. *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, the Unbeliever, to dishonour.

If we survey 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 acquainted 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 willeth, and whom he willeth 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 shew Mercy, as He hath assured us, to none but true Believers, nor harden any but such as obstinately refuse his Mercy.

V. 22. *What if God, being willing*—(referring to ver. 18, 19,) That is, although it was now his Will, because of their obstinate Unbelief, to shew his wrath (which necessarily presupposes Sin) and to make his power known, (this is repeated from the 17th Verse) 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?

V. 23. *That he might make known*—What if by shewing such Long-suffering even to the *Vessels of Wrath*, He did the more abundantly,

* Jer. xviii. 6, 7.

make known the riches of his glory on the vessels of mercy, whom he had before prepared for glory? 24 Even us whom he hath called; not only of the 25 Jews, but also of the Gentiles: As he saith also in Hosea, * I will call them my people, who were not my people, and her beloved, who was not 26 beloved. † And it shall come to pass, in the place where it was said to them, Ye are not my people, there shall they be called the sons of the 27 living God. But Isaiah crieth concerning Israël, ‡ Though the number of the children of Israel be as the sand of the sea, the remnant *only* shall be 28 saved. For he is finishing and cutting short *his* account in righteousness; for the Lord will make 29 a short account upon earth. And as Isaiah had said before, Unless the Lord of hosts had left us a seed, we had been as Sodom, and had been made like Gomorrah. 30 What shall we say then? That the Gentiles who

dently shew 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 any Injustice?

V. 24. *Even us*—Here the Apostle comes to the other Proposition, of Grace free for all, whether *Jew or Gentile*—of the Jews—This he treats of ver. 25. • *Of the Gentiles*—Treated of in the same Verse.

V. 25. *Beloved*—As a Spouse; *who once was not beloved*—Consequently, not unconditionally elected. This relates directly to the final Restoration of the Jews.

V. 26. *There shall they be called the sons of God*—So that they need not leave their own Country and come to *Judea*.

V. 27. *But Isaiah testifies, That, (as many Gentiles will be accepted, so) many Jews will be rejected: That out of all the thousands of Israël, a remnant only shall be saved.* This was spoken originally of the few that were saved from the Ravage of *Sennacherib's* Army.

V. 28. *For he is finishing or cutting short his account*—In rigorous Justice, will leave but a small Remnant. There will be so general a Destruction, that but a small Number will escape.

V. 29. *As Isaiah had said before, (namely ch. i. 9. concerning those who were besieged in Jerusalem by Rezin and Pekab) Unless the Lord had left us a seed—Which denotes, 1. The present Paucity, 2. The future Abundance: we had been as Sodom:—So that it is no unexampled Thing for the main Body of the Jewish Nation to revolt from God, and perish in their Sin.*

V. 30. *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*

* Hosea ii. 23.

† Ch. i. 10.

‡ Isaiah x. 22, 23.

followed not after righteousness; have attained to
 righteousness, even the righteousness which is by
 31 faith: But Israel following after the law of righte-
 32 ousness, hath not attained to the law of righteouf-
 33 ness. Wherefore? because they *sought it*, not by
 faith, but as it were by works: for they stumbled
 at the stumbling stone; As it is written, || Behold
 I lay in Sion a stone of stumbling, and a rock of
 offence: and § every one that believeth on him
 shall not be ashamed.

- X. Brethren, the desire of my heart, and my pray-
 er to God for them is, that they may be saved.
 2 For I bear them record, that they may have a zeal
 for God, but not according to knowledge,
 3 For they being ignorant of the righteousness of
 God, and seeking to establish their own righteouf-

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 by faith*. This is the first Conclusion we
 may draw from the preceding Observations. The second is, That
 Israel (the Jews) although following after the law of righteousness—
 That Law which, duly used, would have led them to Faith, and
 thereby to Righteousness, *have not attained to the law of righteousness*
 —To that Righteousness or Justification which is one great End of
 the Law.

V. 32. And *wherefore* have they not? Is it because God eternally
 decreed they should not? There is nothing like this to be met with;
 but agreeable to his Argument, the Apostles gives us this good Reason
 for it, *Because they sought it not by faith*, whereby alone it could be
 attained; *but as it were*, in Effect, it not professedly, *by works*. For
they stumbled at that stumbling stone, Christ crucified.

V. 33. *As it is written*—Foretold by their own Prophet, *Behold I
 lay in Sion*—I exhibit in my Church, what, tho' it is in Truth the
 only sure Foundation of Happiness, yet will be in fact a *stumbling stone
 and rock of offence*—An Occasion of Ruin to many, thro' their obsti-
 nate Unbelief.

V. 1. *My prayer to God is, that they may be saved*—He would not
 have prayed for this, had they been absolutely reprobated.

V. 2. *They have a zeal, but not according to knowledge*—They had
 Zeal without Knowledge. We have Knowledge without Zeal.

V. 3. *For they being ignorant of the righteousness of God*—Of the Me-
 thod God has established for the Justification of a Sinner, *and seeking
 to establish their own righteousness*—Their own Method of Acceptance
 with

nefs, have not submitted to the righteousness of
 4 God. For *Christ is the end of the law for righte-*
 5 *ousness to every one that believeth.* For Moses
 describeth the righteousness which is by the law,
 *The man who doth these things shall live by them.
 6 But the righteousness which is by faith speaketh
 thus : †Say not in thy heart who shall ascend into
 7 heaven, (that is to bring Christ down :) Or who
 shall descend into the abyss ? (that is, to bring
 8 Christ again from the dead.) But what saith he ?
 The word is nigh thee, *even in thy mouth, and in*
thy heart ; that is, the word of faith which we
 9 *preach : That if thou confests with thy mouth*
the Lord Jesus, and believe in thy heart that God

with God, *have not submitted to the righteousness of God*---The Way of Justification which He hath fixed.

V. 4. *For Christ is the end of the law*---The Scope and Aim of it. It is the very Design of the Law, to bring Men to believe in *Christ* for Justification and Salvation. And he alone gives that Pardon and Life which the Law shews the Want of, but cannot give. *To every one, whether Jew or Gentile, treated of ver. 11, &c. that believeth ; treated of ver. 5, &c.*

V. 5. *For Moses describeth the only righteousness which is attainable by the law, when he saith, The man who doth these things shall live by them*---That is, he that perfectly keeps all these Precepts in every Point, he alone may claim Life and Salvation by them. But this Way of Justification is impossible to any, who have *ever* transgressed any one Law in any Point.

V. 6. *But the righteousness which is by faith*---The Method of becoming righteous by believing, *speaketh* a very different Language, and may be considered as expressing itself thus : (to accommodate to our present Subject the Words which *Mose* spake, touching the Plainness of his Law) *Say not in thy heart, Who shall ascend into heaven, as if it were, to bring Christ down : or, who shall descend into the grave, as if it were, to bring him again from the dead.* Do not imagine that these Things are to be done *now*, in order to procure thy Pardon and Salvation.

V. 8. *But what saith he ? (Moses)*---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. This is eminently true of *the word of faith, the Gospel, which we preach* : The Sum of which is, If thy Heart believe in *Christ*, and thy Life confests Him, *thou shalt be saved.*

V. 9 *If thou confests with thy mouth*---Even in Time of Persecution, when such a Confession may send thee to the Lions.

V. 10. To

• Lev. xviii. 5.

† Deut. xxx. 14:

raised him from the dead; thou shalt be saved.

10 For with the heart man believeth to righteousness, and with the mouth confession is made to salvation.

11 For the scripture saith, * Every one that believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek :

12 for the same Lord of all, is rich to all that call upon him. For † whosoever shall call upon the name

13 of the Lord, shall be saved. But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without

14 a preacher? But how shall they preach, unless they be sent? As it is written, ‡ How beautiful are the feet of them who bring the good tidings of peace, who bring the glad tidings of good things!

15 But all have not obeyed the gospel. For Isaiah saith, || Lord, who hath believed our report? Faith then cometh by hearing, and hearing by the

16 word of God. But I say, Have they not heard?
V. 10. For with the heart---Not the Understanding only, Man believeth to righteousness---So as to obtain Justification: and with the mouth confession is made, so as to obtain final Salvation. Confession here implies the whole of outward, as Believing does the Root of all inward Religion.

V. 12. The same Lord of all, is rich---So that his Blessings are never to be exhausted, nor is he ever constrained to hold his Hand. The great Truth proposed in the 11th Verse, is so repeated here, and in the 13th, and farther confirmed ver. 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.

V. 15. But how shall they preach, unless they be sent?---Thus by a Chain of Reasoning, from God's Will, that the Gentiles also should call upon him, St. Paul infers, that the Apostles were sent by God, to preach to the Gentiles also. The feet---Their very Footsteps, their Coming.

V. 17. Faith indeed ordinarily cometh by hearing, even by hearing the word of God.
V. 18. But their Unbelief was not owing to the Want of Hearing. For they have heard, Yes verily---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.

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V. 18. But

* *Isaiab* xxviii. 16.

† *Joel* ii. 32.

‡ *Isaiab* lii. 7.

|| *Isaiab* liii. 1.

Yes verily ; * their voice is gone into all the earth, and their words to the ends of the world.
 19 But I say, Hath not Israel known ? First Moses saith, I † will provoke you to jealousy by *them that are not a nation* ; by a foolish nation I will anger you. But Isaiah is very bold and saith, I
 20 || was found by them that sought me not : I was made manifest to them that asked not after me.
 21 Whereas with regard to Israel he saith, All the day have I stretched forth my hands to an unbelieving and gainsaying people.

XI. I say then, Hath God rejected his people ? God forbid. For I also am an Israelite, of the seed
 2 of Abraham, of the tribe of Benjamin. God hath not rejected his people whom he foreknew. Know ye not what the scripture saith of Elijah ? how he
 3 pleadeth with God against Israel, † Lord, they have killed thy prophets, and digged down thy altars ; and I am left alone, and they seek my life.
 4 But what saith the answer of God to him ? I have reserved to myself seven thousand men who have

V. 19. *But hath not Israel known ?*—They might have known, even from Moses and Isaiah, that many of the Gentiles would be received, and many of the Jews rejected. *I will provoke you to jealousy by them that are not a nation*—As they 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 God. *A foolish nation*—Such are all which know not God.

V. 20. *But Isaiah is very bold*—And speaks plainly what Moses but intimated.

V. 21. *An unbelieving and gainsaying people*—Just opposite to those, who believed with their Hearts, and made Confession with their Mouths.

V. 1. *Hath God rejected his whole people ?*—All Israel ? In no wise. Now there is a Remnant who believe. (ver. 5.) And hereafter *all Israel will be saved.* (ver. 26.)

V. 2. *God hath not rejected that Part of his people whom he foreknew*—Speaking 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. *Know ye not*—That in a parallel Case amidst a general Apostasy, when *Elijah* thought the whole Nation was fallen into Idolatry, God, *knew* there was a Remnant of true Worshipers ?

V. 4. *To Baal*—Nor to the Golden Calves.

V. 5. *According*

* Psalm xix. 4.
 † 1 Kings xix. 10.

† Deut. xxxii. 21.

|| Isaiah lxx. 1, 2.

- 5 not bowed the knee to Baal. And so likewise at the present time, there is a remnant, according to
 6 the election of grace. But if by grace, then *it is* no more of works: else grace is no longer grace. And if *it be* of works, then it is no more grace; else work is no longer work.
 7 What then? Israel hath not obtained that which he seeketh, but the election hath obtained,
 8 and the rest were blinded: According as it is written, † God hath given them a spirit of slumber, eyes that they should not see, and ears that they
 9 should not hear, unto this day. And David saith ‡ Let their table become a snare, and a trap, and
 10 a stumbling block, and a recompence to them. Let their eyes be darkened that they may not see, and
 11 bow down their back alway. I say then, Have they stumbled so as to fall? God forbid. But by their fall salvation *is come* to the Gentiles, to pro-

V. 5. *According to the election of Grace*---According to that gracious Purpose of God, *He that believeth shall be saved.*

V. 6. *And if by grace, then it is no more of works*---Whether Ceremonial or Moral: *Else grace is no longer grace*---The very Nature of Grace is lost. *And if it be of works, then it is no more grace: else work is no longer work*---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 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.

V. 7. *What then?*---What is the Conclusion from the whole? It is this: *That Israel in general hath not attained Justification; but those of them only who believe; and the rest were blinded*---By their own wilful Prejudice.

V. 8. *God hath at length withdrawn his Spirit, and so given them up to a Spirit of slumber*; which is fulfilled unto this day.

V. 9. *And David saith*---In that prophetic Imprecation, which is applicable to them, as well as to Judas; *a recompence*---Of their preceding Wickedness. So Sin is punished by Sin. And thus the Gospel, which should have fed and strengthened their Souls, is become a Means of destroying them.

V. 11. *Have they stumbled so as to fall*---Totally and finally? No, but by their fall (or Slip; it is a very soft Word in the Original) sal-

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vation

† *Isaiab xxix. 10.*‡ *Psalms lxix 22, 23.*

12 voke them to jealousy. But if their fall *be* the riches of the world, and their loss the riches of
 13 the Gentiles, how much more their fulness? For I speak to you Gentiles, as I am the apostle of the
 14 Gentiles: I magnify my office: If by any means I may provoke to jealousy *those who are* my flesh, and
 15 save some of them. For if the casting away of them *be* the reconciling of the world, what *will* the receiving
 16 *of them be*, but life from the dead? For if the first-fruits *be* holy, so *is* the lump: and if the root
 17 *be* holy, so *are* the branches. And if some of the branches were broken off, and thou being a wild olive-tree wert grafted in among them, and with them partakest of the root and fatness of the olive-

vation is come to the Gentiles. See an Instance of this, Acts xiii. 46. to provoke them—The Jews themselves, to jealousy.

V. 12. The first Part of this Verse is treated of ver. 13, &c. the latter, *how much more their fulness* (that is, their full Conversion) ver. 23, &c.

So many Prophecies refer to this Grand Event, that it is surprizing any Christian can 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 thousand Deists, in Countries nominally Christian; of whom, there will of course be increasing Multitudes among merely nominal Christians. And this will be a Means of swiftly propagating the Gospel among Mahometans and Pagans: who would probably have received it long ago, had they conversed only with real Christians.

V. 13. *I magnify my office*—Far from being ashamed of ministering to the Gentiles, I glory therein: The rather, as it may be a Means of provoking my Brethren to Jealousy.

V. 14. *My flesh*—My Kinsmen.

V. 15. *Life from the dead*—Overflowing Life to the World, which was dead.

V. 16. And this will surely come to pass. *For if the first-fruits be holy, so is the lump*—The Consecration of them, was esteemed the Consecration of all. And so the Conversion of a few *Jews* is an Earnest of the Conversion of all the rest. *And if the root be holy*—The Patriarchs from whom they spring, surely God will at length make their Descendants also holy.

V. 17. *Thou*—O *Gentile, being a wild olive-tree*—Had the Graft been nobler than the Stock, yet its Dependence on it for Life and Nourishment would leave it no room to boast against it. How much less, when contrary to what is practised among Men, the wild Olive-tree is ingrafted on the Good?

V. 18. *Boast*

- 18 tree, Boast not against the branches, but if thou
boast, thou bearest not the root, but the root thee.
- 19 Wilt thou say then, The branches were broken off,
20 that I might be grafted in? Well; they were
broken off for unbelief, and thou standest by faith;
- 21 Be not high-minded, but fear. For if God spared
not the natural branches, *take heed* lest he also spare
22 not thee. Behold therefore the goodness and severity
of God! Toward them that fell severity; but to-
ward thee goodness, if thou continue in *his* good-
23 ness: else shalt thou also be cut off. And they, if
they do not continue in unbelief, shall be grafted
24 in; for God is able to graft them in again. For if
thou wert cut off from the natural wild olive-tree,
and grafted contrary to nature into a good olive-
tree; how much more shall these, who are natural
branches, be grafted into their own olive-tree?
- 25 Brethren, I would not that ye should be ignorant
of this mystery, (lest ye should be wise in your own
conceits) that hardness is in part happened to Israel,
26 till the fulness of the Gentiles be come in: And

V. 18. *Boast not against the branches*—Do not they do this, who despise the *Jews*? Or deny their future Conversion?

V. 20. *They were broken off for unbelief, and thou standest by faith*—Both conditionally, not absolutely; if absolutely, there might have been room to boast, *by faith*—The Free Gift of God, which therefore ought to humble thee.

V. 21. *Be not high-minded, but fear*—We may observe, this *Fear* is not opposed to Trust, but to Pride and Security.

V. 22. *Else shalt thou*—Also, who now standest by faith, be both totally and finally cut off.

V. 24. *Contrary to nature*—For according to Nature, we graft the fruitful Branch into the wild Stock; but here the wild Branch is grafted into the fruitful Stock.

V. 25. St. Paul calls any Truth known but to a few a *Mystery*. Such had been the Calling of the *Gentiles*. Such was now the conversion of the *Jews*. *Lest ye should be wise in your own conceits*—Puffed up with your present Advantages: Dreaming that ye are the only Church; or that the Church of Rome cannot fail. *Hardness in part is happened to Israel, till*—Israel therefore is neither totally nor finally rejected: *the fulness of the Gentiles be come in*—Till there be a vast Harvest amongst the Heathens.

V. 26. *And so all Israel shall be saved*—Being convinced by the coming of the *Gentiles*. But there will be a still larger Harvest among

so all Israel shall be saved, as it is written, * The deliverer shall come out of Sion, and shall turn
 27 away iniquity from Jacob. And this *is* my covenant with them, when I shall take away their sins.
 28 With regard to the gospel, *they are* enemies for your sake; but as for the election, *they are* beloved,
 29 for the sake of their fathers. For the gifts and the
 30 calling of God *are* without repentance. As then ye were once disobedient to God, but have now
 31 obtained mercy through their disobedience: So these also have now been disobedient, that through
 32 your mercy they may likewise find mercy. For God hath shut up all together in disobedience, that
 33 he might have mercy upon all. O the depth of the riches, and wisdom, and knowledge of God! How unsearchable *are* his judgments, and his ways
 34 past tracing out! For † who hath known the mind of the Lord? Or who hath been his councillor?

the *Gentiles* when all *Israel* is come in. *The deliverer shall come*—Yea, the Deliverer is come; but not the full Fruit of his Coming.

V. 28. *They are now enemies*—To the Gospel, to God, and to themselves, which God permits for your sake: but as for the election—That Part of them who believe, *they are beloved*.

V. 29. *For the gifts and the calling of God are without repentance*—God does not repent of his Gifts to the *Jews*, or his calling of the *Gentiles*.

V. 32. *For God hath shut up all together in disobedience*—Suffering each in their Turn to revolt from Him. First, God suffered the *Gentiles* in the early Age to revolt, and took the Family of *Abraham* as a peculiar Seed to himself. Afterwards He permitted them to fall through Unbelief, and took in the believing *Gentiles*. And he did even this to provoke the *Jews* to Jealousy, and so bring them also in the End to Faith. This was truly a Mystery in the Divine Conduct, which the Apostle adores with such holy Astonishment.

V. 33. *O the depth of the riches, and wisdom, and knowledge of God!*—In the ninth Chapter St. Paul had sailed but in a narrow Sea: Now he is in the Ocean. The *depth of the riches* is described, ver. 35. the *depth of Wisdom*, ver. 34. the *depth of Knowledge* in the latter Part of this Verse. *Wisdom* directs all Things to the best End: *Knowledge* sees that End. *How unsearchable are his judgments*—With regard to Unbelievers, *his ways*—With regard to Believers! *His Ways* are more upon a Level, his Judgments a great Deep. But even his Ways we cannot trace.

V. 34. *Who hath known the mind of the Lord*—Before or any farther than he has revealed it.

* *Isaiab* lix. 20.

† *Isaiab* xl. 13.

V. 35. *Given*

35 Who hath first given to him, and it shall be repaid
 36 him again? For of him, and through him, and
 to him *are* all things: to him *be* glory for ever!
 Amen.

XII. I exhort you therefore, brethren, by the tender mercies of God, to present your bodies unto God, a living sacrifice, holy, acceptable, *which is*
 2 your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what *is* that good,

V. 35. *Given to him*---Either Wisdom or Power?

V. 36. *Of him*, as the Creator; *through him*, as the Preserver; *to him*, as the ultimate End, are all Things. *To him be the glory* of his Riches, Wisdom, Knowledge. *Amen!* A concluding Word, in which the Affection of the Apostle, when it is come to the Height, shuts up all.

V. 1. *I exhort you*---St. Paul uses to suit his Exhortations to the Doctrines he has been delivering. So here the General Use from the whole is contained in the first and second Verses. The particular Uses follow, from the third Verse, to the End of the Epistle. *By the tender mercies of God*---The whole Sentiment is derived from Chapters i---v. The Expression itself is particularly opposed to *the Wrath of God*, ch. i. 18. It has a Reference here to the entire Gospel, to the whole Oeconomy of Grace or Mercy, delivering us from *the Wrath of God*, and exciting us to all Duty. *To present*---(So ch. vi. 13. xvi. 19.) Now actually to exhibit before God, *your bodies*---That is, yourselves; a Part is put for the Whole; the rather, as in the antient Sacrifices, of Beasts, the Body was the Whole. These also are particularly named, in Opposition to that vile Abuse of their Bodies, mentioned ch. i. 24. Several Expressions follow, which have likewise a direct Reference to other Expressions in the same Chapter; *a sacrifice*---Dead to Sin, and *living*---By that Life, which is mentioned ch. i. 27. ch. vi. 4, &c. *Holy*---Such as the holy Law requires, ch. vii. 12. *Acceptable*, ch. viii. 8. *which is your reasonable service*---The Worship of the Heathens was utterly unreasonable; (ch. i. 18, &c.) so was the glorying of the *Jews*, (ch. ii. 3, &c.) But a Christian acts in all Things by the highest Reason, from the Mercy of God inferring his own Duty.

V. 2. *And be not conformed*---Neither in Judgment, Spirit, nor Behaviour; *to this world*---Which neglecting the Will of God, entirely follows its own; *that ye may prove*---Know by sure Trial; which is easily done by him who has thus presented himself to God. *What is that 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 Natures.

V. 3. *And*

3 and acceptable, and perfect will of God. And I say, through the grace which is given to me, to every one that is among you, not to think of himself above what he ought to think, but to think soberly, according as God hath distributed to every one the measure of faith. For as in one body we have many members, and all members have not the same office. So we being many are one body in Christ, and every one members of each other. Having then gifts differing according to the grace that is given us, whether it be prophecy, let us prophesy according to the analogy of faith: Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that imparteth, let him do it with simplicity; he that presideth, with diligence; he that sheweth mercy with cheerfulness.

V. 3. *And I say*—He now proceeds to shew, What that Will of God is: *through the grace which is given to me*—He modestly adds this, lest he should seem to forget his own Direction; *to every one that is among you*—Believers at Rome. Happy, had they always remembered this! *The measure of faith*—(Treated of in the first and following Chapters) from which all other Gifts and Graces flow.

V. 5. *So we*—All Believers, *are one body*—Closely connected together in Christ, and consequently ought to be helpful to each other.

V. 6. *Having then gifts differing according to the grace which is given us*—Gifts are various: Grace is one: *whether it be prophecy*—This considered as an Extraordinary Gift, is that whereby Heavenly Mysteries are declared to Men, or Things to come foretold. But it seems here to mean the Ordinary Gift of expounding Scripture: *Let us prophesy according to the analogy of faith*—St. Peter expresses it, *As the oracles of God*; According to the General Tenor of them; according to that Grand Scheme of Doctrine which is delivered therein, touching Original Sin, Justification by Faith, and present, inward Salvation. There is a wonderful Analogy between all these; and a close and intimate Connexion, 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.

V. 7. *Ministering*—As Deacons. *He that teacheth* Catechumens, for whom particular Instructors were appointed. *He that exhorteth*—Whose peculiar Business it was, to urge Christians to Duty, and to comfort them in Trials.

V. 8. *He that presideth*—That hath the Care of a Flock. *He that sheweth mercy*—In any Instance, *with cheerfulness*—Rejoicing that he hath such an Opportunity.

V. 9. Having

9 *Let love be without dissimulation. Abhor that*
 10 *which is evil, cleave to that which is good. In*
brotherly love be full of tender affection toward
each other, in honour preferring one another :
 11 *Not slothful in business, fervent in spirit, serving*
 12 *the Lord : Rejoice in hope, be patient in tribula-*
 13 *tion, continue instant in prayer. Communicate to*
the necessities of the saints, pursue hospitality,
 14 *Bless them who persecute you ; bless and curse not.*
 15 *Rejoice with them that rejoice, and weep with*
 16 *them that weep. Agree in the same affection to-*
 17 *ward each other. Mind not high, but condescend*
to low things. Be not wise in your own conceit.
Render to no man evil for evil. Provide things
 18 *honest in the sight of all men. If it be possible,*
as much as lieth in you, live peaceably with all

V. 9. Having spoken of *Faith* and its *Fruit*, (ver. 3, &c.) he comes now to *Love*. The 9th, 10th, and 11th Verses refer to Chapters the Seventh ; the 12th Verse to Chapter the Eighth ; the 13th Verse, of *communicating to the saints*, whethers *Jews or Gentiles*, to Chapter the Ninth, &c. Part of the 16th Verse is repeated from ch. xi. 25. *Abhor that which is evil ; cleave to that which is good*—Both inwardly and outwardly, whatever Ill-will or Danger may follow.

V. 10. *In honour preferring one another*—Which you will do, if you habitually consider what is good in others, and what is evil in yourselves.

V. 11. *Whatsoever ye do, do it with your Might : In every business, diligently and fervently serving the Lord ; doing all to God, not to Man.*

V. 12. *Rejoicing in hope*—Of perfect Holiness and everlasting Happiness. Hitherto of Faith and Love : Now of Hope also. (See the 5th and 8th Chapters.) Afterward, of Duties toward others : *Saints*, ver. 13. *Persecutors*, ver. 14. *Friends, Strangers, Enemies*, ver. 15, &c.

V. 13. *Communicate to the necessities of the saints*—Relieve all Christians that are in Want. 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. *Pursue hospitality*—Not only embracing those that offer, but seeking Opportunities to exercise it.

V. 14. *Curse not*—No, not in your Heart.

V. 15. *Rejoice*—The direct Opposite to *Weeping* is *Laughter* : But this does not so well suit a Christian.

V. 16. *Mind not high things*—Desire not Riches, Honour, or the Company of the Great.

V. 17. *Provide*—Think before-hand ; contrive to give as little Offence as may be to any.

V. 19. *Dearly*

19 men. Dearly beloved, revenge not yourselves, but rather give place unto wrath; for it is written, * Vengeance is mine; I will repay, saith the
 20 Lord. Therefore if † thy enemy hunger, feed him; if he thirst, give him drink; for in so doing thou
 21 shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good.

XIII. Let every soul be subject to the supreme powers, for there is no power but from God; the
 2 powers that be, are appointed by God. Whosoever therefore resisteth the power, resisteth the appointment of God; and they that resist shall re-

V. 19. *Dearly beloved*—So he softens the rugged Spirit, *revenge not yourselves, but leave that to God.* Perhaps it might more properly be rendered, *Leave room for wrath*—That is, the Wrath of God, to whom Vengeance properly belongs.

V. 20. *Feed him*—With your own Hand: if it be needful, even put Bread into his Mouth. *Heap coals of fire upon his head*—That Part which is most sensible.

“ So Artists melt the fullen 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.”

V. 21. And if you see no present Fruit, yet persevere. *Be not overcome with evil*—As all are who avenge themselves. *But overcome evil with good*—Conquer your Enemies by Kindness and Patience.

V. 1. St Paul writing to the Romans, whose City was the Seat of the Empire, speaks largely of Obedience to Magistrates. And this was also in effect a publick Apology for the Christian Religion, *Let every soul be subject to the supreme powers*—An Admonition peculiarly needful for the Jews. Power, in the Singular Number is, The Supreme Authority; Powers are they who are invested with it. That is more readily acknowledged to be from God than these. The Apostle affirms it of both. They are all from God, who constituted all in general, and permits each in particular by his Providence. *The powers that be, are appointed by God*—It might be rendered, *are subordinate to, or orderly disposed under, God*: Implying, That they are God's Deputies or Vice-gerents; and consequently, their Authority, being, in effect, His, demands our conscientious Obedience.

V. 2. *Whosoever resisteth the power*—In any other Manner than the Laws of the Community direct, *shall receive condemnation*—Not only from the Magistrate, but from God also.

* Deut. xxxii. 35. † Prov. xxv. 21, &c.

V. 3. For

3 ceive to themselves condemnation. For rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? do that which is good, and thou shalt have praise from it;

4 for he is the servant of God to thee for good. But if thou dost that which is evil, be afraid; for he beareth not the sword in vain; for he is the servant of God, an avenger for wrath against him

5 that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience

6 sake. For this cause ye pay tribute also: for they are the ministers of God, attending continually

7 on this very thing. Render therefore to all their dues: tribute to whom tribute *is due*, custom to whom custom; fear to whom fear, honour to

8 whom honour. Owe no man any thing, but to love one another; for he that loveth another, hath

9 fulfilled the law. For this, 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 summed up in this saying, Thou shalt love

V. 3. For rulers are in the general, notwithstanding some particular Exceptions, a terror to evil works only. *Wouldst thou then not be afraid?*—There is one Fear which precedes evil Actions, and deters from them: This should always remain. There is another Fear which follows evil Actions: They who *do well* are free from this.

V. 4. *The sword*—The Instrument of Capital Punishment which God authorizes him to inflict.

V. 5. *Not only for fear of wrath*—That is, Punishment from Man; but for conscience sake—Out of Obedience to God.

V. 6. *For this cause*—Because they are the Ministers (Officers) of God, for the public Good. *This very Thing*—The public Good.

V. 7. *To all*—Magistrates; *Tribute*—Taxes on your Persons or Estates; *Custom*—For Goods exported or imported; *Fear*—Obedience; *Honour*—Reverence. All these are due to the Supreme Power.

V. 8. From our Duty to Magistrates he passes on to General Duties. *To love one another*—An eternal Debt, which can never be sufficiently discharged. But yet if this be rightly performed, it discharges all the rest. *For he that loveth another*—As he ought, *hath fulfilled the whole law*—Toward his Neighbour.

V. 9. *If there be any other more particular commandment* toward our Neighbour; as there are many in the Law; *it is summed up in this*—So that if you was not thinking of it, yet if your Heart was full of Love, you would fulfil it.

V. 10. *Therefore*

10 thy neighbour as thyself. Love worketh no evil to *his* neighbour: therefore love *is* the fulfilling of the law.

11 And *do* this, knowing the season, that *it is* high time now to awake out of sleep; for salvation is nearer to us now, than when we *first* believed.

12 The night is far spent; the day is at hand, let us therefore put off the works of darkness, and put

13 on the armour of light. Let us walk decently as in the day; not in banquetting and drunken entertainments, not in uncleannesses and wantonness,

14 not in strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, *to fulfil* the desires *thereof*.

XIV. Him that is weak in the faith, receive; *but*

V. 10. *Therefore love is the fulfilling of the law*—For the same Love which restrains from all Evil, incites us to all Good.

V. 11. *And do this*—Fulfil the Law of Love, in all the Instances above-mentioned; *knowing the season*—Full of Grace, but hasting away: *that it is high time to awake out of sleep*—How beautiful is the Metaphor carried on? This Life, a Night; the Resurrection, the Day: the Gospel shining on the Heart, the Dawn of this Day: we are to awake out of Sleep; to rise up and throw away our Night-clothes, fit only for Darkness, and put on New. And being Soldiers, we are to arm, and prepare for Fight, who are incompass'd with so many Enemies.

The Day dawns, when we receive Faith, and then Sleep gives Place. Then it is Time, to rise, to arm, to walk, to work, lest Sleep steal upon us again. Final Salvation, Glory, is *nearer* to us now, *then when we 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 comparatively but a Moment.

V. 13. *Banquetting*—Luxurious, elegant Feasts.

V. 14. *But put ye on the Lord Jesus Christ*—Herein is contained the whole of our Salvation. It is a strong and beautiful Expression for the most intimate Union with Him, and being clothed with all the Graces which were in Him. 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*—To raise foolish Desires, or when they are raised already, to satisfy them.

V. 1. *Him that is weak*—Through needless Scruples, *receive*—With all Love and Courtesy into Christian Fellowship: *but not to doubtful Disputations*—About questionable Points.

V. 2. *All*

- 2 not to doubtful disputations. For one believeth, that he may eat all things; another who is weak, eateth
 3 herbs. Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge
 4 him that eateth; for God hath received him. Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea, he shall be upheld; for God is able to uphold him. One man
 5 esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in
 6 his own mind. He that regardeth the day, regardeth it to 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 he giveth God thanks; and he that eateth not to the Lord, he eateth not, and
 7 giveth God thanks. For none of us liveth to himself, and none dieth to himself. But if we live, we live unto the Lord; and if we die, we die unto the Lord.
 8 Whether therefore we live or die, we are the Lord's.
 9 For to this end Christ both died and lived, that he might be the Lord both of the dead and of the living.
 10 But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand
 11 before the judgment-seat of Christ. For it is written,

V. 2. *All things*---All Sorts of Food, tho' forbidden by the Law.

V. 3. *Despise him that eateth not*---As over-scrupulous, or superstitious. *Judge him that eateth*---As profane, or taking undue Liberties. *For God hath received him*---Into the Number of his Children notwithstanding this.

V. 5. *One day above another*---As New-Moons and other Jewish Festivals. *Let every man be fully persuaded*---That a Thing is lawful, before he does it.

V. 6. *Regardeth it to the Lord*---That is, out of a Principle of Conscience toward God. *To the Lord he doth not regard it*---He also acts from a Principle of Conscience. *He that eateth not*---Flesh, giveth God thanks---For his Herbs.

V. 7. *None of us*---Christians, in the Things we do, *liveth to himself*---Is at his own Disposal; Doth his own Will.

V. 10. *Or why dost thou despise thy brother?*---Hitherto the Apostle has address'd the weak Brother. Now he speaks to the stronger.

V. 11. *As I live*---An Oath proper to him, because he only possesseth Life infinite and independent. It is Christ, who is here termed both LORD and God; as it is He to whom we live, and to whom we die. *Every tongue shall confess to God*---Shall own him as their

* As I live, saith the Lord, every knee shall bow to
 12 me, and every tongue shall confess to God. So then
 every one of us shall give an account of himself to
 13 God. Let us therefore no longer judge one
 another; but judge this rather, not to lay a stumbling
 14 block, or a scandal before a brother. I know and
 am assured by the Lord Jesus, that nothing *is* unclean
 of itself: but to him that accounteth any thing to be
 15 unclean, *it is* unclean. But if thy brother is grieved
 by *thy* meat, thou no longer walkest charitably. De-
 16 stroy not him by thy meat, for whom Christ died.
 Therefore let not your good be evil spoken of.
 17 For the kingdom of God is not meat and drink,
 but righteousness, and peace, and joy in the holy
 18 Ghost. And he that in these serveth Christ, *is* accept-
 19 able to God, and approved by men. Let us therefore
 pursue the things that tend to peace, and to mutual edi-

rightful LORD: Which shall then only be accomplished in its full Ex-
 tent. 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 refused to do, from a Fear of of-
 fending him.

V. 13. *But judge this rather* concerning ourselves, *not to lay a
 stumbling-block---*By moving him to do as thou dost, though against his
 conscience; *or a scandal---*Moving him to hate or judge thee.

V. 14. *I am assured by the Lord Jesus---*Perhaps by a particular
 Revelation, *that there is nothing---*Neither Flesh nor Herbs, *unclean
 of itself---*Unlawful under the Gospel.

V. 15. *If thy brother is grieved---*That is, wounded, led into Sin.
*Destroy not him for whom Christ died---*So we see, he for whom Christ
 died may be destroyed! *With thy meat---*Do not value thy Meat, more
 than Christ valued his Life.

V. 16. *Let not then your good and lawful Liberty be evil spoken of---*
 By being offensive to others.

V. 17. *For the kingdom of God---*That is true Religion, does not
 consist in external Observances; *but in righteousness,* the Image of
 GOD stamp'd on the Heart, the Love of GOD and Man, accompanied
 with the Peace that passeth all Understanding, and Joy in the Holy Ghost.

V. 18. *In these---*Righteousness, Peace, and Joy. *Men---*Wife
 and good Men.

V. 19. *Peace and Edification* are closely joined. Practical Divinity
 tends equally to Peace and to Edification. Controversial Divinity less
 directly tends to Edification, altho' sometimes, as they of old, we
 cannot build without it, *Neb. iv. 17.*

* *Isaiab xlv. 23.*

V. 20. *The*

20 fication. For meat destroy not the work of God. All things indeed *are* pure : but *it is* evil to that man who
 21 eateth with offence. *It is* good, not to eat flesh, neither to drink wine, nor *to do any* thing whereby thy brother stumbleth, or is offended, or made weak.
 22 Hast thou faith? have it to thyself before God. Happy *is* he that condemneth not himself in that
 23 thing which he alloweth. But he that doubteth is condemned if he eat, because *it is* not of faith; for whatsoever *is* not of faith is sin.

XV. Therefore we who are strong ought to bear the infirmities of the weak; and not to please ourselves.
 2 Let every one of us please *his* neighbour, for *his* good,
 3 to edification. For Christ pleased not himself; but, as it is written, * The reproaches of them that re-
 4 proached thee, fell upon me. For whatsoever things were written aforetime, were written for our instruc-

V. 20. *The work of God*---Which he builds in the Soul, by Faith, and in the Church by Concord. *It is evil to that man who eateth with offence*---So as to offend another thereby.

V. 21. *Thy brother stumbleth*---By imitating thee against his Conscience, contrary to *Righteousness*; or *is offended* at what thou doest, to the Loss of his *Peace*; or *made weak*; hesitating between Imitation and Abhorrence, to the Loss of that *Joy* in the LORD which was his Strength.

V. 22. *Hast thou faith?*---That all Things are pure, *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*---By an improper Use of even innocent Things. And *happy be who is free from a doubting Conscience*: He that has this, may *allow* the Thing, yet *condemn himself* for it.

V. 23. *Because it is not of faith*---He does not believe it lawful. And in all these Cases, *whatsoever is not of faith, is sin*---Whatever a Man does, without a full Persuasion of its Lawfulness, it is *sin* to him.

V. 1. *We who are strong*---Of a clearer Judgment, and free from these Scruples. *And not to please ourselves*---Without any Regard to others.

V. 2. *For his good*---This is a general Word; *Edification* is one Species of Good.

V. 3. *But bore not only the Infirmities, but reproaches of his Brethren, and so fulfilled that Scripture.*

V. 4. *Aforetime*---In the Old Testament; *that we through patience and consolation of the Scriptures may have hope*---That through the *Consolation* which GOD gives us by these, we may have *Patience* and a joyful *Hope*.

* Psalm lxi. 9.

R 2

V. 5. *According*

tion, that we, through patience and consolation of
 5 the scriptures, may have hope. Now the God of
 patience and consolation give you to think the same
 thing, *one with another*, according to Christ Jesus,
 6 That ye may with one mind *and* one mouth glorify
 the God and Father of our Lord Jesus Christ.
 7 Wherefore receive ye one another, as Christ also
 8 hath received you, to the glory of God. Now I
 say, Christ Jesus was a servant of the circumcision,
 for the truth of God, to confirm the promises *made to*
 9 the fathers: And that the Gentiles might glorify
 God for *his* mercy, as it is written, * For this cause I
 will confess to thee among the Gentiles, and sing
 10 un:o thy name. And again he saith, † Rejoice, ye
 11 Gentiles, with his people. And again, ‡ Praise the
 Lord, all ye Gentiles, and laud him, all ye people.
 12 And again Isaiah saith, || There shall be the root of
 Jesse, and he that ariseth to rule over the Gentiles:
 13 in him shall the Gentiles hope. Now the God of
 hope fill you with all joy and peace in believing, that
 ye may abound in hope, by the power of the Holy
 Ghost.

V. 5. *According to the Power of Christ Jesus.*

V. 6. *That ye---*Both *Jews* and *Gentiles*, believing *with one mind*,
 and confessing *with one mouth*.

V. 7. *Receive ye one another---*Weak, and strong, with mutual
 Love.

V. 8. *Now I say---*The Apostle here shews, How *Christ* received
 us: *Christ Jesus---**Jesus* is the Name, *Christ* the Surname. The lat-
 ter was first known to the *Jews*, the former to the *Gentiles*. There-
 fore he is stiled *Jesus Christ*, when the Words stand in the common,
 natural Order. When the Order is inverted, as here, the Office of
Christ is more solemnly considered: *was a servant*—Of his Father; *of*
the circumcision—For the Salvation of the Circumcised, the *Jews*. *For*
the truth of God—To manifest the Truth and Fidelity of God.

V. 9. *As it is written*—In the 18th. *Psalms*, where the *Gentiles* and
Jews are spoken of, as joining in the Worship of the God of *Israel*.

V. 12. *There shall be the root of Jesse*—That Kings and the *Messiah*
 should spring from his Hou'e, was promised to *Jesse* before it was to
David. *In him shall the Gentiles hope*—Who before had been *without*
 hope, Eph. ii. 12.

V. 13. *Now the God of hope*—A glorious Title of God; but till now
 unknown to the Heathens, For their Goddess *Hope*, like their other

Idols

* *Psalms* xviii. 49. † *Deut.* xxxii. 43. ‡ *Psalms* cxvii. 1.
 || *Isaiab* xi. 10.

14 And I myself also am persuaded of you, my brethren, that ye likewise are full of goodness, being filled with all knowledge, and able to admonish one
 15 another. Nevertheless, brethren, I have written the more boldly to you, in some respect, as putting you in mind, because of the grace which is given to
 16 me of God, That I should be the servant of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles may be acceptable,
 17 being sanctified by the Holy Ghost. I have therefore whereof to glory, through Jesus Christ, in the
 18 things pertaining to God. For I will not dare to speak of any thing which Christ hath not wrought by me, to make the Gentiles obedient, by word and
 19 deed, Through mighty signs and wonders, by the power of the Spirit of God, so that I have fully preached the gospel of Christ, from Jerusalem round
 20 about, as far as Illyricum: Striving so to preach the gospel, not where Christ had been named, lest I

Idols, was nothing; whose Temple at Rome was burnt by Lightning. It was indeed built again not long after, but was again burnt to the Ground.

V. 14. There are several Conclusions of this Epistle. The first begins at this Verse, the second, ch. xvi. 1. the third, ver. 17. the fourth, ver. 21. and the fifth, ver. 25. *Ye are full of goodness*—By being created anew, and filled with all knowledge—By long Experience of the Things of God: *to admonish*—To instruct and confirm.

V. 15.—*Because of the grace*—That is, because I am an Apostle of the Gentiles.

V. 16. *The offering up of the Gentiles*—As living Sacrifices.

V. 17. *I have whereof to glory, through Jesus Christ*—All my Glorifying is in and thro' Him.

V. 18. *By word*—By the Power of the Spirit, *by deed*—Namely thro' mighty signs and wonders.

V. 20. *Not where Christ had been named*—These Places he generally declined, (though not altogether) having an holy Ambition, (so the Greek Word means) to make the first Proclamation of the Gospel, in Places where it was quite unheard of, in spite of all the Difficulty and Dangers that attended it, *lest I should only build upon another man's foundation*—The Providence of God seemed in a special Manner, generally, to prevent this (tho' not entirely) lest the Enemies of the Apostle, 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 of Churches himself, but only for preaching where others had been already; or that he declined the more difficult Part of the Ministry.

21 should build upon another man's foundation. But as it is written, * They to whom he was not spoken of shall see; and they that have not heard, shall under-
 22 stand. Therefore I was also long hindered from coming to you. But now having no longer place in these countries, and having had a great desire for
 24 many years to come to you, Whenever I go into Spain, I hope to see you as I pass by, and to be brought forward by you in my way thither, if first I may be somewhat satisfied with your *company*.

25 But I am now going to Jerusalem, serving the
 26 saints. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the
 27 saints that are in Jerusalem. It hath pleased them, and they are their debtors. For if the Gentiles have partook of their spiritual things, they ought to mini-
 28 ster to them in carnal Things. When therefore I have performed this, and sealed to them this fruit, I

V. 22. *Therefore I have been long hindered from coming to you—Among whom Christ had been named.*

V. 23. *Having no longer place in these parts—Where Christ has now been preached in every City.*

V. 24. *Into Spain—Where the Gospel had not yet been preached: If first I may be somewhat satisfied with your company—How remarkable is the Modesty with which he speaks? They might rather desire to be satisfied with his. Somewhat satisfied—Intimating the Shortness of his Stay. Or perhaps, that Christ alone can thoroughly satisfy the Soul.*

V. 26. *The poor of the saints that are in Jerusalem—It can by no means be inferred from this Expression, that the Community of Goods among the Christians was then ceased. All that can be gathered from it is, that in this Time of extreme Dearth (Acts xi. 28, 29.) some of the Church in Jerusalem were in Want; the rest being barely able to subsist themselves, but not to supply the Necessities of their Brethren.*

V. 27. *It hath pleased them, and they are their debtors—That is, they are bound to it, in Justice as well as Mercy. Spiritual things—By the Preaching of the Gospel: carnal things—Things needful for the Body.*

V. 28. *When I have sealed to them this fruit—When I have safely delivered to them, as under Seal, this Fruit of their Brethren's Love. I will go by you into Spain—Such was his Design. But it does not appear, that Paul went into Spain. There are often holy Purposes in the Minds of good Men, which are over-ruled by the Providence of God, so as never to take effect. And yet they are precious in the Sight of God,*

* *Isaiab lii. 15,*

29 will go by you into Spain. And I know that when I
 30 come to you, I shall come in the fulness of the blessing
 of the gospel of Christ. Now I beseech you,
 brethren, by our Lord Jesus Christ, and by the love
 of the Spirit, to strive together with me, in *your*
 31 prayers to God for me, That I may be delivered
 from the unbelievers in Judea, and that my service at
 32 Jerusalem may be acceptable to the saints: That I
 may come to you with joy by the will of God, and
 33 may be refreshed together with you. Now the God
 of peace *be* with you all.

XVI. I commend unto you Phebe our sister, who is
 2 a servant of the church in Cenchrea, That ye
 may receive her in the Lord, as becometh saints,
 and help her in whatsoever business she needeth
 you: for she hath been an helper of many, and of
 3 myself *also*. Salute Priscilla and Aquila, my

V. 30. *I beseech you—by the love of the Spirit*—That is, by the Love which is the genuine Fruit of the Spirit. *To strive together with me in your prayers*—He must pray himself, who would have others strive together with him in Prayer. Of all the Apostles, St. Paul alone is recorded to desire 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 Timothy, Titus, the Corinthians, and Galatians) in another, to them whom he treats rather like Equals, such as the Romans, Ephesians, Thessalonians, Colossians, Hebrews.

V. 31. *That I may be delivered*—He is thus urgent from a Sense of the Importance of his Life to the Church. Otherwise he would have rejoiced, to depart, and to be with Christ. *And that my service may be acceptable*—In spite of all their Prejudices; to the end the Jewish and Gentile Believers may be knit together in tender Love.

V. 32. *That I may come to you*—This refers to the former, with joy—To the latter Part of the preceding Verse:

V. 1. *I commend unto you Phebe*—The Bearer of this Letter. *A servant*—The Greek Word is a *Deaconess*, of the church in Cenchrea—In the apostolic Age, some grave and pious Women were appointed Deaconesses in every Church. 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.

V. 2. *In the Lord*—That is, for the LORD'S Sake, and in a Christian Manner. St. Paul seems fond of this Expression.

V. 4. *Who*

4 fellow-labourers in Christ Jesus: Who for my life
 have laid down their own necks; to whom not I
 alone owe my thanks, but likewise all the churches
 5 of the Gentiles. Salute also the church that is in
 their house. Salute my beloved Epenetus, who is
 6 the first-fruits of Asia unto Christ. Salute Mary,
 7 who hath bestowed much labour on us. Salute
 Andronicus and Junias, my kinsmen, and my
 fellow-prisoners, who are of note among the apos-
 8 tles, who also were in Christ before me. Salute
 9 Amplias, my beloved in the Lord. Salute Ur-
 banus, our fellow-labourer in Christ, and my be-
 10 loved Stachys. Salute Apelles, approved in Christ.
 11 Salute those of the family of Aristobulus. Salute
 12 my kinsman Herodion. Salute those of the family
 of Narcissus, who are in the Lord. Salute Try-
 phena and Tryphosa, who labour in the Lord.
 Salute the beloved Perfis, who hath laboured much

V. 4. *Who have for my life, as it were, laid down their own necks---* That is, exposed themselves to the utmost Danger, *but likewise all the churches of the Gentiles---* Even that at Rome, for preserving so valuable a Life.

V. 5. *Salute the church that is in their house---* Aquila had been driven from Rome in the Reign of Claudius, but was now returned, and performed the same Part there, which Caius did at Corinth. (Ch. xvi. 23.) Where any Christian had a large House, there they all assembled together: Though as yet the Christians at Rome had neither Bishops nor Deacons. So far were they from any Shadow of Papal Power. Nay, 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 St. Paul would have saluted them also. *Epenetus---* Although the Apostle had never been at Rome, yet had he many Acquaintance there. But here is no Mention of Linus or Clemens, whence it appears, they did not come to Rome till after this. *The first-fruits of Asia---* The first Convert in the Proconsular Asia.

V. 7. *Who are of note among the apostles--* They seem to have been some of the most early Converts: *Fellow-prisoners---* For the Gospel-Sake.

V. 9. *Our fellow-labourer---* Mine and Timothy's, ver. 21.

V. 11. *Those of the family of Aristobulus and Narcissus, who are in the Lord---* It seems only Part of their Families were converted. Probably some of them were not known to St. Paul by Face, but only by Character. Faith does not create Moroseness but Courtesy, which even the Gravity of an Apostle did not hinder.

V. 12. *Salute Tryphena and Tryphosa---* Probably they were two Sisters.

V. 13. *Salute*

- 13 in the Lord. Salute Rufus, chosen in the Lord, and
 14 his mother and mine. Salute Asyncritus, Phlegon,
 Hermes, Pátrobas, Hermas, and the brethren who
 15 are with them. Salute Philólogus and Julias, Nereus
 and his sifter, and Olympas, and all the faints that
 16 are with them. Salute one another with an holy
 kifs. The churches of Christ salute you.
- 17 Now I beseech you, brethren, mark them who
 cause divisions and offences, contrary to the doc-
 trine which ye have learned, and avoid them.
- 18 For such serve not the Lord Jesus Christ, but their
 own belly, and by good words and fair speeches
 19 deceive the hearts of the harmless. For your obe-
 dience is come abroad unto all men. I rejoice
 therefore on your behalf; but I would have you

V. 13. *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.

V. 14. *Salute Asyncritus, Phlegon, &c.* He seems to join those together, who were joined by Kindred, Nearness of Habitation, or any 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 whilst 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.

V. 15. *Salute all the faints*—Had *St. Peter* been then at *Rome*, *St. Paul* would doubtless have saluted him by Name; since no one in this numerous Catalogue, was of an Eminence comparable to his. But if he was not then at *Rome*, the whole *Roman* Tradition; with regard to the Succession of their Bishops, fails in the most fundamental Article.

V. 15. *Salute one another with an holy kifs*—Termed by *St. Peter*, *The kifs of Love.* (1 *Pet. v. 15.*) So the ancient Christians concluded all their solemn Offices, the Men saluting the Men, and the Women the Women. And this apostolical Custom seems to have continued for some Ages, in all Christian Churches.

V. 17. *Mark them who cause divisions*—Such there were therefore at *Rome* also. *Avoid them*—Avoid all unnecessary Intercourse with them.

V. 18. *By good words*—Concerning themselves, making great Promises, and fair speeches—Concerning you, praising and flattering you. *The harmless*—Who doing no Ill themselves, are not upon their Guard against them that do.

V. 19. *But I would have you*—Not only obedient, but discreet also, wise with regard to that which is good—As knowing in this as possible, and simple with regard to that which is evil—As ignorant of this as possible.

V. 20. *And*

wife with regard to that which is good, and simple with regard to that which is evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

21 Timotheus my fellow-labourer, and Lucius, and Jason, and Sosipater my kinsmen salute you.
22 I Tertius, who wrote this epistle, salute you in the Lord. Caius, my host, and of the whole church,
23 saluteth you. Erastus the chamberlain of the
24 city saluteth you, and Quartus, a brother. The grace of our Lord Jesus Christ be with you all.

25 Now to him who is able to stablish you, according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery
26 kept secret since the world began, But now made manifest, and by the scriptures of the prophets,

V. 20. *And the God of peace*—The Author and Lover of it, giving a Blessing to your Discretion, *shall bruise Satan under your feet*—Shall defeat all the Artifices of that Sower of Tares, and unite you more and more together in Love.

V. 21. *Timotheus my fellow-labourer*—Here he is named, even before St. Paul's Kinsmen. But as he had never been at Rome, he is not named in the Beginning of the Epistle.

V. 22. *I Tertius, who wrote this epistle, salute you*—Tertius, who wrote what the Apostle dictated, inserted this, either by St. Paul's Exhortation, or ready Permission. *Caius*—The *Corinthian* (1 Cor. i. 14.) *my host, and of the whole church*—Who probably met for some Time in his House.

V. 23. *The chamberlain of the city*—Of Corinth.

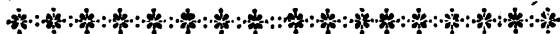
V. 25. *Now to him who is able*—The last Words of this Epistle exactly answer the first: Chap. i. 1—5. in particular, concerning the Power of God, the Gospel, *Jesus Christ*, the Scriptures, the Obedience of Faith, all Nations, *to establish you*—Both *Jews* and *Gentiles*, *according to my gospel and the preaching of Jesus Christ*—That is, according to the Tenor of the Gospel of *Jesus Christ*, which I preach: *According to the revelation of the mystery*—Of the Calling of the *Gentiles*, which as plainly as it was foretold in the Prophets, was still hid from many even of the believing *Jews*.

V. 36. *According to the commandment*—The Foundation of the apostolical Office, *of the eternal God*—A more proper Epithet could not be. 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*—Not barely that they might know, but enjoy it also, thro' obeying the faith.

V. 27. *To*

according to the commandment of the eternal God, made known to all nations for the obedience of 27 faith) To the only wise God, to him *be glory through Jesus Christ for ever. Amen!*

V. 27. *To the only wise God*---Whose manifold Wisdom is known in the Church thro' the Gospel. (*Eph. iii. 10.*) *To him who is able,* and *to the wise God* are joined, as *1 Cor. i. 24.* where *Christ* is stiled the *Wisdom of God,* and the *Power of God.* *To him be glory thro' Christ Jesus for ever.* And let every Believer say, Amen!





N O T E S

O N

St. PAUL's First Epistle to the *Corinthians*.

CORINTH was a City of *Acchala*, situate on the Isthmus which joins *Peloponnesus*, now called *The Morea*, to the rest of *Greece*. Being so advantageously situated for Trade, the Inhabitants of it abounded in Riches, which, by too natural a Consequence, led them into Luxury, Lewdness, and all Manner of Vice.

Yet even here St. *Paul* planted a numerous Church, chiefly of Heathen Converts; to whom, about three Years after he had left *Corinth*, he wrote this Epistle from *Ephesus*: As well to correct various Disorders of which they were guilty, as to answer some Questions which they had proposed to him.

The Epistle consists of

- | | |
|--|-------------------------------|
| I. The Inscription, | C. i. 1--- 3 |
| II. The Treatise itself, in which is | |
| 1. An Exhortation to Concord, beating down all
Gloring in the Flesh, | 4---C. iv. 21 |
| 2. A Reproof, | |
| 1. For not excommunicating the incestuous
Person, | C. v. 1---13 |
| 2. For going to Law before Heathen Judges, | C. vi. 1---11 |
| 3. A Disuasive from Fornication, | 12---20 |
| 4. An Answer to the Questions they had proposed,
concerning Marriage, | C. vii. 1, 10, 25, 36, 39. |
| 5. Concerning Things sacrificed to Idols, | C. viii. 1---C. ix. 1. |
| 6. Concerning the Veiling of Women, | 2---16 |
| 7. Concerning the Lord's Supper, | 17---34 |
| 8. Concerning spiritual Gifts, | C. xii. xiii. xiv. |
| 9. Concerning the Resurrection, | C. vi. 1 --58 |
| 10. Concerning the Collection for the Poor; the
Coming of himself; of Timothy; of Apollos;
the Sum of all, | C. xvi. 1, 5, 10, 12, 13, 14. |
| III. The Conclusion, | 15, 17, 19---24. |

I. CORIN-

I. CORINTHIANS.

1. **P**AUL, called to be an apostle of Jesus Christ,
 2 through the will of God, and Sothenes the
 3 brother, To the church of God, which is in Co-
 4 rinth, to them that are sanctified through Christ
 5 Jesus, called and holy, with all that in every place
 call upon the name of our Lord Jesus Christ, both
 theirs and ours: Grace be unto you, and peace
 from God our Father, and the Lord Jesus Christ.
 I thank my God always on your behalf, for
 the grace of God which is given you by Christ Je-
 sus: That in every thing ye are enriched
 through him, in all utterance and in all know-

V. 1. *Paul called to be an apostle*---There is great Propriety in every Clause of the Salutation, particularly in this, as there were some in the Church of *Corinth*, who called the Authority of his Mission in Question, *through the will of God*---Called *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* (ch. xv. 8, &c.) *And Sothenes*---A *Corinthian*, St. Paul's Companion in Travel. It was both Humility and Prudence in the Apostle, thus to join his Name with his own, in an Epistle wherein he was to reprove so many Irregularities. *Sothenes the brother*---Probably this Word is emphatical; as if he had said, Who from a *Jewish* Opposer of the Gospel, became a faithful brother.

V. 2. *To the church of God which is in Corinth*---St. Paul 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. *Sanctified through Jesus Christ*---And so undoubtedly they were in general, notwithstanding some Exceptions; *called*---Of *Jesus Christ*, Rom. i. 6. and---As the Fruit of that Calling, made *holy*. *With all that in every place*---Nothing could better suit that catholic Love, which St. 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 our Lord Jesus Christ*---This plainly implies, that all Christians pray to *Christ*, as well as to the Father through Him.

V. 4. *Always*---Whenever I mention you to God in Prayer.

V. 5. *In all utterance and knowledge*---Of divine Things. These Gifts the *Corinthians* particularly admired. Therefore this Congratulation naturally tended to soften their Spirits, and make Way for the Reproofs which follow.

- 6 ledge, As the testimony of Christ was confirmed
 7 among you: So that ye are wanting in no good gift,
 waiting for the revelation of our Lord Jesus Christ,
 8 Who will also confirm you to the end, *that ye may
 be blameless in the day of the Lord Jesus Christ.*
 9 God *is* faithful, by whom ye were called into the
 fellowship of his Son Jesus Christ our Lord.
 10 Now I exhort you, brethren, by the name of
 our Lord Jesus Christ, that ye all speak the same
 thing, and *that* there be no schisms among you,
 but *that* ye be perfectly joined together, in the
 11 same mind and in the same judgment. For it
 hath been declared to me of you, my brethren, by
 them *of the family* of Chloe, that there are conten-
 12 tions among you. Now this I say, every one of
 you saith, I am of Paul, and I of Appollos, and I

V. 6. *The testimony of Christ*—The Gospel, *was confirmed among you*—By these Gifts attending it. They knew they had received these by the Hand of Paul: And this Consideration was highly proper, to revive in them their former Reverence and Affection for their spiritual Father.

V. 7. *Waiting with earnest Desire for the glorious revelation of our Lord Jesus Christ*—A sure Mark of a true or false Christian, To long for, or dread this Revelation.

V. 8. *Who will also, if you faithfully apply to him, confirm you to the end*—*In the day of Christ*—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.

V. 9. *God is faithful*—To all his Promises: And therefore *to him that hath shall be given: By whom ye are called*—A Pledge of his Willingness to save you unto the uttermost.

V. 10. *Now I exhort you*—Ye have Faith and Hope: Secure Love also, *by the endearing name of our Lord Jesus Christ*—Infinitely preferable to all the human Names in which ye glory, *that ye all speak the same thing*—(They now spoke different Things—ver. 12.) *and that there be no schisms among you*—No Alienation of Affection from each other. Is this Word ever taken in any other Sense in Scripture? *But that ye be joined in the same mind*—Affections, Desires, and judgment—Touching all the grand Truths of the Gospel.

V. 11. *It hath been declared to me by them of the family of Chloe*—Whom some suppose to have been the Wife of Stephanas, and the Mother of Fortunatus and Acbaicus. By these three the Corinthians had sent their Letter to St. Paul, ch. xvi. 17. *that there are contentions*—A Word equivalent with *Schisms* in the preceding Verse.

V. 12. *Now this I say*—That is, What I mean is this. There are various Parties among you, who set themselves, one against another, in Behalf of the several Teachers they admire. *And I of Christ*

- 13 of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized
 14 into the name of Paul? I thank God, that I baptized none of you but Crispus and Caius:
 15 Lest any should say, that I had baptized in my
 16 own name. I baptized also the family of Stephanas. I know not that I baptized any other.
 17 For Christ did not send me to baptize, but to preach the gospel; *but* not with wisdom of speech, lest the cross of Christ should be made of none effect.
 18 For the doctrine of the cross is indeed to them that perish foolishness; but to us who are saved, it is the power of God. For it is written,
 19 * I will destroy the wisdom of the wise, and abo-

Christ—They spoke well; if they had not on this Pretence despised their Teachers. (ch. iv. 8.) Perhaps they valued themselves on having heard *Christ* preach in his own Person.

V. 13. *Is Christ divided?*—Are not all the Members still under one Head? Was not He alone crucified for you all? And were ye not all baptized in his Name? The Glory of *Christ* then is not to be divided, between him and his Servants: Neither is the Unity of the Body to be torn asunder, seeing *Christ* is One still.

V. 14. *I thank God,* (a pious Phrase for the common one *I rejoice*) that in the Course of his Providence, *I baptized none of you, but Crispus* (once the Ruler of the Synagogue) *and Caius.*

V. 15. *Lest any should say, that I had baptized in my own name*—In order to attach them to myself.

V. 16. *I know not*—That is, It does not at present occur to my Memory, *that I baptized any other.*

V. 17. *For God did not send me to baptize*—That was not my chief Errand; those of inferior Rank and Abilities could do it: (Though all the Apostles were sent to baptize also, *Mat. xxviii. 19.*) *but to preach the gospel*—So the Apostle slides into his General Proposition: *But not with wisdom of speech*—With the artificial Ornaments of Discourse, invented by human Wisdom, *lest the cross of Christ should be made of none effect*—The whole Effect of St. Paul's Preaching was owing to the Power of GOD accompanying the plain Declaration of that 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 they admired.

V. 18. *To them that perish*—By obstinately rejecting the only Name whereby they can be saved. *But to us who are saved*—Now saved from our Sins, and in the Way to everlasting Salvation, *it is the great Instrument of the Power of GOD.*

V. 19. *For it is written*—And the Words are remarkably applicable to this great Event.

20 lish the understanding of the prudent. † Where
is the wise? Where *is* the scribe? Where *is* the dis-
 puter of this world? Hath not God made foolish
 21 the wisdom of this world? For since, in the wis-
 dom of God, the world by wisdom knew not God,
 it pleased God by the foolishness of preaching to
 22 save them that believe. For whereas the Jews de-
 23 mand signs, and the Greeks seek wisdom, We
 preach Christ crucified, to the Jews a stumbling-
 24 block, and to the Greeks foolishness: But to
 them that are called, both Jews and Greeks,
 Christ the power of God and the wisdom of God.
 25 Because the foolishness of God is wiser than men,
 and the weakness of God is stronger than men.

V. 20. *Where is the wise? &c.* The Deliverance of *Judea* from *Sennacherib*, is what *Isaiab* refers to in these Words; 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, shewn it to be very Foolishness?

V. 21. *For since in the wisdom of God*—According to his wise Dispositions, 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 all the Prophets; *it pleased God by a Way* which those who perish count mere *foolishness, to save them that believe*.

V. 22. *For whereas the Jews 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 wisdom*—The Depths of Philosophy, and the Charms of Eloquence.

V. 23. *We go on to preach*, in a plain and historical, not rhetorical or philosophical Manner, *Christ crucified, to the Jews a stumbling-block*, just opposite to the signs they demand, and to the *Greeks foolishness*, a silly Tale, just opposite to the *wisdom* they seek.

V. 24. *But to them that are called*—And obey the heavenly Calling—*Christ*, with his Cross, his Death, his Life, his Kingdom. And they experience, first, that He is *the power*, then that He is *the wisdom of God*.

V. 25. *Because the foolishness of God*—The Gospel-Scheme, which the World judge to be mere Foolishness, *is wiser than* the Wisdom of men, and, weak as they account it, *stronger than* all the Strength of men.

V. 26. *Behold*

† *Isaiab xxxiii. 18.*

26 Behold your calling, brethren : that not many
 wise men after the flesh, not many mighty, not
 27 many noble are called : But God hath chosen the
 foolish things of the world, to shame the wise, and
 the weak things of the world, hath God chosen to
 28 shame the things that are mighty : And the base
 things of the world, and things that are despised,
 hath God chosen ; yea, things that are not, to bring
 29 to nought the things that are, That no flesh may
 30 glory before God. But of him are ye in Christ Jesus,
 who is made by God unto us wisdom, and righteous-
 31 ness, and sanctification, and redemption : That as
 it is written, * He that glorieth, let him glory in the
 II. Lord. And I, brethren, when I came to you,
 came not with loftiness of speech or of wisdom, de-
 2 claring to you the testimony of God. For I deter-
 mined not to know any thing among you save Jesus
 3 Christ, and him crucified. And I was with you in

V. 26. *Behold your calling*—What Manner of Men they are whom God calls ; *that not many wise men after the flesh*—In the Account of the World, *not many mighty*—Men of Power and Authority.

V. 28. *Things that are not*—The Jews frequently called the *Gentiles*, *them that are not*, Esdr. vi. 56, 57. In so supreme Contempt did they hold them. *The things that are*—In high Esteem.

V. 29. *That no flesh*—A fit Appellation. Flesh is fair, but withering as Grass, *may glory before God*. In God we ought to glory.

V. 30. *Of him*—Out of his Free Grace and Mercy, *are ye*—Ingrafted into *Christ Jesus*, *who is made unto us* that believe *Wisdom*, who were before utterly foolish and ignorant ; *Righteousness*, the sole Ground of our Justification, who were before under the Wrath and Curse of God ; *Sanctification*, a Principle of Universal Holiness, whereas before we were altogether dead in Sin ; *and Redemption*, that is, Compleat Deliverance from all Evil, and Eternal Bliss both of Soul and Body.

V. 31. *Let him glory in the Lord*—Not in himself, not in the Flesh, not in the World.

V. 1. *And I accordingly came to you, not with loftiness of speech or of wisdom*—I did not affect either deep Wisdom or Eloquence, *declaring the testimony of God*—What God gave me to testify concerning his Son.

V. 2. *I determined not to know any thing*—To waive all my other Knowledge, and not to preach any thing, *save Jesus Christ, and him crucified*—That is, what He did, suffered, taught. A Part is put for the whole.

V. 3. *And I was with you*—At my first Entrance, *in weakness* of Body, 2 Cor. xii. 7. *and in fear*—Lest I should offend any ;

weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with the persuasive words of human wisdom, but with the demonstration of the Spirit and of power; That your

5 faith might not stand in the wisdom of men, but in the power of God.
6 Yet we speak wisdom among the perfect: but not the wisdom of this world, nor of the rulers of this
7 world, that come to nought: But we speak the hidden wisdom of God in a mystery, which God
8 ordained before the world for our glory; Which none of the rulers of this world knew; for had they known *it*, they would not have crucified the Lord of
9 glory. But as it is written, * Eye hath not seen,

and in much trembling---The Emotion of my Mind affecting my very Body.

V. 4. *And my speech* in private, as well as my public preaching, *was not with the persuasive words of human wisdom*, such as the wise Men of the World use; *but with the demonstration of the Spirit and of power*---With that powerful kind of Demonstration, which flows from the Holy Spirit; which works on the Conscience, with the most convincing Light and the most persuasive Evidence.

V. 5. *That your faith might not be built on the wisdom or Power of man, but on the Wisdom and power of God.*

V. 6. *Yet we speak wisdom*---Yea, the truest and most excellent Wisdom, *among the perfect*---Adult, experienced Christians. By Wisdom here he seems to mean, not the whole Christian Doctrine, but the most sublime and abstruse Parts of it. *But not the wisdom* admired and taught by, the Men of *this world, nor of the rulers of this world*, Jewish or Heathen, *that come to nought*---Both they and their Wisdom, and the World itself.

V. 7. *But we speak the mysterious wisdom of God*, which was *bidden* for many Ages from all the World; and is still hidden even from *habes in Christ*; much more from all Unbelievers. *Which God ordained before the world*---So far is this from *coming to nought*, like worldly Wisdom, *for our glory*---Arising from the Glory of our LORD, and then to be revealed, when all worldly Glory vanishes.

V. 8. *Had they known it*---That Wisdom, *they would not have crucified*---Punished as a Slave, *the Lord of glory*---The giving Christ this august Title, peculiar to the great *Jehovah*, plainly shews him to be the Supreme God. In like Manner the Father is stiled *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, shews that the Father, Son, and Holy Ghost are *the God of glory*: As the only true God is called *Psalm xxix. 3.* and *Acts vii. 2.*

V. 9. *But this Ignorance of theirs* fulfils what is *written* concerning the Blessings of the *Messiah's Kingdom*. No natural Man hath either

* *Isaiab lxiv. 4.*

- nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared
 10 for them that love him, But God hath revealed *them* to us by his Spirit; for the Spirit searcheth
 11 all things, even the deep things of God. For what man knoweth the things of a man, but the spirit of a man which is in him? So the things of God also knoweth no one, but the Spirit of God.
 12 Now we have received, not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given to us of God.
 13 Which also we speak, not in words taught by human wisdom, but in those taught by the Spirit,
 14 explaining spiritual things by spiritual words. But the natural man receiveth not the things of the Spirit; for they are foolishness to him: neither

either seen, heard, or known the things which God hath prepared, saith the Prophet, for them that love him.

V. 10. *But God hath revealed* (yea, and freely given, ver. 12.) *them to us*; even inconceivable Peace and Joy unspeakable, by his Spirit—Who intimately and fully knows them: *for the Spirit searcheth even the deep things of God*—Be they ever so hidden and mysterious; the Depths both of his Nature and his Kingdom.

V. 11. *For what man knoweth the things of a man*—All the inmost Recesses of his Mind: Although Men are all of one Nature, and so may the more easily know one another. *So the things of God knoweth no one but the Spirit*—Who consequently is God.

V. 12. *Now we have received not the spirit of the world*—This Spirit is not properly received. For the Men of the World always had it. But Christians receive the Spirit of God, which before they had not.

V. 13. *Which also we speak*, as well as know, *in words taught by the Holy Spirit*—Such are all the Words of Scripture. How high a Regard ought we then to retain for them? *Explaining spiritual things by spiritual words*—Or, *adapting spiritual words to spiritual things*—Being taught of the Spirit to express the Things of the Spirit.

V. 14. *But the natural man*—That is, Every Man who hath not the Spirit, who has no other Way of obtaining Knowledge, but by his Senses and Natural Understanding, *receiveth not*—Does not understand or conceive, *the things of the Spirit*—The Things revealed by the Spirit of God, whether relating to his Nature or his 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.

V. 15. *But*

can he know them, because they are spiritually
 15 discerned. But the spiritual man discerneth indeed
 all things, yet he himself is discerned by no man.
 16 *For who hath known the mind of the Lord, that
 he may instruct him? But we have the mind of
 Christ.

III. And I, brethren, could not speak to you as
 unto spiritual, but as unto carnal, as unto babes
 2 in Christ. I fed you with milk, not with meat;
 for ye were not able to bear it: nor are ye now able.
 3 For ye are still carnal: for while there is among
 you emulation, and strife, and divisions, are ye
 4 not carnal, and walk according to man? For
 while one saith, I am of Paul, and another, I am
 of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but
 ministers by whom ye believed, even as the Lord
 6 gave to every man? I planted, Apollos watered;

V. 15. *But the spiritual man*—He that hath the Spirit, discerneth
 all the things of God whereof we have been speaking, yet he himself
 is discerned by no man—No natural Men. They neither understand
 what he is, nor what he says.

V. 16. *Who*—What natural Man. *We*—Spiritual Men, Apostles
 in particular; *have*—Know, understand, the mind of Christ—Con-
 cerning the whole Plan of Gospel-Salvation.

V. 1. *And I, brethren*—He spoke before, (ch. ii. 1.) of his En-
 trance, now of his Progress among them; *could not speak to you as unto*
spiritual—Adult, experienced Christians; *but as unto Men* who were
 still in great Measure *carnal*; *as unto babes in Christ*—Still weak in
 Grace, though eminent in Gifts. (ch. i. 5.)

V. 2. *I fed you as Babes with milk*; the first and plainest Truths of
 the Gospel. So should every Preacher suit his Doctrine to his
 Hearers.

V. 3. *For while there is among you emulation in your Hearts, strife*
in your Words, and actual divisions, are ye not carnal, and walk
according to man?—As mere Men? not as Christians, according to
 God.

V. 4. *I am of Apollos*—St. Paul named himself and Apollos, to
 shew 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.

V. 5. *Ministers, or Servants, by whom ye believed, as the Lord, the*
 Master of those Servants, *gave to every man.*

V. 7. God

7 but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth ;
 8 but God that giveth the increase. But he that planteth and he that watereth are one ; and every one shall receive his own reward, according to his
 9 own labour. For we are fellow-labourers of God : ye are God's husbandry, ye are God's building.
 10 According to the grace of God given to me, as a wise master-builder I have laid the foundation, and another buildeth thereon ; but let every one take
 11 heed how he buildeth thereon. For other foundation can no man lay, than what is laid, which

V. 7. *God that giveth the increase is all in all ; without Him neither planting nor watering avails.*

V. 8. *But he that planteth and he that watereth are one*—Which is another Argument against Division. Though their Labours are different, they are all employed in one General Work, the saving Souls. Hence he takes Occasion to speak of the Reward of them that labour faithfully, and the awful Account to be given by all. *Every one shall receive his own peculiar reward, according to his own peculiar labour*—Not only according to his Success: But he who labours much, though with small Success, shall have a great Reward.

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.

V. 9. *For we are all fellow-labourers*—GOD'S Labourers, and Fellow-labourers with each other. *Ye are Gods husbandry*—This is the Sum of what went before : It is a comprehensive Word, taking in both a Field, a Garden, and a Vineyard. *Ye are God's building*—This is the Sum of what follows.

V. 10. *According to the grace of God given to me*—This he premises, lest he should seem to ascribe it to himself. *Let every one take heed how he buildeth thereon*—That all his Doctrines may be consistent with the Foundation.

V. 11. *For other foundation*—On which the whole Church, and all its Doctrines, Duties, and Blessings may be built ; *can no man lay than what is laid*—In the Counsels of Divine Wisdom, in the Promises and Prophecies of the Old Testament, in the Preaching of the Apostles, St. Paul in particular ; *which is Jesus Christ*—Who, in his Person and Offices, is the firm, immoveable Rock of Ages, every Way sufficient to bear all the Weight that GOD Himself, or the Sinner, when he believes can lay upon Him.

V. 12. *If*

12 is Jesus Christ: And if any one build on this foundation, gold, silver, costly stones; wood,
 13 hay, stubble, Every one's work shall be made manifest; for the day shall declare it: for it is revealed by fire; yea the fire shall try every one's
 14 work, of what sort it is. If any one's work which he hath built thereon, shall remain, he shall receive a
 15 reward. If any one's work shall be burnt, he shall suffer loss, but himself shall be saved, yet so as
 16 through the fire. Know ye not, that ye are the temple of God, and the Spirit of God dwelleth in
 17 you? If any man destroy the temple of God, him

V. 12. *If any one build gold, silver, costly stones*—Three Sorts of Materials which will bear the Fire; true and solid Doctrines: *Wood, hay, stubble*—Three which will not bear the Fire. Such are all Doctrines, Ceremonies, and Forms of human Invention, all but the substantial, vital Truths of Christianity.

V. 13. The Time is coming, when every one's work shall be made manifest: for the day of the LORD, that great and final Day, shall declare it to all the World. For it is revealed—What Faith beholds as so certain and so near, is spoken of as already present; by fire; yea, the fire shall try every one's work, of what sort it is—The strict Process of that Day will try every Man's Doctrines, whether they come up to the Scripture-Standard or not. Here is a plain Allusion to the flaming Light and consuming Heat of the General Conflagration. But the Expression, when applied to the trying of Doctrines, and consuming those that are wrong, is evidently figurative; because no Material Fire can have such an Effect on what is of a Moral Nature. And therefore it is added, he who builds wood, hay, or stubble, shall be saved as through the fire; or, as narrowly as a Man escapes through the fire, when his House is all in Flames about him.

This Text then is so far from establishing the Romish Purgatory, that it utterly overthrows it. For the Fire here mentioned does not exist, till the day of Judgment: Therefore if this be the Fire of Purgatory, it follows, That Purgatory does not exist, before the Day of Judgment.

V. 14. *He shall receive a reward*—A peculiar Degree of Glory. Some Degree even the other will receive; seeing he held the Foundation; though through Ignorance he built thereon what would not abide the Fire.

V. 15. *He shall suffer loss*—The Loss of that peculiar Degree of Glory.

V. 16. *Ye*—All Christians, are the temple of God—The most noble kind of Building, ver. 9.

V. 17. *If any man destroy the temple of God*—Destroy a real Christian, by Schisms, or Doctrines fundamentally wrong, him shall God destroy—He shall not be saved at all; not even as through the fire.

V. 18. *Let*

shall God destroy: for the temple of God is holy,
 18 which *temple* ye are. Let none deceive himself:
 if any one among you thinketh himself to be wise,
 let him become a fool in this world, that he may
 19 become wise. For the wisdom of this world
 is foolishness with God; as it is written, * He taketh
 20 the wise in their own craftiness: And again, † The
 Lord knoweth the reasonings of the wise, that they
 21 are vain. Therefore let none glory in men; for all
 22 things are yours: Whether Paul, or Apollos, or
 Cephas; or the world, or life, or death, or things
 23 present, or things to come, all are yours, And ye are
 IV. Christ's, and Christ is God's. Let a man so account
 us, as servants of Christ, and stewards of the mysteries
 2 of God. Moreover it is required in stewards, that a

V. 18. *Let him become a fool in this world*—Such as the World accounts so; *that he may become wise*—In GOD'S Account.

V. 19. *For all the boasted wisdom of the world is mere foolishness in the Sight of God. 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.

V. 20. *That they are but vain*—Empty, foolish; they and all their Thoughts.

V. 21. *Therefore*—Upon the whole, *let none 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 rather your Servants.

V. 22. *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.

V. 23. *And ye are Christ's*—His Property, his Subjects, his Members, and Christ is God's—As Mediator he refers all his Services to his Father's Glory.

V. 1. *Let a man account us as servants of Christ*—The original Word properly signifies, such Servants as laboured at the Oar in Rowing Vessels. And accordingly, intimates, the Pains which every faithful Minister takes in his LORD'S Work. O GOD, where are these Ministers to be found? LORD, thou knowest. *And stewards of the mysteries of God*—Dispensers of the mysterious Truths of the Gospel.

V. 3. *Yea,*

* Job v. 13. † Psalm xciv. 11.

- 3 man be found faithful. But it is a very small thing
 with me, to be judged by you or by any man's
 4 judgment; yea, I judge not myself. For I am not
 conscious to myself of any thing, yet am I not hereby
 5 justified; but he that judgeth me is the Lord. There-
 fore judge nothing before the time, until the Lord
 come, who both will bring to light the hidden things
 of darkness, and manifest the counsels of the hearts.
 And then shall every one have praise from God.
- 6 These things, brethren, I have by a figure trans-
 ferred to myself and Apollos, for your sakes; that ye
 may learn by us, not to think *of men above* * what is
here written, that ye may not be puffed up for one
 7 against another. For who maketh thee to differ *from*
another? And what hast thou which thou hast not
 received? But if thou hast received *it*, why dost thou
 8 boast, as if thou hadst not received *it*? Now ye
 are full: now ye are rich: ye have reigned as kings

V. 3. *Yea, I judge not myself*—My final State is not to be determined by my own Judgment.

V. 4. *I am not conscious to myself of any thing evil: yet am I not hereby justified*—I depend not on this, as a sufficient Justification of myself in God's Account: *But he that judgeth me is the Lord*—By his Sentence I am to stand or fall.

V. 5. *Therefore judge nothing before the time*—Appointed for judging all Men; *until the Lord come, who* in order to pass a righteous Judgment, which otherwise would be impossible, *will both bring to light the things* which are now covered with impenetrable darkness, and *manifest* the most secret springs of Action, the Principles and Intentions of every Heart. *And then shall every one, every faithful Steward, have praise of God.*

V. 6. *These things*—Mentioned ch. i. 10, &c. *I have by a very obvious figure transferred to myself, and Apollos, and Cephas, instead of naming those particular Preachers at Corinth, to whom ye are so fondly attached, that ye may learn by us*—From what has been said concerning us, (who, however eminent we are, are mere Instruments in God's Hand) *not to think of any Man above what is here written, or above what Scripture warrants.*

V. 7. *Who maketh thee to differ*—Either in Gifts or Graces? *As if thou hadst not received it*—As if thou hadst it originally from thyself.

V. 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 kept from Self-complacency. The *Corinthians* suffering nothing, and having Plenty of all Things, were pleased with and applauded themselves. And they were like Children, who
 being

* Ch. iii. 7.

- 9 without us. And I would ye did reign, that we also might reign with you. For I know assuredly God hath set forth us the apostles last, as appointed to death; for we are made a spectacle to the world, both to angels
 10 and to men. We are fools for Christ's sake; but ye are wise in Christ: we are weak; but ye are strong:
 11 ye are honourable; but we without honour. Even to this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain
 12 abode, And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer
 13 it: Being defamed, we intreat: we are made as the filth of the world, and off-scouring of all things to

being raised in the World, disregard their poor Parents. *Now are ye 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 any Thought of us. And I would ye did reign—*In the best Sense: I would ye had attained the Height of Holiness: *that we might reign with you—*Having no more Sorrow on your Account, but sharing in your Happiness.

V. 9. *God hath set forth us last, as appointed to death—*Alluding to the Roman Custom, of bringing forth those Persons 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.

V. 10. *We are fools in the Account of the World, for Christ's sake: but ye are wise in Christ—*Though ye are Christians, ye think yourselves wise; and ye have found Means to make the World think you so too. *We are weak—*In Presence, in Infirmities, in Sufferings: *but ye are strong—*In just opposite Circumstances.

V. 11. *And are naked—*Who can imagine a more glorious Triumph of the Truth, than that which is gained in these Circumstances? When St. 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!

V. 12. *We bless—suffer it—intreat—*We do not return Revilings, Persecution, Defamation: Nothing but Blessing.

V. 13. *We are made as the filth of the world, and off-scouring of all things—*Such were those poor Wretches among the Heathens, 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, these very Names were given them in the Ceremony.

14 this day. I do not write these things to shame you,
 15 but as my beloved children I warn you. For if ye
 have ten thousand instructors in Christ, yet *have ye* not
 many fathers; for I have begotten you in Christ Jesus
 16 through the gospel. I beseech you therefore, be
 17 ye followers of me. For this cause I have sent to
 you Timotheus, who is my beloved son, and faithful
 in the Lord, who shall remind you of my ways in
 Christ, as I teach every where in every church.
 18 Now some are puffed up, as if I would not come to
 19 you. But I will come to you shortly, if the Lord
 permit, and will know, not the speech of them who
 20 are puffed up, but the power. For the kingdom
 21 of God *is* not in speech, but in power. What will
 ye? That I come to you with a rod? Or in love, and
 the spirit of meekness?

V. It is commonly reported, *that there* is fornication
 among you, and such fornication, as *is* not even among
 the heathens, that one should have his father's wife.

V. 14. *I do not write these things to shame you, but as my beloved children I warn you*—It is with admirable Prudence and Sweetness the Apostle adds this, to prevent any unkind Construction of his Words.

V. 15. *I have begotten you*—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.

V. 16. *Be ye followers of me*—In that Spirit and Behaviour, which I have so largely declared.

V. 17. *My beloved son*—Elsewhere he styles him *brother*; (2 Cor. i. 1.) but here paternal Affection takes place. *As I teach*—No less by Example than Precept.

V. 18. *Now some are puffed up*—St. Paul saw by a divine Light, the Thoughts which would arise in their Hearts. *As if I would not come*—Because I send *Timothy*.

V. 19. *I will know*—He here shews his fatherly Authority, *not the* big empty, *speech* of these vain Boasters, but how much of *the power* of God attends them.

V. 20. *For the kingdom of God*—Real Religion, does *not* consist in Words, *but in the power* of God ruling the Heart.

V. 21. *With a rod*—That is, with Severity.

V. 1. *Fornication*—The original Word implies criminal Conversation of any kind whatever. *His father's wife*—While his Father was alive.

V. 2. *Are*

2 And are ye puffed up ? Have ye not rather mourned,
 3 that he who hath done this deed, might be taken
 4 from among you ? For I verily as absent in body,
 5 but present in spirit, have already, as if I were pres-
 6 ent, judged him who hath so done this, In the
 7 Name of our Lord Jesus Christ, when ye are gathered
 8 together, and my spirit, with the power of our Lord
 9 Jesus Christ, To deliver such an one to Satan, for
 10 the destruction of the flesh, that the spirit may be
 11 saved in the day of the Lord Jesus. Your glorying
 12 is not good : know ye not, that a little leaven leaven-
 13 eth the whole lump ? Purge out the old leaven,
 14 that ye may be a new lump, as ye are unleavened ;
 15 for our passover is slain for us, *even* Christ :
 16 Therefore let us keep the feast ; not with the old

V. 2. *Are ye puffed up ?* Should ye not rather have mourned, have solemnly humbled yourselves, and at that time of solemn Mourning have expelled that notorious Sinner from your Communion ?

V. 3. *I verily, as present in spirit*—Having a full (it seems miraculous) View of the whole Fact, have already, as if I were actually present, judged him who hath so scandalously done this.

V. 4. *And my spirit*—Present with you, with the Power of the Lord Jesus Christ—To confirm my Sentence.

V. 5. *To deliver such an one*—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* : To Satan—Who was usually permitted in such Cases, to inflict Pain or Sickness on the Offender: for the destruction—Though slowly and gradually, of the flesh—Unless prevented by speedy Repentance.

V. 6. *Your glorying*—Either in your Gifts or Prosperity, at such a Time as this, is not good. Know ye not, that a little leaven—One Sin, or one Sinner, leaveneth the whole lump—Diffuses Guilt and Infection through the whole Congregation ?

V. 7. *Purge out therefore the old leaven*—Both of Sinners and of Sin, that ye may be a new lump, as ye are unleavened—That is, that being unleavened ye may be a new lump, Holy unto the LORD. For our passover is slain for us—The Jewish Passover, about the Time of which this Epistle was wrote, (ch. v. 11.) was only a Type of this. What exquisite Skill both here and every where conducts the Zeal of the inspired Writer ? How surprizing 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 ?

V. 8. *Therefore let us keep the feast*—Let us feed on Him by Faith. Here is a plain Allusion to the LORD'S Supper, which was instituted in

leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.

- 9 I wrote to you an epistle, Not to converse with
 10 lewd persons, But not altogether with the lewd
 persons of this world, or the covetous, or the
 rapacious, or idolaters, for then ye must go out of
 11 the world. But I have now written unto you, if
 any who is named a brother be a lewd person, or
 covetous, or an idolater, or a railer, or a drunk-
 kard, or rapacious, not to converse with such an
 12 one, no, not to eat with him. For what have I to
 do, to judge them that are without? Do not ye
 13 judge them that are within? (But them that are
 without God will judge :) And ye will take away
 from among yourselves the wicked person.

VI. Dare any of you, having a matter against another, refer it to the unjust, and not to the saints?

in the room of the Passover; *not with the old leaven*---Of Heathenism or Judaism. *Malignity* is Stubbornness in Evil. *Sincerity and Truth* seem to be put here, for the whole of true, inward Religion.

V. 9. *I wrote to you in a former epistle*---And doubtless both St. Paul and the other Apostles wrote many Things which are not extant now. *Not to converse*---Familiarly; not to contract any intimacy or Acquaintance with them, more than is absolutely necessary.

V. 10. *But I did not mean*, that you should *altogether* refrain from conversing with Heathens, though they are guilty in some of these Respects. *Covetous, rapacious, idolaters*---Sinners against themselves their Neighbour, God. *For then ye must go out of the World*---Then all civil Commerce must cease. So that *going out of the world*, which some account a Perfection, St. Paul accounts an utter Absurdity.

V. 11. *Who is named a brother*---That is, a Christian, especially if a Member of the same Congregation; *rapacious*---Guilty of Oppression, Extortion, or any open Injustice. *No, not to eat with him*---Which is the lowest Degree of Familiarity.

V. 12. I speak of Christians only. *For what have I to do to judge Heathens?* But ye as well as I, judge those of your own Community.

V. 13. *Them that are without God will judge*---The passing Sentence on these He hath reserved to himself. *And ye will take away*---*that wicked person*---This properly belongs to you.

V. 1. *The unjust*---The Heathens. A Christian could expect no Justice from these. *The saints*---Who might easily decide these smaller Differences, in a private and friendly Manner.

V. 2. *Know*

- 2 Know ye not, that the saints shall judge the world? And if the world is judged by you, are ye
 3 unworthy to judge the smallest matters? Know ye not, that we shall judge angels? How much
 4 more things pertaining to this life? If then ye have any controversies of things pertaining to this
 5 life, do ye set them to judge who are of no esteem in the church? I speak to your shame. What, is
 6 there not so much as one wise man among you, that shall be able to judge between his brethren?
 7 But brother goeth to law with brother, and this before the infidels. Indeed there is altogether a
 8 fault among you, that ye have contests with each other. Why do ye not rather suffer wrong? Why
 9 do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud even *your* brethren.
 10 Know ye not that the unjust shall not inherit the kingdom of God? Be not deceived, Neither fornicators, nor idolaters, nor adulterers, nor the

V. 2. *Know ye not*—This Expression occurs six Times in this single Chapter. And that with a peculiar Force. For the *Corinthians* knew, and gloried in it: but they did not practise; *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, *Mat. xix. 28. Rev. xx. 4.*

V. 4. *Them who are of no esteem in the church*—That is, Heathens, who, as such, could be in no Esteem with the Christians.

V. 5. *Is there not one among you*, who are such Admirers of Wisdom, that is *wise* enough to decide such Causes?

V. 7. *Indeed there is a fault, that ye quarrel with each other at all*, whether ye go to Law or no. *Why do ye not rather suffer wrong?*—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 Heathens, but no Christians.

V. 8. *Nay, ye do wrong*—Openly, and *defraud*—Privately. *O how powerfully did the Mystery of Iniquity already work!*

V. 9. *Idolatry* is here placed between *Fornication* and *Adultery*, because they generally accompanied it. *Nor the effeminate*—Who live in an easy, indolent Way, taking up no Cross, enduring no Hardship.

But how is this? These good-natured, harmless People, are ranked with *Idolaters* and *Sodomites*! We may learn hence, That we are never secure from the greatest Sins, till we guard against those which are thought the least: Nor indeed, till we think no Sin is little; since every one is a Step toward Hell.

- 10 effeminate, nor sodomites. Nor thieves, nor the
 covetous, nor revilers, nor the rapacious shall inherit
 11 the kingdom of God. And such were some of you:
 but ye are washed, but ye are sanctified, but ye
 are justified in the name of the Lord Jesus, and by
 the Spirit of our God.
- 12 All things are lawful for 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 are for the belly, and the belly for meats;
 yet God will destroy both it and them. But the
 body is not for fornication, but for the Lord, and
 14 the Lord for the body. And God hath both raised
 up the Lord, and will also raise us up by his power.
- 15 Know ye not, that your bodies are members of
 Christ? Shall I then take the members of Christ,
 and make them the members of an harlot? God
 16 forbid. Know ye not, that he who is joined to an
 harlot is one body? * For they two, saith he, shall
 17 be one flesh. But he that is joined to the Lord is

V. 11. *And such were some of you. But ye are washed*—From those gross Abominations; nay, and *ye are inwardly sanctified*, not before, but in Consequence of your being justified, in the name—That is, by the Merits of the Lord Jesus, through which your Sins are forgiven, and by the Spirit of our God, by whom ye are thus washed and sanctified.

V. 12. *All things, which are lawful for you, are lawful for me; but all things are not always expedient*—Particularly when any thing would offend my weak Brother; or when it would enslave my own Soul. For though *all things are lawful for me*, yet *I will not be brought under the power of any*—So as to be uneasy when I abstain from it. For if so, then I am under the Power of it.

V. 13. As if he had said, I speak this, chiefly with regard to Meats: (And would to God all Christians would consider it!) 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; tho' it is only for a Time; then Meats and the Organs which receive them, will together moulder into Dust. But the Case is quite otherwise with Fornication. This is not 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 *for the body*; being the Saviour of this as well as of the Soul; in Proof of which God hath already raised Him from the Dead.

V. 17. *But he that is joined to the Lord*—By Faith, is one spirit with him—And shall he make himself one Flesh with an Harlot?

V. 18. *Flee*

- 18 one Spirit. Flee fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body.
- 19 Know ye not, that your body is the temple of the Holy Ghost, who is in you, whom ye have from
- 20 God? And ye are not your own: For ye are bought with a price: therefore glorify God with your body and your spirit, which are God's.

VII. Now concerning the things whereof ye wrote to me, *It is good for a man, not to touch a woman.* Yet, *to avoid fornication*, let every man have his own wife: and let every woman have her own husband. Let the husband render the debt to the wife; and in like manner the wife to the husband. The wife hath not power over her own body, but the husband; and in like manner the husband also hath not power over

V. 18. *Flee fornication*—An unlawful Commerce with Women, with Speed, with Abhorrence, with all your Might. *Every sin that a man commits against his Neighbour, terminates upon an Object out of himself, and does not so immediately pollute his Body, tho' it does his Soul: But he that committeth fornication, sinneth against his own body*—Pollutes, dishonours, and degrades it to a Level with Brute Beasts.

V. 19. And even your Body is not, strictly speaking, your own. Even this is *the temple of the Holy Ghost*—Dedicated to Him, and inhabited by Him. What the Apostle calls elsewhere *the temple of God* (ch. iii. 16, 17.) and *the temple of the living God* (2 Cor. vi. 16.) he here styles the *temple of the Holy Ghost*; plainly shewing, that the Holy Ghost is *the living God*.

V. 20. *Glorify God with your body and your spirit*—Yield your Bodies and all their Members, as well as your Souls and all their Faculties, as Instruments of Righteousness to God. Devote and employ all ye have, and all ye are, intirely, unreservedly, and for ever to his Glory.

V. 1. *It is good for a man---Who is Master of himself, not to touch a woman---*That is, not to marry. So great and many are the Advantages of a single Life.

V. 2. *Yet, when it is needful in order to avoid fornication, let every man have his own wife: His own;* for Christianity allows no Polygamy.

V. 3. *Let not married Persons fancy, that there is any Perfection in living with each other, as if they were unmarried. The debt---* This antient Reading seems far more natural than the common one.

V. 4. *The wife---the husband---*Let no one forget this, on pretence of greater Purity.

V. 5. *Unless*

5 his own body, but the wife. Withdraw not from each other, unless *it be* by consent for a time, that ye may give yourselves to prayer, and may come together again, lest Satan tempt you through your
6 incontinence. But I say this by permission, not by
7 way of precept. For I would that all men were even as myself: but every one hath his proper gift from God, one after this manner, another after that.

8 But to the unmarried and the widows I say, It
9 is good for them, if they remain even as I. But if they have not power over themselves, let them marry; for it is better to marry than to burn.

10 The married I command, yet not I, but the Lord, *That the wife depart not from her husband.
11 But if she depart, let her remain unmarried, or be
12 reconciled to her husband. And let not the husband put away his wife. To the rest speak I, not the Lord. If any brother hath an unbelieving wife, and she consent to dwell with him, let him not

V. 5. *Unless it be by consent, for a time*---That on those special and solemn Occasions, ye may entirely give yourselves up to the Exercises of Devotion; *lest*---If ye should long remain separate, *Satan tempt you*---To unclean Thoughts, if not Actions too.

V. 6. *But I say this*---Concerning your separating for a Time, and coming together again. Perhaps he refers also to ver. 2.

V. 7. *For I would that all men were herein even as I*---I would that all Believers who are now unmarried, would remain *eunuchs for the kingdom of heaven's sake*. St. Paul having tasted the Sweetness of this Liberty, wished others to enjoy it, as well as himself; *but every one hath his proper gift from God*---According to our Lord's Declaration, *All men cannot receive this saying, save they, the happy Few, to whom it is given*, Mat. xix. 11.

V. 8. *It is good for them if they remain even as I*---That St. 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 does not appear, that this Declaration (any more than ver. 1.) hath any Reference at all to a State of Persecution.

V. 10. *Not I*---Only, *but the Lord*---Christ---By his express Command, Mat. v. 32.

V. 11. *But if she depart*---Contrary to this express Prohibition, *And let not the husband put away his wife*---Except for the Cause of Adultery.

V. 12. *To the rest*---Who are married to Unbelievers, *speak I*---By Revelation from God; tho' our Lord hath not left any Commandment,

* Mat. v. 30.

- 13 put her away. And the wife, who hath an unbelieving husband, that consenteth to live with her,
 14 let her not put him away. For the unbelieving husband hath been sanctified by the wife; and the unbelieving wife hath been sanctified by the husband. Else were your children unclean; but now
 15 they are holy. But if the unbeliever depart, let him depart: a brother or a sister is not enslaved in
 16 such cases; but God hath called us to peace. For how knowest thou, O wife, but thou mayst save thy husband? Or knowest thou, O husband, but
 17 thou mayst save thy wife? But as God hath distributed to every one, as the Lord hath called every one; so let him walk. And thus I ordain in
 18 all the churches. Is any one called being circumcised? let him not become uncircumcised. Is any one called in uncircumcision? let him not be
 19 circumcised. Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God. Let every one in the calling
 20 wherein he is called, therein abide. Wast thou

mandment concerning it. *Let him not put her away*—The Jews indeed were obliged of old to put away their idolatrous Wives, (*Exra* 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.

V. 14. *For the unbelieving husband hath in many Instances been sanctified by the wife*—Else your children would have been brought up Heathens, whereas now they are Christians. As if he had said, Ye see the Proof of it before your Eyes.

V. 15. *A brother or a sister*—A Christian Man or Woman, is not enslaved—Is at full Liberty in such cases. *But God hath called us to peace*—To live peaceably with them, if it be possible.

V. 17. *But as God hath distributed*—The various Stations of Life, and various Relations to every one, let him take care to discharge his Duty therein. The Gospel disannuls none of these: *And thus I ordain in all the churches*—As a Point of the highest Concern.

V. 19. *Circumcision is nothing, and uncircumcision is nothing*—Will neither promote nor obstruct our Salvation. The one Point is, *keeping the commandments of God; faith working by love.*

V. 20. *In the calling*—The outward State wherein he is, when God calls him. Let him not seek to change this, without a clear Direction from Providence.

V. 21. *Care not for it*—Do not anxiously seek Liberty, but if thou canst be free, use it rather—Embrace the Opportunity.

V. 22. *It*

called, *being* a bond-man? care not for it: but if
 22 thou canst be made free, use *it* rather. For he
 that is called by the Lord, *being* a bond-man, is
 the Lord's freeman; and in the like manner, he
 that is called *being* free, is the bond-man of Christ.
 23 Ye are bought with a price; do not become the
 24 bond-slaves of men. Brethren, let every one
 wherein he is called, therein abide with God.
 25 Now concerning virgins, I have no command-
 ment from the Lord: but I give my judgment as
 one who hath obtained mercy of the Lord to be
 26 faithful. I apprehend therefore, that this is good
 for the present distress, that *it is* good for a man to
 27 continue as he is. Art thou bound to a wife?
 seek not to be loosed: art thou loosed from a wife?
 28 seek not a wife. Yet if thou dost marry thou hast
 not sinned; and if a virgin marry, she hath not
 sinned. Nevertheless such will have trouble in

V. 22. *Is the Lord's freeman*---Is free in this respect. The Greek Word implies, one that was a Slave, but now is free, *is the bond-man of Christ*---Not free in this respect, not at liberty to do his own Will.

V. 23. *Ye are bought with a price*---Ye belong to God: therefore, where it can be avoided, *do not become the bond-slaves of men*---Which may expose you to many Temptations.

V. 24. *Therein abide with God*---Doing all things as unto God, and as in his immediate Presence. They who thus *abide with God*, preserve an holy Indifference with regard to outward things.

V. 25. *Now concerning virgins of either Sex, I have no commandment from the Lord*---By a particular Revelation. Nor was it necessary he should; for the Apostles wrote nothing which was not divinely inspired. But with this Difference; sometimes they had 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 private Opinion, but a divine Rule of Faith and Practice. *As one whom God hath made faithful in my apostolic Office; who therefore faithfully deliver what I receive from Him.*

V. 26, 27. *This is good for the present distress*---While any Church is under Persecution, *for a man to continue as he is*---Whether married or unmarried. St. Paul does not here urge *the present Distress*, as a Reason for Celibacy, any more than for Marriage; but for a Man's not seeking to alter his State, whatever it be, but making the best of it.

V. 28. *Such will have trouble in the flesh*---Many outward Troubles. *But I spare you*---I speak as little and as tenderly as possible.

V. 29. *But*

29 the flesh; but I spare you. But this I say, brethren,
 the time is short: it remaineth, that even they
 30 that have wives, be as if they had none: And
 they that weep, as if they wept not; and they
 that rejoice, as if they rejoiced not; and they
 31 that buy, as if they possessed not; And they that
 use this world, as not abusing it; for the fashion
 32 of this world passeth away: Now I would have you
 without carefulness. The unmarried man careth
 for the things of the Lord, how he may please the
 33 Lord. But the married careth for the things of the
 34 world, how he may please his wife. There is a
 difference also between a wife and a virgin. The
 unmarried woman careth for the things of the
 Lord, that she may be holy both in body and spi-
 rit: but the married careth for the things of the

V. 29. *But this I say, brethren---* With great Confidence: *the time of our Abode here is short.* It plainly follows, *that even those who have wives,* be as serious, zealous, active, dead to the World, as devoted to God, as holy in all manner of Conversation, as if they had none. 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.

V. 30. *And they that weep, as if they wept not---* Tho' sorrowful, yet always rejoicing; *they that rejoice, as if they rejoiced not---* Tempering their Joy with godly Fear: *they that buy, as if they possessed not---* Knowing themselves to be only Stewards, not Proprietors.

V. 31. *And they that use this world, as not abusing it---* Not seeking Happiness in it, but in God: using every Thing therein only in such a Manner and Degree as most tends to the Knowledge and Love of God: *For the whole Scheme and fashion of this world---* This Marrying, Weeping, Rejoicing, and all the rest, not only will pass, but now *passeth away,* is this Moment flying off like a Shadow.

V. 32. *Now I would have you,* for this flying Moment, *without carefulness,* without any Incumbrance of your Thoughts. *The unmarried man,* if he understand and use the Advantage he enjoys, *careth only for the things of the Lord, how he may please the Lord.*

V. 33. *But the 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,* and provide all Things needful for her and his Family.

V. 34. *There is a difference also between a wife and a virgin---* Whether the Church be under Persecution or not. *The unmarried woman---* If she know and use her Privilege, *careth only for the things of the Lord.* All her Time, Care, and Thoughts center 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?

V. 35. Not

- 35 world, how she may please her husband. And this I say for your own profit, not that I may cast a snare upon you, but that ye may decently wait upon the Lord and without distraction. But if any think that he acteth indecently toward his virgin, if she be above age, and need so require, let him do what he will, he sinneth not: let them marry.
- 37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but having power over his own will, and hath determined this in his heart, to keep his virgin, doth well. So then he also that giveth in marriage, doth well; but he that giveth not in marriage, doth better.
- 39 The wife is bound as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will; only in the Lord. But she is happier, if she continue as she is, in my judgment; and I think that I also have the Spirit of God.

V. 35. *Not that I may cast a snare upon you*---Who are not able to receive this Saying; *but for your profit*-- Who are able, *that ye may resolutely and perseveringly wait upon the Lord*---The Word translated *wait* 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 any Way from its Center, from its close Attention to GOD, by any Person, or Thing, or Care, or Inconvenience whatsoever.

V. 36. *But if any Parent think, he should otherwise act indecently*, unbecoming his Character toward his virgin Daughter, *if she be above age*, (or of full Age) *and need so require*, ver. 9. *let them marry*---Her Suitor and she.

V. 37. *Having no necessity*---Where there is no such Need; *but having power over his own will*---Which would incline him to desire the Increase of his Family, and the strengthening it by new Relations.

V. 38. *Doth better*---If there be no *Necessity*.

V. 39. *Only in the Lord*---That is, only let Christians marry Christians: A standing Direction, and one of the utmost Importance.

V. 40. *I also*---As well as any of you, *have the Spirit of God*---Teaching me all Things. This does not imply any Doubt; but the strongest Certainty of it, together with a Reproof of them, for calling it 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 (ch. ii. 16. xiv. 37.) and the other (ch. xiii. 3.) Indeed, it may be doubted whether the

Word

VIII. Now as to things sacrificed to idols, we know :
 for all of us have knowledge. Knowledge puffeth
 2 up, but love edifieth. And if any one think he
 knoweth any thing, he knoweth nothing yet as he
 3 ought to know. But if any one love God, he is
 4 known by him. I say, as to the eating of things
 sacrificed to idols, we know that an idol *is* nothing
 in the world, and that *there is* no God but one.
 5 For though there be that are called gods, whether
 in heaven or on earth, (as there are many gods and
 6 many lords) Yet to us *there is but one* God, the
 Father from whom *are* all things, and we for him;
 and one Lord, Jesus Christ, by whom *are* all things,
 7 and we by him. But *there is* not in all men this
 knowledge; for some do even until now, with con-
 sciousness of the idol, eat *it* as sacrificed to the idol,
 and their conscience, being weak, is defiled.
 8 But meat commendeth us not to God; for neither

Word here and elsewhere translated *think*, does not always imply the fullest and strongest Assurance; see ch. x. 12.

V. 1. Now concerning the next Question you proposed, *all of us have knowledge*---A gentle Reproof of their Self-conceit, Knowledge without Love always *puffeth up*. Love alone *edifies*---Builds us up in Holiness.

V. 2. *If any man think he knoweth any thing*---Aright, unless so far as he is taught by God, *he knoweth nothing yet as he ought to know*---Seeing there is no true Knowledge without divine Love.

V. 3. *He is known*---That is, approved, by him. Psalm i. 6. *

V. 4. *We know that an idol is nothing*---A mere nominal God, having no Divinity, Virtue, or Power.

V. 5. *For though there be that are called gods*---By the Heathens, both celestial (as they stile them) terrestrial and infernal Deities.

V. 6. *Yet to us Christians there is but one God*---This is exclusive, not of the *One Lord*, as if he were an inferior Deity; but only of the Idols, to which the One God is opposed; *from whom are all things*---By Creation, Providence, and Grace: *and we for him*---The End of all we are, have, and do: *and one Lord*---Equally the Object of Divine Worship: *by whom are all things*---Created sustained, and governed; *and we by him*---Have Access to the Father, and all spiritual Blessings.

V. 7. *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*---Not rightly informed, *is defiled*---Contrasts Guilt by doing it.

V. 8. *But meat commendeth us not to God*---Neither by eating, nor

- if we eat, are we the better, nor if we eat not, are we the worse. But take heed, lest by any means this your liberty become a stumbling-block to the weak.
- 10 For if any one see thee, who hast knowledge, sitting at meat in an idol-temple, will not the conscience of him that is weak be encouraged to eat of the things sacrificed to the idol? And through thy knowledge shall the weak brother perish, for whom Christ died.
- 11 sacrificed to the idol? And through thy knowledge shall the weak brother perish, for whom Christ died.
- 12 But when ye sin thus against your brethren, and wound their weak conscience, ye sin against Christ.
- 13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX. Am I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I am not an apostle to others, yet I am to you; for ye are the seal of my apostleship.

by refraining from it. Eating and not eating are in themselves Things merely indifferent.

V. 10. *For if any one see thee who hast knowledge*—Whom he believes to have more Knowledge than himself, and who really hast this Knowledge, that *an Idol is nothing---sitting down to an Entertainment in an idol-temple.* The Heathens frequently made Entertainments in their Temples, on what had been sacrificed to their Idols. *Will not the conscience of him that is weak---Scrupulous, be encouraged*—By thy Example, to eat—Though with a doubting Conscience.

V. 11. *And through thy knowledge shall the weak brother perish, for whom Christ died*—And for whom thou wilt not lose a Meal's Meat, so far from dying for him! We see, Christ died, even for them that perish.

V. 12. *Ye sin against Christ*—Whose Members they are.

V. 13. *If meat*—Of any kind. Who will follow this Example? What Preacher or private Christian will abstain from any thing lawful in itself, when it offends a weak Brother?

V. 1. *Am I not free? Am I not an apostle?*—That is, Have not I the Liberty of a common Christian? Yea, that of an Apostle? He vindicates his Apostleship, ver. 1—3; his apostolical Liberty, ver. 4—19. *Have I not seen Jesus Christ?*—Without this, he could not have been one of those first grand Witnesses. *Are not ye my work in the Lord?*—A full Evidence that God hath sent me? And yet some, it seems, objected to his 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.

V. 2. *Ye are the seal of my apostleship*—Who have received not only Faith by my Mouth, but all the Gifts of the Spirit by my Hands.

V. 3. *My*

3 My answer to them who examine me is this:
 4 Have we not power to eat and to drink?
 5 Have we not power to lead about a sister, a wife, as
 well as the other apostles, and brethren of the Lord,
 6 and Peter? Or I only and Barnabas, have we not
 7 power to forbear working? Who ever serveth as a
 soldier at his own charge? Who planteth a vineyard,
 and doth not eat its fruit? Or who feedeth a flock,
 8 and doth not eat of the milk of the flock? Do I
 speak these things as a man? Doth not the law also
 9 speak the same? For it is written, in the law of
 Moses, * Thou shalt not muzzle the ox that treadeth
 10 out the corn. Doth God take care for oxen? Or
 speaketh he altogether for our sakes? for our sakes it
 was written: for he who ploweth, ought to plow in
 hope; and he that thresheth in hope, *ought* to be a
 11 partaker of his hope. If we have sown unto you spiri-
 tual things, *is it* a great matter, if we shall reap

V. 3. *My answer to them who examine me*---Concerning my Apostleship, *is this*---Which I have now given.

V. 4. *Have we not power*---I and my Fellow-labourers, *to eat and to drink*---At the Expence of those among whom we labour?

V. 5. *Have we not power to lead about with us a sister, a wife, and to demand Sustenance for her also? As well as the other apostles,* (who therefore it is plain did this) *and Peter?* Hence we learn, 1. That St. Peter continued to live with his Wife, after he became an Apostle; 2. That he had no Rights as an Apostle, which were not common to St. Paul.

V. 6. *To forbear working*---With our Hands.

V. 8. *Do I speak as a man?*---Barely on the Authority of human Reason? Does not God also say, in effect, the same thing? *The ox that treadeth out the corn*---This was the Custom in Judea, and many Eastern Nations: In several of them it is retained still. And at this Day, Horses tread out the Corn in some Parts of Germany.

V. 9. *Doth God in this Direction take care for oxen only?* Hath he not a farther Meaning? And so undoubtedly He hath, in all the other Mosaic Laws of this Kind.

V. 10. *He who ploweth ought to plow in hope*---Of reaping. This seems to be a proverbial Expression; *and he that thresheth in hope*---Ought not to be disappointed, ought to eat the Fruit of his Labours. And so ought they who labour in God's Husbandry.

V. 11. *Is it a great matter, if we shall reap as much of your carnal things* as is needful for our Sustenance? Do you give us Things of greater Value than those you receive from us?

12 your carnal things? If others partake of this power
 over you, *do not we rather?* Yet we have not used this
 power: but we suffer all things, lest we should give
 13 any hindrance to the gospel of Christ. Know ye not,
 that they who are employed about holy things, are
 fed out of the temple? And they who wait at the
 14 altar, are partakers with the altar. So also hath the
 Lord † ordained, that they who preach the gospel,
 15 should live of the gospel. But I have used none of
 these things; nor have I written thus, that it might
 be done so unto me: for *it were* better for me to die,
 than that any man should make *this* my glorying void.
 16 For if I preach the gospel, I have nothing to glory of;
 for a necessity lieth upon me, and wo to me, if I
 17 preach not the gospel. If indeed I do this willingly,
 I have a reward; but if unwillingly, *yet* a dispensa-
 18 tion is intrusted to me. What then *is* my reward?
 that when I preach the gospel, I may make the gos-
 pel without charge, that I abuse not my power in the
 19 gospel. For though I am free from all men, I
 made myself the servant of all, that I might gain the
 20 more. To the Jews I became as a Jew, that I might

V. 12. *If others*---Whether true or false Apostles, *partake of this power*---Have a Right to be maintained, *do not we rather*, on account of our having laboured so much more? *Lest we should give any hindrance to the gospel*---By giving an Occasion of Cavil or Reproach.

V. 15. *It were better for me to die, than*---To give Occasion to them that seek Occasion against me, 2 Cor. xi. 12.

V. 17. *Willingly*---He seems to mean, without receiving any thing. St. Paul here speaks in a Manner peculiar to himself. Another might have preached willingly, and yet have received a Maintenance from the *Corinthians*. But if he had received any thing from them, he would have termed it *preaching unwillingly*. And so in the next Verse; another might have used that *Power* without abusing it. But his own *using* it at all, he would have termed *abusing* it. *A dispensation is intrusted to me*---Therefore I dare not refrain.

V. 18. *What then is my reward?*---That Circumstance in my Conduct, for which I expect a peculiar Reward from my great Master? *That I abuse not*---Make not an unseasonable Use of *my power* which I have in preaching the gospel.

V. 19. *I made myself the servant of all*---I acted with as self-denying a Regard to their Interest, and as much Caution not to offend them, as if I had been literally their Servant, or Slave. Where is the Preacher of the Gospel, who treads in the same Steps?

V. 20. *To the Jews I became as a Jew*---Conforming myself in all Things,
 † Mat. x. 10.

gain the Jews: to them that are under the law, as
 under the law, that I might gain them that are under
 21 the law: To them that are without the law, as with-
 out the law, (being not without the law to God, but
 under the law to Christ) that I might gain them that
 22 are without the law. To the weak I became as weak,
 that I might gain the weak: I became all things to
 all men, that by all means I might save some.
 23 And this I do for the gospel's sake, that I may be
 24 partaker thereof with *you*. Know ye not, that
 they who run in the race, all run: but one receiveth
 25 the prize? So run that ye may obtain. And every
 one that contendeth, is temperate in all things:
 and they indeed, to obtain a corruptible crown, but
 26 we an incorruptible. I therefore so run, not as un-

Things, to their Manner of thinking and living, so far as I could
 with Innocence. *To them that are under the law*—Who apprehend them-
 selves to be still bound by the Mosaic Law, *as under the law*—Observing
 it myself, while I am among them. Not that he declared this to be ne-
 cessary, or refused to converse with those who did not observe it. This
 was the very Thing which he condemned in St. Peter, Gal. ii. 14.

V. 21. *To them that are without the law*—The Heathens, *as
 without the law*—Neglecting its Ceremonies. *Being not without the
 law to God*—But as much as ever under its Moral Precepts, *under the
 law to Christ*—And in this Sense all Christians will be *under the law*
 for ever.

V. 22. *I became as weak*—As if I had been scrupulous too. *I be-
 came all things to all men*—Accommodating myself to all, so far as I
 could consistent with Truth and Sincerity.

V. 24. *Know ye not, that*—In those famous Games, which are kept
 at the *Isthms*, near your City, *they who run in the foot race all run,*
 though *but one receiveth the prize*?—How much greater Encourage-
 ment have you to run? Since ye may all receive the Prize of your
 high Calling?

V. 25. *And every one 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. *A cor-
 ruptible crown*—A Garland of Leaves, which must soon wither.
 The Moderns only have discovered that it is *legal*, to do all this and
 more for an eternal Crown, than they did for a corruptible!

V. 26. *I so run, not as uncertainly*—I look strait to the Goal; I run
 strait toward it. I cast away every Weight, regard not any that stand
 by. *I fight, not as one that beateth the air*—This is a proverbial Ex-
 pression for a Man's missing his blow; and spending his Strength, not
 on his Enemy, but on empty Air.

certainly; I so fight, not as one that beateth the air.
 27 But I keep under my body, and bring it into subjection, lest by any means, after having preached to others, I myself should become a reprobate.

X. Now I would not have you ignorant, brethren, that our fathers were all * under the cloud, and all
 2 † passed through the sea, And were all baptized
 3 unto Moses, in the cloud and in the sea, And ‡ all
 4 ate the same spiritual meat, And || all drank the

V. 27. *But I keep under my body*---By all Kinds of Self-denial, and bring it into subjection---To my Spirit and to God. The Words are strongly figurative, and signify the Mortification of the *body of sin*, by an Allusion to the Natural Bodies of those, who were bruised or subdued in Combat. *Lest by any means after having preached*---The Greek Word means, After having discharged the Office of an Herald (still carrying on the Allusion) whose Office it was, To proclaim the Conditions, and to display the Prizes. *I myself should become a reprobate* - Disapproved by the Judge, and so falling short of the Prize. This single Text may give us a just Notion of the Scriptural Doctrine of Election and Reprobation, and clearly shews us, that particular Persons are not in Holy Writ represented, as *elect* absolutely and unconditionally to Eternal Life, or predestinated absolutely and unconditionally to Eternal Death: But that Believers in general are *elect*, 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 actually would 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.

V. 1. Now that ye may 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, which screened them from the Heat of the Sun by Day, and gave them Light by Night; and *all passed through the sea*---God opening a Way through the Midst of the Waters.

V. 2. *And were all as it were baptized 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 or the Cloud, by which Baptism might be the more evidently signified.

V. 3. *And all ate the same Manna*, termed *spiritual meat*, as it was typical, 1. Of Christ and his spiritual Benefits; 2. Of the sacred Bread which we eat at his Table.

V. 4. *And all drank the same spiritual drink* (typical of Christ; and of that Cup which we drink) *For they drank out of the spiritual* or mysterious

* Exod. xiii. 21. † Ch. xiv. 22. ‡ Ch. xvi. 15. || Ch. xvii. 6.

same spiritual drink (for they drank out of the spiritual rock which followed them; and that rock was
 5 Christ) Yet, with the most of them, God was not
 well-pleased; for they were overthrown in the wilder-
 6 nefs. Now these things were our examples, that
 we might not desire evil things, & as they desired.
 7 Neither be ye idolaters, as *were* some of them, as it
 is written, * The people sat down to eat and drink,
 8 and rose up to play. Neither let us commit fornication,
 as † some of them committed, and fell in one
 9 day three and twenty thousand. Neither let us tempt
 Christ, as † some of them also tempted, and were

rious rock, the wonderful Streams of which followed them in their several Journeyings, for many Years, through the Wilderness. And that rock was a manifest Type of Christ, the Rock of Eternity, from whom his People derive those Streams of Blessings, which follow them through all this Wilderness.

V. 5. Yet—Although they had so many Tokens of the Divine Presence, they were overbrowen—With the most terrible Marks of his Displeasure.

V. 6. Now these things were our examples—Shewing what we are to expect, if enjoying the like Benefits, we commit the like Sins. The Benefits are 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, ver. 7, 14. then Fornication, which usually accompanied it, ver. 8. the tempting and murmuring against God, in the following Verses. As they desired—Flesh, in Contempt of Manna.

V. 7. Neither be ye idolaters—And so, Neither murmur ye—(ver. 10.) The other Cautions are given in the First Person: But these in the Second. And with what exquisite Propriety does he vary the Person? It would have been improper to say, Neither let us be Idolaters; for he was himself in no Danger of Idolatry; nor probably of murmuring against Christ, or the Divine Providence. To play—That is, To dance, in Honour of their Idol.

V. 8. And fell in one day three and twenty thousand—Beside the Princes who were afterwards hanged, and those whom the Judges slew; so that there died in all four and twenty thousand.

V. 9. Neither let us tempt Christ—By our Unbelief. St. Paul enumerates five Benefits, ver. 1—4. of which the fourth and fifth were closely connected together; and five Sins, the fourth and fifth of which were likewise closely connected. In speaking of the fifth Benefit, he expressly mentions Christ; and in speaking of the fourth Sin, he shews it was committed against Christ. As some of them tempted him. This Sin of the People was peculiarly against Christ.
 For

§ Numb. xi. 4. * Exod. xxxii. 6. † Numb. xxv. 1, 9.

‡ Numb. xxi. 4, &c.

10 destroyed by serpents. || Neither murmur ye, as
 some of them murmured, and were destroyed by the
 11 destroyer. Now all these things happened to them
 for examples, and they are written for our admoni-
 12 tion, on whom the ends of the ages are come. There-
 fore let him that most assuredly standeth, take heed,
 13 lest he fall. There hath no temptation taken
 you, but such as is common to man; and God is
 faithful, who will not suffer you to be tempted above
 your ability, but will with the temptation make also
 a way to escape, that ye may be able to bear it.
 14 Wherefore, my beloved, flee from idolatry. I speak
 15 as to wise men; judge ye what I say. The cup of
 blessing which we bless, is it not the communion of
 16 the blood of Christ? The bread which we break, is
 17 it not the communion of the body of Christ? For
 we, being many, are one bread, and one body; for

For when they had so long drank of that Rock, yet *they murmured*
 for Want of Water.

V. 10. *The destroyer*—The destroying Angel.

V. 11. *On whom the ends of the ages are come*—The Expression has
 great Force. All Things meet together, and come to a Crisis, un-
 der the last, the Gospel-Dispensation; both Benefits and Dangers,
 Punishments and Rewards. It remains, that *Christ* come as an
 Avenger and Judge. And even these *Ends* include various Periods,
 succeeding each other.

V. 12. The common Translation runs, *let him that thinketh be*
standeth. But the Word translated *thinketh*, most certainly strength-
 ens, rather than weakens the Sense.

V. 13. *Common to man*—Or, as the *Greek* Word imports,
 proportioned to human Strength. *God is faithful*—In giving the
 Help which he hath promised: *And he will with the temptation*—
 Provide for your Deliverance.

V. 14. *Flee from idolatry*—And from all Approaches to it.

V. 16. *The cup which we bless*—By setting it apart to a sacred Use,
 and solemnly invoking the Blessing of God upon it: *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 communion of the body of Christ—The Means of our partaking of
 those Benefits, which were purchased by *the Body of Christ*—offered
 for us,

V. 17. For it is this Communion which makes us all one. *We*
being many are yet, as it were, but different Parts of *one* and the same
 broken bread, which we receive to unite us in *one Body*.

V. 18. *Consider*

|| *Numb. xiv. 1 36.*

18 we are all partakers of the one bread. Consider Israel after the flesh. Are not they who eat of the sacrifices,
 19 partakers of the altar? What say I then? That a thing sacrificed to idols is any thing? Or that an idol
 20 is any thing? But that what the heathens sacrifice, they sacrifice to devils, and not to God. Now I would not that ye should be partakers with devils.
 21 Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the table of the
 22 Lord, and the table of devils. Do we provoke the
 23 Lord to jealousy? are we stronger than he? All things are lawful for me; but all things are not expedient; all things are lawful for me; but all things
 24 edify not. Let no one seek his own, but every one
 25 another's welfare. Whatever is sold in the shambles
 26 eat, asking no questions for conscience sake. * For
 27 the earth is the Lord's, and the fulness thereof. And if any of the unbelievers invite you, and ye are disposed to go, eat whatever is set before you, asking no
 28 questions for conscience sake. But if any one say to

V. 18. Consider Israel after the flesh—Christians are the spiritual Israel of God. Are not they who eat of the sacrifices; partakers of the altar?—Is not this an Act of Communion with that God to whom they are offered? And is not the Case the same with those who eat of the Sacrifices which have been offered to Idols?

V. 19. What say I, then?—Do I in saying this allow, That an idol is any thing Divine? I aver, on the contrary, That what the Heathens sacrifice, they sacrifice to devils. Such in Reality are the Gods of the Heathens; and with such only can you hold Communion in those Sacrifices.

V. 21. Ye cannot drink the cup of the Lord, and the cup of devils—You cannot have Communion with both.

V. 22. Do we provoke the Lord to jealousy—By thus caressing his Rivals? Are we stronger than he?—Are we able to resist, or to bear his Wrath?

V. 23. Supposing this were lawful in itself, yet it is not expedient; it is not edifying to my Neighbour.

V. 24. His own only, but another's welfare also.

V. 25. The Apostle now applies this Principle to the Point in Question. Asking no questions—Whether it has been sacrificed or not?

V. 26. For God, who is the Creator, Proprietor, and Disposer of the Earth, and all that is therein, hath given the Produce of it to the Children of Men, to be used without Scruple.

V. 28. For his sake that shewed thee, and for conscience sake—That is, for the Sake of his weak Conscience, lest it should be wounded.

V. 29. Conscience

* Psalm xxiv. 1.

you, This hath been sacrificed to an idol, eat not, for his sake that shewed thee, and for conscience sake:
 29 Conscience I say, not thy own, but that of the other : for why is my liberty judged by another's conscience ?
 30 For if I by grace am a partaker, why am I blamed
 31 for that for which I give thanks ; Therefore whether ye eat or drink, or whatsoever ye do, do all to the
 32 glory of God. Give no offence either to the Jews,
 33 or to the Gentiles, or to the church of God : Even as I please all men in all things, not seeking my own profit, but that of many that they may be saved.
 XI. Be ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the orders, as I delivered
 3 them to you. 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 with his head co-

V. 29. *Conscience I say, not thy own*—I speak of his Conscience, not thine. *For why is my liberty judged by another's conscience ?*—Another's Conscience is not the Standard of mine, nor is another's Persuasion the Measure of my Liberty.

V. 30. *If I by grace am a partaker*—If I thankfully use the common Blessings of God.

V. 31. *Therefore*—To close the present Point with a General Rule, applicable not only in this, but in all Cases, *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 Soul, then in all Mankind.

V. 32. *Give no offence*—If, and as far as, it is possible.

V. 33. *Even as I, as much as lieth in me, please all men.*

V. 2. *I praise you*—The greater Part of you.

V. 3. *I would have you know*—He does not seem to have given them any Order before concerning this. *The head of every man, particularly every Believer, is Christ, and the head of Christ is God.* Christ as He is Mediator, acts in all Things subordinately to his Father. But we can no more infer, That they are not of the same Divine Nature, because God is said to be the Head of Christ, than that Man and Woman are not of the same Human Nature, because the Man is said to be the Head of the Woman.

V. 4. *Every man praying or prophesying*—Speaking by the immediate Power of God. *with his head*—And Face covered either with a veil or with long Hair, *discovereth his head*—St. Paul seems to mean,

5 vered, dishonoureth his head. But every woman
 praying or prophesying with *her* head uncoverd, dishonoureth her head; for it is the same as if she were
 6 shaved. Therefore if a woman is not covered, let her also be shaved: but if it be shameful, for a woman to have her hair shaved off, or cut short, let her
 7 be covered. A man indeed ought not to have *his* head covered, being the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the
 8 man. Neither was the man created for the sake of the woman, but the woman for the sake of the
 9 man. For this cause *also* the woman ought to have
 10 a veil upon *her* head, because of the angels. Nevertheless neither is the man without the woman, nor the woman without the man, in the Lord.

mean, As in these Eastern Nations, veiling the Head is a Badge of Subjection, so a Man who prays or prophesies with a Veil on his Head, reflects a Dishonour on *Christ*, whose Representative he is.

V. 5. *But every woman*, who under an immediate Impulse of the Spirit (for then only was a Woman suffered to *speak in the Church*) prays or prophesies without a Veil on her Face, as it were disclaims Subjection, and reflects Dishonour on Man, her Head. *For 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 antient Statues and Pictures.

V. 6. *Therefore if a woman is not covered*—If she will throw off the Badge of Subjection, let her appear with her Hair cut like a Man's: *But if it be shameful for a woman to appear thus in Public*, especially in a religious Assembly, let her for the same Reason, keep on her Veil.

V. 7. *A man indeed ought not to veil his Head*, because he is the *image of God*, in the Dominion he bears over the Creation, representing the Supreme Dominion of God, which is his Glory. *But the woman is only Matter of glory to the Man*, who has a becoming Dominion over her. Therefore she ought not to appear, but with her Head veiled, as a tacit Acknowledgment of it.

V. 8. *The man is not*—In the first Production of Nature.

V. 10. *For this cause also a woman ought to be veiled in the public Assemblies, because of the angels who attend there*, and before whom they should be careful not to do any thing indecent or irregular.

V. 11. *Nevertheless in the Lord Jesus, there is neither male nor female*—Neither is excluded; neither is preferred before the other in his kingdom.

V 12. *And*

- 12 And as the woman *was* of the man, so also the man
is by the woman; but all things *are* of God.
 13 Judge of yourselves: is it decent for a woman to
 14 pray to God uncovered? Doth not nature itself
 teach you, that for a man to have long hair, is a
 15 disgrace to him? Whereas for a woman to have
 long hair, is a glory to her; for her hair was
 16 given her instead of a veil. But if any one be re-
 solved to be contentious, we have no such custom,
 neither the churches of God.
 17 But in this which I declare, I praise *you* not,
 that ye come together not for the better, but for
 18 the worse. For first, when ye come together in
 the church, I hear there are schisms among you,

V. 12. *And as the woman was at first taken out of the man, so also the man is now in the ordinary Course of Nature by the woman. But all things are of God, the Man, the Woman, and their Dependence on each other.*

V. 13. *Judge of yourselves*—For what Need of more Arguments in so plain a Case? *Is it decent for a woman to pray to God, the most High, with that bold and undaunted Air, which she must have, when, contrary to universal Custom, she appears in public with her Head uncovered?*

V. 14. *For a man to have long hair, carefully adjusted, is such a Mark of Effeminacy as is a Disgrace to him.*

V. 15. *Given her*—Originally, before the Arts of Dress were in Being.

V. 16. *We have no such custom here, nor any of the other churches of God*—The several Churches that were in the Apostles Time, had different Customs, in 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 over-rule a scrupulous Conscience, which really doubts whether the Thing be indifferent or no. But those who are referred to here by the Apostle, were contentious, not conscientious, Persons.

V. 18. *In the church*—In the public Assembly. *I bear there are 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 Separation 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, ch. I. 10. and ch. xii. 25. which are the only Places in the New Testament beside this, where *Church-Schisms* are mentioned. Therefore, the indulging any Temper contrary to
 this

19 (and I partly believe it. For there must be here-
 20 fies also among you, that the approved among you
 21 may be manifest). Therefore when ye come to-
 22 gether into one place, it is not eating the Lord's
 23 supper. For in eating every one taketh before *an-*
other his own supper, and one is hungry, another
 22 drinks largely. What! have ye not houses to eat
 and drink in? or do ye despise the church of God,
 and shame them that have not? What shall I say
 to you? shall I praise you in this? I praise you
 23 not. For I received from the Lord what I
 also delivered to you, that the Lord Jesus, the
 night in which he was betrayed, took bread,

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 troubled 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, outward Divisions or Parties: So that whilst one said, I am of *Paul*, another, I am of *Apollo*, this implied both *Schism* and *Heresy*. So wonderfully have later Ages distorted the Word *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.

V. 19. *There must be heresies*—Divisions, among you—In the ordinary Course of Things; and God permits them, that it may appear, who among you are, and who are not, upright of Heart.

V. 20. *Therefore*—That is, in consequence of those Schisms, *it is not eating the Lord's supper*—That solemn Memorial of his Death, but quite another Thing.

V. 21. *For in eating* what ye call the Lord's Supper, instead of all partaking of one Bread, each Person brings his own Supper, and eats it, without staying for the rest. And hereby the Poor, who cannot provide for themselves, have nothing, while the Rich eat and drink to the full: Just as the Heathens use to do, at the Feasts on their Sacrifices.

V. 22. *Have ye not houses to eat and drink your common Meals in? Or do ye despise the church of God?*—Of which the Poor are both the larger and the better Part. Do ye act thus, in designed Contempt of them?

V. 23. *I received*—By an immediate Revelation.

- 24 And when he had given thanks, he brake *it*, and
 said. This is my body, which is broken for you;
 25 do this in remembrance of me. In like manner
 also *he took* the cup after he had supped, saying,
 This cup is the new covenant in my blood: do
 this as often as ye drink *it*, in remembrance of me.
 26 For as often as ye eat this bread, and drink this
 cup, ye shew forth the Lord's death, till he come.
 27 So that whosoever eateth the bread and drinketh
 the cup of the Lord unworthily, shall be guilty of
 28 the body and blood of the Lord. But let a man
 examine himself, and so let him eat of the bread
 29 and drink of the cup. For he that eateth and
 drinketh unworthily, eateth and drinketh judg-
 ment to himself, not distinguishing the Lord's
 30 body. For this cause many *are sick and weak*
 31 among you, and many sleep. For if we would

V. 24. *This is my body which is broken for you*—That is, this broken Bread is the Sign of my Body, which is even now to be pierced and wounded for your Iniquities. Take then and eat of this Bread, in an humble, thankful, obediential 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.

V. 25. *After supper*—Therefore ye ought not to confound This with a common Meal. *Do this in remembrance of me*—The antient Sacrifices were in Remembrance of Sin. This Sacrifice once offered is still represented in Remembrance of the Remission of Sins.

V. 26. *Ye shew forth the Lord's death*—Ye proclaim, as it were, and openly avow it, to GOD and to all the World, *till he come*—In Glory.

V. 27. *Whosoever shall eat this bread unworthily*—That is, in an unworthy, irreverent Manner, without regarding either Him that appointed it, or the Design of its Appointment, *shall be guilty of profaning that which represents the body and blood of the Lord*.

V. 28. *But let a man examine himself*—Whether he know the Nature and the Design of the Institution, and whether it be his own Desire and Purpose, throughly to comply therewith.

V. 29. *For he that eateth and drinketh so unworthily as those Corinthians did, eateth and drinketh judgment to himself*—Temporal Judgments of various Kinds (ver. 30.) *not distinguishing* the sacred Tokens of the Lord's body—From his common Food.

V. 30. *For this cause*—Which they had not observed, *many sleep*—In Death.

V. 31. *If we would judge ourselves*—As to our knowledge, and the Design with which we approach the LORD's Table, *we should not be thus judged*—That is, punished by GOD.

V. 32. *When*

32 judge ourselves, we should not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another. And if any one be hungry, let him eat at home, that ye come not together to condemnation. And the rest I will set in order when I come.

XII. Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were heathens, ye were carried away after dumb idols, as ye were led. Therefore I give you to know, that as no one speaking by the Spirit of God, calleth Jesus accursed; so no one can say, Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts,

V. 32. *When we are thus judged*, it is with this merciful Design, that we may not be finally condemned with the world.

V. 35. *The rest*—The other Circumstances relating to the LORD'S Supper.

V. 1. *Now concerning spiritual gifts*—The Abundance of these in the Churches of Greece strongly refuted the idle Learning of the Greek Philosophers. But the *Corinthians* did not use them wisely, which occasioned St. Paul's writing concerning them. He describes, 1. The Unity of the Body, ver. 1—27. 2. The Variety of Members and Offices, ver. 27—30. 3. The Way of exercising Gifts rightly, namely by Love, ver. 31. ch. xiii. throughout: and adds, 4. A Comparison of several Gifts with each other, in the 14th Chapter.

V. 2. *Ye were heathens*—Therefore whatever Gifts ye have received, it is from the free Grace of GOD, carried away—By a blind Credulity, after 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; as ye were led—By the Subtlety of your Priests.

V. 3. *Therefore*—Since the Heathen Idols cannot speak themselves, much less give spiritual Gifts to others, these must necessarily be among Christians only: *As no one speaking by the spirit of God, calleth Jesus accursed*—That is, as none who does this (which all the Jews and Heathens did) *speakes by the spirit of God*, is actuated by that Spirit, so as to speak with Tongues, heal Diseases, or cast out Devils; so no one can say, *Jesus is the Lord*—None can receive Him as such (for in the Scripture-Language, to say, or to believe, implies an experimental Assurance) but by the Holy Ghost. The Sum is, None have the Holy Spirit but Christians: All Christians have this Spirit.

V. 4. *There are diversities of gifts, but the same Spirit*—Divers Streams, but all from one Fountain. This Verse speaks of the Holy Ghost, the next of *Christ*, the 6th of God the Father. The Apostle

- 5 but the same Spirit. And there are diversities of ad-
 6 ministrations, but the same Lord: And there are di-
 versities of operations, but it is the same God who
 worketh all in all.
- 7 But the manifestation of the Spirit is given to each,
 8 to profit withal. For to one is given by the Spirit,
 the word of wisdom; to another by the same Spirit,
 9 the word of Knowledge; To another faith by the
 same Spirit; to another the gift of healing by the same
 10 Spirit; To another the working of miracles; to ano-
 ther prophecy; to another the discerning of spirits; to
 another *divers* kinds of tongues; to another the inter-
 11 pretation of tongues. But one and the same Spirit
 worketh all these, dividing to every one severally as
 he willeth.

treats of the Spirit, ver. 7, &c. of Christ, ver. 12. &c. of God. ver. 28, &c.

V. 5. *Administrations*—Offices. *But the same Lord appoints them all.*

V. 6. *Operations*—Effects produced. This Word is of a larger Extent than either of the former. *But it is the same God who worketh all these Effects in all the Persons concerned.*

V. 7. *The manifestation*—The Gift whereby the Spirit manifests itself; is given to each for the Profit of the whole Body.

V. 8. *The word of wisdom*—A Power of understanding and explaining the manifold Wisdom of God in the grand Scheme of Gospel-Salvation. *The word of knowledge*—Perhaps an extraordinary Ability to understand and explain the Old Testament Types and Prophecies.

V. 9 *Faith* may here mean, an extraordinary Trust in God under the most difficult or dangerous Circumstances. *The gift of healing* need not be wholly confined to the healing Diseases with a Word or a Touch. It may exert itself also, tho' in a lower Degree, where natural Remedies are applied. And it may often be this, 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, the King of Judah put brazen in their Place, so after the pure Gifts were lost, the Power of God 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.

V. 10. *The working of other miracles*—*Prophecy*—Foretelling Things to come; *the discerning*—Whether Men be of an upright Spirit or no? Whether they have natural or supernatural Gifts for Offices in the Church? And whether they who profess to speak by Inspiration, speak from a divine, a natural, or a diabolical Spirit?

V. 11. *As he willeth*—The Greek Word does not so much imply arbitrary Pleasure, as a Determination founded on wise Counsel.

V. 12. *So*

12 For as the Body is one, and yet hath many mem-
 13 bers, but all the members of the body, many as they
 are, are one body, so is Christ. For we are all bap-
 14 tized by one Spirit into one body, whether *we are* Jews
 or Gentiles, whether slaves or freemen; and we have
 15 all drank of one Spirit. For the body is not one
 16 member, but many. If the Foot should say, Because
 I am not the hand, I am not of the body, is it there-
 17 fore not of the body? And if the ear should say, be-
 cause I am not the eye, I am not of the body, is it
 18 therefore not of the body? If the whole body *were* an
 eye, where *were* the hearing? If the whole *were* hear-
 19 ing, where *were* the smelling? But now hath God
 set the members, every one in the body, as it hath
 20 pleased him. And if all were one member, where
 21 *were* the body? Whereas now there *are* indeed many
 members, yet but one body. And the eye cannot say
 22 to the hand, I have no need of thee; or again, the
 head to the feet, I have no need of you. Yea, the

V. 12. *So is Christ*—That is, the Body of *Christ*, the Church.

V. 13. *For by that one Spirit* which we received in Baptism, we are all united in one Body, *whether Jews or Gentiles*—Who are at the greatest Distance from each other by Nature: *whether slaves or freemen*—Who are at the greatest Distance by Law and Custom: *We have all drank of one Spirit*—In that Cup received by Faith; we all imbibed *one Spirit*, who first inspired and still preserves the Life of God in our Souls.

V. 15. *The foot* 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 someway resemble his own, rather than with those who are at a Distance, either above or beneath him. *Is it therefore not of the body?* Is the Inference good? Perhaps *the foot* may represent private Christians; *the hand* Officers in the Church; *the eye* Teachers; *the ear* Hearers.

V. 16. *The ear*—A less noble Part; *the eye*—the most noble.

V. 18. *As it hath pleased him*—With the most exquisite Wisdom and Goodness.

V. 20. *But one body*—And it is a necessary Consequence of this Unity, that the several Members need one another.

V. 21. *Nor the head*—The highest Part of all, *to the foot*—The very lowest.

V. 22. *The members which appear to be weaker*—Being of a more delicate and tender Structure. Perhaps the Brains and Bowels; or the Veins, Arteries, and other minute Channels in the Body.

members of the body, which appear to be weaker,
 23 are much more necessary. And those which we think
 to be the less honourable *parts* of the body, these we
 surround with more abundant honour, and our un-
 24 comely *parts* have more abundant comeliness. For our
 comely *parts* have no need; but God hath tempered
 the body together, giving more abundant honour to
 25 that which lacked: That there might be no schism in
 the body, but *that* the members might have the same
 26 care for each other: And whether one member
 suffer, all the members might suffer with it;
 or one member be honoured, all the members might
 27 rejoice with it. Now ye are the body of Christ, and
 members in part.

28 And God hath set in the church, first, apostles,
 secondly, prophets, thirdly, teachers: afterward
 miracles, then gifts of healing, helps, governments,
 29 *different* kinds of tongues, *Are* all apottles? *Are* all
 prophets? *Are* all teachers? *Have* all miraculous pow-
 30 ers? *Have* all the gifts of healing? *do* all speak with
 31 tongues? *Do* all interpret? Ye covet earnestly the
 best gifts. But I shew unto you a more excellent
 way.

V. 23. *We surround with more abundant honour*—By so carefully covering them; *more abundant comeliness*—By the help of Drefs.

V. 24. *Giving more abundant honour to that which lacked*—As being cared for and served by the noblest Parts.

V. 27. *Now ye*—Corinthians, *are the body and members of Christ*; Part of them, I mean, not the whole Body.

V. 28. *First, apostles*—Who plant the Gospel in the Heathen Nations: *Secondly, prophets*—Who either foretel Things to come, or speak by extraordinary Inspiration, for the Edification of the Church: *Thirdly, teachers*, who precede even those that *work miracles*. Under *Prophets* and *Teachers*, are comprized *Evangelists* and *Pastors*, (Eph. iv. 11.) *helps, governments*—It does not appear that these mean distinct Offices. Rather, any Persons might be called *Helps*, from a peculiar Dexterity in *helping* the distress'd, and *Governments*, from a peculiar Talent for *governing* or presiding in Assemblies.

V. 31. *Ye covet earnestly the best gifts*—And they are worth your Pursuit, though but few of you can attain them. But there is a far more excellent Gift than all these: And one which all may, yea must attain, or perish.

- XIII.** Though I speak with the tongues of men and of angels, and have not love, I am become as sounding
 2 brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledges, and though I have all faith, so as to remove mountains, and have not love, I am nothing.
 3 And though I give all my goods to feed the poor, and deliver up my body to be burned, and have not love,
 4 it profiteth me nothing. Love suffereth long and is kind; love envieth not; love acteth not rashly, is
 5 not puffed up: Doth not behave indecently, seeketh not her own, is not provoked, thinketh no evil;

Ch. xiii. The Necessity of Love is shewn ver. 1—3. The Nature and Properties, ver. 4—7. The Duration of it, ver. 8—13.

V. 1. *Though I speak with all the tongues which are upon Earth, and with the Eloquence of an Angel, and have not love*—The Love of GOD, and of all Mankind for his Sake, I am no better before GOD, 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.

V. 2. *And though I have the gift of prophecy*—Of foretelling future Events, and understanding all the mysteries both of GOD's Word and Providence, and all knowledge of Things divine and human, that ever any Mortal attained to: *And though I have the highest Degree of Miracle-working faith, and have not this love, I am nothing.*

V. 3. *And though I deliberately, Piece by Piece, give all my goods to feed the poor, yea, though I deliver up my body to be burned, rather than I would renounce my Religion, and have not the Love hereafter described, it profiteth me nothing.* Without this, whatever I speak, whatever I have, whatever I know, whatever I do, whatever I suffer, is nothing.

V. 4. 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: 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; soft, mild, benign. It inspires the Sufferer at once with the most amiable Sweetness, and the most fervent and tender Affection. *Love acteth not rashly*—Does not hastily condemn any one; never passes a severe Sentence, on a slight or sudden View of Things. Nor does it ever act or behave in a violent, headstrong, or precipitate Manner. *Is not puffed up*—Yea, humbles the Soul to the Dust.

V. 5. *It doth not behave indecently*—Is not rude, or willingly offensive to any. It renders to all their dues, Suitable to Time, Person, and all other Circumstances: *Seeketh not her own*—Eafe, Pleasure, Honour,

- 6 Rejoiceth not at iniquity, but rejoiceth in the truth :
 7 Covereth all things, believeth all things, hopeth all
 8 things, endureth all things. Love never faileth ;
 but whether *there be* prophecies, they shall fail ; whe-
 ther *there be* tongues, they shall cease ; whether *there*
 9 *be* knowlèdge, it shall vanish away. For we know in

Honour, or temporal Advantage. Nay, sometimes the Lover 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 tho' he is all on Fire for these Ends, yet he *is not provoked* to Sharpness or Unkindness toward any one. Outward Provocations indeed will frequently occur. But he triumphs over all. Love *thinketh no evil*---Indeed it cannot but see and hear evil Things, and know that they are so. But it does not *willingly think evil* of any ; neither *infer* Evil, where it does not appear. It tears up, Root and Branch, all *imagining* of what we have not Proof. It casts out all Jealousies, all evil surmises, all Readiness to believe Evil.

V. 6. *Rejoiceth not in iniquity*---Yea, weeps at either he Sin or Folly of even an Enemy, takes no Pleasure in hearing or in repeating it, but desires it may be forgotten forever. *But rejoiceth in the truth*---Bringing forth its proper Fruit, Holiness of Heart and Life. Good in general is its Glory and Joy, wherever diffused in all the World.

V. 7. Love *covereth all things*---Whatever Evil the Lover of Mankind 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 *loves* God will at length give *Repentance unto life*. Meantime it *endureth all things*---Whatever the Injustice, the Malice, the Cruelty of Men can inflict. He can not only do, but likewise suffer all Things, *thro' Christ who strengtheneth him*.

V. 8. Love *never faileth*---It accompanies to, and adorns us in Eternity ; it prepares us for, and constitutes Heaven : *but whether there be prophecies, they shall fail*---When all Things are fulfilled, and God is all in a 1 : *whether there be tongues, they shall cease*---One Language shall prevail among all the Inhabitants of Heaven, and the low and imperfect Languages of Earth be forgotten. The Knowledge likewise which we now so eagerly pursue, *shall then vanish away*. As Star-light is lost in that of the Mid-day Sun, so our present Knowledge in the Light of Eternity.

V. 9. *For we know in part, and we prophesy in part*---The wisest of Men have here but short, narrow, imperfect Conceptions, even of the Things round about them, and much more of the deep Things of God.

10 part, and we prophesy in part. And when that which is perfect is come, then that which is in part shall
 11 vanish away. When I was a child, I talked as a child, I understood as a child, I reasoned as a child; but when I became a man, I put away childish things.
 12 And now we see by means of a glass obscurely; but then face to face: now I know in part, but then I
 13 shall know, even as also I am known. And now abide these three, faith, hope, love; but the greatest of these is love.

XIV. Follow after love: and desire spiritual gifts; but
 2 especially that ye may prophesy. For he that speaketh in an *unknown* tongue, speaketh not to men, but to God; for no one understandeth *him*, though by the

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.

V. 10. *But when that which is perfect is come*---At Death and in the Last Day, *that which is in part shall vanish 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, as well as of imparting it to others.

V. 11. In our present State we are mere Infants in Point of Knowledge, compared to what we shall be hereafter. *I put away childish things*---Of my own Accord, willingly, without Trouble.

V. 12. *Now we see even the Things that surround us, but by means of a glass, or Mirror, which reflects only their imperfect Forms, in a dim, faint, obscure Manner; so that our Thoughts about them are puzzling and intricate, and every Thing is a kind of Riddle to us. But then we shall see, not a faint Reflection, but the Objects themselves face to face*---Distinctly. *Now I know but in part*---Even when God Himself reveals Things to me, 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 Center of every Object, and sees at one Glance through my Soul and all Things.

V. 13. *Faith, Hope, Love* are the Sum of Perfection on Earth: Love alone is the Sum of Perfection in Heaven.

V. 1. *Follow after love*---With Zeal, Vigour, Courage, Patience; else you can neither attain nor keep it. *And in their Place, as subservient to this, desire spiritual gifts: but especially, that ye may prophesy*---The Word here does not mean foretelling Things to come; but rather opening and applying the Scripture.

V. 2. *He that speaketh in an unknown tongue, speaks, in effect, not to men, but to God, who alone understands him.*

V. 4. *Edifyeth*

3 Spirit he speaketh mysteries: Whereas he that prophesieth, speaketh to men to edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for he that prophesieth, *is* greater than he that speaketh with tongues, unless he interpret, that the church may receive edification. Now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you, either by revelation, or by knowledge, or by prophesy, or by doctrine? So inanimate things which give a sound, whether pipe or harp, unless they give a distinction in the sounds, how shall it be known what is piped or harped? And if the trumpet give an uncertain sound, who will prepare himself for the battle? So likewise unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye will speak to the air. Let there be ever so many kinds of languages in the world, and none of them without signification: Yet if I know not the meaning of the language, I shall be a barbarian to him that speaketh, and he that speaketh a barbarian to me. So ye also, seeing ye desire spiritual gifts, seek to abound *in them*, to the edifying of the church. Therefore let him that speaketh in an *unknown*

V. 4. *Edifieth himself* only, on the most favourable Supposition; *the church*—The whole Congregation.

V. 5. *Greater*—That is, more useful. By thi alone are we to estimate all our Gifts and Talents.

V. 6. *Revelation*—Of some Gospel-Mystery, *Knowledge*—Explaining the antient Types and Prophecies. *Prophecy*—Foretelling some future Event. *Doctrine*—To regulate your Tempers and Lives. Perhaps this may be the Sense of these obscure Words.

V. 7. *How shall it be known what is piped or harped?*—What Music can be made, or what End answered?

V. 8. *Who will prepare himself for the battle?*—Unless he understand what the trumpet-sounds? Suppose, a Retreat, or a March?

V. 9. *Unless ye utter by the tongue*—Which is miraculously given you, *words easy to be understood*—By your-Hearers, *ye will speak to the air*—(a proverbial Expression) will utterly lose your Labour.

V. 11. *I shall be a barbarian to him*—Shall seem to talk unintelligible Gibberish.

V. 13. *That he may be able to interpret*—Which was a distinct Gift.

V. 14. *If*

14 tongue, pray that he may interpret. For if I pray in
 an *unknown* tongue, my Spirit prayeth, but my un-
 15 derstanding is unfruitful. What then is *my duty*? I
 will pray with the Spirit; but I will pray with the un-
 derstanding also; I will sing with the Spirit; but I
 16 will sing with the understanding also. Otherwise if
 thou givest thanks with the Spirit, how shall he that
 filleth the place of a private person, say Amen to thy
 thanksgiving, seeing he understandeth not what thou
 17 sayest? For thou verily givest thanks well; yet the
 18 other is not edified. I thank God, that I speak with
 19 tongues more than you all. Yet in the congregation
 I had rather speak five words with my understanding,
 that I may teach others also, than ten thousand words
 20 in an *unknown* tongue. Brethren, be not children in
 understanding: in wickedness be ye as infants, but in
 21 understanding be ye grown men. It is written in the
 law, * in foreign tongues and with foreign lips will I
 speak to this people; and neither so will they hear me,

V. 14. *If I pray in an unknown tongue*—The Apostle (as he did at the 6th Verse) transfers it to himself, *my Spirit prayeth*, by the Power of the Spirit, I understand the Words myself, *but my understanding is unfruitful*—The Knowledge I have is no Benefit to others.

V. 15. *I will pray with the Spirit, but I will pray with the understanding also*—I will use my own Understanding, as well as the Power of the Spirit. I will not act so absurdly, as to utter in a Congregation, what can edify none but myself.

V. 16. *Otherwise, how shall he that filleth the place of a private person*—That is, any private Hearer, *say Amen*—Assenting and confirming your Words; as it was even then usual for the whole Congregation to do.

V. 19. *With my understanding*—In a rational Manner; so as not only to understand myself, but to be understood by others.

V. 20. *Be not children in understanding*—This is an admirable Stroke of true Oratory! To bring down the Height of their Spirits, by representing that wherein they prided themselves most, as mere Folly and Childishness. *In wickedness be ye infants*—Have all the Innocence of that tender Age. *But in understanding be ye grown men*—Knowing Religion was not designed to destroy any of our natural Faculties, but to exalt and improve them, our Reason in particular.

V. 21. *It is written in the law*—The Word here (as frequently) means the Old Testament. *In foreign tongues will I speak to this people*—And so He did. He spake terribly to them by the *Babylonians*, when they had set at nought what He had spoken by the Prophets,

who

* *Ijaiab xxviii. 11.*

- 22 saith the Lord. So that tongues are for a sign, not to
 believers, but to unbelievers; whereas prophecy is
 23 not for unbelievers, but for believers. Yet if the
 whole church be met together, and all speak with *un-*
known tongues, and there come in ignorant persons,
 or unbelievers, will they not say, that ye are mad?
 24 Whereas if all prophesy, and there come in an unbe-
 believer, or an ignorant person, he is convicted by all,
 25 he is judged by all: The secrets of his heart are
 made manifest, and so falling down on *his* face, he
 will worship God, and declare that God is among you
 of a truth.
- 26 What a thing is it, brethren, that when ye come
 together, every one of you hath a psalm, hath a doc-
 trine, hath a revelation, hath a tongue, hath an in-

who used their own Language. These Words received a farther Accomplishment on the Day of Pentecost.

V. 22. *Tongues are intended for a sign to unbelievers*—To engage their Attention, and convince them the Message is of God. *Whereas Prophecy is not so much for unbelievers, as for the Confirmation of them that already believe.*

V. 23. *Yet sometimes Prophecy is of more Use even to Unbelievers than speaking with Tongues.* For Instance: *if the whole church be met together*—On some extraordinary Occasion. It is probable, in so large a City, they ordinarily met in several Places: *And there come in ignorant persons*—Men of Learning might have understood the Tongues in which they spoke. It is observable St. Paul says here *ignorant persons or unbelievers*; but in the next Verse, *an unbeliever or an ignorant person.* Several bad Men met together, hinder each other by evil Discourse. Single Persons are more easily gained.

V. 24. *He is convicted by all*—Who speak in their Turns, and speak to the Heart of the Hearers: *he is judged by all*—Every one says something to which his Conscience bears Witness.

V. 25. *The secrets of his heart are made manifest*—Laid open, clearly described; in a Manner which to him is most astonishing and utterly unaccountable. How many Instances of it are seen at this Day? So does God still point his Word.

V. 26. *What a thing is it, brethren*—This was another Disorder among them. *Every one hath a psalm*—That is, At the same Time one begins to sing a psalm; another to deliver a doctrine; another to speak in an unknown tongue; another to declare what has been revealed to him; another to interpret what the former is speaking: Every one probably gathering a little Company about him, just as they did in the Schools of the Philosophers. *Let all be done to edification*—So as to profit the Hearers.

V. 27. *By*

- 27 terpretation? Let all things be done to edification. If any one speak in an *unknown* tongue, let it be by two or three at most, and that by course, let one interpret.
- 28 But if there be no interpreter, let him be silent in the church, and let him speak to himself and to God.
- 29 Let two or three of the prophets speak, and let the 30 rest judge. But if *any thing* be revealed to another 31 that sitteth by, let the first be silent. For ye may all prophesy one by one, that all may learn and all may be 32 comforted. For the spirits of the prophets, are 33 subject to the prophets. For God is not *the author* of confusion, but of peace, as in all the churches 34 of the saints. Let your women be silent in the churches; for it is not permitted them to speak, but to 35 be in subjection, as * the law also saith. And if they

V. 27. *By two or three at most*—Let not above two or three speak at one Meeting; and *that by course*—That is, one after another; and *let one interpret*—Either himself (ver. 13.) or (if he have not the Gift) some other, 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 afterwards speak when he thought fit, without any new Miracle.

V. 28. *Let him speak* that Tongue, if he find it profitable to himself in his private Devotions.

V. 29. *Let two or three of the prophets* (not more, at one Meeting) speak, one after another, expounding the Scripture.

V. 31. *All*—Who have that Gift; *that all may learn*—Both by speaking and by hearing.

V. 32. *For the spirits of the prophets are subject to the prophets*—But what Enthusiast considers this? The Impulses of the Holy Spirit, even in Men really inspired, so suit themselves to their rational Faculties, as not to divest them of the Government of themselves, like the Heathen Priests under their diabolical Possession. Evil Spirits threw their Prophets into such ungovernable Extasies, as forced them to speak and act like Madmen. 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.

V. 34. *Let your women be silent in the churches*—Unless they are under an Extraordinary Impulse of the Spirit. For in other Cases, it is not permitted them to speak—By way of teaching in public Assemblies; *but to be in subjection*—To the Man, whose proper Office it is, to lead and to instruct the Congregation.

V. 35. *And even if they desire to learn any thing*, still they are not to speak in public, but to *ask their own husbands at home*. That is the Place, and those the Persons to enquire of.

desire to learn any thing, let them ask their own husbands at home: for it is indecent for a woman to
 36 speak in the assembly. Did the word of God come
 37 out from you? or did it come to you alone? If
 any one think himself to be a prophet, or spiritual,
 let him take knowledge that the things, which
 I write to you, are the commandments of the
 38 Lord. But if any one is ignorant, let him be ig-
 39 norant. Therefore, brethren, covet to prophesy;
 40 yet forbid not to speak with tongues. Let all
 things be done decently and in order.

XV. Moreover, brethren, I declare to you the
 gospel which I preached to you, which also ye re-
 2 ceived, and wherein ye stand: By which also ye
 are saved, if ye hold fast in what manner I preached
 3 to you, unless ye have believed in vain. For I deliver-
 ed to you first, that which I also received, That
 Christ died for our sins, * according to the scrip-
 4 tures, And that he was buried, and that he was
 raised the third day † according to the scriptures:
 5 And that he was seen by Cephas, then by the
 6 twelve. Afterwards he was seen by above five
 hundred brethren at once, of whom the greater

V. 36. Are ye of *Corinth* either the first or the only Christians? If not, conform herein to the Custom of all the Churches.

V. 37. Or *spiritual*---Endowed with any extraordinary Gift of the Spirit: *Let him* prove it, by acknowledging, that I now write by the Spirit.

V. 38. *Let him be ignorant*---Be it at his own Peril.

V. 39. *Therefore*---To sum up the whole.

V. 40. *Decently*---By every Individual: *in order*---By the whole Church.

V. 2. *Ye are saved, if ye hold fast*---Your Salvation is begun, and will be perfected, if ye continue in the Faith: *Unless ye have believed in vain*---Unless indeed your Faith was only a Delusion.

V. 3. *I received*---From Christ Himself. It was not a Fiction of my own.

V. 4. *According to the Scriptures*---He proves it first from Scripture, then from the Testimony of a Cloud of Witnesses.

V. 5. *By the twelve*---This was their standing Appellation: But their full Number was not then present.

V. 6. *Above five hundred*---Probably in *Galilee*: A glorious and incontestable Proof! *The greater part remain alive.*

V. 7. *These*

* *Isaiab* liii. 8, 9. † *Psaln* xvi. 10.

part remain until now, but some are fallen asleep.

- 7 After this he was seen by James, then by all the
8 apostles. Last of all he was seen by me also, as an
9 untimely birth. For I am the least of the apostles,
who am not worthy to be called an apostle, because
10 I persecuted the church of God. But by the grace
of God I am what I am, and his grace toward me
was not in vain, but I laboured more abundantly
than they all: yet not I, but the grace of God
11 that *was* with me. Whether therefore I or they,
12 so we preach, and so ye believed. But if Christ
is preached, that he rose from the dead, how say
some among you, that there is no resurrection of
13 the dead? For if there be no resurrection of the
14 dead, neither is Christ raised. And if Christ be
not raised, then *is* our preaching vain, and your
15 faith *is* also vain. Yea, and we are found false
witnesses of God, because we have testified from
God, that he raised up Christ, whom he did not
16 raise, if the dead rise not. For if the dead rise

V. 7. *Then by all the apostles*---The twelve were mentioned ver. 5. This Title here therefore seems to include the Seventy; if not all those likewise whom God afterwards *sent* to plant the Gospel in Heathen Nations.

V. 8. *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.

V. 9. *I persecuted the church*---True Believers are humbled all their Lives, even for the Sins they committed before they believed,

V. 10. *I laboured more than they all*---That is, more than any of them, from a deep Sense of the peculiar Love God had shewn me. *Yes* to speak more properly, it is not I, but the Grace of God that is *with* me. This it is which at first qualified me for the Work, and still excites me to Zeal and Diligence in it.

V. 11. *Whether I or they, so we preach*---All of us speak the same Thing.

V. 12. *How say some*---Who probably had been Heathen Philosophers.

V. 13. *If there be no resurrection*---If it be a Thing flatly impossible.

V. 14. *Then is our preaching*---From a Commission supposed to be given after the Resurrection, *vain*---Without any real Foundation.

V. 15. *If the dead rise not*---If the very Notion of a Resurrection, be, as they say, absurd and impossible.

17 not, neither is Christ raised: And if Christ be
 not raised, your faith is vain; ye are still in your
 18 sins. Then also they who sleep in Christ are pe-
 19 rished. If in this life only we have hope in Christ,
 20 we are more miserable than all men. But
 now is Christ risen from the dead, the first-fruit of
 21 them that slept. For since by man *came* death, by
 22 man *came* also the resurrection of the dead. For as
 through Adam all die, even so through Christ shall
 23 all be made alive. But every one in his own order:
 Christ the first-fruit, afterward they who are
 24 Christ's, at his coming. Then *cometh* the end,

V. 17. *Ye are still in your sins*---That is, under the Guilt of them. So that there needed something more than Reformation, (which was plainly wrought) in order to their being delivered from the Guilt of Sin: Even that Atonement, the Sufficiency of which GOD attested, by raising our great Surety from the Grave.

V. 18. *They who sleep in Christ*---Who have died for Him, or believing in Him, *are perished*---Have lost their Life and Being together.

V. 19. *If in this life only we have hope*---If we look for nothing beyond the Grave. But if we have a Divine Evidence of Things not seen, if we have an *Hope full of Immortality*, if we now taste of 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.

V. 20. *But now*---St. Paul declares, That Christians *have hope*, not in *this life only*. His Proof of the Resurrection lies in a narrow Compass, ver. 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, 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, proved the Certainty of a General Resurrection, which he so expressly taught. *The first-fruits of them that slept*---The Earnest, Pledge, and Insurance of their Resurrection who slept in him: Even of all the righteous. It is of the Resurrection of these, and these only, that the Apostle speaks throughout the Chapter.

V. 22. *As through Adam all, even the righteous die, so through Christ all these shall be made alive*---He does not say, *shall revive* (as naturally as they die) but *shall be made alive*, by a Power not their own.

V. 23. *Afterward*---The whole Harvest. At the same time the Wicked shall rise also. But they are not here taken into the Account.

V. 24. *Then*---After the Resurrection and the General Judgment, *cometh the end of the World*; the grand Period of all those wonderful

when he shall have delivered up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign, * till he hath put all enemies under his feet. The last enemy *that* is destroyed is death. † For he hath put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he who did put all things under him, is excepted. But when all things shall be put under him, then shall the Son himself also be subject to him that put all things under him, that God may

terful Scenes that have appeared for so many succeeding Generations; when he shall have delivered up the kingdom to the Father, and be (the Father) shall have abolished all adverse, Rule, Authority, and Power. Not that the Father will then begin to reign without the Son, nor will the Son then cease to reign. For the Divine Reign both of the Father and Son is from everlasting to everlasting. But this is spoken of the Son's Mediatorial Kingdom, which will then be delivered up, and of the immediate Kingdom or Reign of the Father, which will then commence. Till then the Son transacts the Business which the Father hath given him, for those who are his, and by them as well as by the Angels, with the Father, and against their Enemies. So far as the Father gave the Kingdom to the Son, the Son shall deliver it up to the Father. (*John* xiii. 3.) 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 this 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?

V. 25. He must reign---Because so it is written; till ^{be}---The Father hath put all his enemies under his feet.

V. 26. The last enemy that is destroyed in death---Namely, after Satan (*Heb.* ii. 14.) and Sin (*ver.* 56.) are destroyed. In the same Order they prevailed. Satan brought in Sin, and Sin brought forth Death. And Christ, when he of old, engaged with these Enemies, first conquered Satan, 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 these Enemies themselves. Death he so destroys, that it shall be no more; Sin and Satan, so that they shall no more hurt his People.

V. 27. Under him---Under the Son.

V. 28. The Son also shall be subject---Shall deliver up the Mediatorial Kingdom, that the Three-One God may be all in all. All Things, (consequently all Persons) without any interruption, without the Intervention of any Creature, without the Opposition of any Enemy, shall be subordinate to God. All shall say, "My God,

X 3

and

Psalm cx. 1.

† Psalm viii. 7.

29 be all in all. Else what shall they do, who are
 baptized for the dead? If the dead rise not at all,
 30 why are they then baptized for them? Why are
 31 we also in danger every hour? I protest by your
 rejoicing, brethren, which I have in Christ Jesus
 32 our Lord, I die daily. If after the manner of men,
 I have fought with wild beasts at Ephesus, what
 advantageth it me, if the dead rise not? Let us
 33 eat and drink; for to-morrow we die. Be not
 deceived. Evil communications corrupt good
 34 manners. Awake to righteousness, and sin not;
 for some have not the knowledge of God. I speak
this to your shame.

and my All." This is the End. Even an inspired Apostle can see nothing beyond this.

V. 29. *Who are baptized for the dead*—Perhaps baptized in Hope of Blessings to be received after they are numbered with the Dead. Or, *Baptized in the room of the dead*—Of them that are just fallen in the Cause of Christ: Like Soldiers who advance in the room of their Companions, that fell just before their Face.

V. 30. *Why are we*—The Apostles, *also in danger every hour*?—It is plain we can expect no Amends in this Life.

V. 31. *I protest by your rejoicing, which I have*—Which Love makes my own: *I die daily*—I am daily in the very Jaws of Death. Besidethat I live, as it were, in a daily Martyrdom.

V. 32. *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 wild beasts at Ephesus*—With the savage Fury of a lawless Multitude. (*Acts* xix. 29, &c.) This seems to have been but just before. *Let us eat, &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.

V. 33. *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*. *Evil communications*—Discourse contrary to Faith, Hope, or Love, naturally tends to destroy all Holiness.

V. 34. *Awake*—An Exclamation full of Apostolical Majesty. Shake off your Lethargy! *To righteousness*—Which flows from the true Knowledge of God, and implies, that your whole Soul be broad awake; and *sin not*—That is, and ye will not sin. Sin supposes Drowsiness of Soul. There is need to press this; for some among you *have not the knowledge of God*—With all their boasted Knowledge, they are totally ignorant of what it most concerns them 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; in these especially, considering the Advantages they had enjoyed.

V. 35. *But*

35 But some one will say, How are the dead raised?
 36 And with what kind of body do they come? Thou
 fool, that which thou sowest is not quickened ex-
 37 cept it die, And that which thou sowest, thou
 sowest not the body that shall be, but a bare grain,
 38 perhaps of wheat, or of any other *corn*: But God
 giveth it a body as it hath pleased him, and to
 39 each of the seeds, its own body. All flesh is not
 the same flesh; but *there is one kind of flesh of men,*
 another of beasts, another of birds, another of
 40 fishes. *There are also heavenly bodies, and there*
are earthly bodies: but the glory of the heavenly
 41 *is one, and that of the earthly another. There is*
 one glory of the sun, and another glory of the
 moon, and another glory of the stars: and one star

V. 35. *But some one possibly will say, How are the dead raised up, after their whole Frame is dissolved? And with what kind of bodies do they come again, after these are mouldered into Dust?*

V. 36. To the Enquiry concerning the *Manner of rising*, and the *Quality of the Bodies that rise*, the Apostle answers first by a Similitude, ver. 36---42. and then plainly and directly, ver. 42, 43. *That which thou sowest*, is not quickened into new Life and Verdure, except it die---Undergo a Dissolution of its Parts, a Change analogous to Death. Thus St. Paul inverts the Objection; as if he had said, Death is so far from hindering Life, that it necessarily goes before it.

V. 37. *Thou sowest not the body that shall be*---Produced from the Seed committed to the Ground, but a bare, naked Grain, widely different from that which will afterward rise out of the Earth.

V. 38. *But God*---Not thou, O Man, not the Grain itself, giveth it a body as it hath pleased him, from the Time he distinguished the various Species of Beings; and to each of the seeds, not only of the Fruits, but Animals also (to which the Apostle rises in the following Verse) *its own body*; not only peculiar to that Species, but proper to that Individual, and arising out of the Substance of that very Grain.

V. 39. *All flesh*---As if he had said, 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 lay in the Grave?

V. 40. *There are also heavenly bodies*---As the Sun, Moon, and Stars; and *there are earthly*---As Vegetables and Animals. But the brightest Lustre which the latter can have, is widely different from that of the former.

V. 41. *Yea, and the heavenly Bodies themselves differ from each other.*

V. 42. *So*

- 42 differeth from *another* star in glory. So also is
 the resurrection of the dead: it is sown in corrup-
 43 tion, it is raised in incorruption. It is sown in
 dishonour; it is raised in glory: it is sown in
 44 weakness; it is raised in power. It is sown an
 animal body; it is raised a spiritual body. There
 is an animal body, and there is a spiritual body.
 45 And so it is written, * The first Adam was made a
 living soul, the last Adam is a quickening Spirit.
 46 Yet the spiritual *body* was not first, but the animal;
 47 afterward the spiritual. The first man was from
 the earth, earthy; the second man is the Lord from

V. 42. So also is the resurrection of the dead---So great is the Difference between the Body which fell, and that which rises. It is sown (a beautiful Word) committed, as Seed, to the Ground, in corruption---Just ready to putrify, 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.

V. 43. 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. 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.

V. 44. It is sown in this World, a merely animal body---Maintained by Food, Sleep, and Air, like the Bodies of Brutes: But it is raised of a more refined Contexture, needing none of these Animal Refreshments, and endued with Qualities of a spiritual Nature, like the Angels of God.

V. 45. The first Adam was made a living Soul---God gave him such Life as other Animals enjoy: But the last Adam, CHRIST, is a quickening Spirit,---As he hath life in himself, so he quickeneth whom he will; giving a more refined Life to their very Bodies at the Resurrection.

V. 47. The first man was from the earth, earthy; the second man is the Lord from heaven---The first man being from the Earth, is subject to Corruption and Dissolution, like the Earth from which he came. The second man---St. Paul could not so well say, "Is from Heaven," "heavenly:" Because though Man owes it to the Earth; that he is earthy, yet the Lord does not owe his Glory to Heaven. He Himself made the Heavens, and by descending from thence shewed Himself to us as the Lord. Christ was not the second man in Order of Time; but in this Respect, That as Adam was a public Person, who acted in the stead of all Mankind, so was Christ. As Adam was the first General Representative of Men, Christ was the Second
and

* Gen. ii. 7.

48 heaven. As *was* the earthy, such *are* they also that
 are earthy, and as *was* the heavenly, such *are* they
 49 also that are heavenly. And as we have borne the
 image of the earthy, we shall also bear the image
 of the heavenly.

50 But this I say, brethren, that flesh and blood
 cannot inherit the kingdom of God, neither doth
 51 corruption inherit incorruption. Behold, I tell
 you a mystery; we shall not all sleep, but we shall
 52 all be changed, In a moment, in the twinkling of
 an eye, at the last trumpet; for the trumpet shall
 sound, and the dead shall be raised incorruptible,
 53 and we shall be changed. For this corruptible
 must put on incorruption, and this mortal
 54 put on immortality. 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
 55 is swallowed up in victory. † O death, where is

and the last. And what they severally did, terminated not in themselves, but affected all whom they represented.

V. 48. *They that are earthy*—Who continue without any higher Principle: *They that are heavenly*—Who receive a Divine Principle from Heaven.

V. 49. *The image of the heavenly*—Holiness and Glory.

V. 50. *But first we must be entirely changed; for, such flesh and blood as we are clothed with now, cannot enter into that Kingdom which is wholly spiritual: Whither doth this corruptible Body inherit that incorruptible Kingdom.*

V. 51. *A mystery*—A Truth hitherto unknown; and not yet fully known to any of the Sons of Men. *We*—Christians. The Apostle considers them all as one, in their succeeding Generations; *shall not all 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.

V. 52. *In a moment*—Amazing Work of Omnipotence! And cannot the same Power now change us into Saints in a Moment? *The trumpet shall sound*—To awaken all that sleep in the Dust of the Earth.

V. 54. *Death is swallowed up in victory*—That is, totally conquered, abolished for ever.

V. 55. *O death, where is thy sting?*—Which once was full of hellish Poison. *O Hades, the Receptacle of separate Souls, where is thy victory?*—Thou art now robbed of all thy Spoils; all thy Captives are set at liberty. *Hades* literally means the invisible World,
 and

* *Isaiab* xxxv. 8. † *Hof.* xiii. 14.

56 thy sting? O Hades, where is thy victory? The
 sting of death is sin, and the strength of sin is the
 57 law. But thanks be to God, who hath given us
 58 the victory through our Lord Jesus Christ. There-
 fore, my beloved brethren, be ye stedfast, unmove-
 able; always abounding in the work of the Lord,
 knowing that your labour is not in vain in the
 Lord.

XVI. Concerning the collection for the saints, as
 I have ordered the churches of Galatia, so also do
 2 ye. On the first day of the week, let every one of
 you lay by him in store according as he hath been
 prospered, that there may be no collections when
 3 I come. And when I am come, whomsoever ye
 shall approve, them will I send with letters, to
 4 carry your gift to Jerusalem. And if it be proper,

and relates to the Soul; Death to the Body. The Greek Words are
 found in the Septuagint Translation of *Hos.* xiii. 14.

V. 56. *The sting of death is sin*—Without which it could have no
 Power. But this Sting none can resist by his own Strength. *And*
the strength of sin is the law—As is largely declared *Rom.* vii. 7, &c.

V. 57. *But thanks be to God, who hath given us the victory*, over
 Sin, Death, and Hades.

V. 58. *Be ye stedfast*—In yourselves; *unmoveable*—By others,
 continually increasing in the Work of Faith and Labour of Love.
Knowing your Labour is not vain in the Lord—Whatever ye do for
 his Sake, shall have its full Reward in that Day.

Let us also endeavour, by cultivating Holiness in all its Branches,
 to maintain this Hope in its full 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?

V. 1. *The saints*—A more solemn and a more affecting Word,
 than if he had said *The poor*.

V. 2. *Let every one*—Not the Rich only: Let him also that hath
 little, gladly give of that little; *according as he hath been prospered*—
 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 an
 Hundred, he will give the Tenth of this also. And yet I shew 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.

V. 4. *They shall go with me*—To remove any possible Suspicion.

V. 5. *I pass*

that I also should go, they shall go with me.
 5 Now I will come to you, when I have passed
 through Macedonia, (for I pass through Macedo-
 6 nia). And perhaps I may stay, yea, and winter
 with you, that ye may bring me forward on my
 7 journey, whithersoever I go. For I will not see
 ye now in my way; but hope to stay some time with
 8 you, if the Lord permit. But I will stay at Ephe-
 9 sus till Pentecost. For a great and effectual door
 is opened to me, and there *are* many adversaries.
 10 But if Timotheus come, see that he be with
 you without fear; for he worketh the work of the
 11 Lord, even as I. Therefore let no man despise
 him, but conduct ye him forward on his journey
 in peace, that he may come to me; for I look for
 12 him with the brethren. As to *our* brother
 Apollos, I besought him much, to come to you
 with the brethren; yet he was by no means willing
 to come now; but he will come when it shall be
 13 convenient. Watch ye, stand fast in the faith,
 14 acquit yourselves like men; be strong. Let all
 your affairs be done in love.
 15 And I beseech you, brethren, *as* ye know the
 household of Stephanas, that it is the first-fruits of
 Achaia, and that they have devoted themselves to

V. 5. *I pass through Macedonia*—I purpose going that Way.

V. 7. *I will not see you now*—Not till I have been in Macedonia.

V. 8. *I will stay at Ephesus*—Where he was at this Time.

V. 9. *A great door*—As to the Number of Hearers; and *effectual*
 —As to the Effects wrought upon them: *And there are many adver-*
saries—As there must always be, where Satan's Kingdom shakes.
 This was another Reason for his staying there.

V. 10. *Without fear*—Of any one's despising him for his Youth;
for he worketh the work of the Lord—The true Ground of Reverence
 to Pastors. Those who do so, none ought to despise.

V. 11. *I look for him with the brethren*—That accompany him.

V. 12. *I besought him much* to come to you *with the brethren*—
 Who were then going to Corinth. *Yet he was by no means willing to*
come now—Perhaps lest his Coming should increase the Divisions
 among them.

V. 13. To conclude. *Watch ye*—Against all your seen and un-
 seen Enemies. *Stand fast in the faith*—Seeing and trusting Him
 that is invisible. *Acquit yourselves like men*—With Courage and Pa-
 tience. *Be strong*—To do and suffer all his Will.

V. 15. *The first fruits of Achaia*—the first Converts in that Pro-
 vince,

V. 16, *That*

- 16 serve the faints, That ye also submit to such, and to every one that worketh with us and laboureth.
- 17 I rejoyce at the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied what
- 18 was wanting on your part. For they have refreshed my spirit and yours; such therefore acknow-
- 19 ledge. The churches of Asia salute you. Aquila and Priscilla, with the church that is in
- 20 their house, salute you much in the Lord. All the brethren salute you. Salute one another with an holy kiss.
- 21 The salutation of me Paul with my own hand.
- 22 If any man love not the Lord Jesus Christ, let him
- 23 be anathema: Maran-atha. The grace of our
- 24 Lord Jesus Christ be with you. My love be with you all in Christ Jesus.

V. 16. *That ye also in your Turn submit to such*---So repaying their free Service: and to every one that worketh with us and laboureth ---That labours in the Gospel, either with or without a Fellow-labourer.

V. 17. *I rejoyce at the coming of Stephanas, and Fortunatus, and Achaicus*---Who were now returned to Corinth; but the Joy which their Arrival had occasioned, remained still in his Heart. *They have supplied what was wanting on your part*---They have performed the Offices of Love, which you could not, by reason of your Absence.

V. 18. *For they have refreshed my spirit and yours*---Inasmuch as you share in my Comfort; such therefore acknowledge---With suitable Love and Respect.

V. 19. *Aquila and Priscilla* had formerly made some Abode at Corinth, and there St. Paul's Acquaintance with them began, Acts xviii. 1, 2.

V. 21. *With my own hand*---What precedes having been wrote by an Amanuensis.

V. 22. *If any man love not the Lord Jesus Christ*---If any be an Enemy to his Person, Offices, Doctrines, or Commands, let him be Anathema: Maranatha---Anathema signifies a Thing devoted to Destruction. It seems to have been customary with the Jews of that Age, when they had pronounced any Man an Anathema, to add the Syriac Expression Maranatha, that is, The Lord cometh; namely, to execute Vengeance upon him. This weighty Sentence the Apostle chose to write with his own Hand: And to insert it between his Salutation and solemn Benediction, that it might be the more attentively regarded.



N O T E S

O N

St. PAUL's Second Epistle to the *Corinthians*.

IN this Epistle, written from *Macedonia*, within a Year after the former, St. Paul beautifully displays his tender Affection toward the *Corinthians*, who were greatly moved by the seasonable Severity of the former, and repeats several of the Admonitions he had there given them. In that he had written concerning the Affairs of the *Corinthians*; in this he writes chiefly concerning his own; but in such a Manner, as to direct all he mentions of himself, to their spiritual Profit. The Thread and Connexion of the whole Epistle is historical; other Things are interwoven only by way of Digression.

It contains,

- | | |
|--|------------------------|
| I. The Inscription, | C. i. 1, 2. |
| II. The Treatise itself. | |
| 1. In ASIA I was greatly prest; but GOD comforted me; as I acted uprightly; even in this, that I have not yet come to you; who ought to obey me: | 3.
C. ii. 11. |
| 2. From TROAS I hastened to Macedonia, spreading the Gospel every where, the glorious Charge of which I execute, according to its Importance, | 12.
C. vii. 1. |
| 3. In MACEDONIA I received a joyful Message concerning you, | 2--16. |
| 4. In this journey I had a Proof of the Liberality of the Macedonians, whose Example ye ought to follow, | C. viii. 1--C. ix. 15. |
| 5. I am now on my Way to you, armed with the Power of Christ. Therefore obey, | C. x. 1---C. xiii. 10. |
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II. CORINTHIANS.

1. **P**AUL, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother, To the church of God that is in Corinth, with all the
2 saints that are in all Achaia : Grace and peace be to you from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all
4 comfort, Who comforteth us in all our Affliction, that we may be able to comfort them who are in any affliction, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth through Christ. And whether we are afflicted, *it is* for your comfort and salvation ; or whether we are comforted, *it is* for your comfort, which is effectual in the patient enduring the same sufferings

V. 2. *Timotheus, a brother*---St. Paul writing to *Timotheus*, stiled him his *Son* ; writing of him, his *Brother*.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ*---A solemn and beautiful Introduction, highly suitable to the apostolical Spirit ; *the Father of mercies, and God of all comfort*---Mercies are the Fountain of Comfort ; Comfort is the outward Expression of Mercy. God shews Mercy in the Affliction itself. He gives Comfort both in and after the Affliction. Therefore is He termed *The God of all comfort*. Blessed be this God !

V. 4. *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction*---He that has experienced one Kind of Affliction, is able to comfort others in that Affliction. He that has experienced all Kinds of Affliction, is able to comfort them in all.

V. 5. *For as the sufferings of Christ abound in us*---The Sufferings endured on his Account ; *so our comfort also aboundeth through Christ*---The Sufferings were many, the Comfort one : And yet not only equal to, but overbalancing them all.

V. 6. *And whether we are afflicted, it is for your comfort and salvation*---For your present Comfort, your present and future Salvation : *or whether we are comforted, it is for your comfort*---That we may be the better able to comfort you ; *which is effectual in the patient enduring the same sufferings which we also suffer*---Through the Efficacy of which ye patiently endure the same Kind of Sufferings with us.

V. 7. *And*

- 7 which we also suffer. And our hope concerning you is stedfast, knowing that as ye are partakers of
 8 the sufferings, so also of the comfort. For we would not have you ignorant, brethren, of the trouble which beset us in Asia, that we were exceedingly pressed, above our strength, so that we
 9 despaired even of life. Yea, we had the sentence of death in ourselves, that we might not trust in
 10 ourselves, but in God, who raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust, that he will still deliver:
 11 You likewise helping together with us by prayer for us, that for the gift bestowed upon us, by means of many persons, thanks may be given by many on your behalf.
- 12 For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with carnal wisdom, but by the Grace of God, we have had our conversation in the world, and
 13 more abundantly toward you. For we write no other

V. 7. *And our hope concerning you*---Grounded on your Patience in suffering for Christ's Sake, is stedfast.

V. 8. *We would not have you ignorant, brethren, of the trouble which beset us in Asia*---Probably the same which is described in the 19th Chapter of the Acts. The Corinthians knew before, that he had been in Trouble. He now declares the Greatness and the Fruit of it. *We were exceedingly pressed, above our strength*---Above the ordinary Strength even of an Apostle.

V. 9. *Yea, we had the sentence of death in ourselves*---We ourselves expected nothing but Death.

V. 10. *We trust, that he will still deliver*---That we may at length be able to come to you.

V. 11. *You likewise*---As well as other Churches, *helping with us by prayer, that for the gift*-- Namely my Deliverance, *bestowed upon us by means of many persons*---Praying for it, *thanks may be given by many*.

V. 12. *For I am the more emboldered to look for this, because I am conscious of my Integrity: Seeing this is our rejoicing*---Even in the deepest Adversity; *the testimony of our conscience*---Whatever others think of us, *that in simplicity*---Having one End in View, aiming singly at the Glory of God, *and godly sincerity*---Without any Tincture of Guile, Dissimulation, or Disguise, *not with carnal wisdom, but by the grace of God*---Not by natural but divine Wisdom, *we have had our conversation in the world*-- In the whole World; in every Circumstance.

things to you, but what ye know and acknowledge,
 14 and I trust will acknowledge even to the end. As
 also ye have acknowledged us in part, that we are
 your rejoicing, as ye also *are* ours, in the day of
 15 the Lord Jesus. And in this confidence I was
 minded to come to you before, that ye might have
 16 had a second benefit. And to pass by you into
 Macedonia, and to come to you again from Macedonia,
 and to be brought forward by you in my
 17 way toward Judea. Now when I was thus minded
 did I use levity? or the things which I purpose, do
 I purpose according to the flesh, so that there should
 18 be with me yea and nay? *As* God is faithful, our
 19 word to you hath not been yea and nay. For Jesus
 Christ, the Son of God, who was preached
 among you by us, by me, and Silvanus, and Timotheus,
 was not yea and nay; but was yea in
 20 him. For all the promises of God *are* yea in him,
 21 and amen in him, to the glory of God by us. For
 he that establisheth us with you in Christ, and that

V. 14. *Ye have acknowledged us in part*---Though not so fully as ye will do, *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*.

V. 15. *In this confidence*---That is, being confident of this.

V. 17. *Did I use levity?*---Did I lightly change my Purpose? *Do I purpose according to the flesh?*---Are my Purposes grounded on carnal or worldly Considerations? *So that there should be with me yea and nay*---Sometimes one, sometimes the other; that is, Variableness and Inconstancy.

V. 18. *Our word to you*---The whole Tenor of our Doctrine, *but not been yea and nay*---Wavering and uncertain.

V. 19. *For Jesus Christ, who was preached by us*---That is, our Preaching concerning Him, *was not yea and nay*---Was not variable and inconsistent with itself: *but was yea in him*---Always one and the same centring in Him.

V. 20. *For all the promises of God are yea and amen in him*---Are surely established 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.

V. 21. I say, *to the Glory of God*---For it is God alone that is able to fulfil these Promises; *that establisheth us*---Apostles and Teachers, *with you*---All true Believers, *in the Faith of Christ*; and *but anointed us*---With the Oil of Gladness, with Joy in the Holy Ghost, thereby giving us Strength both to do and suffer his Will.

V. 22. *Who*

22 hath anointed us *is* God: Who hath also sealed us, and given us the earnest of the Spirit in our hearts.

23 But I call God for a record on my soul, that
24 to spare you, I came not as yet to Corinth. Not that we have dominion over your faith, but are helpers of your joy; for by faith ye have stood.

II. But I determined this with myself not to come to
2 you again in grief. For if I grieve you, who is he
3 that cheareth me, but he that is grieved by me? And I wrote thus to you, that I might not when I come have grief from those for whom I ought to rejoice; being persuaded concerning you all, that
4 my joy is *the* joy of you all. For from much affliction and anguish of heart I wrote to you with many

V. 22. *Who also hath sealed us*—Stamping his Image on our Hearts, thus marking and sealing us as his own Property: *and given us the earnest of his Spirit*—There is a Difference 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 it *we have*, (Rom. viii. 23.) And we wait for all the Fulness.

V. 23. *I call God for a record upon my soul*—Was not St. Paul now speaking by the Spirit? And can a more solemn Oath be conceived? Who then can imagine, that Christ ever designed to forbid all Swearing? *That to spare you, I came not yet to Corinth*—Lest I should be obliged to use Severity. He says elegantly *To Corinth*, not *to you*, when he is intimating his Power to punish.

V. 24. *Not that we have dominion over your faith*—This is the Prerogative of God alone: *but are helpers of your joy*—And Faith from which it springs. *For by faith ye have stood*—To this Day.

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, and 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?

V. 1. *In grief*—Either on account of the particular Offender, or of the Church in general.

V. 2. *For if I grieve you, who is he that cheareth me, but he that is grieved by me?*—That is, I cannot be comforted myself, till his Grief is removed.

V. 3. *And I wrote thus to you*—I wrote to you before in this Determination, *not to come to you in grief*.

V. 4. *From much anguish, I wrote to you, not so much that ye might*

tears, not that ye might be grieved, but that ye might know the abundant love which I have toward you.

- 5 And if any have caused grief, he hath grieved me but in part, that I may not over-burden you all.
 6 Sufficient for such an one *is* this punishment *inflicted*
 7 by many. So that on the contrary *ye should* rather forgive and comfort *him*, lest such an one should be
 8 swallowed up with over-much sorrow. I beseech you therefore to confirm *your* love toward him.
 9 For to this end also did I write, that I might know the proof of you, whether ye were obedient
 10 in all things. To whom ye forgive any thing, I *forgive* also; and what I have forgiven, if I have forgiven any thing, *it is* for your sakes, in the person
 11 of Christ: Lest Satan get an advantage over us; for we are not ignorant of his devices.
 12 Now when I came to Troas, to *preach* the gospel of Christ, and a door was opened to me by the
 13 Lord, I had no rest in my spirit, because I did

be grieved, as that ye might know by my Faithful Admonition, my abundant love toward you.

V. 5. *He hath grieved me but in part*—Who still rejoice over the greater part of you. Otherwise I might burden you all.

V. 6. *Sufficient for such an one*—With what a remarkable Tenderness does St. Paul treat this Offender? He never once mentions his Name. Nor does he here so much as mention his Crime. *By many*—Not only by the Rulers of the Church: The whole Congregation acquiesced in the Sentence.

V. 10. *To whom ye forgive*—He makes no Question of their complying with his Direction, *any thing*—So mildly does he speak even of that heinous Sin, after it was repented of. *In the person of Christ*—By the Authority wherewith he has invested me.

V. 11. *Lest Satan*—To whom he had been delivered, and who sought to destroy not only his Flesh, but his Soul also, *get an advantage over us*—For the Loss of one Soul is a common Loss.

V. 12. *Now when I came to Troas*—It seems in that Passage from *Afa* to *Macedonia*, of which a short Account is given, *Acts xx. 1, 2.* *Even though a door was opened to me*—That is, there was free Liberty to speak, and many were willing to hear: Yet,

V. 13. *I had no rest in my spirit*—From an earnest Desire to know how my Letter had been received: *Because I did not find Titus*—In his Return from you, *so I went forth into Macedonia*—Where being much nearer, I might more easily be informed concerning you. The Apostle resumes the Thread of his Discourse, ch. vii. 2. interposing an admirable Digression, concerning what he had done and suffered elsewhere

not find Titus my brother ; so taking leave of them I went forth into Macedonia.

- 14 Now thanks *be* to God, who causeth us always
 15 to triumph through Christ, and manifesteth by us
 16 in every place the odour of his knowledge, For
 we are to God a sweet odour of Christ, in them that
 17 are saved, and in them that perish : To these an
 odour of death unto death, but to those an odour
 of life unto life. And who *is* sufficient for these
 things ? For we are not as many, who adulterate
 the word of God, but as of sincerity, but as from
 God, in the sight of God, speak we in Christ.

III. Do we again begin to recommend ourselves ?
 Unless we need as some *do*, commendatory let-
 ters to you, or commendatory *letters* from you ?

elsewhere, the Profit of which he by this means derives to the *Corinthians* also : And this as a Prelude to his Apology against the false Apostles.

V. 14. *To triumph* implies not only Victory, but an open Manifestation of it. And as in triumphal Processions, especially in the East, Incense and Perfumes were burnt near the Conqueror, the Apostle beautifully alludes to the Circumstances in the following Verse : As likewise to the different Effects which strong Perfumes have upon different Persons ; some of whom they revive, while they throw others into the most violent Disorders.

V. 15. *For we*---The Preachers of the Gospel, *are to God a sweet odour of Christ*---God is well-pleased with this Perfume diffused by us both in *them that believe and are saved* (treated of ch. iii. 1. ch. iv. 2.) and in *them that obstinately disbelieve, and consequently perish*, (treated of ch. iv. 3---6.)

V. 16. *And who is sufficient for these things ?*---No Man living, but by the Power of God's Spirit.

V. 17. *For we are not as many who adulterate the word of God*---Like those Vintners (so the Greek Word implies) who mix their Wines with baser Liquors : *but as of sincerity*---Without any Mixture ; *but as from God*---This rises higher still ; transmitting his pure Word, not our own, *in the sight of God*---Whom we regard as always present, and noting every Word of our Tongue, *speak we*---The Tongue is ours, but the Power is God's, *in Christ*---Words which He gives, approves, and blesses.

V. 1. *Do we begin again to recommend ourselves ?*---Is it needful ? Have I nothing but my own Word to recommend me ? St. Paul chiefly here intends himself ; though not excluding *Timotheus, Titus,*
 and

2 Ye are our letter, written on our hearts, known and
 3 read by all men: Manifestly declared to be the
 letter of Christ ministred by us, written not with
 ink, but with the Spirit of the living God, not in
 tables of stone, but in the fleshy tables of the
 4 heart. Such trust have we in God through
 5 Christ. Not that we are sufficient of ourselves, to
 think any thing as from ourselves; but our suffici-
 6 ency is from God: Who also hath made us able
 ministers of the new covenant, not of the letter,
 but of the Spirit; for the letter killeth, but the
 7 Spirit giveth life. And if the ministration of
 death engraven in letters of stones was glorious,
 so that the children of Israel could not look steadfast-
 ly on the face of Moses, because of the glory of

and *Silvanus*. *Unless we need*—As if he had said, Do I indeed want such Recommendation?

V. 2. *Ye are our recommendatory letter*—More convincing than bare Words could be, *written on our hearts*—Deeply engraven there, and plainly legible to all around us.

V. 3. *Manifestly declared to be the letter of Christ*—Which He has formed and published to the World; *ministred by us*—Whom He has used herein as his Instruments; therefore ye are *our letter* also: *Written not in tables of stone*—Like the Ten Commandments, *but in the tender, living tables of their hearts*; God having taken away the Hearts of Stone, and given them Hearts of Flesh.

V. 4. *Such trust have we in God*—That is, we trust in God that this is so.

V. 5. *Not that we are sufficient of ourselves*—So much as to think one good Thought; much less, to convert Sinners.

V. 6. *Who also hath made us able ministers of the New covenant*—Of the New, Evangelical Dispensation. *Not of the Law*, fitly called the *letter*, from God's literally writing it on the two Tables, *but of the Spirit*—Of the Gospel-Dispensation, which is written on the Tables of our Hearts by the Spirit. *For the letter*—The Law, the *Mosaic Dispensation*, *killeth*—Seals in Death those who still cleave to it; *but the Spirit*—The Gospel, conveying the Spirit to those who receive it, *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 *killling Ordinance*, and bind us down under the Sentence of Death.

V. 7. *And if the ministration of death*—That is, the *Mosaic Dispensation*, which proves such to those who prefer it to the Gospel, the most considerable Part of which was *engraven on those two stones*, was attended with so great Glory.

V. 8. *The*

- 8 his face, which is abolished : Shall not rather the
 9 ministration of the Spirit be glorious ? For if the
 ministration of condemnation was glory, much more
 doth the ministration of righteousness abound in
 10 glory. For even that which was made glorious, had
 no glory in this respect, because of the glory that ex-
 11 celleth. For if that which is abolished *was* glori-
 ous, much more that which remaineth *is* glorious.
 12 Having therefore such hope, we use great plainness
 13 of speech. And not as Moses, *who* put a veil over
 his face, so that the children of Israel could not
 look stedfastly to the end of that which is abolished.
 14 But their understandings were blinded ; and until
 this day the same veil remaineth unremoved on the
 reading of the old testament, which is taken away

V. 8. *The ministration of the Spirit*—That is, the Christian Dispensation.

V. 9. *The ministration of condemnation*—Such the *Mosaic* Dispensation proved to all the *Jews* who rejected the Gospel. Whereas through the Gospel (hence called *the ministration of righteousness*) God both imputed and imparted Righteousness to all Believers. But how can the moral Law (which alone was *engraven on stone*,) be *the ministration of condemnation*, if it requires no more than a *sincere* Obedience, such as is proportioned to our infirm State? If this is sufficient to justify us, then the Law ceases to be a *ministration of condemnation*. It becomes (flatly contrary to the Apostle's Doctrine) the *ministration of righteousness*.

V. 10. *It hath no glory in this respect, because of the glory that excelleth*—That is, none in Comparison of this more excellent Glory. The greater Light swallows up the less.

V. 11. *That which remaineth*—That Dispensation which remains to the End of the World; that Spirit and Life which remain for ever.

V. 12. *Having therefore this hope*—Being fully persuaded of this.

V. 13 *And we do not act as Moses did, who put a veil over his face*—Which is to be understood with regard to his Writings also: So that the children of Israel could not look stedfastly to the end of that Dispensation, which is now abolished. The End of this was *Chr^s*. 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.

V. 14. *The same veil remaineth on their Understanding unremoved*—Not so much as *folded back* (so the Word implies) so as to admit a little, glimmering Light, on the public reading of the *Old Testament*—The Veil is not now on the Face of *Moses* or of his Writings, but on the reading of them, and on the Heart of them that believe not, which is taken away in *Christ*—That is, from the Heart of them that truly believe on Him.

V. 16. *When*

15 in Christ. But the veil lieth on their heart when
 16 Moses is read until this day. Nevertheless when
 it shall turn to the Lord, the veil shall be taken
 17 away. Now the Lord is that Spirit: and where
 18 the Spirit of the Lord is, there is liberty. And
 we all with unveiled face, beholding as in a glass
 the glory of the Lord, are transformed into the
 same image, from glory to glory, as by the Spirit
 of the Lord.

IV. Therefore having this ministry, as we have re-
 2 ceived mercy, we faint not: But have renounced
 the hidden things of shame, not walking in craft-
 iness, nor deceitfully corrupting the word of God,
 but by manifestation of the truth, commending our-
 selves to every man's conscience in the sight of God.

V. 16. *When it*—Their Heart, shall turn to the Lord—To Christ, by living Faith, *the veil is taken away*—That very Moment, and they see, with the utmost Clearness, how all the Types and Prophecies of the Law are fully accomplished in Him.

V. 17. *Now the Lord*—Christ, is that Spirit of the Law whereof I speak, to which the Letter was intended to lead: and where the Spirit of the Lord—Christ, is, there is liberty—Not the Veil, the Emblem of Slavery. There is Liberty from servile Fear, Liberty from the Guilt and from the Power of Sin, Liberty to behold with open Face the Glory of the Lord.

V. 18. And accordingly all we that believe in Him, beholding as in a glass—In the Mirror of the Gospel, the glory of the Lord—His glorious Love, are transformed into the same image—Into the same Love, from one Degree of this glory to another, in a Manner worthy of his almighty Spirit.

What a beautiful Contrast is here! Moses saw the Glory of the Lord, and it rendered his Face so bright, that he covered it with a Veil, Israel not being able to bear the reflected Light. We behold his Glory in the Glass of his Word, and our Faces shine too. Yet we veil them not, but diffuse the Lustre which is continually increasing, as we fix the Eye of our Mind more and more steadfastly on his Glory displayed in the Gospel.

V. 1. *Therefore having this ministry*—Spoken of ch. iii. 6. as we have received mercy—Have been mercifully supported in all our Trials, we faint not—We desist not in any Degree from our glorious Enterprise.

V. 2. *But have renounced*—Set at open Defiance, the hidden things of shame—All Things which Men need to hide or to be ashamed of; not walking in craftiness—Using no Disguise, Subtlety, Guile; nor privily corrupting the pure Word of God, by any Additions or Alterations, or by attempting to accommodate it to the Taste of the Hearers.

3 But if our gospel also is veiled, it is veiled to them
 4 that perish; Whose unbelieving minds the god of
 this world hath blinded, lest the illumination of the
 glorious gospel of Christ, who is the image of God
 5 should shine upon them. For we preach not ourselves,
 but Christ Jesus the Lord, and ourselves your servants
 6 for Jesus' sake. For God, who commanded light to
 shine out of darkness, hath shined in our hearts, to
 enlighten us with the knowledge of the glory of God,
 in the face of Jesus Christ.
 7 But we have this treasure in earthen vessels, that
 the excellence of the power may be of God, and not
 8 of us. *We are* troubled on every side, yet not crush-

V. 3. *But if our gospel also*—As well as the Law of Moses.

V. 4. *The god of this world*—What a sublime and horrible Description of Satan! He is indeed the God of all that believe not, and works in them with inconceivable Energy. *Latb blinded*—Not only veiled, the Eye of their Understanding. *Illumination* is properly the Reflection or Propagation of Light, from those who are already enlightened, to others, *Who is the image of God*—Hence also we may understand, how great is the Glory of Christ. He that sees the Son, sees the Father in the Face of Christ. The Son exactly exhibits the Father to us.

V. 5. *For the Fault is not in us, neither in the Doctrine they hear from us. We preach not ourselves*—As able either to enlighten, or pardon, or sanctify you, *but Jesus Christ*—As your only Wisdom, Righteousness, Sanctification: *And ourselves your servants*—Ready to do the meanest Offices, *for Jesus' sake*—Not for Honour, Interest, or Pleasure.

V. 6. *For God*—*Latb shined in our hearts*—The Hearts of all those whom the God of this World no longer blinds: God who is himself our Light, not only the Author of Light, but also the Fountain of it; *to enlighten us with the knowledge of the glory of God*—Of his glorious Love, and of his glorious Image; *in the face of Jesus Christ*—Which reflects his Glory in another Manner than the Face of Moses did.

V. 7. *But we*—Not only the Apostles, but all true Believers, *have this treasure*—Of Divine Light, Love, Glory, *in earthen Vessels*—In frail, feeble, perishing Bodies. He proceeds to shew, That Afflictions, yea, Death itself are so far from hindering the Ministration of the Spirit, that they even further it, sharpen the Ministers, and increase the Fruit; *that the excellence of the power* which works these in us, may undeniably appear to be of God.

V. 8. *We are troubled, &c.* The four Articles in this Verse respect Inward, the four in the next, Outward Afflictions. In each Clause the former Part shews the *earthen Vessels*; the latter *the excellence of the Power. Not crushed*—Not swallowed up in Care and Anxiety: *Perplexed*

- 9 ed; perplexed, but not in despair; Persecuted, but not forsaken; thrown down, but not destroyed;
- 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body. We who live are always delivered unto death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal body.
- 12 So then death worketh in us, but life in you. Yet having the same spirit of faith, according to what is written, * I believed, and therefore have I spoken,
- 14 we also believe, and therefore speak: Knowing that he who raised up the Lord Jesus, will also raise us up by Jesus, and present us with you. For all things are for your sakes, that the overflowing grace might through the thanksgiving of many abound to
- 16 the glory of God. Therefore we faint not, but even though the outward man perish, yet the in-

Perplexed—What Course to take, but never *despairing* of his Power and Love, to carry us through.

V. 10. *Always*—Wherever we go, bearing about in the body the dying of the Lord Jesus—Continually expecting to lay down our Lives like him; that the life also of Jesus might be manifested in our body—That we may also rise and be glorified like him.

V. 11. *For we who yet live*—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.

V. 12. *So then death worketh in us, but life in you*—You live in Peace; we die daily. Yet living or dying, so long as we believe, we cannot but speak.

V. 13. *Having 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 hath put this Song of Praise in my Mouth) *We also speak*—We preach the Gospel, even in the midst of Affliction and Death, because we believe that God will raise us up from the Dead, and will present us—Ministers, with you—All his Members, faultless before his presence with exceeding joy.

V. 15. *For all things*—Whether adverse or prosperous, are for your sakes—For the Profit of all that believe, as well as all that preach, that the overflowing grace—Which continues you alive both in Soul and Body, might abound yet more through the thanksgiving of many—For Thanksgiving invites more abundant Grace.

V. 16. *Therefore*—Because of this Grace, we faint not. The outward man—The Body; the inward man—The Soul.

V. 17. *Our*

* Psalm cxvi. 10.

- 17 ward man is renewed day by day. For our light affliction, which is but for a moment, worketh out for us a far more exceeding *and* eternal weight of
- 18 glory: While we aim not at the things that are seen, but at the things that are not seen: for the things that are seen *are* temporal, but the things that are not
- V. seen *are* eternal. For we know that if our earthly house of *this* tabernacle be dissolved, we have a building from God, an house not made with hands,
- 2 eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon, with our house which is
- 3 from heaven: If being clothed, we shall not be
- 4 found naked. For we who are in *this* tabernacle groan, being burdened; not that we would be unclothed, but clothed upon, that what is mortal may
- 5 be swallowed up of life. Now he that hath wrought us to this very thing *is* God, who hath also given us

V. 17. *Our light affliction*—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 infinitely below the astonishing Original.

V. 18. *The things that are seen*—Men, Money, Things of Earth; *the things that are not seen*—God, Grace, Heaven.

V. 1. *Our earthly house*—Which is only a *Tabernacle* or *Tent*, not designed for a lasting Habitation.

V. 2. *Desiring to be clothed upon*—This Body (which is now covered with Flesh and Blood) with the glorious House which is from Heaven. Instead of Flesh and Blood, which cannot enter Heaven, the rising Body will be clothed or covered with what is analogous thereto, but incorruptible and immortal. *Macarius* speaks largely of this.

V. 3. *If being clothed*—Is with the Image of God while we are in the Body, *we shall not be found naked*—Of the Wedding-Garment.

V. 4. *We groan being burdened*—The Apostle speaks with exact Propriety. A Burden naturally expresses Groans. And we are burdened with numberless Afflictions, Infirmities, Temptations, Sins. *Not that we would be unclothed*—Not that we desire to remain without a Body. Faith does not understand that Philosophical Contempt of what the wise Creator has given; *but clothed upon*—With the glorious, immortal, incorruptible, spiritual Body, *that what is mortal*—This present mortal Body, *may be swallowed up of life*—Covered with that which lives for ever.

V. 5. *Now he that hath wrought us to this very thing*—This longing for Immortality, *is God*: For none but God, none less than the Almighty, could have wrought this in us.

- 6 the earnest of the Spirit. Therefore *we* always behave undauntedly; knowing that while we are sojourning in the body, we are absent from the Lord :
 7 (For we walk by faith, not by sight.) We behave
 8 undauntedly, *I say*, and are willing rather to be absent from the body, and present with the Lord.
 9 Therefore we are ambitious, whether present, or
 10 absent, to be well-pleasing to him. For we must all appear before the judgment seat of Christ, that every one may receive according to what he hath done in
 11 the body, whether good or evil. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest to God, and I trust we are made
 12 manifest in your consciences also. We do not again recommend ourselves to you; but we give you an occasion of glorying on our behalf, that ye may have something to *answer* them, who glory in appearance,

V. 6. *Therefore we behave undauntedly*—But most of all when we have Death in view; *knowing that* our greatest Happiness, lies beyond the Grave.

V. 7. *For we cannot clearly see Him in this Life, wherein we walk by faith only*: An Evidence indeed that necessarily implies a kind of *seeing Him who is invisible*; yet as far beneath what we shall have in Eternity, as it is above that of bare, unassisted Reason.

V. 8. *Present with the Lord*—This demonstrates that the Happiness of the Saints is not deferred till the Resurrection.

V. 9. *Therefore we are ambitious*—The only Ambition which has place in a Christian, *whether present*—In the Body, or *absent*—From it.

V. 10. *For we all*—Apostles as well as other Men, whether now present in the Body, or absent from it, *must appear*—Openly, without Covering, 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, (as their Repentance, their Revenge against Sin) cannot otherwise appear. But this will be done at their own Desire, without Grief, and without Shame. *According to what he hath done in the body, whether good or evil*—In the Body he did either Good or Evil. In the Body he is recompensed accordingly.

V. 11. *Knowing therefore the terror of the Lord, we the more earnestly persuade men to seek his Favour*: And as God knoweth this, *so I trust, ye know it in your own Consciences*.

V. 12. *We do not say this, as if we thought there was any need of again recommending ourselves to you, but to give you an occasion of rejoicing and praising God, and to furnish you with an answer to those*
 false

13 and not in heart. For if we are transported beyond
 ourselves, *it is to God*; if we are sober, *it is for your*
 14 sakes. For the love of Christ constraineth us, while
 we thus judge, that if one died for all, then were all
 15 dead: And *that* he died for all, that they who live
 should not henceforth live to themselves, but to him
 16 who died for them, and rose again. So that we from
 this time know no one after the flesh; yea, if we have
 known even Christ after the flesh, yet now we know
 17 *him so* no more. Therefore if any one *be* in Christ,
there is a new creation: the old things are passed

false Apostles, *who glory in appearance, but not in heart*, being condemned by their own Conscience.

V. 13. *For if we are transported beyond ourselves*,—Or at least, appear so to others, (treated of ver. 15—21.) speaking or writing with uncommon Vehemence, *it is to God*—He understands (if Men do not) the Emotion which Himself inspires. *If we be sober*—(Treated of ch. vi. 1—10.) if I proceed in a more calm, sedate Manner, *it is for your sakes*—Even good Men bear this, rather than the other Method in their Teachers. But these must obey God, whoever is offended by it.

V. 14. *For the love of Christ to us and our Love to Him constraineth us*—Both to the one and the other, beareth us on with such a strong, steady, prevailing Influence, as Winds and Tides exert when they wait the Vessel to its destined Harbour; *while we thus judge, that if Christ died for all, th n are all*, even the best of Men, naturally dead—in a State of spiritual Death, and liable to Death eternal. For had any Man been otherwise, *Christ had not needed to have died for him*.

V. 15. *And that he died for all*—That all might be saved, *that they who live*—That all who live upon the Earth, *should not henceforth*—From the Moment they know Him, *live unto themselves*—Seek their own Honour, Profit, Pleasure, *but unto him*—In all Righteousness and true Holiness.

V. 16. *So that we from this time*—That we knew the Love of Christ, *know no one*—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 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 even Christ after the flesh*—So as to love Him barely with a natural Love, so as to glory in having conversed with Him on Earth, so as to expect only temporal Benefits from Him.

V. 17. *Therefore if any one be in Christ*—A true Believer in Him, *there is a new creation*—Only the Power that makes a World, can

18 away; behold, all things are become new: And all things *are* from God, who hath reconciled us to himself through Jesus Christ, and hath given to us
 19 the ministry of reconciliation: Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them; and hath committed
 20 to us the world of reconciliation. Therefore we are ambassadors for Christ, as though God were intreating by us: we beseech *you*, in Christ's stead, be
 21 ye reconciled to God. For he hath made him, who knew no sin, a sin-offering for us, that we might be

make a Christian. And when he is so created, *the old things are past away*--Of their own Accord, even as Snow in Spring. Behold! the present, visible, undeniable Change! *All things are become new*--He has new Life, new Senses, new Faculties, new Affections, new Appetites, new Ideas and Conceptions. His whole Tenor of Action and Conversation is new, and he lives, as it were, in a new World. God, Men, 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*.

V. 18. *And all these new things are from God, considered under this very Notion, as reconciling us*--The World (ver. 19.) *to himself*.

V. 19. *Namely*--The Sum of which is, *God*--The whole Godhead, but more eminently God the Father, *was in Christ, 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 Blood of the Son of God.

V. 20. *Therefore we are ambassadors for Christ*--*we beseech you in Christ's stead*--Herein the Apostle might appear to some transported beyond himself. 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, intreats us, and with the most tender Importunity, solicits us, not to reject them.

V. 21. *He made him a sin-offering, who knew no sin*--A Commendation peculiar to *Christ*: *for us*--Who knew no Righteousness, who were inwardly and outwardly nothing but Sin; 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 through him*--Might through him be invested with that Righteousness, first imputed to us, then implanted in us, which is in every Sense *the Righteousness of God*.

V. 1. *We*

VI. made the righteousness of God through him. We then, *as fellow-labourers*, do also exhort you, not to
 2 receive the grace of God in vain. (For he saith, * I have heard thee in an accepted time, and in a day of salvation have I succoured thee. Behold, now *is* the acceptable time; behold, now *is* the day of salvation.)
 3 Giving no offence in any thing, that the ministry be
 4 not blamed, But in all things approving ourselves as the ministers of God, in much patience, in afflictions,
 5 in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
 6 By purity, by prudence, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,
 7 By the word of truth, by the power of God, by the

V. 1. *We then not only beseech, but as fellow-labourers with you, who are working out your own Salvation do also exhort you, not to receive the grace of God, which we have been now describing, in vain. We receive it by Faith; and not in vain, if we add to this, persevering Holiness.*

V. 2. *For he saith—The Sense is, As of old there was a particular Time, wherein God was pleased to pour out his peculiar Blessing, so there is now. And this is the particular Time: This is a Time of peculiar Blessing.*

V. 3. *Giving as far as in us lies no offence, that the ministry be not blamed on our Account.*

V. 4. *But approving ourselves as the ministers of God—Such as his Ministers ought to be, in much patience, shewn 1. In afflictions, necessities, distresses, (all which are General Terms) 2. In stripes, imprisonments, tumults, (which are particular Sorts of Affliction, Incessity, Distress) 3. In labours, watchings, fastings, voluntarily endured. All these are expressed in the Plural Number, to denote a Variety of them. In Afflictions, several Ways to escape may appear, though none without Difficulty; in Necessities, one only, and that a difficult one; in Distresses, none at all appears.*

V. 5. *In tumults—The Greek Word implies such Attacks as a Man cannot stand against, but which bear him hither and thither by Violence.*

V. 6. *By prudence—Spiritual, Divine; not what the World terms so. Worldly Prudence is the practical Use of worldly Wisdom: Divine Prudence is the due Exercise of Grace, making spiritual Understanding go as far as possible: By love unfeigned—The chief Fruit of the Spirit.*

V. 7. *By the convincing and converting power of God, accompanying his Word; and also attesting it by divers Miracles. By the armour of righteousness on the right-hand and the left—That is, on all Sides, the Panoply or whole Armour of God.*

armour of righteousness on the right-hand and the
 8 left: Through honour and dishonour, through evil
 9 report and good report; as deceivers, yet true, As
 unknown, yet well-known; as dying, yet behold
 10 we live; as chastened, yet not killed; As sorrow-
 ing yet always rejoicing; as poor, yet making many
 rich; as having nothing, yet possessing all things.

11 O ye Corinthians, our mouth is opened toward
 12 you, our heart is enlarged. Ye are not straitened
 in us; but ye are straitened in your own bowels.
 12 Now for a recompence of the same, (I speak as
 14 to my children) be ye also enlarged. Be not une-
 qually yoked with unbelievers; for what fellow-
 ship hath righteousness with unrighteousness? or

V. 8. *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 it not balanced by Dishonour? *As deceivers*—Artful, designing Men. So the World represents all true Ministers of Christ; *yet true*—Upright, sincere, in the Sight of God.

V. 9. *As unknown*—For the world knoweth us not, at 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.

V. 10. *As sorrowing*—For our own manifold Imperfections, and for the Sins and Sufferings of our Brethren; *yet always rejoicing*—In present Peace, Love, Power, and a sure Hope of future Glory. *As having nothing, yet possessing all things*—For all Things are ours, if we are Christ's. What a Magnificence of Thought is this!

V. 11. From the Praise of the Christian Ministry (which he began ch. 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 toward you*—With uncommon Freedom, because *our heart is enlarged in Tenderness*.

V. 12. *Ye are not straitened in us*—Our Heart is wide enough to receive you all: *but ye are straitened in your own bowels*—Your Hearts are shut up, and so not capable of the Blessings ye might enjoy.

V. 13. *Now for a recompence 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 ch. viii. 5.) that God may dwell in you, ch. vi. 16.—vii. 3. and that ye may receive us, ch. vii. 2.

V. 14. *Be not unequally yoked with unbelievers*—Christians with Jews or Heathens. The Apostle particularly speaks of Marriage, but the Reasons he urges equally hold against any needless Intimacy with them. Of the five Questions that follow; the three former contain the Argument; the two latter, the Conclusion.

V. 15. *What*

15 what communion hath light with darkness? And
 what concord hath Christ with Belial? Or what
 16 part hath a believer with an infidel? And what
 agreement hath the temple of God with idols?
 Now ye are the temple of the living God, as God
 hath said, * I will dwell in them, and walk in
them, and I will be to them a God, and they shall
 17 be to me a people. † Therefore come out from a-
 mong them, and be ye separate, and touch not the
 unclean person, saith the Lord, and I will receive
 18 you, § And will be to you a Father, and ye shall
 be to me sons and daughters, saith the Lord Al-
 VII. mighty. Having therefore, beloved, these pro-
 mises, let us cleanse ourselves from all pollution of
 the flesh and of the spirit, perfecting holiness in
 the fear of God.

V. 15. *What concord hath Christ—Whom ye serve, with Belial—
 To whom they belong?*

V. 16. *What agreement hath the temple of God with idols?—If God
 would not endure Idols in any Part of the Land wherein 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 Worshipers. As
 God hath said—To his ancient Church, and in them to all the Israel
 of God: I will dwell in them, and walk in them—The former signi-
 fying his perpetual Presence; the latter, his Operation; and I will
 be to them a God, and they shall be to me a people—The Sum of the
 whole Gospel-Covenant.*

V. 17. *Touch not the unclean person—Keep at the utmost Distance
 from him; and I will receive you—Into my House and Family.*

V. 18. *And ye shall be to me for sons and for daughters, saith the
 Lord Almighty—The Promise made to Solomon, 1 Chron. xviii. 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, who have Faith in
 Christ. They have Access to the Almighty; such free and welcome
 Access, as a beloved Child to an indulgent Father. To Him they
 may fly for Aid in every Difficulty, and from Him obtain a Supply
 in all their Wants.*

V. 1. *Let us cleanse ourselves—This is the latter Part of the Ex-
 hortation, which was proposed ch. vi. 1. and resumed ver. 14.
 from all pollution of the flesh—All outward Sin, and of the spirit—All
 inward. Yet let us not rest in Negative Religion, but perfect holi-
 ness—Carrying it to the Height in all its Branches, and enduring to the*

* Lev. xvi. 12, &c. † Isa. lii. 11. Zeph. iii. 19, 20.

§ Isa. xliii. 6.

2 Receive us. We have hurt no man, we have
 3 corrupted no man, we have defrauded no man. I
 speak not, to condemn you; for I have said before,
 that ye are in our hearts, to live and to die with
 4 you. Great is my freedom of speech toward you;
 great is my glorying over you: I am filled with
 comfort, I exceedingly abound with joy, over all
 5 our affliction. For when we were come into
 Macedonia, our flesh had no rest, but we were
 troubled on every side: from without *were* fight-
 6 ings, from within *were* fears. But God who
 comforteth them that are brought low, comforted
 7 us by the coming of Titus. And not only by his
 coming, but also by the comfort wherewith he
 was comforted over you, when he told us your ear-
 nest desire, your grief, your zeal for me, so that I
 8 rejoiced the more. For I do not repent that I
 grieved you by the letter, though I did repent:
 (for I see that letter grieved you, though but for a
 9 season.) Now I rejoice, not that ye were grieved,
 but that ye grieved to repentance; for ye grieved
 in a godly manner, so that ye received damage

the End in the loving Fear of God, the sure Foundation of all Holiness.

V. 2. *Receive us*---The Sum of what is said in this, as well as in the Tenth and following Chapters. *We have hurt 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 upon it.

V. 3. *I speak not to condemn you*---Not as if I accused you of laying this to my Charge. I am so far from thinking so unkindly of you, that ye are in our hearts, to live and die with you---That is, I could rejoice to spend all my Days with you.

V. 4. *I am filled with comfort*---Of this he treats, ver. 6, &c. of his Joy, ver. 7, &c. of both, ver. 13.

V. 5. *Our flesh*---That is, we ourselves, *had no rest: from without*---From the Heathens, *were fightings*---Furious and cruel Oppositions: *from within*---From our Brethren, *were fears*---Lest they should be seduced.

V. 7. *Your earnest Desire*---To rectify what had been amiss; *your grief*---For what had offended God, and troubled me.

V. 8. *I did repent*---That is, I felt a tender Sorrow for having grieved you, till I saw the happy Effect of it.

V. 10. *The*

- 10 by us in nothing. For godly sorrow worketh repentance unto salvation not to be repented of, whereas the sorrow of the world worketh death.
- 11 For behold, this very thing, that ye sorrowed after a godly manner, how great diligence it wrought in you, yea, clearing of yourselves, yea, indignation, yea, fear, yea, vehement desire, yea, zeal, yea revenge? In all things ye have approved yourselves
- 12 to be pure in this matter. And though I wrote to you, *it was* not for his sake who hath done the wrong, nor for his sake who had suffered it, but for the sake of manifesting to you in the sight of
- 13 God our diligent care over you. Therefore we were comforted in your comfort, and we rejoiced the more exceedingly in the joy of Titus, because his spirit was refreshed by you all. So that if I had boasted any thing of you to him, I am not ashamed; but as we speak all things to you in truth, so also our boasting to Titus is found a truth.
- 15 And his tender affection is more abundant toward you, calling to mind the obedience of you all, how ye received him with fear and trembling. I rejoice
- 16 therefore, that I have confidence in you in all things.

V. 10. *The sorrow of this world*---Sorrow that arises from worldly Considerations, *worketh death*---Naturally tends to work, or occasion Death, Temporal, Spiritual, and Eternal.

V. 11. *How great diligence it wrought in you*---Shewn in all the following Particulars. *Yea, clearing of yourselves*---Some had been more, some less faulty; whence arose these various Affections. 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. *Clearing of 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.

V. 12. *It was not only or chiefly, for the sake of the incestuous Person, or of his Father; but to shew my Care over you.*

V. 1. *We*

VIII. Moreover, brethren, we declare to you the Grace of God, bestowed on the churches in Macedonia, That in a great trial of Affliction, their overflowing joy and their deep poverty abounded to the riches of their liberality: That to *their* power, I testify, and beyond *their* power, *they* were willing of themselves, Praying us with much intreaty, to receive the gift and take a part in ministering it to the saints. And *this they did*, not as we hoped; but first gave themselves to the Lord, and to us by the will of God: So that we desired Titus, that as he had begun before, so he would also compleat this gift among you. Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us, *see*, that ye abound in this grace also. I speak not by way of command, but that by the diligence of others, I may prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun a year ago, not only to do, but also to do it willingly. Now therefore compleat the work, that as *there was* a ready will, so *there may* be also a performance, in proportion to what ye have. For if there be first a ready mind, a man is accepted, according to

V. 1. *We declare to you the grace of God*—Which evidently appeared by this happy Effect.

V. 2. *In a great trial of affliction*—Being continually persecuted, harrassed, and plundered.

V. 4. *Praying us with much intreaty*—Probably St. Paul had lovingly admonished them, Not to do beyond their Power.

V. 5. *And not as we hoped*—That is, beyond all we could hope; *they gave themselves to us, by the will of God*—In Obedience to his Will, to be wholly directed by us.

V. 6. *As he had begun*—When he was with you before.

V. 9. *For ye know*—And this Knowledge is the true Source of Love, *the grace*—The most sincere, most free, and most abundant Love. *He became poor*—In becoming Man, in all his Life; in his Death: *rich*—In the Favour and Image of God.

V. 12. *A man*—Every Believer, is accepted—With God, according to *what he hath*—And the same Rule holds universally. Whoever acknowledges

- what he hath, not according to what he hath not.
- 13 For *I do not mean*, that others should be eased, and
 14 you burthened; But by an equality, *let your abundance be* at this time *a supply* to their want; that their abundance also may be *a supply*
 15 to your want, that there may be an equality, As it is written, * He that *had gathered* the most, had nothing over; and he that *had gathered* the least did not lack.
- 16 But thanks be to God, who putteth the same
 17 diligent care for you in the heart of Titus. For he accepted indeed the exhortation, but being more
 18 forward, he went to you of his own accord. And we have sent with him the brother, whose praise in
 19 the gospel is through all the churches: (And not only *so*, but he was also appointed by the churches *to be* a fellow-traveller with us, with this gift, which is administred by us, to the glory of the Lord himself, and for *the declaration* of our ready

acknowledges himself to be a vile, guilty Sinner, and in Consequence of this Acknowledgment, flies 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.

V. 14. *That their abundance*—If need should so require, *may be*—At another Time, *a supply to your want, that there may be an equality*—No Want on one Side, no Superfluity on the other. It may likewise have a further Meaning: That as the temporal Bounty of the *Corinthians* did now supply 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.

V. 15. *As it is written, He that had gathered the most, had nothing over; and he that had gathered the least, did not lack*—That is, in which that Scripture is in another Sense fulfilled.

V. 17. *Being more forward*—Than to need it, though he received it well.

V. 18. *We*—I and *Timothy, the brother*—The Antients generally supposed this was St. *Luke, whose praise*—For faithfully dispensing the *gospel, is through all the churches*.

V. 19. *He was appointed by the churches*—Of *Macedonia, with this gift*—Which they were carrying from *Macedonia to Jerusalem: for the declaration of our ready mind*—That of *Paul and his Fellow-Traveller, ready to be the Servants of all,*

V. 22. *With*

* *Excd. xvi. 18.*

20 mind) Avoiding this, lest any one should blame us in this abundance, which is administered by us.

21 For we provide things honest, not only before the

22 Lord, but also before men. And we have sent with them our brother, whom we have often proved diligent in many things, but now much more dili-

23 gent, through his great confidence in you. If any enquire concerning Titus, *he is my partner, and fellow-labourer with respect to you, or concerning our brethren, they are the messengers of the churches,*

24 the glory of Christ. Shew therefore to them before the churches the proof of your love and of our IX. boasting on your behalf. For concerning the ministering to the saints, it is superfluous for me to

2 write to you. For I know your readiness, which I boast concerning you to the Macedonians, that Achaia was ready a year ago, and your zeal hath

3 provoked very many. Yet I have sent the brethren, lest our boasting of you on this head should be made vain, that, as I said, ye may be ready;

4 Lest if any of the Macedonians come up with me, and find ye unprepared, we (not to say, you) be

5 ashamed of this confident boasting. Therefore I thought it necessary, to desire the brethren to go before to you, and compleat this your bounty, which had been spoken of before, that it may be ready as a bounty, and not as a matter of covetousness.

6 And this I say, He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully,

V. 22. *With them*—With Titus and Luke; *our brother*—Perhaps Apollos.

V. 23. *My partner*—In my Cares and Labours: *the glory of Christ*—Signal Instruments of advancing his Glory.

V. 24. *Before the churches*—Present by their Messengers.

V. 1. *To write to you*—Largely.

V. 2. *I boast to them of Macedonia*—With whom he then was.

V. 3. *I have sent the above-mentioned brethren* before me.

V. 5. *Spoken of before*—By me, to the Macedonians. *Not as a matter of covetousness*—As wrung by Importunity from covetous Persons.

V. 6. *He that soweth sparingly, shall reap sparingly; he that soweth bountifully, shall reap bountifully*—A general Rule. God will proportion the Reward to the Work, and the Temper whence it proceeds.

V. 7. *Of*

7 shall reap also bountifully : *Let every man do as*
 he chuseth in his heart, not grudgingly, or of neces-
 8 sity : for * God loveth a chearful giver. And
 God *is* able to make all grace abound toward you,
 that having always all sufficiency in all things, ye
 9 may abound to every good work : (As it is writ-
 ten, † He hath scattered abroad, he hath given to
 the poor ; his righteousness remaineth for ever.
 10 ‡ And he who supplieth seed to the sower, and bread
 for *your* food, will supply and multiply your seed
 sown, and increase the fruits of your righteousness:)
 11 Being enriched in every thing to all bountifulness,
 12 which worketh by us thanksgiving to God. For
 the administration of this service doth not only sup-
 ply the necessities of the saints, but likewise aboun-
 13 deth by many thanksgivings to God : (Who, by
 experiment of this administration, glorify God,
 for your avowed subjection to the gospel of Christ,
 and for your liberal communication to them and to
 14 all men :) And by their prayer for you, who
 long after you, for the exceeding grace of God
 15 which is in you. Thanks *be* to God for his un-
 speakable gift.

V. 7. *Of necessity*—Because he cannot tell how to refuse.

V. 8. How remarkable are these Words! Each is *loaded* with Matter, and increases all the Way it goes. *All grace*—Every Kind of Blessing, *that ye may abound to every good work*—God gives us every thing, that we may do good therewith, and so receive more Blessings. All Things in this Life, even Rewards, are to the Faithful, Seeds in order to a future Harvest.

V. 9. *He hath scattered abroad*—(A generous Word) With a full Hand, without any anxious Thought, which Way each Grain falls. *His righteousness*—His Beneficence, with the blessed Effects of it, *remaineth for ever*—Unexhausted, God still renewing his Store.

V. 10. *And he who supplieth seed*—Opportunity and Ability to help others, *and bread*—All Things needful for your own Souls and Bodies, *will continually supply you with that seed, yea multiply it to you more and more, and increase the fruits of your righteousness*—The happy Effects of your Love to God and Man.

V. 11. *Which worketh by us thanksgiving to God*—Both from us who distribute, and them who receive your Bounty.

V. 13 *Your avowed subjection*—Openly testified by your Actions, *to all men*—Who stand in need of it.

V. 15. *His unspeakable gift*—His outward and inward Blessings, the Number and Excellence of which cannot be uttered.

VOL. II.

A 2

V. I. New

* Prov. xxii. 9. † Psalm cxii. 9. ‡ Isa. lv. 10.

X. Now I Paul myself, who when present *am* base among you, but being absent *am* bold toward you, *intreat* you, by the meekness and gentleness of
 2 Christ, I beseech, that I may not when I am present be bold with that confidence wherewith I
 3 think to be bold toward some, who think of us as
 4 walking after the flesh: For though we walk in
 5 the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the throwing down of strong-
 6 holds.) Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ, And being in readiness to avenge all disobedience, when your obedience is fulfilled.

V. 1. *Now I Paul myself*—A strongly emphatical Expression, *who when present am base among you*—So probable some of the false Teachers affirmed; copying after *the meekness and gentleness of Christ, intreat*, though I might command you.

V. 2. Do not constrain me *when present to be bold*—To exert my apostolical Authority, *who think of us as walking after the flesh*—As acting in a cowardly or crafty Manner.

V. 3. *Though we walk in the flesh*—In mortal Bodies, and consequently are not free from human Weakness, yet *we do not war*—Against the World and the Devil, *after the flesh*—By any carnal or wordly Methods. Though the Apostle here and in several other Parts of this Epistle, speaks in the plural Number, for the Sake of Modesty and Decency, yet he principally means himself. On him were these Reflections thrown, and it is his own Authority which he is vindicating.

V. 4. *For the weapons of our warfare*—Those we use in this War, *are not carnal*, but spiritual, and therefore *mighty to the throwing down of strong holds*—Of all the Difficulties which Men or Devils can raise in our Way. Though Faith and Prayer belong also to the Christian Armour, (*Ephes. vi. 15, &c.*) yet the Word of God seems to be here chiefly intended.

V. 5. *Destroying all vain reasonings, and every high thing which exalteth itself*—As a Wall or Rampart, against the knowledge of God, and bringing every thought, or rather Faculty of the Mind, into captivity to the obedience of Christ—Those evil Reasonings are destroyed. The mind itself being 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 of Faith.

V. 6. *Being in readiness to avenge all disobedience*—Not only by spiritual Censure, but miraculous Punishments: *when your obedience is fulfilled*—When the sound Part of you have given Proof of your Obedience,

- 7 Do ye look at the outward appearance of things? If any man be confident, that he is Christ's, let him again think this of himself, that as he is Christ's,
- 8 so are we also. Yea, if I should boast something more also of the authority which the Lord hath given us, for edification, and not for your destruction, I
- 9 should not be ashamed. That I may not seem as
- 10 it were to terrify you by letters. For his letters indeed, say they, are weighty and strong; but his
- 11 bodily presence is weak, and his speech contemptible. Let such an one think this, that such as we are in word by letters, when we are absent, such
- 12 are we also in deed, when we are present.
- 13 For we presume not to equal or to compare ourselves with some of those who recommend themselves: but they among themselves limiting themselves, and comparing themselves with themselves,
- 14 are not wise. But we will not boastfully extend ourselves beyond our measure; but according to the measure of the province which God hath allotted us, a measure to reach even unto you. For we

dience, so that I am in no Danger of punishing the Innocent with the Guilty.

V. 7. *Do ye look at the outward appearance of things?*—Does any of you judge of a Minister of Christ, by his Person, or any outward Circumstance? *Let him again think this of himself*—Let him learn it from his own Reflection, before I convince him by a severer Method.

V. 8. *I should not be ashamed*—As having said more than I could make good.

V. 9. *I say this, that I may not seem to terrify you by letters*—Threatening more than I can perform.

V. 10. *His bodily presence is weak*—His Stature (says St. Chrysostom) was low, his Body crooked, and his Head bald.

V. 12. *For we presume not*—A strong Irony, *to equal ourselves*—As Partners of the same Offence, *or to compare ourselves*—As Partakers of the same Labour! *They among themselves limiting themselves*—Chusing and limiting their Provinces according to their own Fancy.

V. 10. *But we will not*—Like them, *boastfully extend ourselves beyond our measure, but according to the measure of the province which God hath allotted us*—To me, in particular, as the Apostle of the Gentiles, a measure which reaches even unto you. God allotted to each Apostle his Province, and the measure, or Bounds thereof.

V. 14. *We are come even to you*—By a gradual regular Process, having taken the intermediate Places in our Way, in preaching the gospel of Christ.

do not extend ourselves excessively, as not reaching to you ; for we are come even to you, in the gospel
 15 of Christ : Not boasting extending ourselves beyond our measure, in the labours of others ; but having hope, now your faith is increased, to be enlarged by you, yet still within our province,
 16 abundantly. So as to preach the gospel in the regions beyond you, not to boast in another's province of things made ready to our hand. But he
 17 that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but
 18 whom the Lord commendeth.

XI. I wish ye would bear a little with my folly ;
 2 yea, bear with me. For I am jealous over you with a godly jealousy ; for I have espoused you to one husband, that I may present you as a chaste
 3 virgin to Christ. But I fear lest as the serpent deceived Eve through his subtilty, so your minds should be corrupted from the simplicity that is in
 4 Christ. If indeed he that cometh preach another Jesus, whom we have not preached, or if ye re-

V. 15. *Having hope, now your faith is increased*---So that you can the better spare us, to be enlarged by you abundantly---That is, enabled by you to go still further.

V. 16. *In the regions beyond you*---To the West and South, where the Gospel had not yet been preached.

V. 1. *I wish ye would bear*---So does he pave the way, for what might otherwise have given Offence : *With my folly*---Of commending myself ; which to many may appear Folly ; and really would be so, were it not on this Occasion absolutely necessary.

V. 2. *For*---The Cause of his seeming Folly is express in this and the following Verse ; the Cause why they should bear with him, ver. 4.

V. 3. *But I fear*---Love is full of these Fears, lest as the Serpent---A most apposite Comparison, *deceived Eve*---Simple, ignorant of Evil, by his subtilty---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, might be corrupted---Losing their virginal Purity, from the simplicity that is in Christ---That Simplicity which is lovingly intent on Him alone, seeking no other Person of Thing.

V. 4. *If indeed*---Any could shew you another Saviour, a more powerful Spirit, a better Gospel, ye might well bear with him---But this is impossible.

V. 6. *If*

ceive another Spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. But I suppose that I fall nothing short of the very chief apostles. For if I am unskilful in speech, yet not in knowledge; but we have been thoroughly made manifest to you in all things. Have I committed an offence in humbling myself, that ye might be exalted, because I have preached the gospel of God to you at free cost? I spoiled other churches, taking wages of them to serve you: and when I was present with you and wanted, I was chargeable to no man. For the brethren who came from Macedonia supplied my want; and I have in all things kept myself from being burdensome, and will keep myself. As the truth of Christ is in me, this my boasting shall not be stopped in the regions of Achaia. Wherefore? Because I love you not? God knoweth. But what I do, I will do, that I may cut off the occasion from them who desire occasion, that wherein they boast, they may be found even as we. For such are false apostles, deceitful workers,

V. 6. *If I am unskilful in speech*---If I speak in a plain, unadorned Way, like an unlearned person. So the Greek Word properly signifies.

V. 7. *Have I committed an offence*---Will any turn this into an Objection, in *humbling myself*---To work at my Trade, that ye might be exalted---To be Children of God?

V. 8. *I spoiled other churches*---I, as it were took the spoils of them: It is a military Term, *taking wages* (or Pay, another military Word) of them---When I came to you at first. And when I was present with you and wanted---My Work not quite supplying my Necessities, I was chargeable to no man---Of Corinth.

V. 9. *For I chose to receive Help from the poor Macedonians*, rather than the rich *Corinthians*! Were the Poor in all Ages more generous than the Rich?

V. 10. *This my boasting shall not be stopped*---For I will receive nothing from you.

V. 11. Do I refuse to receive any thing of you, because I love you not? God knoweth that is not the Case.

V. 12. *Who desire any occasion*---To censure me; that wherein they boast, they may be found even as we---They boasted of being burdensome to no man. But it was a vain Boast in them, though not in the Apostle.

14. transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an
 15 angel of light. Therefore *it is* no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their
 16 works. I say again, Let no man think me a fool; but if otherwise, yet as a fool receive me, that I also
 17 may boast a little. What I speak, I speak not after the Lord; but as it were foolishly, in this confidence
 18 of boasting. Seeing many glory after the flesh, I will glory also. For ye, being wise, suffer fools
 20 willingly. For ye suffer, if a man enslave you, if he devour you, if he take *from you*, if he exalt himself, if
 21 he smite you on the face. I speak with regard to reproach, as though we had been weak: whereas in whatever any is confident, (I speak as a fool) I am
 22 confident also. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham?
 23 *so am* I. Are they ministers of Christ? (I speak

V. 14. *Satan himself is transformed*--Uses to transform himself; to put on the fairest Appearances,

V. 15. *Therefore it is no great, no strange thing--whose end--* Notwithstanding all their Disguises, shall be according to their works.

V. 16. *I say again*--He premises a new Apology to this new Commendation of Himself. *Let no man think me a fool*--Let none think I do this, without the utmost Necessity. *But if any do think me foolish herein, yet bear with my Folly.*

V. 17. *I speak not after the Lord*--Not by an Express Command from Him; tho' still under the Direction of his Spirit: *but as it were foolishly*--In such a Manner, as many may think foolish.

V. 18. *After the flesh*--That is, in external Things.

V. 19. *Being wise*--A beautiful Irony.

V. 20. *For ye suffer*--Not only the Folly, but the gross Abuses of those false Apostles, *if a man enslave you*--Lord it over you in the most arbitrary Manner, *if he devour you*--By his exorbitant Demands, (notwithstanding his Boast of not being burdensome) *if he take from you*--By open Violence, *if he exalt himself*--By the most unbounded Self-commendation, *if he smite you on the face*--(A very possible Case) under Pretence of divine Zeal.

V. 21. *I speak with regard to reproach, as though we had been weak*--I say, *Bear with me*: Even on Supposition that the Weakness be real, which they reproach me with.

V. 22. *Are they Hebrews, Israelites, the seed of Abraham*--These were the Heads on which they boasted.

V. 23. *I am more so than they. In deaths often*--Surrounding me in the most dreadful Forms.

V. 24. *Five*

foolishly) I more: in labours more abundantly, in stripes more exceedingly, in prisons more abundantly, 24 in deaths often. Five times I received from the Jews 25 forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I have been shipwreck'd; a 26 day and a night I passed in the deep: In journeyings often, in dangers from rivers, in dangers from robbers, in dangers from my own countrymen, in dangers from the heathen, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in 27 dangers among false brethren: In labour and toil, in watchings often, in hunger and thirst, in fastings 28 often, in cold and nakedness. Beside the things which are from without, that which resteth upon 29 me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn 30 not? Since I must glory, I will glory of the things 31 that concern my infirmities. The God and Father of the Lord Jesus Christ, who is blessed for ever, 32 knoweth that I lie not. In Damascus the governor under King Aretas kept the city of the Damascenes.

V. 24. *Five times I received from the Jews forty stripes save one*—Which was the utmost that the Law allowed. With the Romans he sometimes pleaded his Privilege as a Roman. But from the Jews he suffered all things.

V. 25. *Thrice I have been shipwreck'd*—Before his Voyage to Rome. *In the deep*—Probably floating on some Part of the Vessel.

V. 27. *In cold and nakedness*—Having no Place where to lay my Head; no convenient Raiment to cover me: Yet appearing before Noblemen, Governors, Kings; and not being ashamed.

V. 28. *Beside the things which are from without*—Which I suffer on the Account of others; namely, *the care of all the churches*—A more modest Expression than if he had said, *the care of the whole church*. All—Even those I have not seen in the Flesh. St. Peter himself could not have said this in so strong a Sense.

V. 29. *Who*—So he had not only the Care of the Churches, but of every Person therein, *is weak and I am not weak?*—By Sympathy as well as by Condescension. *Who is offended*—Hindered in, or turned out of, the good Way, *and I burn not*—Being pained as though I had Fire in my Bosom.

V. 30. *I will glory of the things that concern my Infirmities*—Of what shews my Weakness, rather than my Strength.

V. 32. *The Governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief City, willing to oblige the Jews, kept the City, Setting Guards at all the Gates Day and Night.

V. 33. *Through*

with a guard, being determined to apprehend me.
 33 But I was let down through a window in a basket by
 XII. the wall, and escaped from his hands. Surely
 it is not expedient for me to boast: yet I will come
 2 to visions and revelations of the Lord. I knew a
 man in Christ, above fourteen years ago (whether
 in the body I know not, or out of the body I know
 not; God knoweth) such an one caught up to the
 3 third heaven. Yea, I knew such a man (whether in
 the body or out of the body I know not, God know-
 4 eth) That he was caught up into paradise, and heard
 unspeakable things, which it is not possible for man
 5 to utter. Of such an one I will glory; but I will not
 6 glory of myself, unless in my infirmities. For if I

V. 33. *Through a window*—Of an House which stood on the City Wall.

V. 1. *It is not expedient*—Unless on so pressing Occasion. *Visions* are seen, *Revelations* heard.

V. 2. *I knew a man in Christ*—That is, a Christian. It is plain from ver. 6, 7, that he means himself, tho' in Modesty he speaks as of a third Person, *whether in the body, or out of the body, 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; or 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 the Body, or whether one or both were actually in Heaven, it would be vain Curiosity for us to attempt determining it. *The third heaven*—Where God is; far above the aerial and the starry Heaven. Some suppose it was here the Apostle was let into the Mystery of the future State of the Church; and received his Orders to turn from the *Jews*, and go to the *Gentiles*.

V. 3. *Yea, I knew such a man*—That at another Time.

V. 4. *He was caught up into paradise*—The Seat of happy Spirits in their separate State, between Death and the Resurrection. *Things which it is not possible for man to utter*—Human Language being incapable of expressing them. Here he anticipated the joyous Rest of the Righteous that die in the Lord. But this Rapture did not precede, but follow after his being caught up to the third Heaven. A strong Intimation, that he must first discharge his Mission, and then enter into Glory. And beyond all Doubt, such a Foretaste of it, served to strengthen him in all his After-Trials, when he could call to Mind the very Joy that was prepared for him.

V. 5. *Of such an one I will*—I might, glory: but I will not glory of myself—As considered in myself.

V. 6. *For if I should resolve to glory* (referring to I might glory) of

should resolve to boast, I should not be a fool; for I speak the truth: but I forbear, lest any one should think of me above what he seeth me, or heareth from me.

- 7 And lest I should be lifted up with the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan, to buffet me, lest I should
8 be lifted up. Concerning this, I besought the Lord
9 thrice, that it might depart from me. But he said to me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the
10 strength of Christ may rest upon me. Therefore I am well pleased in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;

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 I forbear*—I speak sparingly of these Things, for fear any one should think too highly of me—O where is this Fear now to be found? Who is afraid of this?

V. 7. *There was given 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, *a messenger or Angel of Satan to buffet me*—Perhaps both visibly and invisibly: And the Word in the Original expresses the present as well as the past Time. All Kinds of Affliction had befallen the Apostle. Yet none of those did he deprecate. But here he speaks of one, 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 Head-ach could have done; which many of the Antients say he laboured under. St. Paul seems to have had a fresh Fear of these buffetings every Moment, when he so frequently represses himself in his Boasting, tho' it was extorted from him by the utmost Necessity.

V. 8. *Concerning this*—He had now forgot his being lifted up; I besought the Lord thrice—As our Lord besought his Father.

V. 9. *But he said to me*—In answer to my third Request; *My grace is sufficient for thee*—How tender a Repulse! We see there may be Grace where there is the quickest Sense of Pain. *My strength is more illustriously displayed by the Weakness of the Instrument*. Therefore I will glory in my weaknesses, rather than my Revelations, that the strength of Christ may rest upon me. The Greek Word properly means, may cover me all over like a tent. We ought most willingly to accept whatever tends to this End, however contrary to Flesh and Blood.

V. 10. *Weakness*—Whether proceeding from Satan or Men: for when I am weak—Deeply conscious of my Weakness, then does the Strength of Christ rest upon me.

V. 11. *Though*

- 11 for when I am weak, then I am strong. I am become a fool in boasting; *but* ye have compelled me: for I ought to have been commended by you: for in nothing have I fallen short of the very chief apostles, though I am nothing.
- 12 Truly the signs of an apostle were wrought among you, in all patience, in signs, and wonders, 13 and mighty deeds. For wherein were ye inferior to the other churches, unless that I myself was not burdensome to you? Forgive me this wrong. Behold 14 the third time I am ready to come to you: yet I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up treasure for 15 the parents, but the parents for the children. And I will most gladly spend, and be spent for your souls, though the more abundantly I love you, the less I 16 am loved. But be it so: I did not burden you: 17 but being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent to 18 you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit? In the same steps?
- 19 Think ye that we again excuse ourselves to you? We speak before God in Christ, and all things, be- 20 loved, for your edification. For I fear lest when I come, I should not find you such as I would, and *lest*

V. 11. *Though I am nothing*---Of myself.

V. 14. *The third time*---Having been disappointed twice. *I seek not yours*---Your Goods, *but you*---Your Souls.

V. 15. *I will gladly spend*---All I have, *and be spent*---Myself.

V. 16. *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.

V. 17. I answer this lying Accusation by appealing to plain Fact. *Did I make a gain of you by Titus*---Or any other 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 often drawn from this Text, is utterly without Foundation.

V. 18. *I desired Titus*---To go to you.

V. 19. *Think ye, that we again excuse ourselves?*---That I speak this for my own Sake? No. I speak all this for your Sakes.

V. 21. *Who*

I should be found by you such as ye would not: left
there should be contentions, envyings, wraths, strifes,
 21 backbitings, whisperings, swellings, tumults: Left
 my God should humble me when I come to you
 again; and I should mourn over many of them who
 had sinned before, and have not repented of the un-
 cleanness, and fornication, and lasciviousness, which
 they have committed.

XIII. I am coming to you this third time: every word
 shall be established by the mouth of two or three wit-
 2 nesses. I told *you* before, and do tell before-hand
 (though now absent, as if I were present the second
 time) those who had sinned before, and all the rest,
 3 that, if I come again, I will not spare: Since ye
 seek a proof of Christ speaking in me, who is not
 4 weak toward you, but powerful among you. For
 though he was crucified through weakness, yet he
 liveth by the power of God: and we also are
 weak with him; but we shall live with him, by the
 5 power of God in you. Examine yourselves, whe-
 ther ye are in the faith: prove yourselves. Do ye
 not know yourselves, That Jesus Christ is in you?
 6 unless ye are reprobates. And I trust, ye shall

V. 21. *Who had sinned before*—My last Coming to Corin^b. *Uncleanness*—Of married Persons; *Lasciviousness*—Against Nature.

V. 1. *I am coming this third time*—He had been coming twice before, though he did not actually come.

V. 2. *All the rest*—Who have since then sinned in any of these kinds. *I will not spare*—I will severely punish them.

V. 4. *He was crucified through weakness*—Through the Impotence of human Nature. *We also are weak with him*—We appear weak and despicable by partaking of the same Sufferings for his Sake; but *we shall live with him*—Being raised from the Dead, by the power of God in you—By that Divine Energy, which is now in every Believer. (ver. 5.)

V. 5. *Prove yourselves*—Whether ye are such as can, or such as cannot bear the test. This is the proper Meaning of the Word, which we translate *Reprobates*. *Know ye not yourselves, That Jesus Christ is in you?*—All Christian Believers know this, by the Witness and by the Fruit of his Spirit. Some translate the Words, *Jesus Christ is among you*, that is, in the Church of Corin^b, and understand them of the miraculous Gifts, and the Power of Christ which attended the Centures of the Apostle.

V. 6. *And I trust ye shall know*—By proving yourselves, not by putting my Authority to the Proof.

V. 7. *I pray*

7 know, that we are not reprobates. Now I pray God, that ye may do no evil: not that we may appear approved, but that ye may do that which is good, 8 though we should be as reprobates. For we can do 9 nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: and 10 this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use severity, according to the power which the Lord hath given me, for edification, and not for destruction.

11 Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the 12 God of love and peace shall be with you. Salute 13 one another with an holy kiss. All the saints salute 14 you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

V. 7. *I pray God, that ye may do no evil*—To give me Occasion of shewing my Apostolical Power. I do not desire to appear approved—By miraculously punishing you; *but that ye may do that which is good, though we should be as reprobates*—Having no Occasion to give that Proof of our Apostleship.

V. 8. *For we can do nothing against the truth*—Neither against that which is just and right, nor against those who walk according to the Truth of the Gospel.

V. 9. *For we rejoice when we are weak*—When we appear so, having no Occasion to shew our Apostolic Power. *And this we wish, even your perfection*—In the Faith that worketh by Love.

V. 11. *Be perfect*—Aspire to the highest Degree of Holiness: *Be of good comfort*—Filled with Divine Consolation: *Be of one mind*—Desire, labour, pray for it, to the utmost Degree that is possible.

V. 13. *The grace*—Or Favour of our 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.

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, or 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 a becoming Reverence; with Eyes and Hearts lifted up to God, *who giveth the Blessing out of Zion, and life for evermore.*

NOTE



N O T E S

O N

St. PAUL's Epistle to the *Galatians*.

THIS Epistle is not written, as most of St. *Paul's* are, to the Christians, of a particular City, but to those of a whole Country in *Asia Minor*, the Metropolis of which was *Ancyra*. These readily embraced the Gospel; but after St. *Paul* had left them, certain Men came among them, who (like those mentioned *Acts xv.*) taught, That it was necessary to be circumcised, and to keep the *Mosaic Law*. They affirmed, That all the other Apostles taught thus: That St. *Paul* was inferior to them: And that even he sometimes practised and recommended the Law, though at other times he opposed it.

The First Part therefore of this Epistle is spent 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.

The Second contains Proofs drawn from the Old Testament, that the Law and all its Ceremonies were abolished by *Christ*.

The Third contains practical Inferences, closed with his usual Benediction.

To be a little more distinct.

This Epistle contains,

- | | |
|--|--------------|
| I. The Inscription, | C. i. 1—5 |
| II. The calling the <i>Galatians</i> back to the true Gospel; wherein he | |
| 1. Reproves them for leaving it, | 6—10 |
| 2. Asserts the Authority of the Gospel he had preached, who | |
| 1. Of a Persecutor was made an Apostle by an immediate Call from Heaven, | 11—17 |
| 2. Was no way inferior to <i>Peter</i> himself, | 18—C. ii. 21 |
| | 3. Defends |

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3. Defends

3. Defends Justification by Faith, and again reproves the *Galatians*, C. iii. 1—iv. 11
 4. Explains the same Thing, by an Allegory taken out of the Law itself, 12—31
 5. Exhorts them to maintain their Liberty, C. v. 1—12
Warns them, not to abuse it, and admonishes them to walk not after the Flesh, but after the Spirit, 13—C. vi. 10
- III. The Conclusion, 11—18

G A L A T I A N S.

- I. **P**AUL, an apostle (not of men, neither by
 2 man, but by Jesus Christ, and God the Father, who raised him from the dead) And all the brethren who are with me, to the churches of Galatia; Grace be to you, and peace from God the
 3 Father, and the Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from
 4 the present evil world, according to the will of
 5 our God and Father, To him be glory for ever and ever. Amen.

V. 1. *Paul an apostle*—Here it was necessary for St. Paul to assert his Authority. Otherwise he is very modest in the Use of this Title. He seldom mentions it, when he mentions others in the Salutations with himself, as in the Epistles to the *Philippians* and *Thessalonians* : Or when he writes about secular Affairs, as in that to *Pbilemon* : Nor yet in writing to the *Hebrews* ; because he was not properly their Apostle; *not of men*—Not commissioned from them; but from GOD the Father, *neither by man*—Neither by any man as an Instrument, but by JESUS CHRIST ; *who raised him from the dead*—Of which it was the peculiar Business of an Apostle to bear Witness.

V. 2. *And all the brethren*—Who agree with me in what I now write.

V. 4. *That he might deliver us from the present evil world*—From the Guilt, Wickedness, and Misery wherein it is involved, and from its vain and foolish Customs and Pleasures ; *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*, he alters his Style, and first sets down his main Proposition, That by the Merits of Christ alone, *giving himself for our sins*, we are justified : Neither does he term them (as he does others) either *Saints, Elect, or Churches of God*.

V. 5. *To whom be glory*—For this his gracious Will.

V. 6. *I marvel*

- 6 I marvel that ye are so soon removed from him
 7 who called you by the grace of Christ to another
 8 gospel, Which is not another; but there are
 9 some that trouble you, and would subvert the gos-
 10 pel of Christ. But if we, or an angel from heaven
 11 preach to you another gospel than we have preach-
 12 ed to you, let him be accursed: As we have said
 before, so I say now again, if any one preach to
 you another gospel than that ye received, let him
 be accursed. For do I now satisfy men, or God?
 Or do I seek to please men? For If I still pleased
 men, I should not be the servant of Christ.
- 11 But I certify you, brethren, that the gospel
 which was preached by me is not according to
 12 man. For neither did I receive it from man, nei-
 ther was I taught it, but by the revelation of Jesus

V. 6. *I marvel that ye are removed so soon*—After my leaving you, from him who called you by the grace of Christ—His gracious Gospel, and his gracious Power.

V. 7. *Which—indeed—is not—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 that trouble you*—The same Word occurs, Acts xv. 24. and *would*—If they were able, subvert or overthrow the gospel of Christ—The better to effect which, they suggest, than the other Apostles, yea, and I myself insist upon the Observance of the Law.

V. 8. *But if we*—I and all the Apostles; *or an angel from Heaven*—If it were possible; *preach another gospel, let him be accursed*—Cut off from Christ and God.

V. 9. *As*—He speaks upon mature Deliberation; after pausing, it seems, between the two Verses, *we*—I and the Brethren who are with me; *have said before*—Many times, in Effect, if not in Terms, *so I say*—All those Brethren knew the truth of the Gospel. St. Paul knew the Galatians had received the true Gospel.

V. 10. *For*—He adds the reason why he speaks so confidently; *do I now satisfy men?*—Is this what I aim at in preaching or writing? *If I still*—Since I was an Apostle, *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*—Here this, all ye who vainly hope to keep in Favour both with God and with the World!

V. 11. *But I certify you, brethren*—He does not till now give them even this Appellation: *that the gospel which was preached by me*—Among you—*is not according to man*—Not from Man, not by Man, not suited to the taste of Man.

V. 12. *For neither did I receive it*—At once nor was I taught it—Slowly and gradually, by any Man; *but by the revelation of Jesus Christ*

- 13 **Christ.** For ye have heard of my behaviour in time past in the Jewish religion, that above measure I persecuted the church of God, and wasted it.
- 14 And I profited in the Jewish religion above many of my years among my countrymen, being more abundantly zealous for the traditions of my fathers.
- 15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
- 16 To reveal his Son in me, that I might preach him among the Gentiles, I did not confer with flesh
- 17 and blood: Neither did I go up to Jerusalem, to them that were apostles before me, but I immediately went into Arabia, and returned again to Da-
- 18 mascus. Then after three years I went up to Jerusalem to visit Peter, and abode with him fif-
- 19 teen days. But other of the apostles I saw none,

--Our Lord 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.*

V. 13. *I persecuted the church of God*—That is, the Believers in *Christ*.

V. 14. *Being zealous of the unwritten traditions*—Over and above those written in the Law.

V. 15. *But 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.*) 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.

V. 16. *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 to others*—Which I should have been ill qualified to do, had I not first known Him myself: *I did not confer with flesh and blood*—Being fully satisfied of the Divine Will, and determined to obey, I took no Council with any Man, neither with my own Reason or Inclinations, which might have raised numberless Objections.

V. 17. *Neither did I go up to Jerusalem*—The Residence of the Apostles; *but I immediately went into Arabia, and returned again to Damascus*—He presupposes the Journey to *Damascus*, in which he was converted, as being known to them all.

V. 18. *Then after three years*—Wherein I had given full Proof of my Apostleship, *I went to visit Peter*—To converse with him.

V. 19. *But other of the apostles I saw none, save James the brother (that is, the Kinsman) of the Lord*—Therefore when *Barnabas* is said to have brought him in to the Apostles, *Acts ix. 27.* only *St. Peter* and *St. James* are meant.

V. 22. *I was*

20 save James, the brother of the Lord. Now the things which I write to you, behold before God, I
 21 lie not. Afterwards I came into the regions of
 22 Syria and Cilicia. And I was unknown by face to
 23 the churches of Judea which were in Christ. But only they had heard, He that persecuted us in time past, now preacheth the faith which once he destroyed.
 24 And they glorified God in me. Then fourteen
 II. years after, I went up again to Jerusalem with Barnabas, taking Titus also with me. But I went up by revelation, and laid before them the gospel, which I preach among the Gentiles; but severally to those of eminence, lest by any means I should run, or should
 3 have run in vain. (But neither was Titus, who was with me, being a Greek, compelled to be circumcised,
 4 because of false brethren introduced unawares, who had slipped in, to spy out our liberty which we have through Christ Jesus, that they might bring us

V. 22. *I was unknown by face to the churches of Judea*---Except to that of Jerusalem.

V. 24. *In me*---That is, on my Account.

V. 1. *Then fourteen years after*---My first Journey thither, 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 shewed, that they were of the same Judgment with him.

V. 2. *I went up*---Not by any Command from them, but by an express revelation from God, and laid before them --The chief of the Church in Jerusalem, the gospel which I preach among the Gentiles---(Acts xv. 4.) Touching Justification by Faith alone: Not that they might confirm me therein; but that I might remove Prejudice from them. Yet not publickly at first, but severally to those of eminence--Speaking to them one by one; lest I should run, or should have run in vain---Lest I should lose the Fruit either of my present or past Labours. For they might have greatly hindered this, had they not been fully satisfied both of his Mission and Doctrine. The Word run beautifully expresses the swift Progress of the Gospel.

V. 3. *But neither was Titus who was with me*---When I conversed with them, compelled to be circumcised---A clear Proof that none of the Apostles insisted on the circumcising Gentile Believers. The Sense is, And it is true, some of those false brethren, would fain have compelled Titus to be circumcised. But I utterly refused it.

V. 4. *Because of false brethren*---Who seem to have urged it, introduced unawares---Into some of those private Conferences at Jerusalem, who had slipped in, to spy out our liberty---From the Ceremonial Law, that they might---If possible bring us into that bondage again.

5 into bondage: To whom we did not yield by sub-
 mission, no, not an hour, that the truth of the gospel
 6 might continue with you.) And they who un-
 doubtedly were something, (*but whatsoever they*
were, it is no difference to me; God accepteth no
man's person) they who undoubtedly were something,
 7 added nothing to me. But on the contrary, when
 they saw that I was intrusted with the gospel of
 the uncircumcision, as Peter *with that* of the circum-
 8 sion: (For he that wrought effectually in Peter for
 the apostleship of the circumcision, wrought likewise
 9 effectually in me toward the Gentiles:) And when
 James, and Cephas, and John, who undoubtedly
 were pillars, knew the grace that was given to me,
 they gave the right-hands of fellowship to me and
 Barnabas, that we *should go* to the Gentiles, and they

V. 5. *To whom we did not yield by submission*---Although in Love he would have yielded to any. 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*---That is, the true genuine Gospel, *might continue with you*---With you *Gentiles*. So we defend, for your Sakes, the Privilege which you would give up.

V. 6. *And they who undoubtedly were something*---Above all others: *What they were*---How eminent soever, *it is 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) in that Conference *added nothing to me*---Neither as to Doctrine, nor Mission.

V. 7. *But when they saw*---By the Effects which I laid before them, (ver. 8. *Acts xv. 12.*) *that I was intrusted with the gospel of the uncircumcision*---That is, with the Charge of Preaching it to the uncircumcised Heathens.

V. 8. *For he that wrought effectually in Peter for the apostleship of the circumcision*---To qualify him for, and support him in, the Discharge of that Office to the *Jews*, *wrought likewise effectually in and by me*, for and in the Discharge of my Office toward the *Gentiles*.

V. 9. *And when James*---Probably named *first*, because he was Bishop of the Church in *Jerusalem*; and *Cephas*---Speaking of him at *Jerusalem*, he call's him by his *Hebrew Name*, and *John*---Hence it appears, that he also was at the Council, though he is not particularly named in the *Acts*: *Who undoubtedly were pillars*---The principal Supporters and Defenders of the Gospel; *knew*---After they had heard the Account I gave them, *the grace*---Of Apostleship, *which was given me, they*---In the Name of all; *gave to 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 we*---I and those in Union with me,

10 to the circumcision: Only *they desired* that we would
 be mindful of the poor, which very thing I also was
 11 forward to do. But when Cephas came to Antioch,
 I withstood him to the face, because he was to be
 12 blamed. For before some came from James, he ate
 with the Gentiles; but when they were come, he
 withdrew and separated himself, fearing those of the
 13 circumcision. And the other Jews also dissembled
 with him, so that even Barnabas was carried away
 14 with their dissimulation. But when I saw, that they
 did not walk uprightly, according to the truth of the
 gospel, I said to Peter before *them* all, If thou being
 a Jew, livest after the manner of the Gentiles, and not
 of the Jews, why compellest thou the Gentiles to ju-
 15 daize? We *who are* Jews by nature, and not sinners
 16 of the Gentiles, Even we (knowing that a man is

should go to the gentiles—Chiefly, and *they*—With those that were in Union with them, chiefly *to the circumcision*—The *Jews*.

V. 10. *Of the poor*—The poor Christians in *Judea*, who had lost all they had for *Christ's* sake.

V. 11. *But*—The Argument here comes to the Height. *Paul* reproves *Peter* himself. So far was he from receiving his Doctrine from Man, or from being inferior to the chief of the Apostles, *when Peter*—Afterwards, *came to Antioch*—Then the chief of all the *Gentile Churches*, *I withstood him to the face, because he was to be blamed*—For Fear of Man, ver. 12. for Dissimulation, ver. 13. and for not walking uprightly, ver. 14.

V. 13. *And the other believing Jews*—Who were at *Antioch* *dissembled with him*; so that even *Barnabas* was carried away with their *dissimulation*—Was borne away as with a Torrent, into the same ill Practice.

V. 14. *I said to Cephas before them all*—See *Paul* single against *Peter* and all the *Jews*! *If thou being a Jew*, yet *livest* in thy ordinary Conversation, *after the manner of the Gentiles*—Not observing the Ceremonial Law, which thou knowest to be now abolished, *why compellest thou the Gentiles*—By withdrawing thyself, and all the Ministers from them; either *to judaize*, to keep the Ceremonial Law, or to be excluded from Church-Communion?

V. 15. *We*—*St. Paul*, to spare *St. Peter*, drops the first Person Singular, and speaks in the Plural Number. Ver. 18. he speaks in the first Person Singular again by a Figure, and without a Figure, ver. 19, &c. *who are Jews by nature*—By Birth, not Proselytes only, and not sinners of the *Gentiles*—That is, not sinful *Gentiles*; not such gross, enormous, abandoned Sinners, as the Heathens generally were.

V. 16. *Knowing that a man is not justified by the works of the law*—Not even of the Moral, much less the Ceremonial Law, but by *the faith*

not justified by the works of the law, but by the faith of Jesus Christ) have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; because by the works of the law no flesh shall be justified. But if while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I may live to God. I am crucified with Christ, and I live no longer, but

faith of Jesus Christ—That is, by Faith in Him. The Name *Jesus* was first known by the *Gentiles*; the Name *Christ* by the *Jews*. And they are not always placed promiscuously, but generally in a more solemn Way of speaking, the Apostle says *Christ Jesus*, in a more familiar, *Jesus Christ*, even we—And how much more must the *Gentiles*, who have still less Pretence to depend on their own Works? *Have believed*—Knowing there is no other Way. *Because*—Considering the Demands of the Law, and the State of human Nature, it is evident, that *by the works of the law*—By such an Obedience as it requires, *shall no flesh living*—No human Creature, *Jew or Gentile, be justified*. Hitherto St. Paul had been considering that single Question, “Are Christians obliged to observe the Ceremonial Law?” But he here insensibly goes farther, and by citing this Scripture shews, That what he spoke directly of the Ceremonial, included also the Moral Law. For David undoubtedly did so, when he said (*Psal.* 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 to none but the Moral Law.

V. 17. *But if while we seek to be justified by Christ, we ourselves are still found sinners*—If we continue in Sin, will it therefore follow, That *Christ is the minister or Countenancer of sin*?

V. 18. By no means! *For If I build again*—By my sinful Practice, *the things which I destroyed*—By my preaching, I only *make myself*—Or shew myself, not *Christ*, to be a *transgressor*; the whole Blame lies on me, not 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.

V. 19. *For I through the law*—Applied by the Spirit to my Heart, and deeply convincing me of my utter Sinfulness and Helplessness, *am dead to the law*—To all Hope of Justification from it, *that I may live to God*—Not continue in Sin. For this very End am I (in this Sense) freed from the Law, that I may be freed from Sin.

V. 20. The Apostle goes on to describe, How he is freed from Sin; how far he is from continuing therein. *I am crucified with Christ*—Made conformable to his Death; *the body of sin is destroyed* (Rom.

Christ liveth in me, and the life that I now live in the flesh, I live by faith in the Son of God, who loved
 21 me and delivered up himself for me. I do not make void the grace of God; for if righteousness is by the law, then Christ died in vain.

III O thoughtless Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you! This only would I learn of you, Did ye receive the Spirit, by the works of the law, or by the hearing of
 3 faith? Are ye so thoughtless? 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

(Rom. vi. 6.) and I—As to my corrupt Nature, *live no longer*—Being dead to sin: But Christ liveth in me—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, I live by Faith in the Son of God—I derive every Moment from that supernatural Principle; from a Divine Evidence and Conviction, that He loved me, and delivered up himself for me.

V. 21. Meantime I do not make void—In seeking to be justified by my own Works; the grace of God—The free Love of God in Christ Jesus. But they do, who seek justification by the Law: For if Righteousness is by the law—If Men might be justified by their Obedience to the Law, Moral or Ceremonial, then Christ died in vain—Without any Necessity for it, since Men might have been saved without his Death; might by their own Obedience have been both discharged from Condemnation, and intitled to Eternal Life.

V. 1. O thoughtless Galatians—He breaks in upon them, with a beautiful Abruptness, *who hath bewitched you*—Thus to contradict both your own Reason and Experience, *before whose eyes Jesus Christ hath been as evidently set forth*—By our Preaching, as if He had been crucified among you.

V. 2. This only would I learn of you—That is, this one Argument might convince you. Did ye receive The Witness and the Fruit of the Spirit, by performing the works of the law, or by hearing of and receiving faith?

V. 3. Are ye so thoughtless?—As not to consider what you have yourselves experienced? *Having begun in the spirit*—Having set out under the Light and Power of the Spirit by Faith; do ye now, when ye ought to be more spiritual, and more acquainted with the Power of Faith, expect to be made perfect by the flesh? Do you think to compleat either your Justification or Sanctification, by giving up that Faith, and depending on the Law, which is a gross and carnal Thing when opposed to the Gospel?

V. 4. Have ye suffered—Both from the zealous Jews and from the Heathens,

- 5 yet in vain? Doth he that ministreth the Spirit to you, and worketh miracles among you, *do it* by the works of the law, or by the hearing of faith?
- 6 As Abraham * believed God, and it was imputed
- 7 to him for righteousness. Know then, that they who are of faith, these are the sons of Abraham.
- 8 And the scripture foreseeing that God would justify the Gentiles by faith, declared before the glad tidings to Abraham, † In thee shall all the nations
- 9 be blessed. So then they who are of faith are blef-
- 10 sed with faithful Abraham. For as many as are of the works of the law are under a curse; for it is written. † Cursed is every one who continueth not in all things which are written in the book of

Heathens, *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, *if it be yet in vain*—As if he had said, I hope better Things, even that ye will endure to the End.

V. 5. And at the present Time, *Doth he that ministereth the Gift of the Spirit to you, and worketh miracles among you, do it by the works of the law?*—That is, in Confirmation of his preaching Justification by Works? Or of his preaching Justification by Faith?

V. 6. Doubtless 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 this Day) both for their own Continuance in Judaism, and for denying the *Gentiles* to be the Church of God.

V. 7. *Know then, that they who are partakers of his faith, these, and these only, are the sons of Abraham*; And therefore Heirs of the Promises made to him.

V. 8. *And the scripture*—That is, the Holy Spirit, who gave the Scripture, *foreseeing that God would justify the Gentiles also by faith, declared before*—So great is the Excellency and Fulness of the Scripture, that all the Things which can ever be controverted, are therein both foreseen and determined, *In or through thee*—As the Father of the *Messiah*, shall all the Nations be Blessed.

V. 9. *So then all they, and they only, who are of faith*—Who truly believe, *are blessed with faithful Abraham*—Receive the Blessing as he did, namely, by Faith.

V. 10. They only receive it; *for as many as are of the works of the law*—As God deals with on that Footing, only on the Terms the Law proposes, *are under a curse*; for it is written, *Cursed is every one, who continueth not in all the things which are written in the law*—Who
continueth

* Gen. xv. 6. † Gen. xii. 3. † Deut. xxvii. 26.

11 the law, to do them. But that none is justified by
 12 the law in the sight of God, *is evident*; for * the
 13 just shall live by faith. Now the law is not of
 14 faith; but † he that doeth them, shall live by them.
 15 Christ hath redeemed us from the curse of the law,
 16 being made a curse for us: (for It is written, ‡
 17 Cursed *is every one that hangeth on a tree*;) That
 18 the blessing of Abraham might come on the Gentiles
 19 through Christ Jesus, that we might receive the
 20 promise of the Spirit through faith. I speak after
 21 the manner of men; though it be but a man's
 22 covenant, yet if it be confirmed, none disannulleth
 23 or addeth thereto. Now the promises were made
 24 to Abraham and his seed. He saith not, And to
 25 seeds, as of many; but as of one, || And to thy

continueth not, in all the things—So it requires what no Man can perform; namely, perfect, uninterrupted and perpetual Obedience.

V. 11. *But that none is justified by his Obedience to the law in the sight of God*—Whatever may be done in the Sight of Man, is farther evident from the Words of Habakkuk, *The just shall live by faith*—That is, the Man who is accounted just or righteous before God, shall continue in a State of Acceptance, Life, and Salvation, by Faith. This is the Way God hath chosen.

V. 12. *And the law is not of faith*—But quite opposite to it. It does not say, Believe, but Do.

V. 13. *Christ*—Christ alone. The Abruptness of the Sentence shews an holy Indignation at those who reject so great a Blessing *hath redeemed us*—Whether Jews or Gentiles, at an high Price, from *the curse of the law*—The Curse of God, which the Law denounces against all Transgressors of it, *being made a curse for us*—Taking the Curse upon Himself, that we might be delivered from it, willingly submitting to that Death, which the Law pronounces peculiarly accursed.

V. 14. *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*—Which includes all the other Promises, *through faith*—Not by Works; for Faith looks wholly to the Promise.

V. 15. *I speak after the manner of men*—I illustrate this by a familiar Instance, taken from the Practice of Men. *Though it be but a man's covenant, yet if it be once legally confirmed, none*—No, not the Covenanter himself, (unless something unforeseen occur, which cannot be the Case with God) *disannulleth or addeth thereto*—Any new Conditions.

V. 16. *Now the promises were made to Abraham and his seed*—Several Promises were made to Abraham. But the chief of all, and which was several Times repeated, was that of the Blessing through Christ. *He*—That is, God, *saith not, And to seeds, as of many*—As if the

Promise

• Hab. ii. 4. † Lev. xviii. 5. ‡ Deut. xxi. 23. || Gen. xxii. 18.

17 seed, which is Christ. And this I say, the covenant which was before confirmed of God through Christ, the law which was four hundred and thirty years after, doth not disannul, so as to make the promise
18 of no effect. And again, if the inheritance, *be* by the law, *it is* no more by promise; but God gave
19 *it* to Abraham by promise. Wherefore then *was* the law? It was added because of transgressions, till the seed should come to whom the promise was made: *and it was* ordained by angels, in
20 the hand of a mediator. Now the mediator is not

Promise were made to several Kinds of Seed; but as of one---That is, one Kind of Seed, one Posterity, one Kind of Sons. And to all these the Blessing belonged by Promise, *which is Christ*---Including all that believe in Him.

V. 17. *And this I say*---What I mean is this. *The covenant which was before confirmed 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*---(Counting from the Time when the Promise was first made to Abraham, Gen. xii. 2, 3,) *doth not disannul, so as to make the promise of no effect*---With regard to all Nations, if only the Jewish were to receive it: Yea, with regard to them also, if it was *by works*, so as to supersede it, and introduce another Way of obtaining the Blessing.

V. 18. *And again*---This is a new Argument. The former was drawn from the Time, this from the Nature of the Transaction; *if the eternal inheritance be obtained by keeping, the law, it is no more by virtue of the free promise*---These being just opposite to each other. But it is by Promise. Therefore it is not by the Law.

V. 19. *It (the ceremonial Law) was added*---To the Promise, because of transgressions---Probably, the Yoke of the ceremonial Law was inflicted as a Punishment for the national Sin of Idolatry: (Exod. xxxii. 1.) at least the more grievous Parts of it: And the whole of it was a prophetic Type of Christ. The moral Law was added to the Promise, to discover and to restrain Transgressions, to convince Men of their Guilt and Need of the Promise, and give some Check to Sin. And *this Law passeth not away*: But the ceremonial Law was only introduced till Christ, *the seed to or through whom the promise was made, should come. And it was ordained by angels in the hand of a mediator*---It was not given to Israel, like the Promise 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, to remind them of the great Mediator.

V. 20. *Now the mediator is not a mediator of one*---There must be two Parties, or there can be no Mediator between them: 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 Promise Moses had nothing to do. The Law, wherein he was concerned, was a Transaction of quite another Nature.

21 a mediator of one ; but God is one. *Is then the law against the promises of God? God forbid: But if there had been a law given which could have given life, verily righteousness would have been*
 22 *by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up together unto the faith which was to be revealed.*
 24 *Wherefore the law was our school-master unto*
 25 *Christ, that we might be justified by faith. But faith being come, we are no longer under a school-*
 26 *master. For ye are all Sons of God by faith in*
 27 *Jesus Christ. For as many of you as have been*
 28 *baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor*

V. 21. Will it follow from hence, that *the law is against*—Opposite to *the promises of God?* By no means. They are well consistent: But yet the Law cannot give Life, as the Promise doth. *If there had been a law which could have given life*—Which could have intitled a Sinner to Life, God would have spared his own Son, and *righteousness,* or Justification, with all the Blessings consequent upon it, *would have been by that Law.*

V. 22. *But on the contrary the scripture, wherein that Law is written, hath concluded all under sin*—Hath shut them up together (to the Word properly signifies) as in a Prison, under Sentence of Death, to the end *that all being cut off from expecting Justification by the Law, the promise might be freely given to them that believe.*

V. 23. *But before faith*—That is, the Gospel Dispensation, *came, we were kept*—As in close Custody, *under the law*—The *Mosaic Dispensation, shut up unto the faith which was to be revealed*—Reserved and prepared for the Gospel Dispensation.

V. 24. *Wherefore the law was our schoolmaster unto Christ*—It was designed to train us up for *Christ.* And this it did both by it's *Commandments,* which shewed the need we had of his *Atonement,* and it's *Ceremonies,* which all pointed us to Him.

V. 25. *But faith*—That is, the Gospel Dispensation, *being come, we are no longer under that schoolmaster, the Mosaic Dispensation.*

V. 26. *For ye*—Christians, *are all adult sons of God*—And so need a *Schoolmaster no longer.*

V. 27. *For as many of you as have testified your Faith, by being baptized in the Name of Christ, have put on Christ*—Have received Him as your *Righteousness,* and are therefore *Sons of God through Him.*

V. 28. *There is neither Jew nor Greek*—That is, there is no *Difference between them; they are equally accepted through Faith.*

free, there is neither male nor female ; for ye are all
 29 one in Christ Jesus. And if ye are Christ's, then
 are ye the seed of Abraham, and heirs according to
 IV the promise. Now I say the heir, as long as he
 is a child, differeth nothing from a servant, though
 2 he be lord of all ; But is under tutors and stew-
 3 ards, till the time appointed by the father. So we
 also, when we were children, were in bondage un-
 4 der the elements of the world. But when the ful-
 ness of the time was come, God sent forth his Son
 5 made of a woman, made under the law, To re-
 deem those under the law, that we might receive
 6 the adoption of sons. And because ye are sons,
 God hath sent forth the Spirit of his Son into your
 7 hearts, crying Abba, Father. Wherefore thou art

There is neither male nor female—Circumcision being laid aside, which was peculiar to Males, and was designed to put a Difference, during that Dispensation, between *Jews and Gentiles*.

V. 29. *If ye are Christ's*—That is, Believers in Him.

V. 1. *Now*—To illustrate by a plain Similitude the Pre-eminence of the Christian over the legal Dispensation, *the heir as long as he is a child*—As he is under Age, *differeth nothing from a servant*—Not being at Liberty either to use or enjoy his Estate, *though he be lord*—Proprietor of it all.

V. 2. *But is under tutors*—As to his Person, and *stewards*—As to his Substance.

V. 3. *So we*—The Church of God, *when we were children*—In our Minority, under the legal Dispensation, *were in bondage*—In a Kind of servile State *under the elements of the world*—Under the typical Observances of the Law, which were like the first Elements of Grammar, the A B C of Children ; and were of so gross a Nature, as hardly to carry our Thoughts beyond this World.

V. 4. *But when the fulness of the time*—Appointed by the Father (ver. 2.) *was come, God sent forth*—From his own Bosom, *his Son*, miraculously made of the Substance of a woman—A Virgin, without the Concurrence of a Man, *made under the law*—Both under the Precept, and under the Curse of it.

V. 5. *To redeem those under the law*—From the Curse of it, and from that low, servile State *that we*—*Jews* who believe, *might receive the adoption*—All the Privileges of adult sons.

V. 6. *And because ye*—*Gentiles* who believe, *are also thus made his adult sons, God hath sent forth the Spirit of his Son into your hearts* like-wise crying *Abba, Father*—Enabling you to call upon God both with the Confidence, and the Tempers of dutiful Children. The Hebrew and Greek Word are joined together, to express the joint Cry of the *Jews and Gentiles*.

V. 7. *Wherefore thou*—Who believest in Christ, *art no more a servant*
 Like

- no more a servant, but a son; and if a son, then an
 8 heir of God through Christ. Indeed then when
 ye knew not God, ye served them that by nature
 9 are not gods. But now having known God, or
 rather being known of God, how turn ye back to
 the weak and poor elements, to which ye desire to
 10 be in bondage again? Ye observe days, and
 11 months, and times, and years. I am afraid for
 you, lest I have laboured among you in vain.
 12 Brethren, I beseech you, be ye as I am; for
 I also am as ye were: ye have not injured me at
 13 all. Ye know that notwithstanding infirmity of
 the flesh, I preached the gospel to you at first.
 14 And ye did not slight or disdain my temptation
 which was in the flesh, but received me as an angel

—Like those who are under the Law, but a son—Of mature Age, and if a Son, they are heirs of all the Promises, and of the all-sufficient God Himself.

V. 8. *Indeed then when ye knew not God, ye served them that by nature—That is, in Reality, are no gods—And so were under a far worse Bondage than even that of the Jews. For they did serve the true God, though in a low, slavish Manner.*

V. 9. *But now being known of God—As his beloved Children, how turn ye back to the weak and poor elements—Weak, utterly unable to purge your Conscience from Guilt, or to give that filial Confidence in God: poor—Incapable of enriching the Soul with such Holiness and Happiness as ye are Heirs to. Ye desire to be again in bondage—Though of another Kind; now to these Elements, as before to those Idols.*

V. 10. *Ye observe days—Jewish Sabbaths, and months—New Moons, and times—As that of the Passover, Pentecost, and the Feast of Tabernacles, and years—Annual Solemnities. It does not mean Sabbatic Years. These were not to be observed out of the Land of Canaan.*

V. 11. The Apostle here dropping the Argument, applies to the Affections, (ver. 11—20.) and humbles himself to the Galatians, with an inexpressible Tenderness.

V. 12. *Brethren, I beseech you, be as I am—Meet me in mutual Love; for I am as ye were—I still love you as affectionately as ye once loved me. Why should I not? Ye have not injured me at all—I have received no personal Injury from you.*

V. 13. *I preached to you, notwithstanding infirmity of the flesh—That is, notwithstanding bodily Weakness, and under great Disadvantage from the Despicableness of my outward Appearance.*

V. 14. *And ye did not slight my temptation—That is, ye did not slight or disdain me for my Temptation, my thorn in the flesh.*

15 of God, as Christ Jesus. What was then the blessedness ye spake of? For I bear you witness, that, if possible, ye would have plucked out your eyes, 16 and have given them to me. Am I become your 17 enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would 18 exclude you, that ye might affect them. Now it is good to be zealous in a good thing always, and 19 not only while I am present with you. My little children, of whom I travail in birth again, till 20 Christ be formed in you, I could wish to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that would be under the law, do 22 ye not hear the law? For it is written, *Abraham had two sons, one by the bond-woman, another by 23 the free-woman. And he of the bond-woman was born after the flesh, but he of the free-woman by 24 promise. Which things are an allegory; for these

V. 15. *What was then the blessedness ye spake of?*—On which ye so congratulated one another?

V. 17. *They*—The judaizing Teachers who are come among you, *zealously affect you*—Express an extraordinary Regard for you; *but not well*—Their Zeal is not according to Knowledge, neither have they a single Eye to your spiritual Advantage; *yea, they would exclude you*—From me and from the Blessings of the Gospel, *that ye might affect Love and esteem them.*

V. 18. *In a good thing*—In what is really worthy our Zeal. True Zeal is only fervent Love.

V. 19. *My little children*—He speaks as a Parent, both with Authority, and the most tender Sympathy, toward weak and sickly Children, *of whom I travail in birth again*—As I did before, ver. 13. in vehement Pain, Sorrow, Desire, Prayer, till Christ be formed in you—Till there be in you, all the Mind that was in Him.

V. 20. *I could wish to be present with you now*—Particularly in this Exigence, *and to change*—Variously to attemper; *my voice*—He writes with much Softness; but he would speak with more.—The Voice may more easily be varied according to the Occasion than a letter can; *for I stand in doubt of you*—So that I am at a Loss how to speak at this Distance.

V. 21. *Do ye not hear the law*—Regard what it says?

V. 23. *Was born after the flesh*—In a natural Way, by *promise*—Through that Supernatural Strength, which was given Abraham in consequence of the Promise.

V. 24. *Which things are an allegory*—An Allegory is, a figurative Speech,

* Gen. xxi. 2, 9.

are the two covenants; one from mount Sinai,
 25 bearing children to bondage, which is Agar. For
 this is mount Sinai in Arabia, and answereth to
 Jerusalem that now is, and is in bondage with her
 26 children. But Jerusalem that is above is free,
 27 which is the mother of us all. (For it is written,
 * Rejoice thou barren, that bearest not; break
 forth and cry, thou that travailest not; for the
 desolate hath many more children than she that
 28 hath an husband.) Now we, brethren, like Isaac,
 29 are children of promise. But as then, he that was
 born after the flesh persecuted him *that was born*
 30 after the Spirit, so it is now also. But what saith
 the scripture? † Cast out the bond-woman and
 her son; for the son of the bond-woman shall not

Speech, wherein one Thing is exprest, and another intended: For
 those two Sons are Types of the two Covenants. One Covenant is that
 given from mount Sinai, which beareth children to bondage—That is, all
 who are under this, the Jewish Covenant, are in Bondage; which
 Covenant is typified by Agar.

V. 25. For this is mount Sinai, in Arabia—That is, the Type of
 Mount Sinai, and answereth to—Resembles Jerusalem that now is, and
 is in bondage—Like Agar, both to the Law and to the Romans.

V. 26. But the other Covenant is derived from Jerusalem that is a-
 bove, which is free, like Sarah—From all inward and outward Bondage,
 and is the Mother of us all—That is, all who believe in Christ, are free
 Citizens of the New Jerusalem.

V. 27. For it is written—Those Words in the primary Sense pro-
 mise a flourishing State to Judea, after its Desolation by the Chaldeans.
 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 and cry aloud for joy, thou that in former Time
 travailest not: for the desolate hath many more children than she that hath
 an husband—For ye that were so long utterly desolate shall at length
 bear more children, than the Jewish Church which was of old espoused
 to God.

V. 28. Now we—Who believe, whether Jews or Gentiles, are
 children of the promise—Not born in a natural Way, but by the super-
 natural Power of God. And as such, we are Heirs of the Promise
 made to believing Abraham.

V. 29. But as then, he that was born after the flesh persecuted him
 that was born after the Spirit, so it is now also—And so it will be in all
 Ages and Nations to the End of the World.

V. 30. But what saith the scripture—Shewing the Consequence of
 this: Cast out the bond-woman and her son—Who mocked Isaac. In

31 be heir with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free.

V. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage. Behold, I Paul say unto you, If ye be circumcised, Christ will profit you nothing. For I testify again to every man that is circumcised, he is a debtor to do the whole law. Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth anything, nor uncir-

like manner will God cast out all who seek to be justified by the Law; especially if they persecute them who are his Children by Faith.

V. 31. *So then*—To sum up all, *we* who believe are not children of the bond-woman—Have nothing to do with the servile *Mosaic* Dispensation; *but of the free*—Being free from the Curse and the Bond of that law, and from the Power of Sin and Satan.

V. 1. *Stand fast therefore in the liberty*—From the ceremonial Law, wherewith Christ hath made us—And all Believers, free; and be not intangled again with the yoke of legal bondage.

V. 2. *If ye be circumcised*—And seek to be justified thereby, *Christ*—The Christian Institution will profit you nothing—For you hereby disclaim Christ, and all the Blessings which are through Faith in Him.

V. 3. *I testify to every man*—Every Gentile that is circumcised—He thereby makes himself a debtor—Obliges himself at the Peril of his Salvation, to do the whole law.

V. 4. Therefore Christ is become of no effect to you—Who seek to be justified by the law. Ye are fallen from grace—Ye renounce the new Covenant. Ye disclaim the Benefit of this gracious Dispensation.

V. 5. *For we*—Who believe in Christ, who are under the Gospel Dispensation, through the Spirit—Without any of those carnal Ordinances, wait for—In sure Confidence of attaining the hope of righteousness—The Righteousness we hope for, and full Reward of it. This Righteousness we receive of God through Faith; and by faith we shall obtain the Reward.

V. 6. *For in Christ Jesus*—According to the Institution which he hath established, according to the Tenor of the Christian Covenant, neither circumcision—With the most punctual Observance of the Law, nor uncircumcision—With the most exact Heathen Morality, availeth any thing—Toward present Justification or eternal Salvation, but faith alone; even that Faith which worketh by love—All inward and outward Holiness.

V. 7. Ye

7 **circumcision**, but faith which worketh by love. Ye
 8 did run well: who hath hindered you from obeying
 9 the truth? This persuasion *cometh* not from him that
 10 called you. A little leaven leaveneth the whole
 11 lump. I have confidence in you through the Lord,
 12 that ye will be no otherwise minded; but he that
 13 troubleth you shall bear *his* judgment, whosoever
 14 he be. But if I, brethren, still preach circumcision,
 why do I still suffer persecution? Then is the of-
 fence of the cross ceased. I wish it: and they
 shall be cut off that trouble you.

13 Brethren, ye have been called to liberty: only
 use not this liberty for an occasion to the flesh, but
 14 by love serve one another. For all the law is ful-
 filled in one word, in this, * Thou shalt love thy

V. 7. *Ye did run well*---In the Race of Faith. *Who hath hindered you*---In your Course, *that ye should not still obey the truth?*

V. 8. *This* your present persuasion *cometh* not from God, *who called you*---To his Kingdom and Glory.

V. 9. *A little leaven leaveneth the whole lump*---One Troubler; (ver. 10.) troubles all.

V. 10. *Yet I have confidence that*---After ye have read this, *ye will be no otherwise minded*---Than I am, and ye were. *But be that troubleth you*---It seems to have been one Person chiefly who endeavoured to seduce them, *shall bear his judgment*---A heavy Burthen, already hanging over his Head.

V. 11. *But if I still preach circumcision*---As that Troubler seems to have affirmed, probably taking Occasion from his having circumcised Timothy, *why do I still suffer persecution? 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 Law. Yet St. Paul did not condemn the conforming, out of Condescension to the Weakness of any one, even to the ceremonial Law: But he did absolutely condemn those who taught it as necessary to Justification.

V. 12. *I would they were even cut off*---From your Communion, *cast out of your Church, that thus trouble you.*

V. 13. *Ye have been called to liberty*---From Sin and Misery, as well as from the ceremonial Law, *Only use not liberty for an occasion to the flesh*---Take not Occasion from hence to gratify corrupt Nature, *but by love serve one another*---And hereby shew that Christ has made you free.

V. 14. *For all the law is fulfilled 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.

V. 15. *But*

• Levit. xix. 18.

- 15 neighbour as thyself. But if ye bite and devour one another, take heed ye be not consumed one of another.
- 16 I say then, walk by the Spirit, and fulfil not
 17 the desire of the flesh. For the flesh desireth against the Spirit, but the Spirit desireth against the flesh (these are contrary to each other) that ye may not
 18 do the things which ye would. But if ye are led
 19 by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness,
 20 Idolatry, witchcraft, enmities, contentions, emula-

V. 15. *But if---*On the contrary, in Consequence of the Divisions which those Troublers have occasioned among you, *ye bite one another---*By Evil-speaking, and *devour one another---*By Railing and Clamour, *take heed ye be not consumed one of another---*By Bitterness, Strife, and Contention, our Health and Strength both of Body and Soul are consumed, as well as our Substance and Reputation.

V. 16. *I say then---*He now explains what he proposed, ver. 13. *Walk by the Spirit---*Follow his Guidance in all things, and *fulfil not ---*In any thing, *the desire of the flesh---*Of corrupt Nature:

V. 17. *For the flesh desireth against the spirit---*Nature desires what is quite contrary to the Spirit of God, *but the Spirit against the flesh ---*But the Holy Spirit on his Part opposes your evil Nature: (*these are contrary to each other---*The Flesh and the Spirit; there can be no Agreement between them) *that ye may not do the things which ye would---*That being thus strengthened by the Spirit, ye may not fulfil the Desire of the Flesh, as otherwise ye would do.

V. 18. *But if ye are led by the Spirit---*Of Liberty and Love, into all Holiness, *ye are not under the law---*Not under the Curse or Bondage of it, not under the Guilt or the Power of Sin.

V. 19. *Now the works of the flesh---*By which that inward Principle is discovered, *are manifest---*Plain and undeniable. *Works* are mentioned in the Plural, because they are distinct from, and often inconsistent with each other. But *the fruit of the Spirit* is mentioned in the Singular (ver. 22.) as 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 fruit of the Spirit*, of which they stood in the greatest Need; *lasciviousness ---*The Greek Word means, any thing inward or outward, that is contrary to Chastity, and yet short of actual Uncleanness.

V. 20. *Idolatry, witchcraft---*That this means Witchcraft, strictly speaking (not poisoning) appears from its being joined with the Worship of Devil-gods, and not with Murder. This is frequently and solemnly forbidden in the Old Testament. To deny therefore that there is or ever was any such thing, is by plain Consequence, to deny the Authority both of the Old and New Testament. *Divisions*

21 tions, wraths, strifes, divisions, heresies, Envyings,
 murders, drunkenness, revellings, and such like :
 of which I tell you before (as I have also told you
 in time past) that they who practise such things,
 22 shall not inherit the kingdom of God. But the fruit
 of the Spirit is love, joy, peace, long-suffering, gentleness,
 23 goodness, fidelity, Meekness, temperance; against
 24 such there is no law. And they that are Christ's, have
 25 crucified the flesh with its affections and desires. If
 we live by the Spirit, let us also walk by the Spirit.
 26 Be not desirous of vain glory, provoking one another,
 VI. envying one another. Brethren, if a man be over-
 taken in any fault, ye who are spiritual restore such an
 one in the spirit of meekness; considering thyself, lest

—In domestic or civil Matters, *heresies*—Are Divisions in religious
 Communities.

V. 21. *Revellings*—Luxurious Entertainments. Some of the
 Works here mentioned, are wrought principally, if not entirely in
 the Mind. And yet they are called, *Marks of the flesh*. Hence it is
 clear, the Apostle does not by *the flesh* mean the Body, or sensual
 Appetites and Inclinations only, but the Corruption of human Nature,
 as it spreads through all the Powers of the Soul, as well as all the
 Members of the Body: *Of which I tell you before*—Before the Event;
 I forewarn you.

V. 22. *Love*—The Root of all the rest: *gentleness*—Toward all
 Men; ignorant and wicked Men in particular: *goodness*—The Greek
 Word means all that is benign, soft, winning, tender, either in
 Temper or Behaviour.

V. 23. *Meekness*—Holding all the Affections and Passions in even
 balance.

V. 24. *And they that are Christ's*—True Believers in Him, *have*
 thus *crucified the flesh*—Nailed it, as it were, to a Cross, whence it
 has no Power to break loose, but is continually weaker and weaker;
with its affections and desires—All its evil Passions, Appetites, and
 Inclinations.

V. 25. *If we live by the Spirit*—If we are indeed raised from the
 Dead, and are alive to God, by the Operation of his Spirit, *let us*
walk by the Spirit—Let us follow his Guidance, in all our Tempers,
 Thoughts, Words, and Actions.

V. 26. *Be not desirous of vain glory*—Of the Praise or Esteem of
 Men. They who do not carefully and closely follow the Spirit, 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.

V. 1. *Brethren, if a man be overtaken in any fault*—By Surprise,
 Ignorance, or Strife of Temptation, *ye who are spiritual*—Who
 continue to live and walk by the Spirit, *restore such an one*—By
 Reproof, Instruction, or Exhortation. Every one who can, ought

2 thou also be tempted. Bear ye one another's burdens,
 3 and so fulfil the law of Christ. For if any one think
 himself to be something, whereas he is nothing, he
 4 deceiveth himself. But let every one try his own work
 and then shall he have rejoicing in himself alone, and
 5 not in another. For every one shall bear his own bur-
 6 den. Let him that is taught in the word impart
 7 to him that teacheth in all good things. Be not decei-
 ved; God is not mocked; for whatsoever a man
 8 soweth, that also shall he reap. 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
 9 everlasting. But let us not be weary in well doing;

to help herein: Only, *in the Spirit of Meekness*. This is essential to a spiritual Man. And in this lies the whole Force of the Cure: *considering thyself*---The Plural is beautifully changed into the Singular. Let each take heed to himself: *lest thou also be tempted*---Temptation easily and swiftly passes from one to another; especially if a Man endeavours to cure another, without preserving his own Meekness.

V. 2. *Bear ye one another's burdens*---Sympathize with and assist each other, in all your Weaknesses, Grievances, Trials; and so fulfil the law of Christ---*The Law of Christ* (an uncommon Expression) is the Law of Love, This our Lord peculiarly recommends: This he makes the distinguishing Mark of his Disciples.

V. 3. *If any one think himself to be something*---Above his Brethren; or, by any Strength of his own; *when he is nothing, he deceiveth himself*---He alone will bear their Burdens, who knows himself to be nothing.

V. 4. *But let every man try his own work*---Narrowly examine all he is, and all he doth: *and then he shall have rejoicing in himself*---He will find in himself Matter of rejoicing, if his Works are right before God; *and not in another*---Not in glorying over others.

V. 5. *For every one shall bear his own burden*---In that Day; shall give an Account of himself to God.

V. 6. *Let him that is taught impart to him that teacheth all such temporal good things as he stands in need of*.

V. 7. *God is not mocked*---Although they attempt to mock Him, who think to reap otherwise than they sow.

V. 8. *For he that now soweth to the flesh*---That follows the Desires of corrupt Nature, *shall hereafter of the flesh*---Out of this very Seed, *reap corruption*---Death everlasting: *But he that soweth to the Spirit*---That follows his Guidance in all his Tempers and Conversation, *shall of the Spirit*---By the Free Grace and Power of God, *reap life everlasting*.

V. 9. *But let us not be weary in well doing*---Let us persevere in sowing to the Spirit; *for in due season*---When the Harvest is come, *we shall reap, if we faint not*.

V. 10. *Therefore*

10 for in due season we shall reap, if we faint not. Therefore as we have opportunity, let us do good unto all men; but especially to them who are of the household of faith.

11 Ye see how large a letter I have written to you
12 with my own hand. As many as desire to make a fair appearance in the flesh, these constrain you to be circumcised: only lest they should suffer persecution
13 for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your
14 flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world
15 is crucified to me, and I unto the world. For neither circumcision is any thing, nor uncircumcision, but a

V. 10. *Therefore as we have opportunity*—At whatever Time or Place, and in whatever Manner we can. The Opportunity in general is, our Life-time; but there are also many particular Opportunities. 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. *Let us do good*—In every possible Kind, and in every possible Degree; *unto all men*—Neighbours or Strangers, Good or Evil, Friends or Enemies; *but especially to them who are of the household of faith*—For all Believers are but one Family.

V. 11. *Ye see how large a letter*—St. Paul had not yet wrote a larger to any Church, *I have written with my own hand*—He generally wrote by an Amanuensis.

V. 12. *As many as desire to make a fair appearance in the flesh*—To preserve a fair Character, *these constrain you*—Both by their Example and Importunity, *to be circumcised*—Not so much from a Principle of Conscience, as *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.

V. 13. *For neither they themselves keep the whole law*—So far are they from a real Zeal for it. *But yet they desire to have you circumcised, that they may glory in your flesh*—That they may boast of you as their Profelytes, and make a Merit of this with the other Jews.

V. 14. *But God forbid that I should glory*—Should boast of any thing I have, am, or do; or rely on any thing for my Acceptance with God, but what Christ hath done and suffered for me; *by means of which the world is crucified to me*—All the Things and Persons in it are to me as nothing; *and I unto the world*—I am dead to all worldly Pursuits, Cares, Desires, and Enjoyments.

V. 15. *For neither circumcision is any thing, nor uncircumcision*—Neither of these is of any Account, *but a new creation*—Whereby, all Things in us become new.

V. 16. *And*



N O T E S

O N

St. PAUL's Epistle to the *Ephesians*.

EPHESUS was the chief City of that Part of *Asia*, which was a Roman Province. Here St. *Paul* preached for three Years, (*Acts* xx. 31.) and from hence the Gospel was spread throughout the whole Province, (*Acts* xix. 10.) At his taking Leave of the Church there, he forewarned them both of great Persecutions from without, and of divers Heresies and Schisms, which would arise among themselves. And accordingly he writes this Epistle (nearly resembling that to the *Colossians*, written about the same Time) to establish them in the Doctrine he had delivered, to arm them against false Teachers, and to build them up in Love and Holiness, both of Heart and Conversation.

He begins this, as most of his Epistles, with thanksgiving to God, for their embracing and adhering to the Gospel. He shews the inestimable Blessings and Advantages they received thereby, as far above all the *Jewish* Privileges, as all the Wisdom and Philosophy of the Heathens. 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 three last Chapters he exhorts them to various Duties, civil and religious, personal and relative, suitable to their Christian Character, Privileges, Assistances, and Obligations.

In this Epistle we may observe,

- | | |
|---|--------------|
| I. The Inscription, | C. i. 1, 2 |
| II. The Doctrine pathetically explained, which contains | |
| 1. Praise to God for the whole Gospel Blessing, | 3—14 |
| With Thanksgiving and Prayer for the Saints, 15— | C. ii. 10 |
| 2. A more particular Admonition, concerning their once miser- | |
| able, but now happy Condition. | 11—22 |
| A Prayer for their Establishment, | C. iii. 1—19 |
| A Doxology, | 20, 24 |
| VOL. II. | D d |
| | III: The |

III. The Exhortation,

1. General, to walk worthy of their Calling, agreeably to
 1. The Unity of the Spirit, and the Diversity of his Gifts, C. iv. 1—16
 2. The Difference between their former and their present State, 17—24
2. Particular,
 - To avoid,
 1. Lying, 25
 2. Anger, 26, 27
 3. Theft, 28
 4. Corrupt Communication, 29, 30
 5. Bitterness, 31—C. v. 2
 6. Uncleanness, 3—274
 7. Drunkenness, 15—21

With a Commendation of the opposite Virtues.
 - To do their Duty, as
 1. Wives and Husbands, 22—33
 2. Children and Parents, C. vi. 1—4
 3. Servants and Masters, 5—9
 3. Final: To war the Spiritual Warfare, 10—20
- IV. The Conclusion, 21—24

E P H E S I A N S.

- I. PAUL an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, even to the faithful in Christ Jesus, Grace be to you, and peace from God our Father, and the Lord Jesus Christ.
- 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings

V. 1. *By the will of God*—Not by any Merit of my own, to the saints who are at Ephesus—And in all the adjacent Places. For this Epistle is not directed to the *Ephesians* only, but likewise to all the other Churches of *Asia*.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us*—God's blessing us in his bestowing all 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 upon us. He is the God of our Lord Jesus Christ, as Man and Mediator: He is his Father, primarily with respect to his Divine Nature, as his only-begotten Son; and secondarily, with respect to his Human Nature, as that is personally united to the Divine; *with all spiritual blessings*

4 in heavenly things through Christ, As he hath chosen us through him, before the foundation of the world, that we might be holy and blameless before him in
 5 love, Having predestinated us by Jesus Christ to the adoption of sons unto himself, according to the good
 6 pleasure of his will, To the praise of the glory of his grace, by which he hath freely accepted us through
 7 the beloved, By whom we have redemption through his blood, the forgiveness of our sins, according to
 8 the riches of his grace, Wherein he hath abounded toward us, in all wisdom and prudence, Having
 9 made known unto us the mystery of his will, according to his good pleasure, which he had before pur-
 10 posed in himself, That in the dispensation of the fulness of the times, he might gather together in-

blessings in heavenly things—With all manner of spiritual 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.

V. 4. *As he hath chosen us*—Both Jews and Gentiles, whom He foreknew as believing in Christ, 1 Pet. i. 2.

V. 5. *Having predestinated us to the adoption of Sons*—Having fore-ordained that all who afterwards believed should enjoy the Dignity of being Sons of God, and joint-heirs with Christ, according to the good pleasure of his will.—According to his free, fixt, unalterable Purpose, to confer this Blessing on all those, who should believe in Christ, and those only.

V. 6. *To the praise of the glory of his grace*—His glorious, free Love, without any Desert on our Part.

V. 7. *By whom we*—Who believe have from the Moment we believe, redemption from the Guilt and Power of Sin, through his blood—Through what he hath done and suffered for us; according to the riches of his grace—According to the Abundant Overflowings of his free Mercy and Favour.

V. 8. *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.

V. 9. *Having made known to us*—By his Word and by his Spirit, the mystery of his will—The gracious Scheme of Salvation by Faith, which depends on his own Sovereign Will alone. This was but darkly discovered under the Law; is now totally hid from Unbelievers: And has Heights and Depths which surpass all the Knowledge even of true Believers.

V. 10. *That in the dispensation of the fulness of times*—In this last Administration of God's fullest Grace, which took place when the Time appointed was fully come, he might gather together into one in

- to one in Christ all things which are in heaven,
 11 and which are on earth, In him through whom
 we also have obtained an inheritance, being pre-
 destined according to the purpose of him that
 worketh all things after the counsel of his own
 12 will, That we who first believed in Christ, might
 13 be to the praise of his glory : In whom ye
 likewise *believed*, after ye had heard the word of
 truth, the gospel of your salvation; in whom af-
 ter ye had believed, ye were also sealed by that
 14 Holy Spirit of promise, Who is an earnest of our
 inheritance, till the redemption of the purchased
 possession, to the praise of his glory.
 15 Wherefore I also, since I heard of your faith

Christ—Might recapitulate, reunite, and place in order again under *Christ*, their Common Head, all things which are in heaven, and on earth—All Angels and Men, whether living or dead in the Lord.

V. 11. *Through whom we*—Jews, also have obtained an inheritance—The glorious inheritance of the heavenly Canaan, to which, when Believers, we were predestinated, according to the purpose of him that worketh all things after the counsel of his own will.—The unalterable Decree, He that believeth shall be delivered : Which Will is not an arbitrary Will, but flowing from the Rectitude of his Nature : Else, what Security would there be, that it would be his Will, to keep his Word even with the *ELECT*?

V. 12. *That we*—Jews, who first believed—Before the Gentiles. So did some of them, in every Place. Here is another Branch of the true Gospel Predestination : He that *believes* is not only elected to Salvation (if he endures to the End) but is fore-appointed of God to walk in Holiness, to the praise of his glory.

V. 13. *In whom ye*—Gentiles, likewise believed, after ye had heard the gospel—Which God made the Means of your Salvation, is what after ye had believed—Probable some time after their first believing; ye were sealed by that Holy Spirit of promise—Holy both in his Nature and in his Operations, and promised to all the Children of God.—The sealing seems to imply, 1. A full Impression of the Image of God on their Souls; 2. A full Assurance of receiving all the promises, whether relating to Time or Eternity.

V. 14. *Who thus sealing us, is an earnest*—Both a Pledge and a Foretaste of our Inheritance, till 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, to the praise of his glory—Of his glorious Wisdom, Power, and Mercy.

V. 15. *Since I heard of your faith and love*—That is, of their Perseverance and Increase therein.

V. 16. *I cease*

16 in the Lord Jesus, and love to all saints, Cease
 not to give thanks for you, making mention of
 17 you in my prayers, That the God of our Lord
 Jesus Christ, the Father of glory, may give you
 the Spirit of wisdom and revelation, through the
 18 knowledge of him: The eyes of your under-
 standing being enlightened, that ye may know
 what is the hope of his calling, and what the
 riches of the glory of his inheritance in the saints,
 19 And what the exceeding greatness of his power
 toward us who believe, according to the energy of
 20 his mighty power, Which he exerted in Christ,
 raising him from the dead; and he hath seated him
 21 at his own right-hand in heavenly places, Far
 above all principality, and power, and might,

V. 16. *I cease not*—In all my solemn Addresses to God, to give thanks for you, making mention of you in my prayers—So he did of all the Churches, Col. i. 9.

V. 17. *That the Father of that infinite Glory* which shines in the Face of Christ, from whom also we receive the glorious Inheritance, (ver. 18.) may give you the Spirit of wisdom and revelation—The same who is the Spirit of Promise, is also in the Progress of the Faithful the Spirit of Wisdom and Revelation; making them wise unto Salvation, and revealing to them the deep Things of God. He is here speaking of that Wisdom and Revelation, which are common to all real Christians.

V. 18. *The eyes of your understanding*—It is with these alone that we discern the Things of God, being first opened, and then enlightened—By his Spirit, that ye may know what is the hope of his Calling—That ye may experimentally and delightfully know, what are the Blessings which God has called you to hope for, by his Word and his Spirit, and what is the riches of the glory of his inheritance in the saints—What an immense Treasure of Blessedness he hath provided as an Inheritance for holy Souls.

V. 19. *And what the exceeding greatness of his power*, toward us who believe—Both in quickening our dead Souls, and preserving them in spiritual Life, according to the power, which he exerted in Christ, raising him from the dead—By the very same Almighty Power, whereby he raised Christ; for no less would suffice.

V. 20. *And he hath seated him at his own right-hand*—That is, he hath exalted him in his Human Nature, as a recompence for his Sufferings; to a quiet, everlasting Possession of all possible Blessedness, Majesty, and Glory.

V. 21. *Far above all principality, and power, and might, and dominion*—That is, God hath invested him with uncontrollable Authority; over all Demons in Hell, all Angels in Heaven, and all the Princes and Potentates on Earth, and every name that is named—We knew

and dominion, and every name that is named, not only in this world, but also in that which is to come. And he hath put all things under his feet, and hath given him *to be* head over all things to the church. Which is his body; *who is* the fullness of him that filleth all in all. And he hath quickened you, who were dead in trespasses and sins, wherein ye formerly walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh

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 *World to come* is so styled, not because it does not yet exist, but because it is not yet visible. Principalities and Powers are named now. But those also who are not even named in *this world*, but shall be revealed in *the world to come*, are all subject to *Christ*.

V. 22. *And he hath given him to be head over all things to the church*—An Head both of Guidance and Government, and likewise of Life and Influence to the whole and every Member of it. All these stand in the nearest Union with him, and have as continual and effectual a Communication of Activity, Growth and Strength from him, as the Natural Body from its Head.

V. 23. *The fulness of him that filleth all in all*—It is hard to say, in what Sense this can be spoken of the Church. But the Sense is easy and natural, if we refer it to *Christ*, *who is the fulness* of the Father.

V. 1. *And he hath quickened you*—In the 19th and 20th Verses of the preceding Chapter, St. Paul spoke of *God's* working in them by the same Almighty Power whereby he raised *Christ* from the dead. On the mention of this he, in the Fulness of his Heart, runs 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; *who were Dead*—Not only diseased, but dead; absolutely void of all Spiritual Life; and as incapable of quickening yourselves, as Persons literally dead, *in trespasses and sins*—Sins seem to be spoken chiefly of the *Geniils* who knew not *God*: *Trespasses* of the *Jews* who had his Law, and yet regarded it not. (ver. 5.) The latter herein obeyed the *Flesh*; the former the Prince of the Power of the Air.

V. 2. *According to the course of this world*—The Word translated *course*, properly means a long Series of Times, wherein one corrupt Age follows another, *according to the prince of the power of the air*—The Effect of which Power all may perceive, though all do not understand the Cause of it: A Power unspeakably penetrating and widely diffused; but yet as to its baneful Influences, beneath the Orb of Believers. The evil Spirits are united under one Head, the Seat of whose Dominion is in the Air. Here he sometimes raises Storms, sometimes

- 3 in the sons of disobedience: Among whom also we all formerly had our conversation, in the desires of the flesh, doing the will of the flesh and the mind, and were by nature children of wrath,
- 4 even as the others. But God, being rich in mercy, through his great love wherewith he loved us,
- 5 Hath quickened even us together with Christ, who were dead in trespasses, (by grace ye are saved)
- 6 And hath raised us up together, and made us sit together in heavenly places through Christ Jesus:
- 7 That he might shew in the ages to come the exceeding riches of his grace, in *bis* kindness toward

sometimes makes Visionary Representations, and is continually roving to and fro; *the spirit that now worketh*—With mighty Power, and so he did and doth in all Ages, *in the sons of disobedience*—In all who do not believe and obey the Gospel.

V. 3. *Among whom we*—Jews, also formerly had our conversation: *doing the will of the flesh*—In gross, brutal Sins, and of the mind—By Spiritual, Diabolical Wickedness. In the former Clause *Flesh* denotes the whole evil Nature; in the latter, the Body opposed to the Soul: *And were by nature*—That is, in our Natural State, *children of wrath*—Having the Wrath of God abiding on us, *even as the Gentiles*. This Expression, *by nature* occurs also Gal. iv. 8. Rom. ii. 14. and thrice in the 11th Chapter. But in none of these Places does it signify *by custom, or practice, or customary practice*, as a late Writer affirms. 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.

V. 4. *Mercy* removes Misery: *Love* confers Salvation.

V. 5. *He hath quickened us together with Christ*—In Conformity to him, and by Virtue of our Union with Him: *By grace ye are saved*—Grace is both the Beginning and End. (The Apostle speaks indifferently either in the first or second Person, the *Jews* and *Gentiles* being in the same Circumstance, both by Nature and by Grace.) This Text lays the Ax to the very Root of spiritual Pride, and all 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, ver. 8. in the very same Words.

V. 6. *And hath raised us up together*—Both *Jews* and *Gentiles* already in Spirit: And ere long our Bodies too will be raised, *and made us all sit together in heavenly places*—This is spoken by Way of Anticipation. Believers are not yet possessed of their Seats in Heaven: But each of them has a Place prepared for him.

V. 7. *The ages to come*—That is, all succeeding Ages.

V. 8. *By*

8 us through Christ Jesus, For by grace ye are saved
 through faith; and this not of yourselves: *it is the*
 9 gift of God: Not by works, lest any one should
 10 boast. For we are his workmanship, created
 through Christ Jesus unto good works, which God
 had before prepared, that we might walk in them.
 11 Wherefore remember, that ye *being* formerly
 Gentiles in the flesh (who were called the uncir-
 12 cumcision, by that which is called the circumcision
 performed with hands in the flesh) Were at that
 time without Christ, being aliens from the common-
 wealth of Israel, and strangers to the covenants of
 promise; having no hope, and without God in

V. 8. *By grace ye are saved through faith*---Grace, without any respect to human Worthiness, confers the glorious Gift. Faith, with an empty Hand, and without any Pretence to personal Desert, receives the heavenly Blessing, *and this---is not of yourselves.* This---refers to the whole preceding Clause: That *ye are saved through faith*, is the gift of God.

V. 9. *Not by works*---Neither this Faith nor this Salvation is owing to any Works you ever did, will, or can do.

V. 10. *For we are his workmanship*---Which proves both that Salvation is by Faith, and that Faith is the Gift of God, *created unto good works*---That afterwards we might give ourselves to them, *which God had before prepared*---The Occasions of them: So we must still ascribe the whole to God, *that we might walk in them*---Though not be justified by them.

V. 11. *Wherefore remember*---Such a Remembrance strengthens Faith, and increases Gratitude; *that ye being formerly Gentiles in the flesh*---Neither circumcised in Body nor in Spirit, *who were according-ly called the 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, which is *performed by hands in the flesh*.

V. 12. *Were at that time without Christ*---Having no Faith in, or Knowledge of Him; *being aliens from the commonwealth of Israel*---Both as to their Temporal Privileges and Spiritual Blessings, and *strangers to the covenants of promise*---The Great Promise in Both the Jewish and Christian Covenant was the MESSIAH; *having no hope*---Because they had no Promise, whereon to ground their Hope; *and being without God*---Wholly ignorant of the true God, and so in effect *idolatrous*. 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 wandered up and down, unholy and unhappy.

V. 13. *Far*

13 in the world. But now through Christ Jesus, ye
 14 who were formerly far off are brought nigh by the
 15 blood of Christ. For he is our peace, he who hath
 16 made both one, having broken down the middle
 17 wall of partition, Having abolished by his flesh
 18 the enmity, the law of commandments, through
 19 his decrees, that he might form the two into one
 20 new man in himself, *sc* making peace: And
 21 might reconcile both in one body to God through
 22 the cross, having slain the enmity thereby. And
 23 he came and preached peace to you that were afar
 24 off, and to them that were nigh. For through
 25 him we both have access by one Spirit to the Fa-
 26 ther. Therefore ye are no longer strangers and

V. 13. *Far off*—From God and his People, *nigh*—Intimately united to both.

V. 14. *For he is our peace*—Not only as he purchased it, but as he is the very Bond and Center of Union: *He who hath made both, Jews and Gentiles, one Church.* The Apostle describes, 1. The Conjunction of the *Gentiles with Israel*, (ver. 14, 15.) and 2. The Conjunction of *Both with God*, ver. 15—18. Each Description is subdivided into two Parts. And the former Part of the one, concerning *abolishing the enmity*; answers the former Part of the other; the latter Part of the one, concerning the evangelical *Decrees*, the latter Part of the other; *and hath broken down the middle wall of partition*—Alluding to that Wall of old, which separated the Court of *Israel* from the Court of the *Gentiles*. Such a Wall was the ceremonial Law, which *Christ* had now taken away.

V. 15. *Having abolished by his suffering in the flesh the Cause of Enmity between the Jews and Gentiles, even the laws of ceremonial commandments, through his decrees*—Which offer Mercy to all; (see Col. ii. 14.) *that he might form the two—Jews and Gentiles, into one new man*—One mystical Body.

V. 16. *In one body*—One Church, *having slain*—By his own Death on the Cross, *the enmity*—Which had been between Sinners and God.

V. 17. *And he came*—After his Resurrection, *and preached peace*—By his Ministers and his Spirit, *to you—Gentiles, that 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.

V. 18. *For through him, we both—Jews and Gentiles, have access*—Liberty of approaching, by the Guidance and Aid of *one Spirit* to God as our *Father*. *Christ*, the Spirit, and the Father, the Three-One God, stand frequently in the same Order.

V. 19. *Therefore ye are no longer strangers, but citizens of the heavenly Jerusalem; no longer foreigners, but received into the very family of God.*

V. 20. *And*

foreigners, but fellow-citizens with the saints,
 20 and of the household of God, Built upon the
 foundation of the apostles and prophets, Jesus
 21 Christ himself being the chief corner-stone, On
 whom all the building fitly framed together,
 22 groweth into an holy temple in the Lord: On
 whom ye also are built together, for an habitation
 of God through the Spirit.

III. For this cause I, Paul am the prisoner of Jesus
 a Christ for you Gentiles; (Seeing ye have heard
 the dispensation of the grace of God, given me in
 3 your behalf,) That by revelation he made known
 to me the mystery: as I wrote before in few
 4 words, By reading which ye may understand my
 5 knowledge in the mystery of Christ: Which in
 other ages was not made known to the sons of
 men, as it hath now been revealed to his holy
 6 apostles and prophets by the Spirit, That the

V. 20. *And are built upon the foundation of the apostles and prophets*—As the Foundation sustains the Building, so the Word of God, declared by the Apostles and Prophets, sustains the Faith of all Believers. God laid the Foundation by them; but *Christ himself is the chief corner-stone of the Foundation*. Elsewhere He is termed, 'The Foundation itself. 1 Cor. iii. 11.

V. 21. *On whom all the building fitly framed together*—The whole Fabrick of the universal Church, rises up like a great Pile of living Materials, into an *holy temple in the Lord*—Dedicated to Christ, and inhabited by Him, in which He displays his Presence, and is worshipped and glorified. What is the Temple of Diana of the *Ephefians*, whom ye formerly worshipped, to this?

V. 1. *For this cause*—That ye may be so built together, *I am a prisoner for you Gentiles*—For your Advantage, and for asserting your Right to these Blessings. This it was which so enraged the *Jews* against him.

V. 2. *The dispensation of the grace of God given me in your behalf*—That is, the Commission to dispense the gracious Gospel; to you *Gentiles* in particular. This they had heard from his own Mouth.

V. 3. *The mystery*—Of Salvation by Christ alone, and that both to *Jews* and *Gentiles*, as I wrote before—Namely, ch. i. 9, 10; the very Words of which Passage he here repeats.

V. 5. *Which in other*—I.e. former, *ages was not* so clearly or fully made known to the sons of men—To any Man, no, not to *Ezekiel*, so often stiled *Son of man*, nor to any of the ancient Prophets. Those here spoken of are New Testament Prophets.

V. 6. *That the Gentiles are joint heirs*—Of God, and of the same
 body

Gentiles are joint-heirs, and of the same body, and joint-partakers of his promise by Christ through the gospel, Of which I have been made a minister, according to the gift of the grace of God given to me by the effectual working of his power. Unto me, who am less than the least of all saints, hath this grace been given, to preach among the Gentiles the unsearchable riches of Christ. And to make all men see, what is the fellowship of the mystery, which was hidden from eternity by God, who created all things by Jesus Christ: That the manifold wisdom of God might now be made known by the church to the principalities and powers in heavenly places, According to the eternal purpose which he purposed in Christ Jesus our Lord, By whom we have boldness and access with confidence through faith in him. Wherefore I intreat you not to faint at my afflictions for you, which is your glory. For this cause I bend my knees to the Father of our Lord Jesus Christ, (Of whom the whole family

body—Under Christ the Head, and joint-partakers of his promise—The Communion of the Holy Ghost.

V. 7. *According to the gift of the grace of God—That is, the Apostleship which He hath graciously given me, and which He hath qualified me for, by the effectual working of his power—In me and by me.*

V. 8. *Unto me, who am less than the least of all saints, is this grace given—Here are the noblest Strains of Eloquence to paint the exceeding low Opinion the Apostle had of himself, and the Fulness of untathomable Blessings which are treasured up in Christ.*

V. 9. *What is the fellowship of the mystery—What those mysterious Blessings are, whereof all Believers jointly partake, which was in great Measure bidden from eternity by God, who—To make Way for the free Exercise of his Love, created all things—This is the Foundation of all his Dispensations.*

V. 10. *That the manifold wisdom of God might be made known by the church—By what is done in the Church, which is the Theatre of the divine Wisdom.*

V. 12. *By whom we have free access, such as those Petitioners have, who are introduced to the royal Presence by some distinguished Favourite, and boldness—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.*

V. 13. *The not fainting is your glory.*

V. 15. *Of whom—The Father, the whole family of Angels in heaven,*

16 in heaven and earth is named) That he would give you according to the riches of his glory, to be strengthened with might by his Spirit in the
 17 inner man, That Christ may dwell in your hearts
 18 by faith: That being rooted and grounded in love, ye may be able to comprehend with all the saints, what is the breadth, and length, and depth,
 19 and height, And to know the love of Christ which surpasseth knowledge, that ye may be filled with all the fulness of God. Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that
 21 worketh in us, To him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

heaven, Saints in Paradise, and Believers on earth is named: Being the children of God (a more honourable Title than children of Abraham) and depending on Him as the Father of the Family.

V. 16. *The riches of his glory*—The infinite Fulness of his glorious Wisdom, Power, and Mercy; *the inner man*—The Soul.

V. 17. *Dwell*—That is, constantly and sensibly abide.

V. 18. *That being rooted and grounded*—That is, deeply fix'd and firmly established in love, ye may comprehend—So far as an human Mind is capable, *what is the breadth of the love of Christ*—Embracing all Mankind, *and length*—From everlasting to everlasting, *and depth*—Not to be fathomed by any Creature, *and height*—Not to be reached by any Enemy.

V. 19. *And to know*—But the Apostle corrects himself, and immediately observes, it cannot be fully known. This only we know, that the Love of Christ—surpasses all Knowledge, *that ye may be filled*—Which is the Sum of all, *with all the fulness of God*—With all his Light, Love, Wisdom, Holiness, Power, and Glory. A Perfection far beyond a bare Freedom from Sin.

V. 20. *Now to him*—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 from him, *that is able*—Here is a most beautiful Gradation. When He has given us exceeding, yea abundant Blessings, still we may ask for more. And He is able to do it. But we may think of more than we have asked. He is able to do this also. Yea, and above all this: *above all we ask*; above all we can think: Nay, exceedingly, abundantly above all, that we can either ask or think.

V. 21. *In the church*—On Earth and in Heaven.

IV. I therefore the prisoner of the Lord beseech you, to walk worthy of the calling wherewith ye are
 2 called, With all lowliness and meekness; with
 3 long suffering forbear one another in love, Endeavouring to keep the unity of the Spirit, by the
 4 bond of peace. *There is one body and Spirit, as*
 5 *ye are also called in one hope of your calling; One*
 6 *Lord, one faith, one baptism: One God, and Father of all, who is above all, and through all, and*
 7 *in us all.* But to every one of us is given grace, according to the measure of the gift of Christ.
 8 Wherefore he saith, * Having ascended on high, he led captivity captive, and gave gifts to men.
 9 (Now this *expression*, He ascended, what is it, but that he also descended first to the lower parts of

V. 1. *I therefore the prisoner of the Lord*—Imprisoned for his Sake and for your Sakes: For the Sake of the Gospel which he had preached amongst them. This was therefore a powerful Motive to them, to comfort him under it by their Obedience.

V. 3. *Endeavouring to keep the unity of the Spirit*—That mutual Union and Harmony, which is a Fruit of the Spirit. *The bond of peace is Love.*

V. 4. *There is one body*—The universal Church, all Believers throughout the World, *One Spirit, one Lord, one God and Father*—The ever-blessed Trinity, *One hope*—Of Heaven.

V. 5. *One outward Baptism.*

V. 6. *One God and Father of all*—That believe, *who is above all*—Presiding over all his Children, operating *through them all* by Christ, and dwelling *in all* by his Spirit.

V. 7. *According to the measure of the gift of Christ*—According as Christ is pleased to give to each.

V. 8. *Wherefore he saith*—That is, in Reference to which God saith by David, *Having ascended on high, he led captivity captive*—He triumphed over all his Enemies, Satan, Sin, and Death, which had before enslaved all the World: alluding to the Custom of antient 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 he *gave gifts to men*—Both the ordinary and extraordinary Gifts of the Spirit.

V. 9. *Now this expression, He ascended, what is it, but that he descended*—That is, does it not imply, that He descended first? Certainly it does, on the Supposition of his being GOD. Otherwise it would not: Since all the Saints will ascend to Heaven, though none of them descended thence, *into the lower parts of the earth*—So the Womb is called, *Psal. cxxxix. 15. the Grave, Psalm lxxiii. 9.*

10 the earth? He that descended is the same that
 ascended also, far above all the heavens, that he
 11 might fill all things.) And he gave some apostles,
 and some prophets, and some evangelists, and
 12 some pastors and teachers; For the perfecting of
 the saints, for the work of the ministry, to the
 13 edifying the body of Christ; Till we all come to
 the unity of the faith and knowledge of the Son of
 God, to a perfect man, to the measure of the sta-
 14 ture of the fulness of Christ: That we may be
 no longer children, fluctuating to and fro, and
 carried about with every wind of doctrine, by the
 slight of men, by cunning craftiness, whereby
 15 they lie in wait to deceive: But speaking the

V. 10. *He that descended*---That thus amazingly humbled Himself, *is the same that ascended*---That was so highly exalted, *that he might fill all things*---The whole Church, with his Spirit, Presence, and Operations.

V. 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, *and some prophets, and some evangelists*---A Prophet testifies of Things to come; an Evangelist, of Things past: And that chiefly, by preaching the Gospel before or after any of the Apostles. All these were extraordinary Officers: The ordinary were, *some pastors*---Watching over their several Flocks, *and some teachers*---Whether of the same, or a lower Order, to assist them as Occasion might require.

V. 12. In this Verse is noted the Office of Ministers; in the next, the Aim of the Saints; in the 14th, 15th, 16th, the Way of growing in Grace. And each of these has three Parts, standing in the same Order: *for the perfecting the saints*---The completing them both in Number, and their various Gifts and Graces: *for the work of the ministry*---The serving God and his Church, in their various Ministrations, *to the edifying of the body of Christ*---The building up this his mystical Body in Faith, Love, Holiness.

V. 13. *Till we all*---And every one of us, *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 Knowledge 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*---To that Maturity of Age and spiritual Stature wherein we shall be filled with Christ, so that He will be all in all.

V. 14. *Fluctuating to and fro*---From within, even when there is no Wind; *and carried about with every wind*---From without; when we are assaulted by others, who are unstable as the Wind, *by the slight of men*---By their cogging the dice; so the original Word implies.

V. 15. *Into him*---Into his Image and Spirit, and into a full Union with Him.

V. 16. *From*

truth in love, may grow up into him in all things,
 16 who is the head, *even* Christ: 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 mem-
 ber, maketh an increase of the body, to the edify-
 ing of itself in love.

17 This therefore I say and testify in the Lord, that
 ye no longer walk as the rest of the Gentiles walk,
 18 in the vanity of your mind: Having the understand-
 ing darkened, being alienated from the life of God,
 by the ignorance that is in them, through the hard-
 19 nefs of their hearts: Who being past feeling, have
 given themselves up to lasciviousness, to work all un-
 20 cleanness with greediness. But ye have not so

V. 16. *From whom the whole mystical body fitly joined together*---All the Parts being fitted for and adapted to each other, and most exactly harmonizing with the whole, and compacted---Knit and cemented together with the utmost Firmness, maketh increase by that which every joint supplieth---Or by the mutual Help of every Joint, according to the effectual working in the measure of every member---According as every Member in its Measure effectually works, for the Support and Growth of the whole. A beautiful Allusion to the human Body, composed of different Joints and Members, knit together by various Ligaments, and furnished with Vessels of Communication from the Head to every Part.

V. 17. *This therefore I say*---He returns thither where he begun, ver. 1. and testify in the Lord---In the Name and by the Authority of the Lord Jesus, in the vanity of their mind---Having lost the Knowledge of the true God, Rom. 1. 21. This is the Root of all evil walking.

V. 18. *Having their understanding darkened, through the ignorance that is in them*---So that they are totally void of the Light of God, neither have they any Knowledge of his Will, being alienated from the life of God---Utter Strangers to the divine, the spiritual Life, through the hardness of their hearts---Callous and senseless. And where there is no Sense, there can be no Life.

V. 19. *Who being past feeling*---The original Word is peculiarly significant. It properly means *past feeling pain*. Pain urges the Sick to seek a Remedy, which where there is no Pain, is little thought of, have given themselves up---Freely, of their own Accord. *Lasciviousness* is but one Branch of *Uncleanness*, which implies Impurity of every Kind.

V. 20. *But ye have not so learned Christ*---That is, ye cannot act thus, now ye know Him, since you know the Christian Dispensation allows of no Sin.

21 learned Christ; Seeing ye have heard him, and
 22 been taught by him, (as the truth is in Jesus) To
 put off, with respect to the former conversation, the
 old man, which is corrupt, according to the deceitful
 23 desires: But to be renewed in the spirit of your mind;
 24 And to put on the new man, which is created after
 God, in righteousness and true holiness.

25 Wherefore putting away lying, speak ye every
 man truth with his neighbour; for we are members
 26 one of another. Be ye angry, and sin not; let not
 27 the sun go down upon your wrath, Neither give
 28 place to the devil. Let him that stole, steal no more;
 but rather let him labour, working with his hands the
 thing which is good, that he may have to give to
 29 him that needeth. Let no corrupt discourse proceed
 out of your mouth, but that which is good, to the
 use of edifying, that it may minister grace to the hear-

V. 21. *Seeing ye have heard him*---Teaching you inwardly by his Spirit, *as the truth is in Jesus*---According to his own Gospel.

V. 22. *The old man*---That is, the whole Body of Sin. All sin-
 ful Desires are deceitful; promising the Happiness which they cannot
 give.

V. 23. *The spirit of your mind*---The very Ground of your Heart.

V. 24. *The new man*---Universal Holiness, *after*---In the very
 Image of God.

V. 25. *Wherefore*---Seeing ye are thus created a-new, walk ac-
 cordingly, in every Particular. *For we are members one of another*---
 To which intimate Union all Deceit is quite repugnant.

V. 26. *Be ye angry, and sin not*---That is, if ye are angry, take
 heed ye sin not. Anger at Sin is not evil; but we should feel only
 Pity to the Sinner. If we are angry at the Person, as well as the
 Fault, we sin. And how hardly do we avoid it? *Let not the sun go
 down upon your wrath*---Reprove your Brother, and be reconciled
 immediately. Lose not one Day. A clear express Command.
 Reader, Do you keep it?

V. 27. *Neither give place to the devil*---By any Delay.

V. 28. *But rather let him labour*---Left Idleness lead him to steal
 again. And whoever has sinned in any Kind, ought the more ze-
 lously to practise the opposite Virtue; *that he may have to give*---And
 so be no longer a Burden and Nuisance, but a Blessing to his Neigh-
 bours.

V. 29. *But that which is good*---Profitable to the Speaker and
 Hearers, *to the use of edifying*---To forward them in Repentance,
 Faith, or Holiness, *that it may minister grace*---Be a means of con-
 veying more Grace into their Hearts. Hence we learn, what *Dis-
 course is corrupt*, as it were *sinking* in the Nostrils of God; namely,
 all

30 ers. And grieve not the Holy Spirit of God, where-
 by ye have been sealed unto the day of redemption.
 31 Let all bitterness, and wrath, and anger, and clamour,
 and evil-speaking, be put away from you, with all
 32 malice. But be ye kind one to another, tender-hearted;
 forgiving one another; as God also for Christ's sake
 V. hath forgiven you. Be ye therefore followers of
 2 God, as beloved children: And walk in love, as
 Christ also hath loved us, and given himself up for us,
 an offering and a sacrifice to God of a sweet-smelling
 3 favour. But let not fornication, or any uncleanness, or
 covetousness, be even named among you, as becometh
 4 saints: Neither obscenity, nor foolish talking, or jest-
 ing, which are not convenient, but rather thankgiving-

all that is not profitable, not edifying, not apt to minister grace to the bearers.

V. 30. *Grieve not the Holy Spirit*---By any Disobedience, Particularly by corrupt Discourse; or by any of the following Sins. Do not force him to withdraw from you, as a Friend does whom you grieve by unkind Behaviour. *The day of redemption*---That is, the Day of Judgment, in which our Redemption will be completed.

V. 31. *Let all bitterness*---The Height of settled Anger, opposite to kindness, (ver. 32.) and *wrath*---Lasting Displeasure toward the Ignorant, and them that are out of the Way; opposite to *tender-heartedness*: and *anger*---The very first Risings of Disgust at those that injure you, opposite to *forgiving one another*: and *clamour*---Or Bawling. "I am not angry, says one, but it is my Way to speak so." Then unlearn that Way. It is the Way to Hell; and *evil speaking*---Be it in ever so mild and soft a Tone, or with ever such Professions of Kindness. Here is a beautiful Retrogradation, beginning with the highest, and descending to the lowest Degree of the want of love.

V. 32. *As God*---Shewing himself kind and tender-hearted in the highest Degree, *that he forgiven you*.

V. 1. *Be ye therefore followers*---Imitators of God---In forgiving and loving. O how much more honourable and more happy, to be an Imitator of God, than of Homer, Virgil, or Alexander the Great!

V. 3. *But let not*---Any impure Love, be even named or heard of among you. Keep at the utmost Distance from it, as becometh saints.

V. 4. *Nor foolish talking*---Tittle-tattle, talking of nothing, the Weather, Fashions, Meat and Drink, or jesting---The Word properly means, Wittiness, Facetiousness, esteemed by the Heathens an Half-Virtue. But how frequently even this quenches the Spirit, those who are tender of Conscience know: which are not convenient---For a Christian; as neither increasing his Faith, nor Holiness.

5 ing. For this ye know, that no whoremonger, or
 unclean person, or covetous man, who is an idolater,
 hath any inheritance in the kingdom of Christ and of
 6 God. Let no one deceive you with vain words; for
 because of these things the wrath of God cometh upon
 7 the sons of disobedience. Be ye not therefore partakers
 8 with them. For ye were once darkness, but now ye are
 9 light in the Lord: walk as children of light; (The
 fruit of the light is in all goodness, and righteousness,
 10 and truth: Proving what is acceptable to the Lord.
 11 And have no fellowship with the unfruitful works of
 12 darkness, but rather reprove them. For it is a shame
 even to speak the things which are done by them in
 13 secret. But all things which are reprov'd are made
 manifest by the light; for whatsoever doth make ma-
 14 nifest is light. Wherefore he saith, Awake thou that
 sleepest, and arise from the dead, and Christ shall
 15 give thee light. See then that ye walk circum-
 16 spectly, not as fools, but as wise men, Redeeming

V. 6. *Because of these things*—As innocent as the Heathens esteem the n, and as those Dealers in *vain words* would persuade you to think them.

V. 8. *Ye were once darkness*—Total Blindness and Ignorance. *Walk as children of light*—Suitably to your present Knowledge.

V. 9. *The fruit of the light*—Opposite to the *unfruitful works of darkness*, (ver. 11.) is in—That is, consists in, *goodness, and righteousness, and truth*—Opposite to the Sins spoken of ch. iv. 25. &c.

V. 11. *Reprove them*—To avoid them is not enough.

V. 12. *In secret*—As flying the Light.

V. 13. *But all things which are reprov'd, are thereby dragged out into the Light, and made manifest*—Shewn in their proper Colours, *by the light: for whatsoever doth make manifest is light*—That is, for nothing but Light, (yea Light from Heaven) can make any thing manifest.

V. 14. *Wherefore he*—GOD, *saith*—In the general Tenor of his Word, to all who are still in Darkness, *Awake thou that sleepest*—In ignorance of God and thyself, in stupid Insensibility, *and arise from the dead*—From the Death of Sin, *and Christ shall give thee light*—Knowledge, Holiness, Happiness.

V. 15. *Circumspectly*—Exactly, with the utmost Accuracy, getting to the *highest pitch of every point of Holiness, not as fools*—Who think not where they are going, or do not make the best of their Way.

V. 16. *With all possible Care redeeming the time*—Saving all you can, for the best Purposes; buying every possible Moment out of the Hands of Sin and Satan, out of the Hands of Sloth, Ease, Pleasure, worldly Business: The more diligently, because *the present are evil days, Days of the grossest Ignorance, Immorality and Profaneness.*

V. 17. *What*

17 the time, because the days are evil. Wherefore be ye not unwise, but understanding what *is* the will of 18 the Lord. And be not drunken with wine, wherein is excess; but be ye filled with the Spirit; 19 Speaking to each other in psalms, and hymns, and spiritual songs, singing and making melody with your 20 hearts unto the Lord; Giving thanks always for all things to God even the Father, in the name of our 21 Lord Jesus Christ, Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves to your own husbands 23 as unto the Lord: For the husband is head of the wife, as Christ also is head of the church: (and he 24 is the Saviour of the body) Therefore as the church is subject to Christ, so also *let* the wives *be* to their own

V. 17. *What the will of the Lord is*—In every Time, Place, and Circumstance.

V. 18. *Wherein is excess*—That is, which leads to Debauchery of every Kind, *but be ye filled with the spirit*—In all his Graces; who gives a more noble Pleasure than Wine can do.

V. 19. *Speaking to each other*—By the Spirit, *in the Psalms*—Of David, and *hymns*,—Of Praise, and *spiritual songs*—On any divine Subject. 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 the Lack of it, *singing with your hearts*—As well as your Voice, *to the Lord*—*Jesus* who searcheth the Heart.

V. 20. *Giving thanks*—At all Times and Places, and *for all things* Prosperous or adverse, since all work together for Good, *in the name of*—Or throughout *Lord Jesus Christ*—By whom we receive all good Things.

V. 22. In the following Directions concerning 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*—The Obedience a Wife pays to her Husband, is at the same time paid to Christ Himself; he being *head of the wife, as Christ is head of the church*.

V. 23. *The head*—The Governor, Guide, and Guardian of the Wife. *And he is the Saviour of the body*—The Church, from all Sin and Misery.

V. 24. *In every thing*—Which is not contrary to any Command of God.

V. 25. *Even*

25 husbands in every thing. Husbands, love your wives,
 even as Christ loved the church, and gave up himself
 26 for it; That he might sanctify it (having cleansed
 27 it by the washing of water) through the word: That he
 might present it to himself a glorious church, not hav-
 ing spot or wrinkle, or any such thing,* that it may
 28 be holy and unblameable. Men ought so to love their
 wives as their own bodies: he that loveth his wife
 29 loveth himself. Now no one ever hated his own flesh,
 but nourisheth and cherisheth it, as also the Lord
 30 the church. For we are members of his body,
 31 of his flesh, and of his bones. For * this cause shall
 a man leave his father and mother, and shall be joined
 32 to his wife; and they two shall be one flesh. This
 is a great mystery; I mean concerning Christ and
 33 the church. But let every one of you in particular so
 love his wife as himself: and let the wife reverence
 her husband.

VI. Children, obey your parents in the Lord; for

V. 25. *Even as Christ loved the church*—Here is the true Model of conjugal Affection. With *this kind of Affection*, with *this Degree* of it, and to *this End*, should Husbands love their Wives.

V. 26. *That he might sanctify it through the word*—The ordinary Channel of all Blessings, *having cleansed it*—From the Guilt and Power of Sin, *by the washing of water*—In Baptism, if with the “outward and visible Sign,” we receive the inward and spiritual Grace.

V. 27. *That he might present it*—Even in this World, *to himself*—As his Spouse, *a glorious church*—All glorious within, *not having spot*—Of Impurity from any Sin, *or wrinkle*—Of Deformity from any Decay.

V. 28. *As their own bodies*—That is, as themselves. *He that loveth his wife, loveth himself*—Which is not a Sin, but an indisputable Duty.

V. 29. *His own flesh*—That is, himself; *nourisheth and cherisheth*—That is, feeds and clothes it.

V. 30. *For we*—The Reason why Christ nourishes and cherishes the Church, is that close Connexion between them, which is here express in the Words of Moses, originally spoken concerning Eve, *are members*—Are as intimately united to Christ, in a spiritual Sense, as if we were literally *flesh of his flesh and bone of his bone*.

V. 31. *For this cause*—Because of this intimate Union.

V. 1. *Children, obey your Parents*—In all things lawful the Will of

* Gen. ii. 24.

2 this is right. † Honour thy father and mother (which
3 is the first commandment with a promise) That it
may be well with thee, and thou mayst live long upon
4 the earth. And, ye fathers, provoke not your chil-
dren to wrath, but bring them up in the instruction and
discipline of the Lord.

5 Servants, obey *your* masters according to the flesh,
with fear and trembling, in singleness of your heart,
6 as unto the Lord: Not with eye-service, as men-
pleasers, but as servants of Christ, doing the will of
7 God from the soul, With good will doing service as
8 unto the Lord, and not to men: Knowing that what-
soever good each man doth, the same shall he receive

of the Parent is a Law to the Child, *in the Lord*---For his Sake, *for this is right*---Manifestly just and reasonable.

V. 2. *Honour*---That is, Love, reverence, obey, assist in all things. The Mother is particularly mentioned, as being more liable to be slighted than the Father; *which is the first Commandment with a promise*---For the Promise implied in the second Commandment, does not belong to the keeping that Command in particular, but the whole Law.

V. 3. *That thou mayest live long upon the earth*---This is usually fulfilled to eminently dutiful Children. And he who lives long and well, has a long Seed-time for the eternal Harvest. But this Promise, in the Christian Dispensation, is to be understood chiefly in a more exalted and spiritual Sense.

V. 4. *And ye fathers*---Mothers are included; but Fathers are named, as being more apt to be stern and severe: *provoke not your children to wrath*---Do not needlessly fret or exasperate them; *but bring them up*---With all Tenderness and Mildness, *in the instruction and discipline of the Lord*---Both in Christian Knowledge and Practice.

V. 5. *Your masters according to the flesh*---According to the present State of Things: Afterward, the Servant is 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.

V. 6. *Not with eye-service*---Serving them better when under their Eye than at other Times, *but doing the will of God from the heart*---Doing whatever you do, as the Will of God, and with your Might.

V. 7. *Unto the Lord, and not to men*---That is, rather than to Men: And by making every Action of common Life a Sacrifice to God; having an Eye to Him in all Things, even as if there were no other Master.

V. 8. *He shall receive the same*---That is, a full and adequate Re-compence for it.

V. 9. Do

† Exod. xx. 20.

9 from the Lord, whether *be be* a servant or free. And ye masters do the same things to them, forbearing threatening, knowing that your own master is in heaven, and there is no respect of persons with him.

10 Finally, brethren, be strong through the Lord, and through the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of the world, of the darkness of this age, against wicked spirits in heavenly places.

11 Wherefore take to you the whole armour of God, that ye may be able to withstand in the evil day, and

V. 9. *Do the same things to them*---That is, Act toward them from the same Principle; *forbearing threatening*---Behaving with Gentleness and Humanity, not in a harsh or domineering Way.

V. 10. *Brethren*---This is the only Place in this Epistle where he useth this Compellation. Soldiers frequently use it to each other in the Field. *Be strong*---Nothing less will suffice for such a Fight. To be weak, and remain so, is the Way to perish: *in the power of his might*---A very uncommon Expression; plainly denoting what great Assistance we need. As if his *might* would not do: It must be the *powerful exertion* of his Might.

V. 11. *Put on the whole armour of God*---The Greek Word means a compleat Suit of Armour. Believers are said to *put on* the Girdle, Breast-plate, Shoes; *to take* the Shield of Faith and Sword of the Spirit. *The whole armour*---As if the *armour* would scarce do: It must be the *whole* Armour. This is repeated, (ver. 13.) because of the Strength and Subtily of our Adversaries; and because of an *evil Day* of sore Trial being at Hand.

V. 12. *For our wrestling*---Is not only, not chiefly *against flesh and blood*---Weak Men, or fleshly Appetites, *but against principalities, against powers*---The mighty Princes of all the infernal Legions. And great is their Power, and that likewise of those Legions whom they command, *against the rulers of the world*---Perhaps these *Principalities and Powers* remain mostly in the Citadel of their Kingdom of Darkness. But there are other evil Spirits who range abroad, to whom the Provinces of the World are committed, *of the darkness*---This is chiefly Spiritual Darkness; *of this age*---Which prevails during the present State of Things, *against wicked spirits*---Who continually oppose Faith, Love, Holiness, either by Force or Fraud; and labour to infuse Unbelief, Pride, Idolatry, Malice, Envy, Anger, Hatred, *in heavenly places*---Which were once their Abode, and which they still aspire to, as far as they are permitted.

V. 13. *In the evil day*---The War is perpetual: But the Fight is one Day less, another more violent. *The evil day* is either at the Approach of Death or in Life; may be longer or shorter, and admits of

- 14 having done all, to stand. Stand therefore, having
 your loins girt about with truth, and having put on
 15 the breastplate of righteousness, And having your
 feet shod with the preparation of the gospel of peace,
 16 Above all, taking the shield of faith, whereby ye shall
 be able to quench all the fiery darts of the wicked
 17 one. And take the helmet of salvation, and the sword

of numberless Varieties. *And having done all, to stand*---That ye may still keep on your Armour, still stand upon your Guard, still watch and pray: And thus ye will be enabled to endure unto the End, and stand with Joy before the Face of the Son of Man.

V. 14. *Having your loins girt about*---That ye may be ready for every Motion, *with truth*---Not only with the Truths of the Gospel; but with truth in the inward parts---for without this all our Knowledge of divine Truth, will prove but a poor Girdle in the evil day. So our LORD is described, *Isai. xi. 5.* And as a girded Man is always ready to go on; so this seems to intimate an obedient Heart, a ready Will. Our LORD adds to the loins girded, the lights burning, (*Luke xii. 35.*) shewing that watching and ready obedience are the inseparable Companions of faith and love, and having on the breastplate of righteousness---The Righteousness of a spotless Purity, in which Christ will present us faultless before GOD, through the Merit of his own Blood. With this breastplate our LORD is described, *Isai. lix. 17.* In the Breast is the Seat of Conscience, which is guarded by Righteousness. No Armour for the Back is mentioned. We are always to face our Enemies.

V. 15. *And your feet shod with the preparation of the gospel*---Let this be always ready to direct and confirm you in every Step. This Part of the Armour, for the feet, is needful, considering what a Journey we have to go; what a Race to run. Our Feet must be so shod, that our footsteps slip not. To order our Life and Conversation aright, we are prepared by the Gospel Blessing, the Peace and Love of GOD ruling in the Heart, (*Col. iii. 14, 15.*) By this only can we tread the rough Ways, surmount our Difficulties, and hold out to the End.

V. 16. *Above or over all*---As a Sort of universal Covering to every other Part of the Armour itself, continually exercise a strong and lively Faith. This you may use as a Shield, which will quench all the fiery darts, the furious Temptations, violent and sudden Injections of the Devil.

V. 17. *And take for an helmet the Hope of salvation*---(*1 Theff. v. 8.*) The Head is that Part which is most carefully to be defended. One Stroke here may prove fatal. The Armour for this is the Hope of Salvation. The lowest Degree of this Hope is a Confidence that GOD will work the whole Work of Faith in us: The highest is a full Assurance of future Glory added to the experimental Knowledge of pardoning Love. Armed with this Helmet (the Hope of the Joy set before him) Christ endureth the Cross, and despised the Shame, *Heb. xii. 2.* and the sword of the Spirit, the word of God---This Satan cannot with-
stand,

18. of the Spirit, which is the word of God, Praying alway
 by the Spirit with all prayer and supplication, and
 watching thereunto with all perseverance and suppli-
 19 cation for all the saints, And for me that utterance
 may be given me, by the opening my mouth to make
 20 known boldly the mystery of the gospel, For which
 I am an ambassador in bonds, that I may speak boldly
 therein, as I ought to speak.

21 But that ye also may know my affairs, how I do,
 Tychicus, a beloved brother and faithful minister in

stand, when it is edged and wielded by Faith. Till now our Armour has been only *defensive*. But we are to attack Satan, as well as secure ourselves: The *shield* in one Hand, and the *sword* in the other. Whoever fights with the Powers of Hell will need *both*. He that is covered with Armour from Head to Foot, and neglects *this*, will be foiled after all. This whole Description shews us how *great* a Thing it is to be a Christian. The Want of any *one* Thing makes him *incomplete*. Though he has his *loins girt with truth, righteousness* for a *breastplate*, his *feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit*: yet one Thing he wants after all. What is that? It follows,

V. 18. *Praying always*—At all Times, and on every Occasion, in the midst of all Employments, inwardly *praying without ceasing*; *by the Spirit*—Through the Influence of the Holy Spirit, *with all prayer*—With all sort of Prayer, public, private, mental, vocal. Some are careful in respect of *one* kind of Prayer, and negligent in *others*. If we would have the Petitions we ask, let us use *all*. Some there are who use only *mental* Prayer or Ejaculations, and think they are in a 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; and *supplication*—Repeating and urging our Prayer, as *Christ* did in the Garden, and *watching*—Inwardly attending on God, to know his Will, to gain Power to do it, and to attain to the Blessing we desire, *with all perseverance*—Continuing to the End in this holy Exercise, and *supplication for all the saints*—Wrestling in fervent, continued Intercession 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*.

V. 19. *By the opening my mouth*—Removing every inward and every outward Hindrance.

V. 20. *An ambassador in bonds*—The Ambassadors of Men usually appear in great Pomp. How differently does the Ambassador of *Christ* appear?

V. 21. *Ye also*—As well as others.

V. 22. *That*

the Lord, will make known to you all things:
 22 Whom I have sent to you for this very thing, that
 ye might know our affairs, and that he might
 23 comfort your hearts. Peace *be* to the brethren,
 and love with faith, from God the father and the
 24 Lord Jesus Christ. Grace *be* with all; that love our
 Lord Jesus Christ in sincerity. Amen.

V. 22. *That he might comfort your hearts*—By relating the Supports
 I find from God, and the Success of the Gospel.

V. 23. *Peace*—This Verse recapitulates the whole Epistle.

V. 24. *In sincerity*.—Or *in incorruption*; without corrupting his
 genuine Gospel, without any Mixture of corrupt Affections. And
 that with Continuance, 'till Grace issue in Glory.

The End of the Second Volume.





