

this people and say, Hearing ye shall hear, and shall not understand,
 27 and seeing ye shall see, and shall not perceive. 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
 28 and I should heal them. Be it known therefore unto you, that the sal-
 29 vation of God is sent to the Gentiles, and they 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
 31 received all that came to him, 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 compleated 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 apostle's death.

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,

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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 purposes the pure, unmixed 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 <i>Corinth</i>	the epistle to the <i>Theſſalonians</i> :
49 from <i>Phrygia</i>	to the <i>Galatians</i> :
52 from <i>Ephesus</i>	the first to the <i>Corinthians</i> :
from <i>Troas</i>	the epistle to <i>Timothy</i> :
from <i>Macedonia</i>	the second to the <i>Corinthians</i> , and that to <i>Titus</i> :
from <i>Corinth</i>	to the <i>Romans</i> :
57 from <i>Rome</i>	to the <i>Philippians</i> , to <i>Philemon</i> , to the <i>Ephesians</i> , and <i>Colossians</i> :
58 from <i>Italy</i>	to the <i>Hebrews</i> :
66 from <i>Rome</i>	the second to <i>Timothy</i> .

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 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* *Phoebe* 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,

<p>I. The introduction, C. i. 1—15</p> <p>II. The proposition briefly proved,</p> <p style="padding-left: 20px;">1. Concerning faith and justification,</p> <p style="padding-left: 20px;">2. Concerning salvation,</p> <p style="padding-left: 20px;">3. Concerning the equality of believers, Jews, or Gentiles,</p> <p style="text-align: right; padding-right: 20px;">16—17</p> <p>To these three parts whereof</p> <p style="padding-left: 20px;">The first is treated of C. i. 18—iv.</p> <p style="padding-left: 20px;">The second. C. v.—viii.</p>	<p>1. Concerning justification, which is</p> <p style="padding-left: 20px;">1. Not by works, for C. i.—18</p> <p style="padding-left: 40px;">The Gentiles, C. ii. 1—10</p> <p style="padding-left: 40px;">The Jews, and. 11—29</p> <p style="padding-left: 40px;">Both together are under sin, C. iii. 1—20</p> <p style="padding-left: 20px;">2. But by faith, 21—31</p> <p style="padding-left: 40px;">as appears by the example of Abraham, and the testi-</p>
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The:

The third	C. ix.—xi.	mony of David,	C. iv. 1—25
not only the treatise itself, but also the		2. Concerning salvation,	C. v.—8.
exhortation answers in the same order		3. Concerning the equal privi-	
III. The treatise,		leges of Jewish and Gentile	
believers,	C. ix.—xi.		C. xiii. 1—10
IV. The exhortation,	C. xii. 1—2.	2. Concerning salvation	11—14
1. Concerning faith and its		3. Of the conjunction of Jews	
fruits, love and practical		and Gentiles,	C. xiv. 1—xv. 13.
holiness,	3—21.	V. The conclusion,	14—xvi. 25.

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 fought 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 an 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 *Isaiah*. ver. 25—33.)

4. That

That God had offered salvation to *Jews* and *Gentiles* on the same terms, though *Jews* had rejected it. (ch. x. 1—21.)

That though the rejection of *Israel* for their obstinacy was general, yet it was not final; there being still a remnant among them who did embrace the gospel. (ch. xi. 1—31.)

That the rejection of the rest was not final, but in the end *all Israel should be saved*. (ch. xi. 1—31.)

That mean time even their obstinacy and rejection served to display the unsearchable wisdom and love of God. (ver. 32—36.)

The rest of the epistle contains practical instructions and exhortations. He particularly prescribes, 1. An entire consecration of themselves to God, and a care to glorify him by a diligent improvement of their several talents. (ch. xii. 1—11.) 2. Devotion, patience, meekness, 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.) enforcing which he is led to mention the extent of his own labours, and his purpose of writing to the *Romans*, in the mean time recommending himself to their prayers. (ver. 18—33.) 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.

PAUL, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God, § Which he had promised before, by his prophets in the holy scriptures; Concerning his Son, Jesus Christ our Lord, who was of the seed of David, according to the flesh,

V. 1. *Paul, a servant of Jesus Christ*—To introduce the conclusion answers. (ver. xv. 15, &c.) Called to be an apostle—made an apostle by that calling. While God calls, he makes what he calls. The judaizing teachers disputed his claim to the apostolical office, it is with propriety that he asserts it in the very beginning of an epistle, wherein their principles are entirely overthrown. And various other proper and important thoughts suggested in this short introduction: particularly, the prophecies concerning the Messiah, the descent of *Jesus* from *David*, the great doctrines of his godhead and re-

surrection, 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 in spreading 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

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§ Deut. xviii. 18. Isa. ix. 6, 7. Chap. liii. & lxi. Jer. xxii. 15.

4 *But* declared the Son of God with power, according to the spirit of
5 holiness, by the resurrection from the dead; By whom we have received
6 grace and apostleship, for obedience to the faith in all nations for his
7 name, Among whom are ye also, the called of Jesus Christ: To
8 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

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.

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.) though 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 so 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 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

9 faith is spoken of through the whole world. For God, whom I serve
 with my spirit in the gospel of his Son, is my witness, how incessantly
 10 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 prof-
 11 perous journey by the will of God. For I long to see you, that I
 may impart to you some spiritual gift, that ye may be established,
 12 That is, to be comforted together with you, by the mutual faith both
 13 of you and me. Now I would not have you ignorant, brethren, that
 14 I have often purposed to come to you, (though I have been hindered
 hitherto) that I might have some fruit among you also, even as among

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, with my inmost soul, in the gospel—By preaching it.

V. 10. *Always*—In 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 of 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 stile of the apostle, from that of the modern court of Rome!

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*—Fortherewere

- 15 the other Gentiles. I am a debtor both to the Greeks and the Barbarians, both to the wife and to the unwise. Therefore, as much as in me is,
 16 I am ready to preach the gospel to you also who 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 the Gen-
 17 tile. For the righteousness of God is 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

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 offers 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 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 two-fold revelation, of *wrath* and of *righteousness*: the former, little known to nature, is revealed by the law; the latter, wholly unknown to nature, by the gospel. That goes before and prepares the way: this follow: 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

* Hab. ii. 4.

19 and unrighteousness of men, who detain the truth in unrighteousness. For what is to be known of God is manifest in them; for God hath
 20 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 are made, so that they
 21 are without excuse: Because knowing God, they did not glorify him as God, neither were thankful but became vain in their reasonings, and
 22 their foolish heart was darkened. Professing to be wise, they became
 23 fools, And changed the glory of the incorruptible God into an image in the likeness of corruptible man, and of birds, and of four-footed
 24 creatures and reptiles. Wherefore God also gave them up to unclean-

obtaining life and salvation. Having laid down this 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 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 wisest 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 expressed 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.

Uncleaness---

nefs through the defires of their hearts, to dishonour their bodies among
 25 themselves ; Who changed the truth of God into a lie, and worshipped
 and served the creature above the Creator, who is blessed for ever !
 26 Amen. Therefore God gave them up to vile affections ; for even their
 27 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
 28 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 undif-
 29 cerning mind, to do the things which were not expedient, Filled with
 all injustice, fornication, malicioufness, covetoufness, wickedness ; full of
 30 envy, murder, contention, deceit, malignity : Whisperers, backbiters :
 haters of God, violent, proud : boasters, inventers of evil things : dis-
 31 obedient to parents, Without understanding, covenant-breakers, without

Uncleannefs—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 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. *Malicioufness*—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. *Inventers 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 common-wealth, never made any scruple of vacating altogether the most solemn engagement, if they did not like it, though made by their supreme magistrate, in the name of the whole people. They only gave up the general who had made it, and then supposed themselves to be at full liberty ! *Without natural affection*—The custom of exposing their own new-born children to perish by cold, hunger, or wild beasts which so generally prevailed in the Heathen world, particularly among the Greeks and Romans, was an amazing instance of this ; as is also that of killing their aged and helpless parents, now common among the American Heathens.

V. 32. *Not*

32 natural affection, implacable, unmerciful. 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, whosoever thou art that judgest: for in that thou judgest the other, thou condemnest thyself; 2 for thou that judgest practisest the same things. For we know that the judgment of God is according to truth, against them who practise such 3 things. And thinkest thou this, O man, who judgest them that practise such things, and dost the same, that thou shalt escape the judgment of 4 God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee 5 to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath in the day of wrath, and revelation, and righteous 6 judgment of God? Who will * render to every one according to his

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.) *Whosoever 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 teach-

ing; 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 further 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 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

* Prov. xxiv. 12.

7 works: To them that by patient continuance in well-doing seek for glory,
 8 and honour, and immortality, eternal life. But to them that are conten-
 9 tious, and do not obey the truth, but obey unrighteousness, *shall be*
 10 indignation and wrath, tribulation and anguish. *Even* upon every soul
 10 of man who worketh evil, of the Jew first, and also the Gentile: But glory,
 and honour, and peace *shall be* to every one who worketh good, to the
 Jew first, and also to the Gentile.

11 For there is no respect of persons with God. For as many as have sinned
 12 without the law, shall also perish without the law; and as many as have
 13 sinned under the law, shall be judged by the law. For not the hearers
 of the law *are* just with God, but the doers of the law shall be justified.

shall also be *revealed* the secrets of men's hearts, ver. 16. *Forbearance* and *revocation* 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 fiercest 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 Jews 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*, (op-

posite 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 distributing advantages and opportunities of improvement, according to his own good pleasure.

V. 12. *For as many as have sinned*—He speaks 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 15th, not on the 12th.

V. 14. *For*

- 14 For when the Gentiles, who have not the law, do by nature the things contained in the law, these not having the law, are a law to themselves ;
 15 Who shew the work of the law written upon their hearts, their conscience also bearing witness, and their thoughts among themselves accusing or
 16 even defending *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 retest in the law, and gloriest in God,
 18 And knowest *his* will, and discernest the things that differ, being in-
 19 structed out of the law : And art confident, that thyself art a guide to

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 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 of the former five, answers to the first of the latter ; the second to the second, and so on. *And retest in the law*—Dependent on it, though 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*—

20 the blind, a light of them that are in darkness, An instructor of the ignorant, a teacher of babes, having the form of knowledge and truth
 21 in the law: Thou that teachest another, dost not teach thyself: Thou
 22 that proclaimest, a man should not steal, dost steal: Thou that sayest,
 23 a man should not commit adultery: dost commit adultery; Thou that
 24 abhorrest idols, committest sacrilege. Thou that gloriest in the law, by transgressing the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, * as it is written.
 25 Circumcision indeed profiteth, if thou keepest the law; but if thou art a transgressor of the law, thy circumcision is become uncircumcision.
 26 Therefore if the uncircumcision keep the righteousness of the law,
 27 shall not his uncircumcision be counted for circumcision? Yea, the uncircumcision that is by nature, fulfilling the law, shall judge thee,
 28 who by the letter and circumcision transgresseth the law. For he is not a

babes—These were the titles which the *Jews* generally gave the *Gentiles*.

V. 20. *Having the form of knowledge and truth*—That is, in 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 abhorrest idols*—Which all the *Jews* did, from the time of the *Babylonish* captivity: *thou committest sacrilege*—Dost what is still worse, robbing him *who is God over all* of the glory which is due to him.

None of these charges were rashly advanced against the *Jews* of that age. For (as their own historian relates) some even of the priests lived by rapine, and others in gross uncleanness. And as for sacrilegiously robbing God, and his altar, it had been complained of ever since *Malachi*. So

that the instances are given with great propriety and judgment.

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 circumcision be counted for circumcision*—In the sight of God?

V. 27. *Yea, the circumcision 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*

* Isa. liii. 5.

Jew, who is an outward Jew, neither *is that* circumcision which is ap-
 29 parent in the flesh. But he *is* a Jew, who is one inwardly, and cir-
 cumcision *is that* of the heart, in the spirit, not in the letter; whose praise
 is not from men, but from God.

III. What then *is* the advantage of the Jew, or what the profit of the
 2 circumcision? Much every way; chiefly in that they were entrusted
 3 with the oracles of God. For what if some believed not? Shall their
 4 unbelief 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
 5 in thy saying, and mightest overcome when thou art judged. But if our
 unrighteousness commend the righteousness of God, what shall we say?
 6 *Is* not God unjust, who taketh vengeance? I speak as a man. God
 7 forbid; otherwise how should God judge the world? But if the truth
 of God hath abounded to his glory through my lie, why am I still
 8 judged as a sinner? And why may we not (as we are slandered, and as

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 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 con-
 demnation

4 N 2

* Psalm li. 4.

some affirm us to say) do evil, that good may come? Whose condemnation is just.

9 What then? are we better *than they*? In no wise: for we have
10 before proved all, both Jews and Gentiles, to be under sin. As it is
written, † There is none righteous, no not one. There is none that
11 understandeth; there is none that seeketh after God. They have all
12 turned aside, they are together become unprofitable; there is none that
13 doth good, no not one. † Their throat *is* an open sepulchre; with
their tongues they have used deceit: the ‡ poison of asps *is* under their
14, 15 lips. || Whose mouth is full of cursing and bitterness; § Their feet *are*
16, 17 swift to shed blood; Destruction and misery are their ways, And
18 they have not known the way of peace: * The fear of God is not before
19 their eyes. Now we know that whatsoever the law saith, it saith to them

demnation 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*.

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 *Isaiah*, 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. *Whatsoever the law*—The Old Testament, *saith, it saith to them that are under the law*—That is, to those who own its authority; 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*

† Psalm xiv. 1, &c. † Psalm v. 9. ‡ Psalm cxl. 3. || Psalm x. 7. § Isaiah lix. 7, 8.
* Psalm xxxvi. 1.

that are under the law; that every mouth may be stopped, and all the
20 world become guilty before 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,
22 being attested by the law and the 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 are fallen short of
24 the glory of God, And are justified freely by his grace, through the
25 redemption which is 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

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 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*

26 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 ?

28 Nay, but by the law of faith. We conclude then, that a man is justified

29 by faith, without the works of the law. *Is God the God* of the Jews

30 only, and not also of the Gentiles ? Surely of the Gentiles also ; Seeing *it is* one God who will justify the circumcision by faith, and the uncir-

31 cumcision 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 Abraham found justification according to the flesh ? If Abraham was justified by works, he hath whereof to glory : but *he hath* not in the sight of God. For what

V. 26. *For a demonstration of his righteousness*—Both of his justice and mercy, *that he might be just*—Shewing 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 conse-

quently 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 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 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*.
Through

faith the scripture? * Abraham believed God, and it was imputed
 4 to him for righteousness. Now to him that worketh, the reward is not
 5 imputed of grace, but of debt. But to him that worketh not, but be-
 lieveth on him that justifieth the ungodly, his faith is imputed to him for
 6 righteousness. So David also affirmeth the happiness of the man, to
 7 whom God imputeth righteousness without works: * Happy are they
 8 whose iniquities are forgiven, and whose sins are covered; Happy is the
 9 man to whom the Lord will not impute sin. Cometh this happiness then

Through 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*.—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 *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. *Cometh this happiness*—Mentioned by *Abraham* and *David*. *On the circumcision*—Those

* Gen. xv. 6. * Psalm xxxii. 1, 2,

on the circumcision *only*, or on the uncircumcision also? For we say that
 10 faith was imputed to Abraham for righteousness. How was it then
 imputed? When he was in circumcision or in uncircumcision? Not in
 11 circumcision, but in uncircumcision. And he received the sign of cir-
 cumcision, a seal of the righteousness of the faith, which *he had* in un-
 circumcision, that he might be the father of all who believe in un-
 12 circumcision, that righteousness 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
 13 he had in uncircumcision. For the promise, that he should be the heir
 of the world, *was* not to Abraham or his seed by the law, but by the
 14 righteousness of faith. For if they who are of the law *are* heirs, faith
 15 is made void, and the promise of no effect. Because the law worketh
 16 wrath: for where no law is, *there is* not transgression. Therefore *it is*

--Those that are circumcised only. *Faith was imputed to him 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 though 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 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 circumcision*--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 circumcised. *Who believe in uncircumcision*--That is, though they are not circumcised.

V. 12. *And the father of the circumcision*--Of those who are circumcised and believe

as *Abraham* did. To those who believe not, *Abraham* 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 a part 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 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

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
 17 which is of 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 quickening the dead, and calling the things
 18 that are not, as though they were : Who against hope believed in hope, that he should be the father of many nations, according to that which
 19 was spoken, † So shall thy seed be. And not being weak in faith, he considered not his own body now dead, being about an hundred years
 20 old, nor the deadness of Sarah's womb. He staggered not at the promise
 21 of God through unbelief, but was strengthened in faith, giving glory to
 22 God, And being fully assured, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.
 23 Now it was not written on his account only, that it was imputed unto
 24 him, But on ours also, to whom it will be imputed, if we believe on him

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 quickening 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, 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 the faith of *Abraham*,
 puts

4 O

* Gen. xvii. 5. † Gen. xv. 5.

25 who raised up Jesus our 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 with God, through
 2 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 glory of
 3 God. And not only *so*, but we glory in tribulations also, knowing that
 4 tribulation worketh patience, And patience experience, and experience
 5 hope ; And hope shameth us not, because the love of God is shed abroad
 6 in our hearts, by the Holy Ghost 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 for the good man

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 longer, (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 esteeming a mark of God's displeasure, that we receive them as tokens of his fatherly love, whereby we are prepared for a more exalted happiness. The *Jews* objected to the persecuted state of the Christians. as inconsistent with the people of the *Messiah*. It is therefore with great propriety, that the apostle so often mentions the blessings arising 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 glorying. 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 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 of 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*

8 one would even dare to die. But God recommendeth his love towards
9 us, in that, while we were yet sinners, Christ died for us. Much more,
then being now justified by his blood, we shall be saved from wrath
10 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 through
11 his life. And not only *so*, but we also glory 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,
13 even so death passed upon all men, in that all sinned. For until the law,
sin was in the world; but sin was not imputed, where there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that

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 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 its consequence, a sinful nature: *and death*—With all its 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 many subjects, as are the kings whom

had not sinned after the likeness of Adam's transgression, who is the figure
 15 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 by grace, that of one man, Jesus Christ, hath abounded unto many.
 16 And not as *the loss* by one that sinned, *so is* the gift; for the sentence
was by one *offence* to condemnation; but the free gift *is* of many
 17 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* Jesus
 18 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*

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 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 right-

eousness of Christ, without the good works which we afterwards perform, brings us life: although 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 premised, 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*

19 upon all men to justification of life. For as by the disobedience of one
 man, many were constituted sinners, so by the obedience of one, many
 20 shall be constituted righteous. But the law came in between, that the
 21 offence might abound: yet where sin abounded, grace did much 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 sin, that grace may
 2 abound? God forbid. How shall we who are dead to sin, live any
 3 longer therein? Know ye not, that as many of us as have been baptized
 4 into Jesus Christ, have been baptized into his death? Therefore we are
 buried with him through baptism into death, that as Christ was raised

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 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 infusion of holiness: not only in deliverance from death, but admission to everlasting life: a far more noble and excellent life than that which we lost by Adam's fall.

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 (through faith) are ingrafted into Christ. And we draw new spiritual life from this new root, through his spirit, who fashions us like unto him, and particularly with regard to his death and resurrection.

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 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*

from the dead by the glory of the Father, so we also should walk in new-
 5 nefs of life. For if we have been planted together in the likenefs of his
 6 death, we shall be also *in the likenefs* of his resurrection: Knowing this,
 that our old man is crucified with *him*, that the body of sin might be
 7 destroyed, that we might no longer serve sin. For he that is dead,
 8 is freed from sin. And we believe, that if we are dead with Christ,
 9 we shall also live with him: Knowing that Christ being raised from
 the dead, dieth no more; death no more hath dominion over him.
 10 For in that he died, he died to sin once for all; but in that he liveth,
 11 he liveth unto God. So reckon ye yourselves to be dead indeed to sin,
 12 but alive to God, through Jesus Christ our Lord. Therefore let not sin
 13 reign in your mortal body, to 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
 14 to God, *as* instruments of righteousness. For sin shall not have dominion
 over 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
 16 grace? God forbid. Know ye not, that to whom ye present yourselves
 servants to obey, his servants ye are whom ye obey? Whether of sin
 17 unto death, or of obedience unto righteousness? But thanks *be* to God,

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 terror 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*

that, whereas ye were the servants of sin, ye have *now* obeyed from the
 18 heart the form of doctrine into which 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 righteousness,
 20 unto holiness. For when ye were the servants of sin, ye were free from
 21 righteousness. What fruit had ye then from those things whereof ye
 22 are now ashamed? For the end of those things *is* death. But now being
 made free from sin, and become servants to God, ye have your fruit
 23 unto holiness, and the end everlasting life. For death is the wages
 of sin; but eternal life *is* the gift of God through Jesus Christ our
 Lord.

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 *Christ* through 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*. 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

VII. Know ye not, brethren, (for I speak to them that know the law) 2 that the law hath 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* 3 husband be dead, she is freed from 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 4 be no adulteress, though she marry another man. Therefore ye also, my brethren, 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, 5 that we may bring forth fruit to God. For when we were in the flesh, the motions of sins, which were by the law, wrought in our members, 6 so as to bring forth fruit unto death. 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,

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. *This 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; 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 ye

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 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,

8 unless the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of desire : for without
 9 the law sin *was* dead. And I was once alive without the law ; but when
 10 the commandment came, sin revived, and I died, And the command-
 11 ment, which *was intended* for life, this I 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, working 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, sold under sin.

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, 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, enjoins, 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 my-

self 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 evils? 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 ob-

15 For that which I do, I approve not; for I do not practise what I would,
 16 but what I hate, that I do. If then I do what I would not, I consent to
 17 the law, that *it is* good. Now then it is no more I that do it, but sin that
 18 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 perform what
 19 is good, I find not. For the good that I would, I do not; but the evil
 20 which I would not, that I do. Now, if I do that which I would not,
 21 it is no more I that do it, but sin that dwelleth in me. I find then a law,
 22 that when I would do good, evil is present with me. For I delight in
 23 the law of God after the inward man. But I see another law in my
 members, warring against the law of my mind, and captivating me to
 24 the law of sin, which is in my members. O wretched man that I am!
 25 Who shall deliver me from the body of this death? I thank God, through
 Jesus Christ our Lord. So then I myself with my mind serve the law of
 God, but with my flesh the law of sin.

jections (*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 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 the 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. *O 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 is) beautifully interweaves his assertion with thanksgiving: the hymn of praise answering in a manner to the voice of sorrow. *O wretched man that I am!* *So then*—He here sums up the whole, and concludes

VIII. Therefore *there is* now no condemnation to those that are in Christ
 2 Jesus, who walk not after the flesh, but after the spirit. For the law of
 the spirit of life in Christ Jesus, hath freed me from the law of sin and
 3 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,
 4 *to be a sacrifice* for sin, he hath condemned sin in the flesh: That the
 righteousness of the law might be fulfilled in us, who walk not after
 5 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
 6 of the spirit. Now to be carnally-minded *is* death; but to be spiritually-
 7 minded *is* life and peace: Because the carnal mind *is* enmity against

concludes what he began, ver. 7. *I myself*
 —Or rather *that I* (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 pas-
 sions 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 condem-
 nation*—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—
 God did: sending his own Son, though
 pure from sin, he 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—11. *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: namely, on
 things visible and temporal; on things of
 the earth, on pleasure (of sense or imagi-
 nation) praise, or riches. *But they who are*
after the spirit—Who are under his gui-
 dance, *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*

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
 9 in the flesh, but in the spirit, if the spirit of God dwell in you. And
 10 if any man have not the spirit of Christ, he is none of his. Now if Christ
be in you, the body indeed *is* dead because of sin, but the spirit *is* life
 11 because of righteousness. 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 flesh, to live after the
 13 flesh. For if ye live after the flesh, ye shall die; but if ye through the
 14 spirit mortify the deeds of the flesh, ye shall live. For as many as are
 15 led by the spirit of God, they are the sons of God. For ye have not
 received the spirit of bondage again unto fear, but ye have received the

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 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 Sa'an, 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*

16 spirit of adoption, whereby we cry, Abba, Father. The same spirit
 17 beareth witness with our spirits, that we are the children of God. And
 if children, then heirs, heirs of God, and joint-heirs with Christ: if we
 18 suffer with *him*, that we may also be glorified with *him*. For I reckon
 that the sufferings of the present time *are not worthy to be compared*
 19 with the glory which shall be revealed in us. For the earnest expect-
 ation of the creation waiteth for the revelation of the sons of God.
 20 For the creation was made subject to vanity, not willingly, but by him
 21 who subjected *it*, In hope that the creation itself shall be delivered from
 the bondage of corruption, into the glorious liberty of the children of
 22 God. For we know that the whole creation groaneth together and
 23 travaileth together until now. And not only *they*, but even we ourselves,
 who have the first-fruits of the spirit, even we ourselves groan within

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*, when the sons of God will be *revealed* also.

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 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*—

24 ourselves, waiting for the adoption, the redemption of our body: For we are saved by hope: but hope that is seen is not hope: for what a
 25 man seeth, how doth he yet hope for? But if we hope for what we see not,
 26 we 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 intercession 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

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 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 heart, 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; though 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 propitiation. 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,

29 love God, to them that are called according to *his* purpose. For whom
 he foreknew, he also predestinated, conformable to the image of his Son,
 30 that he might be the first-born among many brethren. And whom he pre-
 destinated, them he also called; and whom he called, them he also jus-
 31 tified; and whom he justified, them he also glorified. What shall we say then

decrees, which altered not, any more than the laws of the *Medes* and *Persians*. Whereas to take this *confulling* 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 men, 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 the 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, ch. 11, 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 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. 31. *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 glorying 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,

32 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
 33 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 con-
 34 demneth? *It is* Christ that died, yea rather, that is risen again, who is
 also at the right-hand of God, who likewise maketh intercession for us.
 35 Who shall separate us from the love of Christ? Shall affliction, or distress,

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, * *the children*, or *sons of God*, † *holy people*, ‡ *a chosen seed*, § *the elect*, the || *called of God*. And these titles were given to all the nation of *Israel*, including both good and bad.

Now the gospel having the most strict 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 invested with all the privileges of *the chosen people of God*: and nothing could cut them off from these, but their own wilful apostasy.

It does not appear that even good men were ever termed God's *elect*, till above two thousand years from the creation. God's *electing* or *choosing* the nation of *Israel*, and separating them from the other nations, who were sunk in idolatry and all wickedness, gave the first occasion to this sort of language. And as the separating the Christians from the *Jews* was a like event, no wonder it was expressed in like words and phrases: only with this difference, The term *elect* was of old applied to all the members of the *visible church*; whereas in the New Testament it is applied only to the members of the *invisible*.

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 towards us? Shall affliction or distress*—He proceeds in order, from less troubles
 to

* Deut. xiv. 1. † Ch. vii. 6. Ch. xiv. 2. ‡ Deut. iv. 37. § Isa. lxi. 8, 9. Ch. xliiii. 20.
 || Isa. xlvi. 12.

36 or persecution, or hunger, or nakedness, or peril, or sword? (As it is written, * For thy sake we are killed all the day long, we are accounted 37 as sheep for the slaughter.) Nay, in all these things we more than 38 conquer, through him who hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor

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 seems 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; For Christ is dead: Nor life; is risen:

Nor angels, nor principalities, nor powers; nor things present, nor things to come; } *is at the right-hand of God:*

Nor height, nor depth, nor any other creature; } *maketh intercession for us.*

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 differ-

ences 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.

* Psalm lxxiv. 22.

39 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
 2 witness in the Holy Ghost, That I have great sorrow and continual
 3 anguish in my heart. For I could wish that I myself were accursed
 4 from Christ, for my brethren, my kinsmen 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 the promises;
 5 Whose *are* the fathers, and from whom, according to the flesh, Christ
 6 *came*, who is, over all, God, blessed for ever. Not as if the word of God

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 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. *Psalms* 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^s

had fallen to the ground; for all *are* not Israel, who are of Israel,
 7 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
 10 come, and Sarah shall have a son. And not only *this*, but when Rebecca
 11 also had conceived by one man, our father Isaac, *The children* being not
 yet born, neither having done any good or evil (that the purpose of
 God according to election might stand, not of works, but of him that

refutes, and proves, that the word itself had foretold 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 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, though 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 *Ishmael*, 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*

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* Gen. xxi. 12. † Gen. xviii. 10.

12 called,) It was said to her, † The elder shall serve the younger.
 13 As it is written, || I have loved Jacob, and hated Esau.
 14 What shall we say then? *Is there* injustice with God? God forbid.
 15 For he saith to Moses, * I will have mercy on whom I will have mercy,
 16 and I will have compassion on whom I will have compassion. *It is not*
 therefore of him that willeth, nor of him that runneth, but of God that
 17 sheweth mercy. Moreover the Scripture saith to Pharaoh, † For this
 very thing have I raised thee up, that I may shew my power in thee,

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 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 a glorious king, that *my power* will be *shewn 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

† Gen. xxv. 23. || Mal. i. 2, 3. * Exod. xxxiii. 19. † Exod. ix. 16.

18 and that my name may be declared through all the earth: So then he hath mercy on whom he willeth, and whom he willeth he hardeneth.
 19 But thou wilt say to me, Why doth he still find fault? For who hath
 20 resisted his will? Nay, but who art thou, O man, that repliest against
 God? Shall the thing formed say to him that formed it, Why hast thou
 21 made me thus? * Hath not the potter power over the clay, out of the same mass to make one vessel to honour, and another to dishonour?

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 shew 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 furliness 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 accusest God of injustice; 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

* Jer. xviii. 6, 7.

22 What if God, being willing to shew *his* wrath, and to make *his* power
 known, *yet* endured with much long-suffering the vessels of wrath fitted
 23 for destruction? And that he might 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 Jews, but also of the
 25 Gentiles: As he saith also in Hosea, † I will call them my people,
 who were not my people, and her beloved, who was not beloved.
 26 † 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 living
 27 God. But Isaiah crieth concerning Israel, ‡ Though the number of
 the children of Israel be as the sand of the sea, the remnant *only* shall
 28 be saved. For he is finishing and cutting short *his* account in righteous-

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 this 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 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 *Israel*, *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 and 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*

† Hosea ii. 23. † Ch. i. 10. ‡ Isaiah x. 22, 23.

29 nefs; for the Lord will make a short account upon earth. And as Ifaiah
 had said before, Unless the Lord of hosts had left us a seed, we had been
 30 as Sodom, and had been made like Gomorrah. What shall we say then?
 That the Gentiles who followed not after righteousness, have attained to
 31 righteousness, even the righteousness which is by faith: But Israel fol-
 lowing after the law of righteousness, hath not attained to the law of
 32 righteousness. Wherefore? Because they *sought it*, not by faith, but as
 33 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 prayer to God for Israel is,
 2 that they may be saved. For I bear them record, that they have a
 3 zeal for God, but not according to knowledge. For they being ignorant
 of the righteousness of God, and seeking to establish their own righ-

V. 29. *As Ifaiah had said before*, (namely ch. i 9. concerning those who were besieged in Jerusalem by Rexhin and Pekah) *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*—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*—The law which duly used, would have led them to faith, and thereby to righteousness, *have not attained unto 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 apostle 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, if 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, though it is in truth the only true foundation of happiness, yet will be in fact a *stumbling-stone and rock of offence*—An occasion of ruin to many, through their obstinate 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 have a zeal without knowledge. We have knowledge without zeal.

V. 3. *For they being ignorant of the righteousness of God*—Of the method God has established for the justification of a sinner, *and seeking to establish their own righteousness*—

|| Ifaiah xviii. 14. § Ch. xxviii. 16.

4 teoufness, have not submitted to the righteousnes of God. For Christ
 is the end of the law for righteousnes to every one that believeth.
 5 For Moses describeth the righteousnes which is by the law, * The man
 6 who doth these things shall live by them. But the righteousnes 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
 8 abyfs? (that is, to bring Christ again from the dead.) But what faith he?
 The word is nigh thee, *even* in thy mouth, and in thy heart ; that is,
 9 the word of faith which we preach : That if thou confests with thy mouth
 the Lord Jesus, and believe in thy heart that God raised him from the
 10 dead, thou shalt be saved. For with the heart man believeth to right-
 teoufness, and with the mouth confession is made to salvation.
 11 For the Scripture faith, * Every one that believeth on him shall not

ness—Their own method of acceptance with God, have not submitted to the righteousnes of God—The way of justification which he hath fixed.

V. 4. *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 righteousnes* 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 righteousnes 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 *Moses* 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 faith 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. *For with the heart*—Not the understanding only, *Man believeth to righteousnes*—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*

* Lev. xviii. 5. † Deut. xxx. 14. * Isaiah xxviii. 16.

12 be ashamed. For there is no difference between the Jew and the
 13 Greek: for the same Lord of all, is rich to all that call upon him. For
 14 † whosoever shall call upon the name 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
 15 shall they hear without 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 glad tidings of peace, who bring the glad tidings of good
 16 things! But all have not obeyed the gospel. For Isaiah saith, || Lord,
 17 who hath believed our report? Faith then *cometh* by hearing, and hearing
 18 by the word of God. But I say, Have they not heard? Yes verily:
 § their voice is gone into all the earth, and their words to the ends
 19 of the world. 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
 20 foolish nation I will anger you. But Isaiah is very bold and saith, I
 || was found by them that sought me not: I was made manifest to
 21 them that asked not after me. Whereas with regard to Israel he saith,
 All the day have I stretched forth my hands to an unbelieving and gain-
 saying people.

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.

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.

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V. 1. *Hath*

† Joel ii. 32. ‡ Isa. liii. 7. || Isa. liii. 1. § Psalm xix. 4. †† Deut. xxxii. 21. || Isa. lxxv. 1, 2.

XI. I say then, Hath God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not rejected his people, whom he foreknew. Know ye not what the scripture saith of Elijah? How he pleadeth with God against

3 Israel, † Lord, they have killed thy prophets, and digged down thy

4 altars; and I am left alone, and they seek my life. But what saith the answer of God to him? I have reserved to myself seven thousand men

5 who have not bowed the knee to Baal. And so likewise at the present

6 time, there is a remnant, according to 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

7 work. What then? Israel hath not obtained that which he seeketh, but

8 the election hath obtained, and the rest were blinded: According as it is written, † God hath given them a spirit of slumber, eyes that they should

9 not see, and ears that they should not hear, unto this day. And David saith ‡ Let their table become a snare, and a trap, and a stumbling-block,

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 worshippers?

V. 4. *To Baal*—Nor to the golden calves.

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 abso-

lutely 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*

‡ 1 Kings xix, 10. † Isa, xxix, 10. ‡ Psalm lxix, 22, 23.

10 and a recompence to them. Let their eyes be darkened that they may
 11 not see, and 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
 12 Gentiles, to provoke them to jealousy. But if their fall *be* the riches of
 the world, and their loss the riches of the Gentiles, how much more their
 13 fulness? For I speak to you Gentiles, as I am the apostle of the Gentiles :
 14 I magnify my office : If by any means I may provoke to jealousy *those*
 15 *who are* my flesh, and save some of them. For if the casting away of
 them *be* the reconciling of the world, what *will* the receiving of *them be*,
 16 but life from the dead? For if the first-fruits *be* holy, so *is* the lump :
 17 and if the root *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-tree,
 13 Boast not against the branches, but if thou boast, thou bearest not the
 19 root, but the root thee. Wilt thou say then, The branches were broken

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) *salvation 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 Revelations, 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 not against the branches*—Do not they do this, who despise the *Jews*? Or deny their future conversion?

20 off, that I might be grafted in? Well; they were broken off for unbelief, and thou standest by faith. Be not high-minded, but fear.
 21 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 toward thee goodness, if thou continue in
 23 *his* goodness: else shalt thou be cut off. And they, if they do not continue in unbelief, shall be grafted in; for God is able to graft them in
 24 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
 26 Israel, till the fulness of the Gentiles be come in; And so all Israel shall be saved, as it is written, * The deliverer shall come out of Sion;
 27 and shall turn away iniquity from Jacob. And this *is* my covenant with them, when I shall take away their sins. 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 calling of God are

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 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*

* Isaiah, lix, 20.

30 without repentance. As then ye were once disobedient to God, but
 31 have now obtained mercy through their disobedience: So these also
 have now been disobedient, that through your mercy they may like-
 32 wise find mercy. For God hath shut up all together in disobedience,
 33 that he might have mercy upon all. O the depth of the riches, and
 wisdom, and knowledge of God! How unsearchable *are* his judgments,
 34 and his ways past tracing out! For † who hath known the mind of the
 35 Lord? Or who hath been his counsellor? Who hath first given to him,
 36 and it shall be repaid 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,

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.

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 œconomy 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 ancient sacrifices, of beasts, the body was the whole. These also are particularly named, in opposition to that vile abuse
 of

† Isaiah xl. 13.

2 *which is* your reasonable service. And be not conformed to this world,
 but be ye transformed by the renewing of your mind, that ye may prove
 3 what *is* that good, 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
 4 of faith. For as in one body we have many members, and all members
 5 have not the same office, So we being many are one body in Christ,
 6 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*
 7 *prophecy* according to the analogy of faith: Or ministry, *let us wait on*

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. 17. 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 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 to 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 prophecy 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. *Ministring*—As Deacons. *He that teacheth* Catechumens, for whom particular instructors were appointed. *He that exhorteth*
 —Whose

our ministring ; or he that teacheth, on teaching ; or he that exhorteth, 8 on exhortation. He that imparteth, *let him do it* with simplicity ; he that presideth with diligence ; he that sheweth mercy with chearfulness.

9 *Let love be* without dissimulation. Abhor that which is evil, cleave 10 to that which is good. In brotherly love be full of tender affection 11 toward each other, in honour preferring one another : Not slothful 12 in business, fervent in spirit, serving the Lord : Rejoice in hope, be 13 patient in tribulation, continue instant in prayer. Communicate to 14 the necessities of the saints, pursue hospitality, Bless them who persecute you ; bless and curse not. Rejoice with them that rejoice, 16 and weep with them that weep. Agree in the same affection toward each 17 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, 19 live peaceably with all men. Dearly beloved, revenge not yourselves,

—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 chearfulness*—Rejoicing that he hath such an opportunity.

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 chapter the seventh ; the 12th verse to chapter the eighth ; the 13th verse, of *communicating to the saints*, whether *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 holi-

ness 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 beloved*—So he softens the rugged spirit, *revenge not yourselves, but leave that to God*. Perhaps it might more properly

but rather give place unto wrath; for it is written, *Vengeance is mine:
 20 I will repay, saith the Lord. Therefore if † thy enemy hunger, feed
 him; if he thirst, give him drink; for in so doing thou shalt heap coals
 21 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 powers that be, are appointed by God.
 2 Whosoever therefore resisteth the power, resisteth the appointment of
 God; and they that resist shall receive to themselves condemnation.
 3 For rulers are not a terror to good works, but to evil. Wouldest thou
 then not be afraid of the power? Do that which is good, and thou shalt
 have praise from it; for he is the servant of God to thee for good.
 4 But if thou dost that which is evil, be afraid; for he beareth not the

perly 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 public 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-generals; 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.

V. 3. *For rulers are in the general, notwithstanding some particular exceptions, a terror to evil works only. Wouldest 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*

† Deut. xxxii. 35. † Prov. xxv. 21, &c.

· sword in vain; for he is the servant of God, an avenger for wrath
5 against him that doth evil. Wherefore *ye* must needs be subject, not
6 only for wrath, but also for conscience sake. For this cause *ye* pay
· tribute also: for they are the servants of God, attending continually on
7 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
9 he that loveth another, hath 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 com-
mandment; it is summed up in this saying, Thou shalt love thy neigh-
10 bour 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*
12 believed. The night is far spent; the day is at hand, let us therefore

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 servants 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 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 hastening away: *that it is high time to awake out of sleep*—How beautifully 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 encompassed 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, *than 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.

- 13 put off the works of darkness, and put on the armour of light. Let us walk decently as in the day: not in banqueting and drunken entertainments, not in uncleannesses and wantonness, not in strife and envy.
- 14 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* not to doubtful disputations. For one believeth, that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge 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 esteemeth one day above another: another esteemeth every day *alike*; let every man be fully persuaded in 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 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. Whether therefore we live or die, we are the

V. 13. *Banqueting*—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 things*—All sorts of food, though 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

9 Lord's. For to this end Christ both died and lived, that he might be
 10 the Lord both of the dead and the living. 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, * As I live saith
 the Lord, every knee shall bow to me, and every tongue shall confess to
 12 God. So then every one of us shall give an account of himself to God.
 13 Let us therefore no longer judge one another; but judge this rather,
 14 not to lay a stumbling-block, or a scandal before a brother. I know and
 am assured by the Lord Jesus, that nothing is unclean of itself: but to
 15 him that accounteth any thing to be unclean, *it is unclean*. But if thy
 brother is grieved by *thy* meat, thou no longer walkest charitably.
 16 Destroy not him by thy meat, for whom Christ died. Therefore let not
 17 your good be evil spoken of. For the kingdom of God is not meat and
 18 drink, but righteousness, and peace, and joy in the Holy Ghost. And
 he that in these serveth Christ, is acceptable to God, and approved by

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 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 rightful Lord: which shall then only be accomplished in its full extent. 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 offending 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*

4 S 2

† Isaiah xlv. 23.

19 men. Let us therefore pursue the things that tend to peace, and to
 20 mutual edification. For meat destroy not the work of God. All things
 21 indeed *are* pure: but *it is* evil to that man who eateth with offence. *It is*
 good, not to eat flesh, neither to drink wine, nor *to do any* thing whereby
 22 thy brother stumbleth, or is offended, or made weak. Hast thou faith?
 have it to thyself before God. Happy *is* he that condemneth not
 23 himself in that thing which he alloweth. But he that doubteth is con-
 demned 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
 2 weak, and not to please ourselves. Let every one of us please *his*
 3 neighbour, for *his* good, to edification. For Christ pleased not him-
 self; but, as it is written, * The reproaches of them that reproached
 4 thee, fell upon me. For whatsoever things were written aforetime,
 were written for our instruction, that we through patience and con-
 5 solation of the Scriptures, may have hope. Now the God of patience

V. 19. *Peace and edification* are closely joined. Practical divinity tends equally to peace and to edification. Controversial divinity less directly tends to edification, although sometimes, as they of old, we cannot build without it, *Neh. iv. 17.*

V. 20. *The work of God*—Which he builds in the soul, by faith, and 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 he 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, *whosoever 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 the 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*.

V. 5. *According to the power of Christ Jesus.*

V. 6. *That*

* Psalm lxi. 9.

and consolation give you to think the same thing, *one with another*,
 6 according to Christ Jesus, That ye may with one mind *and* one mouth
 7 glorify the God and Father of our Lord Jesus Christ. Wherefore receive
 8 ye one another, as Christ also hath received you, to the glory of God.
 Now I say, Christ Jesus was a servant of the circumcision, for the truth
 9 of God, to confirm the promises *made* to 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 unto thy name.
 10 And again he saith, † Rejoice, ye Gentiles, with his people. And
 11 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: in him shall the Gentiles hope.
 13 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.
 14 And I myself also am persuaded of you, my brethren, that ye like-
 wise are full of goodness, being filled with all knowledge, and able
 15 to admonish one another. Nevertheless, brethren, I have written
 the more boldly to you, in some respect, as putting you in mind, be-

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 latter was first known to the *Jews*, the former to the *Gentiles*. Therefore he is stiled *Jesus Christ*, when the words stand in 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*, who are 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 house, 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, 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*

* Psalm xviii. 49. † Deut. xxxii. 43. ‡ Psalm cxvii. 1. || Isaiah xi. 10.

16 cause of the grace which is given to me of God, That I should be the servant of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified
 17 by the Holy Ghost. I have therefore whereof to glory, through Jesus
 18 Christ, in the things pertaining to God. For I will not dare to speak of any thing which Christ hath not wrought by me, to make the Gentile,
 19 obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God, so that I have fully preached the gospel of
 20 Christ, from Jerusalem round about, as far as Illyricum: Striving so to preach the gospel, not where Christ had been named, lest I should build
 21 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
 22 understand. Therefore I was also long hindered from coming to you.
 23 But now having no longer place in these countries, and having had a
 24 great desire for 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, 26 But I am now going to Jerusalem, serving the saints. For it

V. 16. *The offering up of the Gentiles*—As living sacrifices.

V. 17. *I have whereof to glory, through Jesus Christ*—All my glorying is in and through him.

V. 18. *By word*—By the power of the Spirit, by deed—Namely through 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 (though 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.

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

* Isaiah liii. 15.

hath pleased them of Macedonia and Achaia to make a contribution
 27 for the poor of the saints that are in Jerusalem. It hath pleased them,
 and they are their debtors. For if the Gentiles have partook of their
 28 spiritual things, they ought to minister to them in carnal things. When
 therefore I have performed this, and sealed to them this fruit, I will go
 29 by you into Spain. And I know that when I come to you, I shall come
 30 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
 31 together with me, in *your* prayers to God for me, That I may be delivered
 from the unbelievers in Judea, and that my service at Jerusalem may be
 32 acceptable to the saints: That I may come to you with joy by the will
 33 of God, and 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 a servant of the

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.

V. 30. *I beseech you—by the love of God*—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

2 church in Cenchrea. That ye may receive her in the Lord, as becometh
 3 saints, and help her in whatsoever business she needeth you: for she hath
 4 been an helper of many, and of myself *also*. Salute Priscilla and Aquila,
 5 my fellow-labourers in Christ Jesus: Who for my life have laid down
 6 their own necks; to whom not I alone owe my thanks, but likewise all
 7 the churches of the Gentiles. Salute also the church that is in their
 8 house. Salute my beloved Epenetus, who is the first-fruits of Asia unto
 9 Christ. Salute Mary, who hath bestowed much labour on us. Salute
 10 Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are
 11 of note among the apostles, who also were in Christ before me. Salute
 12 Amplias, my beloved in the Lord. Salute Ubranus, our fellow-labourer
 in Christ, and my beloved Stachys. Salute Apelles, approved in Christ.
 Salute those of the family of Aristobulus. Salute my kinsman Herodion.
 Salute those of the family of Narcissus, who are in the Lord. Salute
 Tryphena and Tryphosa, who labour in the Lord. Salute the beloved

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 have for my life, as it were, laid down their own necks*—That is, exposed themselves to the utmost danger, *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. (chap. 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 provincial 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's 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 family were converted. Probably some of them were not known to St. Paul by face, but only by character. Faith does not create modesty 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 Perfis, who hath laboured much in the Lord. Salute Rufus, chosen
 14 in the Lord, and his mother and mine. Salute Asyncritus, Phlegon,
 15 Hermas, Patrobas, Hermes, and the brethren who are with them. Salute
 Philologus and Julas, Nereus and his sister, and Olympas, and all the
 16 saints that 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 doctrine which ye have learned, and avoid them.
 18 For such serve not the Lord Jesus Christ, but their own belly, and by good
 19 words and fair speeches deceive the hearts of the harmless. For your
 obedience is come abroad unto all men. I rejoyce therefore on your
 behalf; but I would have you wise with regard to that which is good,
 20 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.

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 saints*—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. 16. *Salute one another with an holy kifs*—Termed by *St. Peter*, *The kifs of love.* (*1 Pet. v. 15.*) So the antient 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 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 the God of peace*—The author and lover of it, giving a blessing to your discretion, *shall bruise Satan under your feet*—Shall

- 21 Timotheus my fellow-labourer, and Lucius, and Jason, and Sosipater
 22 my kinsmen salute you. I Tertius, who wrote this epistle, salute you in
 the Lord. Caius, my host, and of the whole church, salute you.
 23 Erastus the Chamberlain of the city saluteth you, and Quartus, a brother.
 24 The grace of our Lord Jesus Christ *be* with you all.
 25 Now to him who is able to establish 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, according to the commandment of the
 eternal God, made known to all nations for the obedience of faith.)
 27 To the only wise God, to him *be* glory through Jesus Christ for ever.
 Amen!

—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. 26. *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, through *obeying the faith*.

V. 27. *To the only wise God*—Whose manifold wisdom is known in the church through 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 through Christ Jesus for ever*. And let every believer say, Amen!

NOTES

N O T E S

O N

St. PAUL's First Epistle to the *CORINTHIANS*.

CORINTH was a city of *Achaia*, 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

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| I. The inscription, | C. i. 1—3 | 5. Concerning things sacrificed to idols, C. viii. 1. C. ix. 1. |
| II. The treatise itself, in which is | | 6. Concerning the veiling of women, 2—16 |
| 1. An exhortation to concord, beating down all glorying in the flesh, 4—C. iv. 21 | | 7. Concerning the Lord's supper, 17—34 |
| 2. A reproof, | | 8. Concerning spiritual gifts, C. xii. xiii. xiv. |
| 1. For not excommunicating the incestuous person, C. v. 1—13 | | 9. Concerning the resurrection, C. vi. 1—58 |
| 2. For going to law before heathen judges, C. vi. 1—11 | | 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. |
| 3. A dissuasive from fornication, 12—20 | | |
| 4. An answer to the questions they had proposed, concerning marriage, C. vii. 1, 10, 25, 36, 39. | | III. The conclusion, 15, 17, 19—24. |

I. C O R I N T H I A N S.

I. **P**AUL, called *to be* an apostle of Jesus Christ, through the will of
 2 God, and * *Sothenes* the brother, To the church of God, which

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 command-*

ment

4 T 2
* Acts xviii. 17.

is in Corinth, to them that are sanctified through Christ Jesus, called *and* holy, with all that in every place call upon the name of our Lord Jesus
 3 Christ, both theirs and ours: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God
 5 which is given you by Christ Jesus: That in every thing ye are in-
 6 riched through him in all utterance and *in* all knowledge, As the
 7 testimony of Christ was confirmed among you: So that ye were want-
 8 ing in no good gift, waiting for the revelation of our Lord Jesus
 Christ, Who will also confirm you to the end, *that ye may be* blame-
 9 less in the day of the Lord Jesus Christ. God *is* faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

ment of God, 2 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 Sosthenes*—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. *Sosthenes 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—*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.

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*

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 same mind and
 11 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 contentions
 12 among you. Now this I say, every one of you faith, I am of Paul,
 13 and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of
 14 Paul? I thank God, that I baptized none of you but Crispus and Caius:
 15, 16 Lest any should say, that I had baptized in my 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

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 amongst 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 Achaicus. 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*—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

18 made of none effect. 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.
 19 For it is written, * I will destroy the wisdom of the wise, and abolish the
 20 understanding of the prudent. † Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? Hath not God made
 21 foolish the wisdom of this world? For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness
 22 of preaching to save them that believe. For whereas the Jews
 23 demand signs, and the Greeks seek wisdom, We preach Christ crucified,
 24 to the Jews a stumbling-block, and to the Greeks foolishness: But to them that are called, both Jews and Greeks, Christ the power of God, and
 25 the wisdom of God. Because the foolishness of God is wiser than men,

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.

V. 20. *Where is the wise?* &c. The deliverance of *Judea* from *Sennacherib*, is what *Isaiah* 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, shown it to be very foolishness?

V. 21. *For since in the wisdom of God*—According to his wise disposals, leaving them to make the trial, *the world*, whether *Jewish* or *Gentile*, by all its boasted wisdom knew not God—Though the whole creation declared its Creator, and though he declared himself by 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

* *Isaiah* xxix. 14. † *Isaiah* xxxiii. 18.

26 and the weakness of God is stronger than men. Behold your calling,
 brethren: that not many wise men after the flesh, not many mighty,
 27 not 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
 28 God chosen to shame the things that are mighty: And the base things
 of the world, and things that are despised, hath God chosen; yea, things
 29 that are not, to bring 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 righteousness, and sanctification, and redemp-
 31 tion: That as it is written, * He that glorieth, let him glory in the
 Lord.

II. And I, brethren, when I came to you, came not with loftiness of speech,
 2 or of wisdom, declaring to you the testimony of God. For I determined
 not to know any thing among you, save Jesus Christ, and him crucified.
 3 And I was with you in weakness, and in fear, and in much trembling.
 4 And my speech and my preaching *was* not with the persuasive words of

wisdom of men, and, weak, as they account it, *stronger than* all the strength of men.

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, complete 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 wave 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; *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

* Jer. ix, 23, 24.

- human wisdom, but with the demonstration of the spirit and of power;
- 5 That your faith might not stand in the wisdom of men, but in the power of God.
- 6 Yet we speak wisdom among the perfect : but ~~not~~ the wisdom of this
7 world, nor of the rulers of this world, that come to nought : But we speak
8 the hidden wisdom of God in a mystery, which God 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 glory.
- 9 But as it is written, * Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared for them
10 that love him, But God hath revealed *them* to us by his spirit ; for the
11 spirit searcheth 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?

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 *hidden* for many ages from all the world ; and is still hidden even from *babes 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 styled *The Father of glory*, (Eph. i. 17.) and the Holy Ghost, *the Spirit of glory*, (1 Pet. iv. 14.) The application of this title to all the three, shews that the Father, Son, and Holy Ghost are *the God of glory* : as the only true God is called *Psalms xxxix 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 *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

* Isaiah lxiv. 4.

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
 13 God. Which also we speak, not in words taught by human wisdom,
 but in those taught by the spirit, explaining spiritual things by spiritual
 14 words. But the natural man receiveth not the things of the spirit of
 God; for they are foolishness to him: neither can he know them,
 15 because they are spiritually discerned. But the spiritual man discerneth
 16 indeed all things, yet he himself is discerned by no man, * 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
 2 unto carnal, as unto babes in Christ. I fed you with milk, not with

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 related 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 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—Concerning the whole plan of gospel-salvation.*

V. 1. *And I, brethren—He spoke before, (ch. ii. 1.) of his entrance, 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.*

4 U

* Isaiah xl. 13.

V. 3. *For*

- 3 meat; for ye were not able *to bear it*: nor are ye now able. For ye are still carnal: for while *there is* among you emulation, and strife, and
- 4 divisions, are ye not carnal, and walk according to man? For-while one faith, 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
- 6 believed, even as the Lord gave to every man? I planted, Apollos
- 7 watered; but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth; but God that giveth the
- 8 increase. But he that planteth and he that watereth are one; and every one shall receive his own reward, according to his own labour.
- 9 For we are fellow-labourers of God: ye are God's husbandry, ye are
- 10 God's building. According to the grace of God given to me, as a wife master-builder I have laid the foundation, and another buildeth thereon;

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 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 fellow-labourers of God*—God's labourers, and fellow-labourers with each other. *Ye are God's 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*

11 but let every one take heed how he buildeth thereon: For other foundation can no man lay, than what is laid, which is Jesus Christ: 12 And if any one build on this foundation, gold, silver, costly stones; 13 wood, 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 14 one's work, of what fort it is. If any one's work which he hath built 15 thereon, shall remain, he shall receive a reward. If any one's work shall be burnt, he shall suffer loss, but himself shall be saved, yet so as through the 16 fire. Know ye not, that ye are the temple of God, and the spirit 17 of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

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 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 defile the temple of God*--Defile 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*

18 Let none deceive himself: if any one among you thinketh himself to be
 19 wise, let him become a fool, that he may be wise. For the wisdom of this
 world is foolishness with God; as it is written, * He taketh the wise in
 20 their own craftiness. And again, † The Lord knoweth the reasonings
 21 of the wise, that they are vain. Therefore let none glory in men; for
 22 all things are yours: Whether Paul, or Apollos, or Cephas; or the
 world, or life, or death, or things present, or things to come, all are
 23 yours, And ye *are* Christ's, and Christ *is* God's.

IV. Let a man so account of us, as servants of Christ, and stewards of the
 2 mysteries of God. Moreover it is required in stewards, that a man
 3 be found faithful. But it is a very small thing with me, to be judged
 4 by you or by any man's judgment; yea, I judge not myself. For I am
 not conscious to myself of any thing, yet am I not hereby justified; but

V. 18. *Let him become a fool*—Such as the world accounts so; *that he may be 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 of 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, 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*

* Job v. 13. † Psalm xciv. 11.

5 he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darknefs, and manifest the counfels of the hearts. And then shall every one have praise from God.

6 These things, brethren, I have by a figure transferred to myself and Apollos, for your sakes; that ye may learn by us, not to think of men above * what is written, that ye may not be puffed up for one against 7 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 8 dost thou boast, as if thou hadst not received it? Now ye are full: now 9 ye are rich: ye have reigned as kings 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 10 spectacle to the world, both to angels and to men. We are fools for

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 darknefs, 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 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 raised in the world, disregard their poor parents. Now ye are full: (says the apostle, in a beautiful gradation) ye are rich: ye have reigned as kings—A proverbial expression, denoting the most splendid and plentiful circumstances, without 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, 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—

* Ch. iii. 7.

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
 12 certain abode, And labour, working with our own hands : being reviled,
 13 we bless ; being persecuted, we suffer it : Being defamed, we intreat :
 we are made as the filth of the world, and off-scouring of all things to
 14 this day. I do not write these things to shame you, but as my beloved chil-
 15 dren 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 through
 16 the gospel. I beseech you therefore, be ye followers of me. For this
 17 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
 18 where in every church. Now some are puffed up, as if I would not
 19 come to you. But I will come to you shortly, if the Lord permit,

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.

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 *Timotheus*.

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*

and will know, not the speech of them who are puffed up, but the power.
 20 For the kingdom of God *is* not in speech, but in power. What will ye?
 That I come to you with a rod? Or in love, and in the spirit of
 meekness?

V. It is commonly reported, *that there* is fornication among you, and such
 fornication, as *is* not even named among the heathens, that one should
 2 have his father's wife. And are ye puffed up? Have ye not rather
 mourned, that he who hath done this deed, might be taken from among
 3 you? For I verily as absent in body, but present in spirit, have already,
 4 as if I were present, judged him who hath so done this, In the name of
 our Lord Jesus Christ, when ye are gathered together, and my spirit,
 5 with the power of our Lord Jesus Christ, To deliver such a one to Satan,
 for the destruction of the flesh, that the spirit may be saved in the day of
 6 the Lord Jesus. Your glorying *is* not good: know ye not, that a little
 7 leaven leaveneth the whole lump? Purge out the old leaven, that ye may
 be a new lump, as ye are unleavened; for our passover is slain for us,

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 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 a 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 surprising a transition is here? And yet how perfectly natural? The apostle speaking of the incestuous criminal, slides into his
 darling

8 *even* Christ: Therefore let us keep the feast; not with the old leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, Not to converse with lewd persons,
 10 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 the world.
 11 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 drunkard, or rapacious, not to converse with such a one, no, not to eat with him.
 12 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
 2 unjust, and not to the saints? Know ye not, that the saints shall judge

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 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 ye 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 ye not*.—This expression occurs

the world? And if the world is judged by you, are ye unworthy to
 3 judge the smallest matters? Know ye not, that we shall judge angels?
 4 How much more things pertaining to this life? If then ye have any con-
 troversies of things pertaining to this life, do ye set them to judge who
 5 are of no esteem in the church? I speak to your shame. What, is there
 not so much as one wise man among you, that shall be able to judge be-
 6 tween his brethren? But brother goeth to law with brother, and this
 7 before the infidels. Indeed there is altogether a fault among you, that
 ye have contests with each other, Why do ye not rather suffer wrong?
 Why do ye not rather suffer yourselves to be defrauded? Nay, ye do
 8 wrong, and defraud even *your* brethren. Know ye not that the unjust
 9 shall not inherit the kingdom of God? Be not deceived, Neither for-
 nicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites,
 10 Nor thieves, nor the covetous, nor revilers, nor the rapacious shall in-
 11 herit 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.

curs 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 de-

4 X

fraud—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 towards hell.

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*

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
 13 of any. 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,
 14 but for the Lord, and the Lord for the body. And God hath both raised
 15 up the Lord, and will also raise us up by his power. Know ye not, that your bodies are members of Christ? Shall I then take the members of
 16 Christ, and make them the members of an harlot? God forbid. Know
 17 ye not, that he who is joined to an harlot is one body? * For they two, faith he, shall be one flesh. But he that is joined to the Lord is one
 18 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
 20 you, whom ye have from God? And ye are not your own: For ye are

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; though 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 fornication*—All 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, though 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*

* Gen. ii. 24.

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*
 2 man, not to touch a woman. Yet, *to avoid* fornication, let every man
 3 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
 4 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 his
 5 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 come
 6 together again, lest Satan tempt you through your incontinence. But I
 7 say this by permission, not by 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 is good for them, if
 9 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

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 it be with 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 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*, Matt. 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, *Matt. v. 32*.

V. 11. *But*

4 X 2
 * Matt. v. 32.

11 depart not from her husband. But if she depart, let her remain un-
 12 married, or be 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
 13 not put her away. And the wife, who hath an unbelieving husband,
 14 that consenteth to live with her, 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
 15 unclean; but now they are holy. But if the unbeliever depart, let him
 depart: a brother or a sister is not enslaved in such *cases*; but God hath
 16 called us to peace. For how knowest thou, O wife, but thou mayest
 save thy husband? Or how knowest thou, O husband, but thou mayest
 17 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 all the
 18 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,
 20 but keeping the commandments of God. Let every one in the calling
 21 wherein he is called, therein abide. Wast thou called, *being* a bond-

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; though our Lord hath not left any commandment concerning it. *Let him not put her away*—The Jews indeed were obliged of old to put away their idolatrous wives, (*Ezra x. 3.*) But their case was quite different. They were absolutely forbid to marry idolatrous women. But the persons here spoken of were married, while they were both in a state of heathenism.

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 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. *Is*

22 man? care not for it; but if thou canst be made free, use it rather. For he that is called by the Lord, *being* a bond-man, is the Lord's free-man: and in the like manner, he that is called *being* free is the bond-man of
 23 Christ. Ye are bought with a price; do not become the bond-slaves of
 24 men. Brethren, let every one wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment from the Lord: but I give my judgment as one who hath obtained mercy of the Lord
 26 to be faithful. I apprehend therefore, that this is good for the present
 27 distress, that *it is* good for a man to continue as he is. Art thou bound to a wife? seek not to be loosed: art thou loosed from a wife, seek not a
 28 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 the
 29 flesh; but I spare you. But this I say, brethren, the time is short: it
 30 remaineth, that even they that have wives, be as if they had none: And

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 prac-

tice. *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 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*---Though sorrowful, yet always rejoicing; *they*

they that weep, as if they wept not; and they that rejoice, as if they
 31 rejoiced not; and they that buy, as if they possessed not; And they that
 32 use this world, as not abusing it; for the fashion of this world passeth
 away: Now I would have you without carefulness. The unmarried man
 33 careth for the things of the Lord, how he may please the Lord. But the
 married careth for the things of the world, how he may please his wife.
 34 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 spirit; but the married careth for the things of the world,
 35 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
 36 the Lord and without distraction. But if any think that he acteth in-
 decently toward his virgin, if she be above age, and need so require, let him
 37 do what he will, he sinneth not: let them marry. Nevertheless, he that

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 man 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 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 *fitting 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 incumbrance 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 o. 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*

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, 38 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 40 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 am assured that I also have the Spirit of God.

VIII. Now as to things sacrificed to idols, we know: (for all of us have 2 knowledge. Knowledge puffeth up, but love edifieth. And if any one think he knoweth any thing, he knoweth nothing yet as he ought 3 to know. But if any one love God, he is known by him. I say, as to the 4 eating of things sacrificed to idols, we know) that an idol *is* nothing in 5 the world, and that *there is* no God but one. For though there be that are called gods, whether in heaven or on earth, (as there are many gods 6 and 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*

own will---Which would incline him to desire the increase of his family, and the strengthening it by new relations.

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, the word here and elsewhere vulgarly translated *think*, does 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*. *Psalms* 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*

7 all things, and we by him. But *there is* not in all men this knowledge; for some do even until now, with consciouſness 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 if we eat, are we
9 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-
11 temple, will not the conscience of him that is weak be encouraged to eat
12 of the things sacrificed to the idol? And through thy knowledge shall
13 the weak brother perish, for whom Christ died. But when ye sin thus against your brethren, and wound their weak conscience, ye sin against Christ. 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

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; *their conscience being weak*—Not rightly informed, *is defiled*—Contracts guilt by doing it.

V. 8. *But meat commendeth us not to God*—Neither by eating, nor 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*

2 our Lord? Are not ye my work in the Lord? If I am not an apostle
 3 to others, yet I am to you; for ye are the seal of my apostleship. My
 4 answer to them who examine me, is this. Have we not power to eat
 5 and to drink? Have we not power to lead about a sister, a wife, as well
 6 as the other apostles, and brethren of the Lord, and Peter? Or I only
 7 and Barnabas, have we not 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, and doth not eat of the milk of
 8 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 out the corn. Doth God take care for oxen?
 10 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
 11 hope, *ought* to be a partaker of his hope. If we have sown unto you
 spiritual things, *is it* a great matter, if we shall reap your carnal things?
 12 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 any

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 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 expense of those among whom we labour.

V. 5. *Have we not power to lead about with us a sister, or 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?

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

4 Y

* Deut. xxv. 4.

13 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
 14 wait at the altar, are partakers with the altar. So also hath the Lord † ordained, that they who preach the gospel, should live of the gospel.
 15 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
 16 any man should make *this* my glorying void. For if I preach the gospel, I have nothing to glory of; for a necessity lieth upon me, and wo to me
 17 if I preach not the gospel. If indeed I do this willingly, I have a reward; 18 but if unwillingly, *yet* a dispensation is intrusted to me. What then *is* my reward? That when I preach the gospel, I may make the gospel without
 19 charge, that I abuse not my power in the 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 gain the Jews: to them that are under the law, as under the law, that I might gain them
 21 that are under the law: To them that are without the law, as without the law, (being not without the law to God, but under the law to Christ)

count of our having laboured so much more? *Let us 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, to their manner of thinking and living, so far as I could with innocence. *To them that are under the law*—Who apprehend themselves to be still bound by the Mosaic law, *as under the law*—Observing it myself, while I am among them. Not that he declared this to be necessary, 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

† Matt. x. 10.

22 that I might gain them that 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
 23 by all means I might save some. And this I do for the gospel's sake,
 24 that I may be a partaker thereof with *you*. Know ye not, that they who
 25 run in the race, all run : but one receiveth 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 we an incorruptible.
 26 I therefore so run, not as uncertainly ; I so fight, not as one that beateth
 27 the air. 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.

lecting 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 became all things to all men*—Accommodating myself to all, so far as I could consistently with truth and sincerity.

V. 24. *Know ye not, that*—In those famous games, which are kept at the *Isthmus*, near your city, *they who run in the foot race all run*, though *but one receiveth the prize* ?—How much greater encouragement 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 corruptible crown*—A garland of leaves, which must soon wither. But some 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 straight to the goal ; I run straight 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 expression for a man's missing his blow, and spending

his strength, not on his enemy, but on empty air.

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

X. Now I would not have you ignorant, brethren, that our fathers were all
 2 * under the cloud, and all † passed through the sea, And were all bap-
 3 tized unto Moses, in the cloud and in the sea, And ‡ all ate the same
 4 spiritual meat, And || all drank the same spiritual drink (for they drank
 out of the spiritual rock which followed them; and that rock was Christ.);
 5 Yet, with the most of them, God was not well-pleased; for they were
 6 over-thrown in the wilderness. Now these things were our examples, that
 we might not desire evil things, § as they desired. Neither be ye idolaters,
 7 as *were* some of them, as it is written, * The people sat down to eat and
 8 drink, and rose up to play. Neither let us commit fornication, as † some

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 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 overthrown*—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 af-
 terwards

* Exod. xiii. 21. † Ch. xiv. 22. ‡ Ch. xvi. 15. || Ch. xvii. 6. § Numb. xi. 4.

* Exod. xxxii. 6. † Numb. xxv. 1, 9.

of them committed, and fell in one day three and twenty thousand.
 9 Neither let us tempt Christ, as † some of them also tempted, and were
 10 destroyed by serpents. || Neither murmur ye, as some of them murmured,
 11 and were destroyed by the destroyer. Now all these things happened to
 them for examples, and they are written for our admonition, on whom
 12 the ends of the ages are come. Therefore let him that assuredly standeth,
 13 take heed, 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
 14 way to escape, that ye may be able to bear it. Wherefore, my beloved,
 15 flee from idolatry, I speak as to wise men ; judge ye what I say.
 16 The cup of blessing which we bless, is it not the communion of the blood
 of Christ? The bread which we break, is it not the communion of the
 17 body of Christ? For we, being many, are one bread, and one body ; for
 18 we are all partakers of the one bread. Consider Israel after the flesh.

terwards 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 bene-
 fits, 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 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,
 under 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 he standeth. But the
 word translated *thinketh*, most certainly
 strengthens, 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 tempta-
 tion*—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 in-
 voking 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 Israel after the flesh*—
 Christians are the spiritual *Israel* of God. *Are
 not*

† Numb. xxi. 4, &c. || Numb. xiv. 1, 36.

19 Are not they who eat of the sacrifices, partakers of the altar? What
 say I then? That a thing sacrificed to idols is any thing? Or that an
 20 idol is any thing? But what the Heathens sacrifice, they sacrifice to
 devils, and not to God. Now I would not that ye should be partakers
 21 with devils. Ye cannot drink the cup of the Lord, and the cup of
 devils; ye cannot be partakers of the table of the Lord, and the table of
 22 devils. Do we provoke the Lord to jealousy? Are we stronger than he?
 23 All things are lawful for me; but all things are not expedient; all
 24 things are lawful for me; but all things edify not. Let no one seek his
 25 own, but every one another's welfare. Whatever is sold in the shambles
 26 eat, asking no questions for conscience sake. * For the earth is the Lord's,
 27 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 questions for
 28 conscience sake. But if any one say to 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
 30 liberty judged by another's conscience? For if I by grace am a partaker,

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*—Ye 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 question*—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 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*—

* Psalm xxiv. 1.

31 why am I blamed for that for which I give thanks ; Therefore whether ye
 32 eat or drink, or whatsoever ye do, do all to the glory of God. Give no
 offence either to the Jews, or to the Gentiles, or to the church of God :
 33 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. Now I praise you,
 2 brethren, that ye remember me in all things, and keep the orders, as I
 3 delivered *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
 4 of Christ *is* God. Every man praying or prophesying with *his* head
 5 covered, dishonoureth his head. But every woman praying or pro-
 phesying with *her* head uncovered, dishonoureth her head : for it is the
 6 same as if she were 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

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, *dishonoureth his head*—St. Paul seems to 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 at least 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 their ancient 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*

7 off, or cut short, let her be covered. A man indeed ought not to have
his head covered, being the image and glory of God: but the woman is
 8 the glory of the man. For the man is not of the woman, but the woman
 9 of the man. Neither was the man created for the sake of the woman,
 10 but the woman for the sake of the man. For this cause *also* the woman
 11 ought to have a veil upon *her* head, because of the angels: Nevertheless
 neither is the man without the woman, nor the woman without the man,
 12 in the Lord. And as the woman *was* of the man, so also the man *is* by
 13 the woman; but all things *are* of God. Judge of yourselves: is it decent
 14 for a woman to pray to God uncovered? Doth not nature itself teach you,
 15 that for a man to have long hair, is a disgrace to him? Whereas for a
 woman to have long hair, is a glory to her; for her hair was given her
 16 instead of a veil. But if any one be resolved 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

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 of the woman*—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 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 not. But those who are referred to here by the apostle, were contentious, not conscientious, persons.

V. 18. *Is*

18 not for the better, but for the worse. For first, when ye come together in the church, I hear there are schisms among you, (and I partly believe 19 it. For there must be heresies also among you, that the approved among 20 you may be manifest.) Therefore when ye come together into one 21 place, it is not eating the Lord's supper. For in eating every one taketh before another his own supper, and one is hungry, another drinks largely. 22 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 23 you? shall I praise you in this? I praise you not. For I received from the Lord what I also delivered to you, that the Lord Jesus, the night in 24 which he was betrayed, took bread, And when he had given thanks,

V. 18. *In the church*—In the public assembly. *I hear 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 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 Apollos, this implied both *schism* and *heresy*. So wonderfully have later ages distorted the words *heresy* and *schism* from their scriptural meaning. *Heresy* is not, in all the Bible, taken for “an error in fun-

damentals,” 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 better part. Do ye act thus, in designed contempt of them?

V. 23. *I received*—By an immediate revelation.

V. 24. *This is my body which is broken for you*

he brake *it*, and said, This is my body, which is broken for you; do this
 25 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
 26 often as ye drink *it*, in remembrance of me. 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
 28 unworthily, shall be guilty of the body and blood of the Lord. But let
 a man examine himself, and so let him eat of the bread and drink of the
 29 cup. For he that eateth and drinketh unworthily, eateth and drinketh
 30 judgment to himself, not distinguishing the Lord's body. For this cause
 31 many *are* sick and weak among you, and many sleep. For if we would
 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.
 33 Wherefore, my brethren, when ye come together to eat, wait one for
 34 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

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, thoroughly 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 we are thus judged*, it is with this merciful design, *that we may not be finally condemned with the world.*

V. 33. *The rest*—The other circumstances relating to the Lord's supper.

V. 1. *Now concerning spiritual gifts*—The abundance

2 ignorant. Ye know that when ye were heathens, ye were carried
 3 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.
 4, 5 Now there are diversities of gifts, but the same Spirit. And there
 6 are diversities of ministrations, but the same Lord: And there are
 diversities of operations, but it is the same God who worketh all in all.
 7 But the manifestation of the Spirit is given to each, to profit withal.
 8 For to one is given by the Spirit, the word of wisdom; to another by the
 9 same Spirit, the word of knowledge; To another faith by the same Spirit;

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) *speaketh 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 treats of the Spirit, ver. 7. &c. of *Christ*, ver. 12. &c. of God, ver. 28, &c.

V. 5. *Ministrations*—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, though in a lower degree,

10 to another the gift of healing by the same spirit; To another the working of miracles; to another prophecy; to another the discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of
 11 tongues. But one and the same Spirit worketh all these, dividing to every one severally as he willeth.

12 For as the body is one, and yet hath many members, but all the members
 13 of the body, many as they are, are one body, so is Christ. For we were all baptized by one Spirit into one body, whether *we are* Jews or Gentiles, whether slaves or free-men: and we have all drank of one spirit.

14, 15 For the body is not one member, but many. If the foot should say, Because I am not the hand, I am not of the body, is it therefore not of the
 16 body? And if the ear should say, Because I am not the eye, I am not of
 17 the body, is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the
 18 smelling? But now hath God set the members, every one in the body,
 19 as it hath pleased him. And if all were one member, where *were* the

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 is Christ—*That is, the body of Christ, the church.

V. 13. *For by that one spirit* which we re-

ceived 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 some-way 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*

20 body? Whereas now there *are* indeed many members, yet but one body?
 21 And the eye cannot say to the hand, I have no need of thee; or again,
 22 the head to the feet, I have no need of you. Yea, the members of the
 23 body, which appear to be weaker, are 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 uncomely *parts* have more abundant
 24 comeliness. For our comely *parts* have no need; but God hath tempered
 the body together, giving more abundant honour to that which lacked:
 25 That there might be no schism in the body, but *that* the members might
 26 have the same care for each other: And whether one member suffer,
 all the members might suffer with it; or one member be honoured, all the
 27 members might rejoice with it. Now ye are the body of Christ, and
 members in particular.
 28 And God hath set in the church, first, apostles, secondly, prophets,
 thirdly, teachers: afterward miracles, then gifts of healing, helps, govern-
 29 ments, *different* kinds of tongues. *Are* all apostles? *Are* all prophets?
 30 *Are* all teachers? *Have* all miraculous powers? Have all the gifts of
 31 healing? Do all speak with tongues? Do all interpret? Ye covet earnestly
 the best gifts. But I shew unto you a more excellent way.

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.

V. 23. *We surround with more abundant honour*—By so carefully covering them; *more abundant comeliness*—By the help of dress.

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*; are of them, not the whole body.

V. 28. *First apostles*—Who plant the gospel in the Heathen nations: *secondly prophets*

—Who either foretell 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 distressed, 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.

Ch. xiii. The necessity of love is shewn, ver. 1—3. The nature and properties of it, ver. 4—7. The duration of it, ver. 8—13.

V. 1. *Though*

XIII. Though I speak with the tongues of men and of angels, and have
 2 not love, I am become *as* sounding brass, or a tinkling cymbal. And
 though I have the gift of prophecy, and understand all mysteries and all
 knowledge, and though I have all faith, so as to remove mountains, and
 3 have not love, I am nothing. And though I bestow all my goods to feed
 the poor, and deliver up my body to be burned, and have not love, it
 4 profiteth me nothing. Love suffereth long *and* is kind; love envieth not;
 5 love acteth not rashly, is not puffed up: Doth not behave indecently,
 6 seeketh not her own, is not provoked, thinketh no evil; Rejoiceth not at

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 instrument 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, bestow 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 believe, 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 due*, suitable to time, person, and all other circumstances. *Seeketh not her own*—Ease, pleasure, honour, or temporal advantage. Nay sometimes the lover of mankind *seeketh not*, in one sense, even his own spiritual advantage: does not think of himself, so long as a zeal for the glory of God and the souls of men swallows him up. But though he is all on fire for these ends, yet he is *not provoked 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 at iniquity*—Yea, weeps at

7 iniquity, but rejoiceth in the truth: Covereth all things, hopeth all things,
 8 believeth all things, endureth all things. Love never faileth: but whether
there be prophecies, they shall fail; whether there be tongues, they shall
 9 *cease; whether there be knowledge, it shall vanish away.* For we know
 10 in part, and we prophecy in part. And when that which is perfect is
 11 come, then that which is in part shall vanish away. When I was a child,
 I talked as a child, I understood as a child, I reasoned as a child; but
 12 when I became a man, I put away childish things. And now we see by
 means of a glass obscurely; but then face to face: now I know in part,

at either the sin or folly of even an enemy, takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—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. *Believing all things*—Puts the most favourable construction on every thing; and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it *hopes* God will at length give *repentance unto life*. Meantime it *endureth all things*—Whatever the injustice, the malice, the cruelty of men can inflict. He can not only do, but likewise suffer all things, *through 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 all; *whether there be tongues, they shall cease*—One language shall prevail among 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 prophecy 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. 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. *And 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.

13 but then I 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 especially that ye
 2 may prophecy. For he that speaketh in an *unknown* tongue, speaketh
 not to men, but to God; for no one understandeth *him*, though by the
 3 Spirit he speaketh mysteries: Whereas he that prophesieth, speaketh to
 4 men to edification, and exhortation, and comfort. He that speaketh in
 an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth
 5 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.
 6 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,
 7 or by prophecy, or by doctrine? So, inanimate things which give a sound,
 whether pipe or harp, unless they can give a distinction in the sounds,
 8 how shall it be known what is piped or harped? And if the trumpet
 9 give an uncertain sound, who will prepare himself for the battle? So

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. *Edifieth himself only, on the most*

favourable supposition; *the church*—The whole congregation.

V. 5. *Greater*—That is, more useful. By this 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*

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
 10 there be ever so many kinds of languages in the world, and none of them
 11 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
 12 barbarian to me. So ye also, seeing ye desire spiritual gifts, seek to
 13 abound *in them*, to the edifying of the church. Therefore let him that
 14 speaketh in an *unknown* tongue, pray that he may interpret. For if I
 pray in an *unknown* tongue, my spirit prayeth, but my understanding is
 15 unfruitful. What then is *my duty*? I will pray with the Spirit; but I
 will pray with the understanding 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 sayest?
 17, 18 For thou verily givest thanks well; yet the other is not edified. I
 19 thank God, that I speak with 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 in an *unknown* tongue.
 20 Brethren, be not children in understanding: in wickedness be ye as in-
 21 fants, but in understanding be ye grown men. It is written in the law,

V. 11. *I shall be a barbarian indeed*—Shall seem to talk unintelligible gibberish.

V. 13. *That he may be able to interpret*—Which was a distinct gift.

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 to 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

* in foreign tongues and with foreign lips will I speak to this people ;
 22 and neither so will they hear me, saith the Lord. So that tongues are for
 a sign, not to believers, but to unbelievers ; whereas prophecy is not for
 23 unbelievers, but for believers. Yet if the whole church be met together,
 and all speak with *unknown* tongues, and there come in ignorant persons,
 24 or unbelievers, will they not say, that ye are mad ? Whereas if all pro-
 phesy, and there come in an unbeliever, or an ignorant person, he is con-
 25 victed by all, 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 doctrine, hath a revelation, hath a tongue, hath
 27 an interpretation ? 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

to them by the *Babylonians*, when they had set at nought what he had spoken by the prophets, 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 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

* Isaiah xxviii. 11.

28 by course; let one interpret. But if there be no interpreter, let him be
 29 silent in the church, and let him speak to himself and to God. Let two
 30 or three of the prophets speak, and let the rest judge. But if *any thing*
 31 be revealed to another that sitteth by, let the first be silent. For ye may
 all prophesy one by one, that all may learn and all may be comforted.
 32, 33 For the spirits of the prophets are subject to the prophets. For God
 is not *the author* of confusion, but of peace, as in all the churches of the
 34 saints. Let your women be silent in the churches; for it is not permitted
 35 them to speak, but to be in subjection, as *the law also saith. And if
 they desire to learn any thing, let them ask their own husbands at home;
 36 for it is indecent for a woman to speak in the assembly. Did the word of
 37 God come out from you? Or did it only come to you? 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 Lord.
 38, 39 But if any one is ignorant, let him be ignorant. Therefore, brethren,

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 possessions. 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 im-

proprieties, either as to the matter, manner, or time of their speaking.

V. 34. *Let your women be silent in the churches*—Unless they have a particular conviction from 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.

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.

5 A 2

V. 40. *Decently*

* Gen. iii. 16.

40 covet to prophesy; 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
 2 to you, which also ye received, and wherein ye stand: By which also
 ye are saved, if ye keep in memory what I preached to you, unless ye
 3 have believed in vain. For I delivered to you first, that which I also
 received, That Christ died for our sins, * according to the Scriptures,
 4 And that he was buried, and that he was raised the third day † according
 5 to the Scriptures: And that he was seen of Cephas, then by the twelve.
 6 Afterwards he was seen by above five hundred brethren at once, of whom
 7 the greater part remain until now, but some are fallen asleep. After this
 8 he was seen by James, then by all the apostles. Last of all he was seen
 9 by me also, as an untimely birth. For I am the least of the apostles, who
 am not worthy to be called an apostle, because I persecuted the church
 10 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
 11 not I, but the grace of God that *was* with me. Whether therefore it

V. 40. *Decently*—By every individual: *sent* to plant the gospel in heathen nations—*in order*—By the whole church.

V. 2. *Ye are saved, if ye keep in memory*—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. *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

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 in 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. *Yet 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 it were I or they, so we preach*—All of us speak the same thing.

V. 12. *How*

* Isaiah lii. 8, 9. † Psalm xvi. 10.

12 were I or they, 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
 13 resurrection of the dead? For if there be no resurrection of the dead,
 14 neither is Christ raised. And if Christ be not raised, then *is* our preaching
 15 vain, and your faith *is* also vain. Yea, and we are found false witnesses
 of God, because we have testified from God, that he raised up Christ,
 16 whom he did not raise, if the dead rise not. For if the dead rise not,
 17 neither is Christ raised: And if Christ be not raised, your faith *is* vain; *ye*
 18 *are* still in your sins. Then also they who sleep in Christ are perished.
 19 If in this life only we have hope in Christ, we are more miserable than all
 20 men. But now is Christ risen from the dead, the first-fruits of them that
 21 slept. For since by man *came* death, by man *came* also the resurrection of
 22 the dead. For as through Adam all die, even so through Christ shall all
 23 be made alive. But every one in his own order: Christ the first-fruits,

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.

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*

24 afterward they who are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father, 25 when he shall have abolished all rule and all authority and power. For 26 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. 27 But when he saith, All things are put under *him, it is* manifest that he 28 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 29 that put all things under him, that God may be all in all. Else what shall they do, who are baptized for the dead? If the dead rise not at all,

V. 24. *Then*—After the resurrection and the general judgment, *cometh the end* of the world; the grand period of all those wonderful scenes that have appeared for so many succeeding generations; *when he shall have delivered up the kingdom to the Father, and he* (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 he*—The Father *hath put all his enemies under his feet.*

V. 26. *The last enemy that is destroyed is 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, 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:*

* Psalm cx. 1. † Psalm viii. 7.

30 why are they then baptized for them? Why are we also in danger every
 31 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?
 33 Let us eat and drink; for to-morrow we die. Be not deceived. Evil
 34 communications corrupt good manners. Awake to righteousness, and
 sin not; for some have not the knowledge of God. I speak *this* to your
 shame.

35 But some one will say, How are the dead raised? And with what kind
 36 of body do they come? Thou fool, that which thou sowest is not
 37 quickened except it die, And that which thou sowest, thou sowest not
 the body that shall be, but bare grain, perhaps of wheat, or of any

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. Beside that 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 *Meander*. *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 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

38 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,
 40 another of fishes. *There are* also heavenly bodies, and *there are* earthly
 bodies: but the glory of the heavenly *is* one, and that of the earthly
 41 another. *There is* one glory of the sun, and another glory of the moon,
 and another glory of the stars: and *one* star differeth from *another* star in
 42 glory. So also *is* the resurrection of the dead: it is sown in corruption,
 43 it is raised in incorruption. It is sown in dishonour; it is raised in glory:
 44 it is sown in 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
 45 spiritual body. And so it is written, * The first Adam was made a living

the ground, *but 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 earthy*—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 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*

* Gen. ii. 7.

46 soul, the last Adam *is* a quickening spirit. Yet the spiritual *body was* not
 47 first, but the animal; afterward the spiritual. The first man *was* from
 48 the earth, earthy; the second man *is* the Lord from heaven. As *was*
 the earthy, such *are* they also *that are* earthy, and as *was* the heavenly,
 49 such *are* they 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 king-
 51 dom of God, neither doth corruption inherit incorruption. Behold,
 I tell you a mystery; we shall not all sleep, but we shall all be changed,
 52 In a moment, in the twinkling of an eye, at the last trumpet; for the
 trumpet shall sound, and the dead shall be raised incorruptible, and we
 53 shall be changed. For this corruptible must put on incorruption, and
 54 this mortal put on immortality. So when this corruptible shall have put on
 incorruption, and this mortal shall have put on immortality, then shall be
 55 brought to pass the saying that is written, * Death is swallowed up in

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 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: Neither 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?*

5 B
 * Isaiah xxv. 8.

55 victory. † O death, where *is* thy sting? O Hades, where *is* thy victory?
 57 The sting of death *is* sin, and the strength of sin *is* the law. But thanks
be to God, who hath given us the victory through our Lord Jesus Christ.
 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, 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
 2 churches of Galatia, so also do 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
 3 there may be no collections when I come. And when I am come, whom-
 soever ye shall approve, them will I send with letters, to carry your gift
 4 to Jerusalem. And if it be proper that I also should go, they shall go
 5 with me. Now I will come to you, when I have passed through
 6 Macedonia, (for I pass through Macedonia.) And perhaps I may stay,
 yea, and winter with you, that ye may bring me forward on my journey,

victory?—Thou art now robbed of all thy spoils; all thy captives are set at liberty. *Hades* literally means the visible world, and relates to the soul; death to the body. The *Greek* words are found in the Septuagint translation of *Hosea* 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 in 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, gives 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 through Macedonia*—I purpose going that way.

V. 7. *I will*

† *Hosea* xiii. 14.

7 whithersoever I go. For I will not see you now in my way ; but hope
8 to stay some time with you, if the Lord permit. But I will stay at
9 Ephesus 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
11 he worketh the work of the Lord, even as I. Therefore let no man
despise him, but conduct ye him forward on his journey in peace, that
12 he may come to me ; for I look for 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
13 shall be convenient. Watch ye, stand fast in the faith, acquit yourselves
14 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
16 to serve the fairs, That ye also submit to such, and to every one that
17 worketh with *us* and laboureth. I rejoice at the coming of Stephanas,
and Fortunatus, and Achaicus : for they have supplied what was wanting
18 on your part. For they have refreshed my spirit and yours ; such there-

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 adversaries*—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 unseen enemies. *Stand*

fast in the faith—Seeing and trusting him that is invisible. *Acquit yourselves like men*—With courage and patience. *Be strong*—To do and suffer all his will.

V. 15. *The first fruits of Achaia*—The first converts in that province.

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 rejoice 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.

19 fore acknowledge. The churches of Asia salute you. Aquila and Priscilla, with the church that is in their house, salute you much in the
 20 Lord. All the brethren salute you. Salute one another with an holy kiss.
 21 The salutation of *me* Paul with my own hand. If any man love not the
 22, 23 Lord Jesus Christ, let him be Anathema: Maranatha. The grace
 24 of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus.

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 reasonable 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. | C. vii. 1. |
| II. The treatise itself. | | |
| 1. In <i>Asia</i> I was greatly prest;
but God comforted me; | 3. In <i>Macedonia</i> I received a joyful message concerning you, | 2—16.
as |

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,

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.

12. III. The conclusion,

11—13.

II. CORINTHIANS.

- I. **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
 4 Father of mercies, and God of all 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
 5 God. For as the sufferings of Christ abound in us, so our comfort
 6 also aboundeth through Christ. And whether we are afflicted, it is

V. 1. *Timotheus our brother*—St. Paul writing to *Timotheus*, styled 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*

for your comfort and salvation; or whether we are comforted, *it is*
 for your comfort, which is effectual in the patient enduring the same
 7 sufferings which we also suffer. And our hope concerning you is steadfast,
 knowing that as ye are partakers of the sufferings, so also of the comfort.
 8 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
 9 that we despaired even of life. Yea, we had the sentence of death in
 ourselves, that we might not trust in ourselves, but in God, who raiseth
 10 the dead: Who delivered us from so great a death, and doth deliver: in
 11 whom we trust, that he will still deliver: 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 more abundantly
 13 toward you. For we write no other things to you, but what ye know and
 14 acknowledge, 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*

also suffer—Through the efficacy of which ye patiently endure the same kind of sufferings with us.

V. 7. *And our hope concerning you*—Grounded on your patience in suffering for *Christ's* sake, is *steadfast*.

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 emboldened 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.

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*

ours, in the day of the Lord Jesus. And in this confidence I was minded to come to you before, that ye might have 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 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 be with me yea and nay? As God is faithful, our 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 him. For all the promises of God are yea in him, and amen in him, to the glory of God by us. For he that establisheth us with you in Christ, and that hath anointed us, is God: Who hath also sealed us and given us the earnest of the Spirit in our hearts.

But I call God for a record on my soul, that 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.

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, unsteadfastness and inconsistency.

V. 18. *Our word to you*—The whole tenor of our doctrine, hath not been yea and nay—Changing and uncertain.

V. 19. *For Jesus Christ, who was preached among you*—That is, our preaching concerning Christ, was not yea and nay—Was not variable and inconsistent with itself; but was yea in Christ—Always one and the same centring in Christ.

V. 20. *For all the promises of God are yea and amen in him*—Are surely established in Christ 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 pro-

mises; that establisheth us—Apostles and teachers, with you—All true believers, in the faith of Christ: and hath anointed us—With the oil of gladness, with joy in the Holy Ghost, thereby giving us strength both to do and suffer his will.

V. 22. *Who also hath sealed us*—Stamping his image on our hearts, thus marking and sealing as his own property; and giving 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

II. But I determined this with myself not to come to you again in grief.
 2 For if I grieve you, who is he that cheareth me, but he that is grieved
 3 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 con-
 4 cerning you all, that my joy is *the joy* of you all. For from much
 affliction and anguish of heart I wrote to you with many 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
 6 may not over-burden you all. Sufficient for such an one *is* this punish-
 7 ment *inflicted* by many. So that on the contrary *ye should* rather forgive
 and comfort *him*, lest such an one should be swallowed up with over-much
 8 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,
 10 whether ye were obedient in all things. To whom ye forgive any thing,
 I *forgive* also; and what I have forgiven, if I have forgiven any thing,
 11 *it is* for your sakes, in the person of Christ: Lest Satan get an advantage
 over us; for we are not ignorant of his devices.

alone: *but are helpers of your joy*—And faith from which it springs. *For by faith ye 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 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,

Now when I came to Troas, to *preach* the gospel of Christ, and a door was opened to me by the Lord, I had no rest in my Spirit, because I did not find Titus my brother; so taking leave of them I went forth into Macedonia.

Now thanks *be* to God, who causeth us always to triumph through Christ, and manifesteth by us in every place the odour of his knowledge. For we are to God a sweet odour of Christ, in them that 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 of Christ.

Do we again begin to recommend ourselves? Unless we need as some

perished, and who sought to destroy not his flesh, but his soul also, *get an advantage over us*---For the loss of one soul is common loss.

12. *Now when I came to Troas*---It is in that passage from *Asia to Macedonia*, which a short account is given, *Acts xx.* Even though *a door was opened to me*---is, there was free liberty to speak, and they were willing to hear: Yet,

13. *I had no rest in my spirit*---From an ardent desire to know how my letter had been received: *because I did not find Titus*---his return from you, *so I went forth into Macedonia*---Where being much nearer, I might more easily be informed concerning

The apostle resumes the thread of his discourse, ch. vii. 2. interposing an honorable digression, concerning what he had done and suffered elsewhere, the profit of which he by this means derives to the *Corinthians* also: and this as a prelude to his rebuke against the false apostles.

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 altar; the apostle beautifully alludes to these 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

2 *do*, recommendatory letters to you, or recommendatory *letters* from
 3 you. Ye are our letter written on our hearts, known and 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
 4 of stone, but in the fleshly tables of the heart. Such trust have we in
 5 God through Christ. Not that we are sufficient of ourselves, to think
 6 any thing as from ourselves; but our sufficiency *is* from God: Who
 also hath made us able ministers of the new covenant, not of the letter,
 7 but of the Spirit; for the letter killeth, but the 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 stedfastly on the face of
 8 Moses, because of the glory of his face, which is abolished: Shall not
 9 rather the ministration of the Spirit be glorious? For if the ministration
 of condemnation was glory, much more doth the ministration of right-

chiefly here intends himself; though not excluding *Timotheus, Titus, 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 *killing* 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 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

righteousness abound in glory. For even that which was made glorious, had no glory in this respect, because of the glory that excelleth. For if that which is abolished *was* glorious, much more that which remaineth *is* glorious. Having therefore such hope, we use great plainness 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. 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 in Christ. But the veil lieth on their heart when Moses is read until this day. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where 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.

our infirm state? If this is sufficient to persuade us, then the law ceases to be a *ministry of condemnation*. It becomes (flatly contrary to the apostle's doctrine) the *ministry of righteousness*.

V. 10. *It hath no glory in this respect, because of the glory that excelleth*—That is, in comparison of this more excellent glory. The greater light swallows up the

V. 11. *That which remaineth*—That disposition which remains to the end of the world: that spirit and life which remain for ever.

V. 12. *Having therefore this hope*—Being 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 abolished*. The end of this was *Christ*. The whole *Mosaic* dispensation tended to be terminated in him. But the *Israelites* saw only a dim, wavering sight of him; of *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 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*

IV. Therefore having this ministry, as we have received mercy, we faint
 2 not: But have renounced the hidden things of shame, not walking in
 craftiness, nor deceitfully corrupting the word of God; but by manifest-
 3 ation of the truth, commending ourselves to every man's conscience
 in the fight of God. 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
 5 image of God, should shine upon them. For we preach not ourselves,
 but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.
 6 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.

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.

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, *hath 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—hath 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*

But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us. *We are* troubled on every side, yet not crushed; perplexed, but not in despair; Persecuted, but not forsaken; thrown down, but not destroyed; 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. 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; 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 the glory of God. Therefore we faint not, but even though the outward

7. *But we*—Not only the apostles, all true believers, have this treasure—Of the light, love, glory, in earthen vessels— frail, feeble, perishing bodies. He proposes to shew, that afflictions, yea, death is so far from hindering the ministrations of the spirit, that they even further it, open the ministers, and increase the fruits; the excellence of the power which works in us, may undeniably appear to be of

8. *We are troubled, &c.* The four lines in this verse respect inward, the four the next, outward afflictions. In each the former part shews the earthen vessels; the latter the excellence of the power. *Crushed*—Not swallowed up in care and anxiety: *Perplexed*—What course to take, never despairing of his power and love, carry us through.

10. *Always*—Wherever we go, bearing 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 be glorified like him.

11. *For we who yet live*—Who are not 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

* Psalm cxvi. 10.

17 man perish, yet the inward 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 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 seen *are* eternal.

V. 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, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon, with our house which is from heaven: If being clothed, we shall not be 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 be swallowed up of life. Now he that hath wrought us to this very thing *is* God, who hath also given us 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: (For we walk by faith, not

we faint not. The outward man—The body; the inward man—The soul.

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*—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 here 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 has 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.

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

by fight.) We behave undauntedly, *I say*, and are willing rather to be absent from the body, and present with the Lord.

Therefore we are ambitious, whether present, or 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 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 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, and not in heart. For if we are transported beyond ourselves, *it is to God*; if we are sober, *it is for your sakes*. For the love of Christ constraineth us, while we thus judge, that if one died for all, then were all

that we shall have in eternity, as it were that of bare unassisted reason.

8. *Present with the Lord*—This demonstrates that the happiness of the saints is not deferred till the resurrection.

9. *Therefore we are ambitious*—The ambition which has place in a Christian, whether present—In the body, or absent—In it.

10. *For we all*—Apostles as well as other men, whether now present in the body, or absent from it, *must appear*—Publicly, without covering, where all hidden sins will be revealed; probably the sins of the faithful, which were forgiven before. For many of their good works, (as their repentance, their revenge against sin) cannot otherwise appear. But all 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.

11. *Knowing therefore the terror of the Lord, we the more earnestly persuade men to righteousness in his favour*: and as God knoweth this, *ye must, ye know it in your own consciences*.

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 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 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 waft the vessel to its destined harbour; *while we thus judge, that if Christ died for all, then 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*

15 dead: And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.
 16 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 *him so* no
 17 more. Therefore if any one *be* in Christ, *there is* a new creation: the old things are passed away; behold, all things are become new:
 18 And all things *are* from God, who hath reconciled us to himself through
 19 Jesus Christ, and hath given to us the ministry of reconciliation: Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them, and hath committed to us the word of recon-
 20 ciliation. Therefore we are ambassadors for Christ, as though God were intreating by us: we beseech *you*, in Christ's stead, be ye reconciled to

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 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 every 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,

God. For he hath made him, who knew no sin, a sin-offering for us, that we might be made the righteousness of God through him.

I. We then, *as* fellow-labourers, do also exhort you, not to 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 accepted time; behold, now *is* the day of salvation.) Giving no offence in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By purity, by prudence, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

to receive an acquittance in full? Our Almighty Lord and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, intreats us, and in 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 condemned 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 righteousness, first imputed to us, then implanted in us, which is in every sense *righteousness of God*.

V. 1. *We then not only beseech, but as fellow-labourers with you, who are working for our own salvation do also exhort you, not to receive the grace of God, which we have now describing, in vain. We receive by faith; and not in vain, if we add to it, 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, necessity, 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.

5 D

V. 7. *By*

* Isaiah xlix. 8.

7 By the word of truth, by the power of God, by the armour of right-
8 teoufnefs on the right-hand and the left: Through honour and dif-
9 honour, through evil report and good report, as deceivers, yet true, As
unknown, yet well-known; as dying, yet behold we live; as chastened,
10 yet not killed; As forrowing yet always rejoicing; as poor, yet making
many rich; as having nothing, yet poffeffing all things.

11 O ye Corinthians, our mouth is opened toward you, our heart is en-
12 larged. Ye are not ftraitedened in us; but ye are ftraitedened in your own
13 bowels: Now for a recompence of the fame, (I fpeak as to my chil-
14 dren) be ye alfo enlarged. Be not unequally yoked with unbelievers;
for what fellowfhip hath righteoufnefs with unrighteoufnefs? or what
15 communion hath light with darknefs? And what concord hath Chrift
16 with Belial? Or what part hath a believer with an infidel? And what

V. 7. *By the convincing and converting power of God*, accompanying his word; and alfo attefting it by divers miracles. *By the armour of righteoufnefs on the right-hand and the left*—That is, on all fides, the panoply or whole armour of God.

V. 8. *By honour and difhonour*—When we are prefent; *by evil report and good report*—When we are abfent. Who could bear honour and good report, were it not balanced by difhonour? *As deceivers*—Artful, defigning men. So the world represents all true minifters of Chrift; *yet true*—Upright, fincere, in the fight of God.

V. 9. *As unknown*—For the world knoweth us not, as it knew him not; *yet well known*—To God, and to thofe who are the feals of our miniftory. *As dying, yet behold*—Suddenly, unexpectedly! God interpofes, and we live.

V. 10. *As forrowing*—For our own manifold imperfections, and for the fins and fufferings of our brethren; *yet always rejoicing*—In prefent peace, love, power, and a fure hope of future glory. *As having nothing, yet poffeffing all things*—For all things are ours, if we are Chrift's. What a magnificence of thought is this!

V. 11. From the praife of the Chriftian miniftory (which he began ch. ii. 14.) he now draws his affectionate exhortation. O

ye Corinthians—He feldom ufes this appellation. But it has here a peculiar force. *Our mouth is opened toward you*—With uncommon freedom, becaufe our heart is enlarged in tendernefs.

V. 12. *Ye are not ftraitedened in us*—Our heart is wide enough to receive you all; *but ye are ftraitedened in your own bowels*—Your hearts are fhut up, and fo not capable of the bleffings ye might enjoy.

V. 13. *Now for a recompence of the fame*—Of my paternal tendernefs, (I fpeak as to my children—I ask nothing hard or gricvous) *be ye fo enlarged*—Open your hearts, firft to God, and then to us: (So ch. viii. 5.) that God may dwell in you, ch. vi. 16—vii. 1. and that ye may receive us, ch. vii. 2.

V. 14. *Be not unequally yoked with unbelievers*—Chriftians with Jews or Heathens. The apoftle particularly fpeaks of marriage. But the reafon he urges equally holds againft any needlefs intimacy with them. Of the five queftions that follow, the three former contain the argument; the two latter, the conclufion.

V. 15. *What concord hath Chrift*—Whom ye ferve, *with Belial*—To whom they belong?

V. 16. *What agreement hath the temple of God with idols?*—If God would not endure idols

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 be to me a people. † Therefore come out from among them, and be ye separate, and touch not the unclean person, saith the Lord, and I will receive you, § And will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

II. Having therefore, beloved, these promises, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.

Receive us. We have hurt no man, we have 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 you. Great is

is in any part of the land wherein he dwelt, how much less, under his own roof? does not say, *with the temple of idols*. For idols do not dwell in their worshippers. *God hath said*—To his antient church, in them to all the Israel of God: *I will dwell in them, and walk in them*—The former signifying his perpetual presence; the latter his operation; *and I will be to them a God, they shall be to me a people*—The sum of the whole gospel-covenant.

V. 17. *Touch not the unclean person*—Keep the utmost distance from him; *and I will receive you*—Into my house and family.

V. 18. *And ye shall be to me sons and daughters, saith the Lord Almighty*—The promise made to Solomon, 1 Chron. xxviii. 6. Here applied to all believers: as the promise made particularly to Joshua is applied to them, Heb. xiii. 5. Who can express the glory, who can conceive the dignity, of this adoption? Yet it belongs to all who receive the gospel, who have faith in Christ. They have access to the Almighty; such a welcome access, as a beloved child to an indulgent father. To him they may be for aid in every difficulty, and from him receive a supply in all their wants.

V. 1. *Let us cleanse ourselves*—This is the latter part of the exhortation, 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 holiness*—Carrying it to the height in all its branches, and enduring to 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.

5 D 2

* Lev. xxvi. 11, &c. † Isaiah lii. 11. Zeph. iii. 19, 20. § Isaiah xliiii. 6.

my freedom of speech toward you; great *is* my glorying over you: I am filled with comfort, I exceedingly abound with joy, over all our
 5 affliction. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; from without *were* fightings, from
 6 within *were* fears. But God who comforteth them that are brought low, 7 comforted 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 earnest desire, your grief, your zeal for me, so that I rejoiced the
 8 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 season.)
 9 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
 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
 12 things ye have approved yourselves to be pure in this matter. And though I wrote to you, *it was* not for his sake who hath done the wrong,

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 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 is 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*

nor for his sake who had suffered it; but for the sake of manifesting to you in the sight of 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. 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 therefore, that I have confidence in you in all things.

III. 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 faints. 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,

V. 1. *We declare to you the grace of God*—Which evidently appeared by this happy event.

V. 2. *In a great trial of affliction*—Being continually persecuted, harrassed, and hindered

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 them-*

selves 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*—

11 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
 12 to what ye have. For if there be first a ready mind, a man is accepted,
 13 according to what he hath, not according to what he hath not. For *I do*
 14 not *mean*, that others should be eased, and 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* to your want, that there may be an
 15 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 diligent care for you into
 17 the heart of Titus. For he accepted indeed the exhortation, but being
 18 more forward, he went to you of his own accord. And we have sent
 with him the brother, whose praise in the gospel is through all the
 19 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
 20 mind.) Avoiding this, lest any one should blame us in this abundance,
 21 which is administred by us. For we provide things honest, not only
 22 before the Lord, but also before men. And we have sent with them our

V. 12. *A man*—Every believer. *is accepted*
 —With God, *according to what he hath*—
 And the same rule holds univerfally. Who-
 ever acknowledges himself to be a vile
 guilty sinner, and in consequence of this ac-
 knowledgment, flies for refuge to the wounds
 of a crucified Saviour, and relies on his
 merits alone for salvation, may in every cir-
 cumstance of life, apply this indulgent de-
 claration 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 tem-
 poral bounty of the *Corinthians* did supply
 the temporal wants of their poor brethren
 in *Judea*: so the prayers of these might be a
 means of bringing down many spiritual blef-
 sings 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 them*—With Titus and Luke;
 our brother—Perhaps Apollos.

V. 23. *My*

* Exod. xvi. 18.

brother, whom we have often proved diligent in many things, but now much more diligent, 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, the glory of Christ. Shew therefore to them before the churches the proof of your love and of our boasting on your behalf.

V. For concerning the ministring to the saints, it is superfluous for me to 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 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; Lest if any of the Macedonians come up with me, and find you unprepared, we (not to say you) be 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. And this *I say*, He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall reap also bountifully: *Let every man do* as he chuseth in his heart, not grudgingly, or of necessity: * for God loveth a cheerful giver. And God *is* able to make all grace abound toward you, that having always all sufficiency in all things, ye may abound to every good work: (As it is written, † He hath scattered

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 also 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 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,

* Prov. xxii. 9. † Psalm cxii. 9.

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
 11 righteousness :) Being enriched in every thing to all bountifulness, which
 12 worketh by us thanksgiving to God. For the administration of this
 service doth not only supply the necessities of the saints, but likewise
 13 aboundeth 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 all men :)
 14 And by their prayer for you, who long after you, for the exceeding
 15 grace of God which is in you. Thanks *be* to God for his unspeakable
 gift.

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
 2 of Christ, I beseech you, that I may not when I am present be bold with
 that confidence wherewith I think to be bold toward some, who think
 3 of us as walking after the flesh: For though we walk in the flesh, we do
 4 not war after the flesh: (For the weapons of our warfare *are* not carnal,

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.

V. 1. *Now I Paul myself*—A strongly em-

phatical expression, *who when present am base among you*—So probably 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 walking after the flesh*—As acting in a cowardly or crafty manner.

V. 3. *I though we walk after 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 worldly 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

† Isaiah lv. 10.

but mighty through God to the throwing down of strong-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.

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, 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 should not be ashamed. That I may not seem as it were to terrify you by letters. For *his* letters indeed, say they, *are* weighty and strong; but *his* 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 *are* we also in deed, when we are present.

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, are not wise:

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 so 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, 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 office, or *to compare ourselves*—As partakers of the same labour! *They among themselves*

13 But we will not boastingly extend ourselves beyond *our* measure; but according to the measure of the province which God hath allotted us, a
 14 measure to reach even unto you. For we do not extend ourselves excessively, as not reaching to you; for we are come even to you, in the
 15 gospel of Christ: Not boastingly extending ourselves beyond *our* measure, in the labour of others; but having hope, now your faith is increased, to be enlarged by you, *yet still* within our province, abundantly.
 16 So as to preach the gospel in the regions beyond you, not to
 17 boast in another's province of things made ready to our hand. But he
 18 that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. I wish ye would bear a little with my folly; yea, bear with me.
 2 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 virgin to Christ.
 3 But I fear lest as the serpent deceived Eve through his subtilty, so your
 4 minds should be corrupted from the simplicity that is in Christ. If indeed he that cometh preach another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another

floues limiting themselves—Chusing and limiting their provinces according to their own fancy.

V. 13. *But we will not*—Like them, *boastingly 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*.

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 exprest 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 or thing.

V. 4. *If indeed*—Any could shew you another

5 gospel, which ye have not accepted, ye might well bear with *him*. But I
 6 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
 7 made manifest to you in all things. Have I committed an offence in
 humbling myself, that ye might be exalted; because I have preached
 8 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
 9 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
 10 being burdensome, and will keep *myself*. As the truth of Christ is in me;
 11 this my boasting shall not be stopped in the regions of Achaia. Where-
 12 fore? 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
 13 wherein they boast, they may be found even as we. For such *are* false
 apostles, deceitful workers, transforming themselves into apostles of Christ.
 14 And no marvel; for Satan himself is transformed into an angel of light.
 15 Therefore *it is* no great thing, if his ministers also be transformed as the
 ministers of righteousness; whose end shall be according to their works.
 16 I say again, Let no man think me a fool: but if otherwise, yet as a fool

another Saviour, a more powerful spirit, a better gospel, ye might well bear with him—But this is impossible.

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 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.

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, with the utmost necessity. *But if any do think me foolish herein, yet bear with my folly*.

V. 17. *I speak*

17 receive me, that I also may boast a little. What I speak, I speak not after
 18 the Lord; but as it were foolishly, in this confidence of boasting. Seeing
 19 many glory after the flesh, I will glory also. For ye, being wise, suffer
 20 fools willingly. For ye suffer, if a man enslave you, if he devour you,
 if he take *from you*, if he exalt himself, if he smite you on the face.
 21 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 confident also.
 22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they
 23 the seed of Abraham? so *am* I. Are they ministers of Christ?
 (I speak foolishly) I *am* more: in labours more abundant, in stripes
 24 above measure, in prisons more abundant, in deaths often. Five times I
 25 received from the Jews forty *stripes* save one. Thrice I was beaten with
 rods, once I was stoned, thrice I have been shipwrecked, a day and a night
 26 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
 27 dangers in the sea, in dangers among false brethren: In labour and toil,
 in watchings often, in hunger and thirst, in fastings often, in cold and
 28 nakedness. Beside the things which are from without, that which rusheth

V. 17. *I speak not after the Lord*—Not by an express command from him; though 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 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 shipwrecked*—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

upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? Since I must glory, I will glory of the things that concern my infirmities. The God and Father of the Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. In Damascus the governor under king Aretas kept the city of the Damascenes with a guard, being determined to apprehend me. But I was let down through a window in a basket by the wall, and escaped from his hands.

II. Surely it is not expedient for me to boast: yet I will come 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 third heaven. Yea, I knew such a man (whether in the body or out of the body, I know not, God knoweth) That he was caught up into paradise, and heard un-

—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. Peter himself could not have said this in 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 offended*—Hindered in, or turned out of the good way, *and I burn not*—Being injured 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 the chief city, willing to oblige the Jews, kept the city, setting guards at all the gates day and night.

V. 33. *Through a window*—Of an house which stood on the city wall.

V. 1. *It is not expedient*—Unless on some 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, though 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 to 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*

- 5 speakable things, which it is not possible for man to utter. Of such an one I will glory; but I will not glory of myself, unless in my infirmities.
- 6 Yet if I 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,
- 8 lest I should be lifted up. Concerning this, I besought the Lord thrice,
- 9 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 strength of Christ
- 10 may rest upon me. Therefore I am well-pleased in weaknesses, in re-

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. *Yet if I should resolve to glory* (referring to *I might glory*) of such a glorious revelation. *I should not be a fool*—That is, it could not justly be accounted folly to relate the naked truth. *But 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 ancients 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, though 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. *Weaknesses*—Whether proceeding from Satan or men: *for when I am weak—*
Deeply

approaches, in necessities, in persecutions, in distresses for Christ's sake; 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.

Truly the signs of an apostle were wrought among you, in all patience, in signs, and wonders, 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 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 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 am loved. But be it so: I did not burden you: but being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent to 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?

Think ye that we again excuse ourselves to you? We speak before God in Christ, and all things, beloved, for your edification. For I fear lest when I come, I should not find you such as I would, and *lest* I should be found by you such as ye would not: lest *there should be* contentions, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: lest my God should humble me when I come to you again, and I should

ly conscious of my weakness, *then* does strength of *Christ* rest upon me.

11. *Though I am nothing*—Of myself.

14. *The third time*—Having been disappointed twice. *I seek not yours*—Your souls, but you—Your souls.

15. *I will gladly spend*—All I have, spent—Myself.

16. But some may object, though I did not burden you, though I did not take any 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.

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, *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 had sinned before*—My last coming to Corinth. *Uncleanness*—Of married persons; *Lasciviousness*—Against nature.

mourn over many of them who had sinned before, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII. I am coming to you this third time: every word shall be established
 2 by the mouth of two or three witnesses. I told *you* before, and do tell
 you before-hand (though now absent, as if I were present the second time)
 those who had sinned before, and all the rest, that if I come again, I will not
 3 spare: Since ye seek a proof of Christ speaking in me, who is not weak
 4 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 power of God in you.
 5 Examine yourselves, whether ye are in the faith: prove yourselves. Do
 ye not know yourselves, That Jesus Christ is in you, unless ye are repro-
 6, 7 bates? And I trust, ye shall 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, though we should be as reprobates.
 8, 9 For we can do nothing against the truth, but for the truth. For we
 rejoice, when we are weak, and ye are strong: and this also we wish, *even*

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 are also 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 Corinth, and

understand them of the miraculous gifts, and the power of *Christ* which attended the censures 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 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*

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.

Finally, brethren, farewell : be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Salute one another with an holy kiss. All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

v. 11. *Be perfect*—Aspire to the highest degree of holiness : *be of good comfort*—Furnished with divine consolation, *be of one mind*—Be united in 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—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 becoming reverence ; with eyes and hearts lifted up to God, *who giveth the blessing out of Sion, and life for evermore.*

N O T E S

O N

St. PAUL's Epistle to the GALATIANS.

HIS 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 *Ephesus*. These readily embraced the gospel ; but after St. Paul had left them, certain heretics came among them, who (like those mentioned *Acts 15.*) taught, that it was necessary to be circumcised, and to keep the *Mosaic* law. They affirmed, that all the other apostles had 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 ; and in 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 | faith, and again reproves the | |
| II. The calling the <i>Galatians</i> back to the true gospel; wherein he | | <i>Galatians</i> , | C. iii. 1—iv. 11. |
| 1. Reproves them for leaving it, | 6—10 | 4. Explains the same thing, by an allegory taken out of the law itself, | 12—31 |
| 2. Asserts the authority of the gospel he had preached, who | | 5. Exhorts them to maintain their liberty, | C. v. 1—12 |
| 1. Of a persecutor was made an apostle by an immediate call from heaven, | 11—17 | Warns them, not to abuse it, and admonishes them to walk not after the flesh, but after the spirit, | 13—C. vi. 10 |
| 2. Was no way inferior to <i>Peter</i> himself, | 18—C. ii. 21 | III. The conclusion, | 11—18 |
| 3. Defends justification by | | | |

G A L A T I A N S.

- I. **P**AUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)
- 2 And all the brethren who are with me, to the churches of Galatia;
- 3 Grace be to you, and peace from God the Father, and the Lord
- 4 Jesus Christ, Who gave himself for our sins, that he might deliver

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 *Philemon*: 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

us from the present evil world; according to the will of our God and Father, To him be glory for ever and ever. Amen.

I marvel that ye are so soon removed from him who called you by the grace of Christ to another gospel, Which is not another; but there are some that trouble you, and would subvert the gospel of Christ. But if we, or an angel from heaven preach to you another gospel than we have preached 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.

But I certify you, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it from man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard

V. 5. *To whom be glory*—For this his gracious will.

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 will, 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, heavy tidings, as setting your acceptance on God upon terms impossible to be formed: *but there are some that trouble*—The same word occurs, *Acts xv. 24.* *would*—If they were able, *subvert* or overthrow the *gospel of Christ*—The better effect which, they suggest, that the other apostles, yea, and I myself insist upon the servance of the law.

V. 8. *But if we*—I and all the apostles; *an angel from heaven*—If it were possible; *each another gospel. let him be accursed*—Cut from Christ and God.

V. 9. *As*—He speaks upon mature deliberation; after pausing, it seems, between 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*—and 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*—Hear 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, nor 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*—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.

of my behaviour in time past in the Jewish religion, that above measure
 14 I persecuted the church of God, and wasted it. And I profited in the
 Jewish religion above many of my years among my countrymen, being
 15 more abundantly zealous for the traditions of my fathers. But when it
 pleased God, who separated me from my mother's womb, and called *me*
 16 by his grace, To reveal his Son in me, that I might preach him among
 17 the Gentiles, I did not confer with flesh and blood: Neither did I go up
 to Jerusalem, to them that were apostles before me, but I immediately
 18 went into Arabia, and returned again to Damascus. Then after three
 years I went up to Jerusalem to visit Peter, and abode with him fifteen
 19 days. But other of the apostles I saw none, save James, the brother of
 20 the Lord. Now the things which I write to you, behold before God
 21 I lie not. Afterwards I came into the regions of Syria and Cilicia.
 22 And I was unknown by face to the churches of Judea which were in
 23 Christ. But only they had heard, He that persecuted us in time past, now
 24 preacheth the faith which once he destroyed. And they glorified God
 in me.

II. Then fourteen years after, I went up again to Jerusalem with Barnabas,

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 counsel with any man, neither with my own reason or in-

clinations, 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 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

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 have run in vain. (But neither was Titus, who was with me, being a Greek, compelled to be circumcised, 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 into bondage: To whom we did not yield by submission, no not an hour, that the truth of the gospel might continue with you.) And they who undoubtedly were something, (*but whatsoever they were, it is no difference to me: God accepteth no man's person*) they who undoubtedly were something, added nothing to me. But on the contrary, when they saw that I was intrusted with the

This seems to be the journey mentioned Acts 15. Several passages here referring to that great council, wherein all the apostles agreed, that they were of the same judgment with him.

V. 2. *I went up*—Not by any commandment, 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. Not publicly at first, but severally to those of eminence—Speaking to them one by one; lest I should lose the fruit either of present or past labours. For they might be 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 of Gentile believers. The sense is, and it is true, some of those false brethren would have compelled Titus to be circumcised. 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.

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 entrusted with the gospel of the uncircumcision—That is, with the charge of preaching it to the uncircumcised heathens.

V. 8. For

gospel of the uncircumcision, as Peter *with that* of the circumcision :
 8 (For he that wrought effectually in Peter for the apostleship of the cir-
 cumcision, wrought likewise effectually in me toward the Gentiles :)
 9 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 fellow-
 ship to me, and Barnabas, that we *should go* to the Gentiles, and they to
 10 the circumcision : Only *they desired* that we would be mindful of the
 11 poor, which very thing I also was forward to do. But when Cephas came
 to Antioch, I withstood him to the face, because he was to be blamed.
 12 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
 14 Barnabas was carried away 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

V. 8. *For he that wrought effectually in Peter for the apostle 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 calls 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, *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 ;

of the Gentiles, and not of the Jews, why compellest thou the Gentiles to judaize? We *who are* Jews by nature, and not finners of the Gentiles, Even we (knowing that a man is 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 also are found finners, *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

m; either *to judaize*, to keep the ceremonial law, or to be excluded from church-union?

V. 15. *We*—St. Paul, to spare St. Peter, uses the first person singular, and speaks of the plural number. Ver. 18. he speaks of the first person singular again by a figure, without a figure, ver. 19. &c. *who are Jews by nature*—By birth, not proselytes. *and not finners of the Gentiles*—That is, sinful Gentiles, not such gross, enormous, abandoned finners, as the Heathens generally are.

V. 16. *Knowing that a man is not justified by the works of the law*—Not even of the ceremonial, much less the ceremonial law, *but by the faith of Jesus Christ*—That is, by faith in Christ. 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 manner of speaking, the apostle says *Christ* first, in a more familiar, *Jesus Christ*, even *Jesus*.—And how much more must the *Gentiles*, who have still less pretence to depend on their own works? *Have believed*—Knowing that there is no other way. *Because*—Confronting the demands of the law, and the weakness of human nature, it is evident, that by the *works of the law*—By such an obedience as the law requires. *shall no flesh living*—No human nature, *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 (*Psalms* cxliiii. 2. the place here referred to) *in thy fight 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 finners*—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 finners, 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

20 am dead to the law, that I may live to God. I am crucified with Christ, and I live no longer, but 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 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
2 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
3 law, or by the hearing of faith? Are ye so thoughtless? Having begun
4 in the spirit, are ye now made perfect by the flesh? Have ye suffered so
5 many things in vain? If it be yet in vain? Doth he that ministrereth the

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. 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 entitled 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 has 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 ye 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 ye 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, *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 ministrereth the gift of the spirit to you, and worketh miracles among you, do it by the works*

spirit to you, and worketh miracles among you, *do it* by the works of the law, or by the hearing of faith? As Abraham * believed God, and it was imputed to him for righteousness. Know then, that they who are of faith, these are the sons of Abraham. 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 be blessed. So then they who are of faith are blessed 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 the law, to do them. But that none is justified by the law in the sight of God, is evident; for * the just shall live by faith. Now the law is not of faith; but † he that doeth them, shall live by them. Christ hath redeemed us from the curse of the law, being made a curse for us: (for it

of the law? That is, in confirmation of preaching justification by works? Or of preaching justification by faith?

V. 5. Doubtless in confirmation of that doctrine, that we are justified by faith, as Abraham was. The apostle both in the epistle to the Romans, makes use of the instance of Abraham: the reason because from Abraham the Jews derive their great argument (as they do this both for their own continuance in the law, and for denying the Gentiles to be heirs of God.

V. 6. Know then, that they who are partakers of his faith, and these only, are the true heirs of Abraham; and therefore heirs of the blessing made to him.

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 extent and fulness of the Scripture, that its meaning which can ever be controverted, is therein both foreseen and determined, and is brought forth through thee—As the Father of the Spirit shall all the nations be blessed.

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 us on that footing, only on the terms of 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 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. *Now the law is not of faith*—But quite opposite to it. It does not lay, 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,

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v. xv. 6. † Gen. xii. 3. ‡ Deut. xxvii. 26. * Hab. ii. 4. † Lev. xviii. 5.

14 is written, || *Curfed is every one that hangeth on a tree* :) That the blessing of Abraham might come on the Gentiles through Christ Jesus, 15 that we might receive the promise of the spirit through faith. I speak after the manner of men; though it be but a man's covenant, yet if it be 16 confirmed, none difannulleth or addeth thereto. Now the promises were made to Abraham and his seed. He saith not, And to seeds, as of 17 many: but as of one, || *And to thy 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 difannul, so 18 as to make the promise of no effect. And again, if the inheritance, *be* by the law, *it is* no more by promise; but God gave *it* to Abraham by 19 promise. Wherefore then *was* the law? It was added because of trans-

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 similar 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 covenanting himself, (unless something unforeseen occur, which cannot be the case with God) *difannulleth 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 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 difannul, 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

|| Deut. xxi. 23. || Gen. xxii. 18.

gressions, till the seed should come, to whom the promise was made : *and it was* ordained by angels, in the hand of a Mediator. Now the Mediator is not 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 which could have given life, verily righteousness would have been 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. Wherefore the law was our school-master unto Christ, that we might be justified by faith. But faith being come, we are no longer under a school-master. For ye are all sons of God by

the *promise, because of transgressions*—Probably, the yoke of the ceremonial law inflicted as a punishment for the national idolatry : (*Exod. xxxii. 1.*) at least the grievous parts of it : and the whole of it as a prophetic type of *Christ*. The *moral* law was added to the promise, to discover and restrain transgressions, to convince of their guilt and need of the promise, and give some check to sin. And *this law* was not away : but the *ceremonial law* was only introduced till Christ, the seed to whom the promise was made, should come. *And it was ordained by angels in the hand of a Mediator*—It was not given to Moses, like the promise to Abraham, immediately from God himself, but was conveyed by the ministry of angels to Moses, and delivered into his hands as a Mediator between God and them, to remind them of the great atonement.

V. 20. *Now the Mediator is not a Mediator*—There must be two parties, or there can be no Mediator between them : but God made the free promise to Abraham, is one of the parties. The other, Abraham, was not present at the time of Moses. Therefore the other promise Moses had nothing to do with. The law, wherein he was concerned, was a transaction of quite another nature.

V. 21. *Will it follow from hence, that the law is against*—Opposite to the promises of God. By no means. They are well con-

sistent. 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 entitled 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 (so 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 study, *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 school-master unto Christ*—It was designed to train us up for Christ. And this it did both by its commands, which shewed the need we had of his atonement, and its ceremonies, which all pointed us to him.

V. 25. *But faith*—That is, the gospel dispensation, *being come, We are no longer under that school-master, the Mosaic dispensation.*

V. 26. *For ye*—Christians, *are all adult sons of God*—And so need a school-master no longer.

27 faith in Jesus Christ. For as many of you as have been baptized into
28 Christ, have put on Christ. There is neither Jew nor Greek, there is
neither bond nor 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 the promise.

IV. Now I say the heir, as long as he is a child, differeth nothing from a
2 servant, though he be lord of all; But is under tutors and stewards, till the
3 time appointed by the father. So we also, when we were children, were
4 in bondage under the elements of the world. But when the fulness of
the time was come, God sent forth his son made of a woman, made under
5 the law, To redeem those under the law, that we might receive the
6 adoption of sons. And because ye are sons, God hath sent forth the
7 spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou

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. *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 all 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* likewise 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 those who

art no more a servant, but a son; and if a son, then an heir of God through Christ. Indeed then when ye knew not God, ye served them that by nature 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 be in bondage again? Ye observe days, and months, and times, and years. I am afraid for you, lest I have laboured among you in vain.

Brethren, I beseech you, be ye as I am; for I also am as ye were: ye have not injured me at all. Ye know that notwithstanding infirmity of the flesh, I preached the gospel to you at first. And ye did not slight or disdain my temptation which was in the flesh, but received me as an angel 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, and have given them to me. Am I become your enemy, because I tell you the truth? They zealously affect you, but not well;

are under the law, *but a son*—Of pure age, and if a son then an heir of all promises, and of the all-sufficient God self.

V. 8. *Indeed that when ye knew not God, ye served them that by nature*—That is, in reality, *no gods*—And so were under a far worse bondage than even that of the Jews. they did serve the true God, though in a slavish manner.

V. 9. *But now being known of God*—As beloved children, *how turn ye back to the weak and poor elements*—Weak, utterly unable to purge your conscience from guilt, or to 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 a different kind; now to these elements, as ye were to those idols.

V. 10. *Ye observe days*—Jewish sabbaths, *months*—New moons, and *times*—As times of the passover, pentecost, and the feast of tabernacles, and *years*—Annual solemnities. It does not mean sabbatic years. ye 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.

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*

18 yea, they would exclude you, that ye might affect them. Now *it is good* to be zealous in a good thing always, and not only while I am present
 19 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 ye not hear the law?
 22 For it is written, * Abraham had two sons, one by the bond-woman,
 23 another by the free-woman. And he of the bond-woman was born after
 24 the flesh, but he of the free-woman by promise. Which things are an allegory; for these 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
 26 her children. But Jerusalem that is above is free, which is the mother
 27 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

clude 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, 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 above, 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 promise a flourishing state to Judea, after its desolation by the Chaldeans.
 Rejoice

* Gen. xxi. 2, 9. † Isaiah liv. 1.

more children than she that hath an husband.) Now we, brethren, like Isaac, are children of promise. But as then, he that was born after the flesh persecuted him *that was born after the spirit*, so *it is* now also. But what faith the Scripture? * Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled 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

voice thou barren that bearest not—Ye Gentile nations, who, like a barren woman, are destitute for many ages, of a seed to give the Lord. *Break forth and cry aloud with joy, thou that in former time travailest*: for the desolate hath many more children than she that hath an husband—For ye that were so long utterly desolate shall at length have 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 supernatural power of God. And as such, are heirs of the promise made to be-
ing Abraham.

V. 29. *But as then, he that was born after 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 faith the Scripture*—showing the consequence of this: *Cast out the bond-woman and her son*—Who mocked the law. In like manner will God cast out those 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 entangled 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, thro'*
the

* Gen. xxi. 10.

- 6 wait for the hope of righteousness by faith. For in Christ Jesus neither
 7 circumcision availeth any thing, nor uncircumcision, but faith which
 8 worketh by love. Ye did run well: who hath hindered you from
 9 obeying the truth? This persuasion *cometh* not from him that called you.
 10 A little leaven leaveneth the whole lump. I have confidence in you
 11 through the Lord, that ye will be no otherwise minded; but he that
 12 troubleth you shall bear *his* judgment, whosoever he be. But if I,
 13 brethren, still preach circumcision, why do I still suffer persecution?
 14 Then is the offence 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
 14 an occasion to the flesh, but by love serve one another. For all the law
 is fulfilled in one word, in this, * Thou shalt love thy neighbour as thyself.

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 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 he 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

* Levit. xix. 18.

But if ye bite and devour one another, take heed ye be not consumed one of another.

I say then, walk by the Spirit, and fulfil not 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 do the things which ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, enmities, contentions, emulations, 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

much as none can do this, without loving
1 *John* iv. 12. and the love of God
man includes all perfection.

15. *But if*--On the contrary, in consequence of the divisions which those elders 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*--Bitterness, strife, and contention, our weakness and strength, both of body and soul, consumed, as well as our substance and life.

16. *I say then*--He now explains what is proposed, ver. 13. *Walk by the Spirit*--Under his guidance in all things, and fulfil not any thing, *the desire of the flesh*--Of carnal nature.

17. *For the flesh desireth against the Spirit*--Nature desires what is quite contrary to the Spirit of God, *but the Spirit desireth 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.

18. *But if ye are led by the Spirit*--By the 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*--In domestic or civil matters, *heresies*--Are divisions in religious communities.

V. 21. *Revellings*--Luxurious entertainments. Some of the works here mentioned,

22 things, shall not inherit the kingdom of God. But the fruit of the Spirit
 23 is love, joy, peace, long-suffering, gentleness, goodness, fidelity, Meekness,
 24 temperance ; against such there is no law. And they that are Christ's
 25 have crucified the flesh with its affections and desires. If we live by the
 26 Spirit, let us also walk by the Spirit. Be not desirous of vain glory,
 provoking one another, envying one another.

VI. Brethren, if a man be overtaken in any fault, ye who are spiritual,
 restore such an one in the spirit of meekness ; considering thyself, lest
 2 thou also be tempted. Bear ye one another's burdens, and so fulfil
 3 the law of Christ. For if any one think himself to be something,

are wrought principally, if not entirely, in the mind. And yet they are called, *works 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 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 surprize, ignorance, or streis 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 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*

whereas he is nothing, he deceiveth himself. But let every one try his own work, and then shall he have rejoicing in himself alone, and not in another. For every one shall bear his own burden. Let him that is taught in the word impart to him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man 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 everlasting. But let us not be weary in well-doing; 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.

Ye see how large a letter I have written to you 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 for the

V. 4. *But let every man try his own work*—thoroughly examine all he is, and all he doth: 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 himself to God.

V. 6. *Let him that is taught, impart to him that teacheth, all such temporal good things as stand in need of.*

V. 7. *God is not mocked*—Although they tempt to mock him, who think to reap more than they sow.

V. 8. *For he that now soweth to the flesh*—that follows the desires of corrupt nature, hereafter *of the flesh*—Out of this very shall reap corruption—Death everlasting: but he that soweth to the Spirit—That follows the guidance in all his tempers and conversions, 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; *in due season*—When the harvest is come, shall reap, if we faint not.

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.

13 cross of Christ. For neither they themselves who are circumcised keep
 the law; but they desire to have you circumcised, that they may glory
 14 in your flesh. But God forbid that I should glory, save in the cross of
 our Lord Jesus Christ, by which the world is crucified to me, and I unto
 15 the world. For neither circumcision is any thing, nor uncircumcision, but a
 16 new creation. And as many as shall walk by this rule, peace and mercy
 be upon them, and upon the Israel of God.

17 From henceforth let none trouble me; for I bear in my body the
 18 marks of the Lord Jesus. Brethren, the grace of the Lord Jesus Christ
 be with your Spirit. Amen.

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 as many as walk according to this rule*—1. Glorifying only in the cross of *Christ*; 2. Being crucified to the world; and 3. created anew: *peace and mercy be on them and upon the Israel*; that is, the church, of God: which consists of all those, and those only, of every nation and kindred, who walk by this rule.

V. 17. *From henceforth let none trouble me*—By quarrels and disputes, *for I bear*—And affliction should not be added to the afflicted; *in my body the marks of the Lord Jesus*—The scars, marks, and brands of my sufferings for him.

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

es this epistle (nearly resembling that to the *Colossians*, written about the same time) establish them in the doctrine he had delivered, to arm them against false teachers, 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 blessing, and advantages they have thereby, as well 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 the saints 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, both civil and religious, personal and relative, suitable to their Christian character, privileges, graces, and obligations.

In this epistle we may observe,

The inscription,	C. i. 1, 2	former and their present state,	17—14
The doctrine pathetically explained, which contains		2. Particular.	
Praise to God for the whole gospel blessing,	3—14	To avoid,	
With thanksgiving and prayer for the saints,	15—C. ii. 10	1. Lying,	25
A more particular admonition, concerning their once miserable, but now happy condition,	11—22	2. Anger,	26, 27
prayer for their establishment,		3. Theft,	28
doxology,	C. iii. 1—19	4. Corrupt communication,	29, 30
The exhortation,	20, 21	5. Bitterness,	31—C. v: 2
General, to walk worthy of their calling, agreeably to the unity of the spirit, and the diversity of his gifts,		6. Uncleanness,	3—14
	C. iv. 1—16	7. Drunkenness,	15—21
The difference between their		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
		4. Final: to war the spiritual warfare,	10—20
		IV. The conclusion,	21—24

E P H E S I A N S.

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. Blessed be the God and the Father of our Lord Jesus Christ, who

1. *By the will of God*—Not by any of my own, to the saints who are at Ephesus only, but likewise to all the other churches of *Asia*.
 5.—And in all the adjacent places. V. 3. *Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us*—
 His epistle is not directed to the God's

hath blessed us with all spiritual blessings in heavenly *things* through
 4 Christ, As he hath chosen us through him, before the foundation of the
 5 world, that we might be holy and blameless before him in love, Having
 predestinated us by Jesus Christ to the adoption of sons unto himself,
 6 according to the good pleasure of his will, To the praise of the glory
 of his grace, by which he hath freely accepted us through the Beloved,
 7 By whom we have redemption through his blood, the forgiveness of
 8 *our* sins, according to the riches of his grace, Wherein he hath abounded
 9 toward us, in all wisdom and prudence, Having made known unto us the
 mystery of his will, according to his good pleasure, which he had before
 10 purposed in himself, That in the dispensation of the fulness of the times,
 he might gather together into one in Christ all things which are in

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 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 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 shall 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 Christ*—Might recapitulate, re-unite, and place in order again under *Christ*, their common head, *all things*

heaven, and which are on earth, In him through whom we also have obtained an inheritance, being predestinated according to the purpose of him that worketh all things after the counsel of his own will, That we who first believed in Christ, might 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 after ye had believed, ye were also sealed by that Holy Spirit of promise, Who is an earnest of our inheritance, till the redemption of the purchased possession, to the praise of his glory.

Wherefore I also, since I heard of your faith in the Lord Jesus, and love to all saints, Cease not to give thanks for you, making mention of 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

which are in heaven, and on earth— Angels and men, whether living or dead Lord.

11. *Through whom we—*Jews, also have *ed an inheritance—*The glorious inheritance of the heavenly Canaan, to which, believers, we were *predestinated, according to the purpose of him that worketh all after the counsel of his own will—*The admirable decree, *he that believeth shall be saved*: which *will* is not an arbitrary one, but flowing from the *rectitude* of his nature: else, what security would there be, if he would be his *will*, to keep his word with the *elect*?

12. *That we—*Jews, who *first believed—* and the *Gentiles*. So did some of them, in every place. Here is another branch of the gospel predestination: he that believes is not only elected to salvation (if he perseveres to the end) but is fore-appointed to walk in holiness, *to the praise of his*

13. *In whom ye—*Gentiles, likewise *ed, after ye had heard the gospel—*Which made the means of your salvation, *in whom ye had believed—*Probably some time after their first believing, *ye were sealed by the Holy Spirit of promise—*Holy both in 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 your perseverance and increase therein.

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

18 knowledge of him : The eyes of your understanding being enlightened,
 that ye may know what is the hope of his calling, and what the riches
 19 of the glory of his inheritance in the saints, 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 at his own right-hand in heavenly places,
 21 Far above all principality, and power, and might, and dominion, and
 every name that is named, not only in this world, but also in that which
 22 is to come. And he hath put all things under his feet, and hath given
 23 him *to be* Head over all things to the Church, Which is his body ; *who is*
 the fulness of him that filleth all in all.

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 dæmons in hell, all angels in heaven, and all the princes and potentates on earth, *and every name that is named*--We know the king is above all, though we cannot name all the officers of his court. So we know, that *Christ* is above all, though we are not able to name all his subjects ; *not only in this world, but also in that which is to come*—The *world to come* is so filed, 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*

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 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, even as the others. But God, being rich in mercy, through his great love wherewith he loved us, hath quickened even us together with Christ,

1. *And he hath quickened you*—In the 1st and 20th verses of the preceding chapter. Paul spoke of God's working in them the same almighty power whereby he raised Christ from the dead. On the mention of this, he, in the fulness of his heart, fell into a flow of thought, concerning the glory of Christ's exaltation, in the three following verses. He here resumes the subject of his discourse; *who were dead*—Not only diseased, but dead; absolutely devoid of all spiritual life; and as incapable of quickening yourselves, as persons literally *in trespasses and sins*—Sins seem to denote chiefly the Gentiles who knew not God: *trespasses* of the Jews who had the law, and yet regarded it not. (ver. 5.) Matters herein obeyed the flesh; the prince of the power of the air.

2. *According to the course of this world*—The word translated *course*, properly means a series of times, wherein one corrupt flows into another, *according to the prince of the power of the air*—The effect of which all may perceive, though all do not understand the cause of it: a power unobviously penetrating and widely diffused; as to its baneful influences, beneath the feet of believers. The evil spirits are under one head, the seat of whose dominion is in the air. Here he sometimes alludes to storms, sometimes makes visionary representations, and is continually roving to and fro; *the spirit that now worketh*—With great 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 those 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 the spiritual pride, and all glorying in ourselves. There-

- 6 who were dead in trespasses, (by grace ye are saved) And hath raised
 us up together, and made us sit together in heavenly places through
 7 Christ Jesus: That he might shew in the ages to come the exceeding
 riches of his grace, in *his* kindness toward us through Christ Jesus.
 8 For by grace ye are saved through faith; and this not of yourselves:
 9, 10 *it is* the gift of God: Not by works, lest any one should 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 uncircumcision, by that which is called the circumcision
 12 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 the world.

fore 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 grace are ye 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* accordingly 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 common-wealth 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 *Atheists*. Such in truth are, more or less, all men, in all

but now through Christ Jesus, ye who were formerly far off are brought nigh by the blood of Christ. For he is our peace, he who hath made both one, having broken down the middle wall of partition, Having abolished by his flesh the enmity, the law of commandments, through his decrees, that he might form the two into one new man in himself, so making peace: And might reconcile both in one body to God through the cross, having slain the enmity thereby. And he came and preached peace to you that were afar off, and to them that were nigh. For through him we both have access by one Spirit to the Father. Therefore ye are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God, Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, On whom all

rest, till they know God, by the teaching of his own Spirit, *in the world*—The vain world, wherein ye wandered up and down, unholy and unhappy:

13. *Far off*—From God and his church, *nigh*—Intimately united to both.

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. This description is subdivided into two parts. And the former part of the one, *having abolished the enmity*, answers the latter part of the other: the latter part of the one, concerning the evangelical decrees, answers the former part of the other: *and hath broken down the middle wall of partition*—Alluding to the wall of old, which separated the court of *Israel* from the court of the *Gentiles*. This wall was the ceremonial law, which hath now taken away.

15. *Having abolished by his suffering in flesh the cause of enmity between the Jews and Gentiles, even the law of ceremonial commandments, through his decrees*—Which he shows his mercy to all; (see Col. ii. 14.) *that he might form the two—Jew and Gentile, 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 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 is framed*

the building fitly framed together, groweth into an holy temple in the
 22 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 Christ for you Gentiles;
 2 (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
 4 I wrote before in few 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 Gentiles are joint-heirs, and
 of the same body, and joint-partakers of his promise by Christ through the
 7 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.
 8 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;
 9 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:

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 *Ephesians*, 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 dispute 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*—In 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 antient prophets. Those here spoken of are New Testament prophets.

V. 6. *That the Gentiles are joint-heirs*—Of God, and of the same 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 unfathomable blessings which are treasured up in *Christ*.

V. 9. *What is the fellowship of the mystery*—What those mysterious blessings are, whereof

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 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 inner man, 18 That Christ may dwell in your hearts 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, 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

of all believers jointly partake, *which in great measure hidden from eternity by who*—To make way for the free exercise of his love, *created all things*—This is the foundation of all his dispensations.

10. *That the manifold wisdom of God be made known by the church*—By what name in the church, which is the theatre of the divine wisdom.

12. *By whom we have free access*, such as those petitioners have, who are introduced to the royal presence by some distinguished minister, *and boldness*—Unrestrained liberty of speech, such as children use in addressing their indulgent father, when without fear of displeasure they disclose all their wants, and obtain known all their requests.

13. The not fainting *is your glory*.

15. *Of whom*—The Father, *the whole family of angels in heaven*, saints in paradise, believers on earth *is named*: being the Son of God (a more honourable title than *children of Abraham*) and depending on him as the father of the family.

16. *The riches of his glory*—The image of the 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 fixed 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

above all that we ask or think, according to the power that worketh in us,
 21 To him *be* glory in the church by Christ Jesus, throughout all ages world
 without end. Amen.

IV. I therefore the prisoner of the Lord beseech you, to walk worthy
 2 of the calling wherewith ye are called, With all lowliness and meekness;
 3 with long-suffering forbearing one another in love, Endeavouring to keep
 4 the unity of the spirit, by the bond of peace. *There is one body and one*
 5 *spirit, as ye are also called in one hope of your calling; One Lord, one*
 6 *faith, one baptism: One God, and Father of all, who is above all, and*
 7 *through all, and in us all. But to every one of us is given grace,*
 8 *according to the measure of the gift of Christ. Wherefore he saith,*
 * Having ascended on high, he led captivity captive, and gave gifts to
 9 men. (Now this *expression*, he ascended, what is it, but that he also

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.

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 ancient conquerors, who led those they had conquered in chains after them: *and*, as they also used to give donatives to the people, at their return from victory, so 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 being God. Otherwise it would not: since all the saints will ascend to heaven, though none of them descended thence, *into the lower*

* Psalm lxxviii. 18.

descended first to the lower parts of the earth? He that descended is the same that ascended also, far above all the heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ; Till we all come in the unity of the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature 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 sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, who is the Head, even Christ: From whom the whole body joined together and compacted,

parts of the earth—So the womb is 1, *Psalms* cxxxix. 15. the grave, *Psalms* 9.

10. *He that descended*—That thus humbly humbled himself, *is the same that ascended*—That was so highly exalted, *that he might fill all things*—The whole church, his spirit, presence, and operations.

11. *And among other his free gifts, he gave some apostles*—His chief ministers and principal witnesses, as having seen him after his resurrection, and received their commission immediately from him, *and some prophets, and some evangelists*—A prophet of things to come; an evangelist, of things past: and that chiefly, by preaching the gospel before or after any of the apostles. These were extraordinary officers: the primary 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.

12. In this verse is noted the office of the officers; in the next, the aim of the saints: 13th. 14th. 15th. 16th. the way of growing up into him. And each of these has three parts, being in the same order: *for the perfecting of 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, *for 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 in 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 sleight 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 whom the whole mystical body is fitly joined together*—All the parts being fitted for and adapted to each other, and most exactly harmonizing with the whole, *and compacted*—Knitted and cemented together with the utmost firmness, *maketh increase*.

by that which every joint supplieth according to the effectual working in the measure of every member, maketh an increase of the body, to the edifying 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, in the vanity of your mind;
 18 Having the understanding darkened, being alienated from the life of God, by the ignorance that is in them, through the hardness of their hearts:
 19 Who being past feeling, have given themselves up to lasciviousness,
 20 to work all uncleanness with greediness. But ye have not so learned
 21 Christ; Seeing ye have heard him, and been taught by him, (as the truth
 22 is in Jesus :) To put off, with respect to the former conversation, the old
 23 man, which is corrupt, according to the deceitful desires: But to be
 24 renewed in the spirit of your mind; 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

crease 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 began, 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. i. 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 ye know the Christian dispensation allows of no sin.

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 sinful *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 anew, walk accordingly, in every particular. *For we are members one of another—*

neighbour; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath, Neither give 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 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 hearers. And grieve not the Holy Spirit of God, whereby ye have been sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another; as God also for Christ's sake hath forgiven you.

r—To which intimate union all deceit is repugnant.

26. *Be ye angry, and sin not*—That is, ye are angry, take heed ye sin not. That sin is not evil; but we should feel pity to the sinner. If we are angry with a person, as well as the fault, we sin. 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 expression. Reader, do you keep it?

27. *Neither give place to the devil*—Do not delay.

28. *But rather let him labour*—Lest sins lead him to steal again. And who has sinned in any kind, ought the more diligently 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 neighbours.

29. *But that which is good*—Profitable to the speaker and hearers, *to the use of edifying*—To forward them in repentance, holiness, *that it may minister grace*—Means of conveying more grace into hearts. Hence we learn, what *discourse is profitable*, as it were *stinking* in the nostrils; namely, all that is not *profitable*,

not *edifying*, not apt to *minister grace to the hearers*.

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, *hath forgiven you*.

V. Be ye therefore followers of God, as beloved children : And walk in
 2 love, as Christ also hath loved us, and given himself up for us, an offering
 3 and a sacrifice to God of a sweet-smelling savour. But let not fornication,
 or any uncleanness, or covetousness, be even named among you, as be-
 4 cometh saints : Neither obscenity, nor foolish talking, nor jesting, which
 5 are not convenient, but rather thanksgiving. For this ye know, that no
 whoremonger, or unclean person, or covetous man, who is an idolater,
 6 hath any inheritance in the kingdom of Christ and of God. Let no one
 deceive you with vain words ; for because of these things the wrath of
 7 God cometh upon the sons of disobedience. Be ye not therefore par-
 8 takers with them. For ye were once darkness, but now *ye are* light
 9 in the Lord : walk as children of light ; (The fruit of the light *is* in all
 10 goodness, and righteousness, and truth :) Proving what is acceptable to the
 11 Lord. And have no fellowship with the unfruitful works of darkness,
 12 but rather reprove them. For it is a shame even to speak the things
 13 which are done by them in secret. But all things which are reprov-
 ed are made manifest by the light ; for whatsoever doth make manifest is
 14 light. Wherefore he saith, Awake thou that sleepest, and arise from the

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, *nor 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.

V. 6. *Because of these things*—As innocent as the Heathens esteem them, 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- ed, 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

dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise men, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what is the will of the Lord. And be not drunken with wine, wherein is excess; but be ye filled with the Spirit; Speaking to each other in psalms, and hymns, and spiritual songs, singing and making melody with your hearts unto the Lord; Giving thanks always for all things to God even the Father, in the name of our Lord Jesus Christ, Submitting yourselves one to another in the fear of God.

Wives, submit yourselves to your own husbands as unto the Lord: For the husband is the head of the wife, as Christ also is the head of

of the church, the body of the church, which he himself saved with his blood, the word of his word, to all who are in darkness, *Awake thou that sleepest—* Ignorance of God and thyself, in stupidity, and arise from the dead—From death of sin, and Christ shall give thee knowledge, holiness, happiness.

15. *Circumspectly*—Exactly, with the utmost accuracy, getting to the *highest pitch* of holiness, *not as fools*—Who do not know where they are going, or do not take the best of their way.

16. With all possible care *redeeming the time*—Saving all you can, for the best use of the hands of sin and Satan, out of the hands of sloth, ease, pleasure, worldly pleasures: the more diligently, because *the time is evil days*, days of the grossest sin, immorality and profaneness.

17. *What the will of the Lord is*—According to every time, place, and circumstance.

18. *Wherein is excess*—That is, which leads to debauchery of every kind, *but be ye filled with the spirit*—In all his graces; which gives a more noble pleasure than wine or any other.

19. *Speaking to each other*—By the use of psalms, *in Psalms—* Of David, and hymns—songs of praise, and spiritual songs—On a common subject. By there being no inspired psalms 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 through our 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 *the 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.

24 the church : (and he is the Saviour of the body) Therefore as the church
 is subject to Christ, so also *let the wives be to their own husbands in every*
 25 thing. Husbands, love your wives, even as Christ loved the church, and
 26 gave himself for it ; That he might sanctify it (having cleansed *it* by the
 27 washing of water) through the word : That he might present it to himself
 a glorious church, not having spot or wrinkle, or any such thing, that it
 28 may be holy and unblamable. Men ought so to love their wives as their
 29 own bodies : he that loveth his wife, loveth himself. Now no one ever
 hated his own flesh, but nourisheth and cherisheth it, as also the Lord the
 30 church. For we are members of his body, of his flesh, and of his bones.
 31 For * this cause shall a man leave his father and mother, and shall be
 32 joined to his wife ; and they two shall be one flesh. This is a great
 33 mystery : I mean concerning Christ and 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 this is right. † Honour
 2 thy father and mother (which is the first commandment with a promise)

V. 24. *In every thing*—Which is not contrary to any command of God.

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 expressed in the words of Moses, originally spoken concerning Eve, *are members*—Are as intimately united to Christ, in a spiritual sense, as if it 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 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.

* Gen. ii. 24. † Exod. xx. 20.

- 3 That it may be well with thee, and thou mayest live long upon the earth.
 4 And ye fathers, provoke not your children 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, as unto the Lord : Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, With good will doing service as unto the Lord, and not to men :
 8 Knowing that whatsoever good each man doth, the same shall he receive from the Lord, whether *he be* a servant or free. And ye masters do the same things to them, forbearing threatening, knowing that your 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

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, *the instruction and discipline of the Lord*—with in Christian knowledge and practice.

V. 5. *Your masters according to the flesh*—According to the present state of things : *ward*, the servant is free from his master. *With fear and trembling*—A prophetic expression, implying the utmost care and diligence, *in singleness of heart*—With single eye to the providence and will of

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, full and adequate recompence for it.

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 uses this appellation. 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*

11 of his might. Put on the whole armour of God, that ye may be able
 12 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
 13 heavenly places. Wherefore take to you the whole armour of God,
 that ye may be able to withstand in the evil day, and having done all, to
 14 stand. Stand therefore, having your loins girt about with truth, and
 15 having put on the breast-plate of righteousness, And having your feet

V. 11. *Put on the whole armour of God*—The Greek word means a complete 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 subtilty 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 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, *Isaiah xi. 5*. And as a *girded* man is *always ready* to go on, to 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 breast-plate 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 *breast-plate* our Lord is described, *Isaiah lix. 17*. In the breast is the seat of conscience, which is guarded by righteousness.

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

shod with the preparation of the gospel of peace. Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the spirit, which is the word of God, Praying always by the Spirit with all prayer and supplication, and watching thereunto with all perseverance, and supplication for all the saints, And for me that utterance may be given

It be so shod, that our footsteps slip not. Order our life and conversation aright, are prepared by the gospel-blessing, the grace and love of God ruling in the heart, (1 Thess. iii. 14, 15.) By this only can we tread 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 exercising a strong and lively faith. This you may use as a shield, which will quench all the fiery darts, and the furious temptations, violent sudden injections of the devil.

V. 17. And take for an helmet the hope of salvation—(1 Thess. v. 8.) The head is that which is most carefully to be defended. The stroke here may prove fatal. The armour for this is the hope of salvation. The highest degree of this hope is a confidence that will work the whole work of faith in us: the highest is a full assurance of future glory grounded to the experimental knowledge of abiding love. Armed with this helmet (the hope of the joy before him) Christ redeemed the cross, and despised the shame: Heb. xii. 2. and the sword of the Spirit, the word of God—This Satan cannot withstand, when armed and wielded by faith. Till now the 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.

The whole description shews us how great a blessing it is to be a Christian. The want of any one thing makes him incomplete. Though he has his loins girt with truth, right

eousness for a breast-plate, 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 high state of grace, and use a way of worship far superior to any other: but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations; 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 blessings 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

me, by the opening my mouth to make known boldly the mystery of the
20 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 the Lord, will make known to you all
22 things: Whom I have sent to you for this very thing, that ye might
23 know our affairs, that he might comfort your hearts. Peace *be* to the
brethren, and love with faith, from God the Father and the Lord
24 Jesus Christ. Grace *be* with all that love our Lord Jesus Christ in
sincerity. Amen.

V. 20. *An ambassador in Christ*—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 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.

N O T E S

O N

St. PAUL's Epistle to the PHILIPPIANS.

PHILIPPI was so called from *Philip* King of *Macedonia*, who much enlarged and beautified it. Afterwards it became a *Roman* colony, and the chief city of that part of *Macedonia*. Hither *St. Paul* was sent by a vision to preach; and here, not long after his coming, he was shamefully treated. Nevertheless many were converted by him, during the short time of his abode there; by whose liberality he was more assisted, than by any other church of his planting. And they had now sent large assistance to him by *Epaphroditus*; by whom he returns them this epistle.

It contains six parts,

- | | | | |
|---------------------------------------|------------|---|-------|
| I. The inscription, | C. i. 1, 2 | by Timotheus, | 19—24 |
| II. Thanksgiving and prayers for them | 3—11 | 2. In the mean time to send Epaphroditus, | 25—30 |
| | | III. He | |

He relates his present state and good hope :	12—24	IV. He exhorts them to rejoice, C. iii. 1—3
Whence he exhorts them,		admonishing them, to beware of false teachers, and to imitate the true,
1. While he remains with them, to walk worthy of the gospel,	25—30	commending concord, C. iv. 1—3
	C. ii. 1—16	He again exhorts them to joy and meekness
2. Though he should be killed, to rejoice with him,	17—18	and to whatsoever things are excellent,
And promises;		V. He accepts of their liberality,
1. To certify them of all things		VI. The conclusion,

P H I L I P P I A N S.

PAUL and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons. Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. I thank my God upon every mention of you, Always in all my prayers making supplication for you all with joy, For your fellowship in the gospel from the first day until now : Being persuaded of this very thing, that he who hath begun a good work in you, will perfect it until the day of Jesus Christ. As it is right for me to think

1. *Servants*—St. Paul writing familiarly to the *Philippians* does not stile himself an *apostle*. And under the common title of *servants*, he tenderly and modestly joins with himself his son *Timotheus*; who had come to *Philippi* not long after St. Paul had received *Acts* xvi. 3, 12. To all the saints—The apostolic epistles were sent more liberally to the churches; than to the past; with the bishops and deacons—The former properly took care of the internal, the latter of the externals of the church; (1 *Tim.* iii. 2—8.) Although these were not wholly confined to the one, or those to the other: The word *saints* here includes all the *presbyters* at *Philippi*, as well as the *ruling presbyters*: *James* *bishop* and *presbyter*, or *elder*, were promiscuously used in the first ages.

V. 4. *With joy*—After the epistle to the *Ephesians*, wherein love reigns, follows this, wherein there is perpetual mention of joy. *The fruit of the spirit is love, joy*—And joy peculiarly enlivens prayer. The sum of the whole epistle is, *I rejoice. Rejoice ye.*
 V. 5. The sense is, *I thank God for your fellowship with us in all the blessings of the gospel, which I have done from the first day of your receiving it until now!*
 V. 6. *Being persuaded*—The grounds of which persuasion are set down in the following verse, *that he who hath begun a good work in you, will perfect it until the day of Christ*—That he who having justified, hath begun to edify you, will carry on this work, till it issue in glory.
 V. 7. *As it is right for me to think this of you all*—Why? He does not say. "Because of

this of you all, because I have you in my heart, who were all partakers of my grace, both in my bonds, and in the defence and confirmation of the gospel. For God is my witness, how I long for you all, with the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more, in all knowledge, and in all *spiritual* sense, That ye may try the things that are excellent, that ye may be sincere and without offence unto the day of Christ, Being filled with the fruits of righteousness, which are through Christ Jesus, to the glory and praise of God.

Now I would have you know, brethren, that the things concerning me have fallen out rather to the furtherance of the gospel: So that my bonds in Christ have been made manifest in the whole palace, and

an eternal decree;" or, "Because a faint must persevere;" but *Because I have you in my heart, who were all partakers of my grace*—That is, *Because ye were all (for which I have you in my heart—I bear you the most grateful and tender affection) partakers of my grace*—That is, sharers in the afflictions, which God vouchsafed me as a *grace* or favour, (ver. 29, 30.) *both in my bonds*, and when I was called forth to answer for myself, and to confirm the gospel. It is not improbable, that, after they had endured that great trial of affliction. God had sealed them unto full victory, of which the apostle had a prophetic sight.

V. 8. *I long for you with the bowels of Jesus Christ*—In *Paul*, not *Paul* lives, but *Jesus Christ*. Therefore he longs for them, *with the bowels*, the tenderness, not of *Paul*, but of *Jesus Christ*.

V. 9. *And this I pray, that your love*—Which they had already shewn, *may abound yet more and more*—The fire which burnt in the apostle, never says, It is enough: *in knowledge and in all spiritual sense*—Which is the ground of all spiritual knowledge. We must be inwardly *sensible* of divine peace, joy, love; otherwise we cannot know what they are.

V. 10. *That ye may try*—By that spiritua

sense *the things that are excellent*—Not only good, but the very best: the superior excellence of which is hardly discerned, but by the adult Christian: *that ye may be inwardly sincere*—Having a single eye to the *very best things*, and a pure heart, and outwardly *without offence*—Holy, unblamable in all things.

V. 11. *Being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God*—Here are three properties of that sincerity, which is acceptable to God. 1. It must bear fruits, *the fruits of righteousness*, all inward and outward holiness, all good, tempers, words, and works, and that so abundantly, that we may be filled with them: 2. The branch and the fruits must derive both their virtue and their very being from the all-supporting, all-supplying root, *Jesus Christ*: 3. As all these flow from the grace of *Christ*, so they must issue in the *glory and praise of God*.

V. 12. *The things concerning me*—My sufferings have fallen out rather to the furtherance than (as you feared) the hindrance of the gospel.

V. 13. *My bonds in Christ*—Endured for his sake, have been made manifest—Much taken notice of, *in the whole palace*—Of the Roman emperor.

V. 14. *And*

to all others; And many of the brethren trusting in the Lord through my bonds, are more abundantly bold to speak the word without fear.

Some indeed preach Christ even through envy and strife; but some through good will. The one preach Christ out of contention, not sincerely, supposing to add affliction to my bonds: But the others out of love, knowing that I am set for the defence of the gospel. What then? Still every way, whether in pretence or in truth, Christ is preached; and in this I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your prayer, and the supply of the spirit of Jesus Christ: According to my earnest expectation and hope, that I shall be ashamed in nothing, but that with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether by life or by death.

22 For, to me to live *is* Christ, and to die *is* gain. But if *I am* to live in the flesh, this *is* the fruit of my labour, and what I should chuse, I know not. For I am in a strait between two, having a desire to

V. 14. *And many*—Who were before me, *trusting in the Lord, through my bonds*—When they observed my constancy, and my notwithstanding, are more bold.

V. 15, 16. *Some indeed preach Christ out of contention*—Envyng St. Paul's success, and willing to hurt him thereby; *not sincerely*—From a real desire to glorify God, *but supposing*—Though they were disappointed, *to add more afflictions to my bonds*—By accusing the Romans against me.

V. 17. *But the others out of love*—To Christ and me; *knowing*—Not barely supposing, *that I am set*—Literally, I lie: yet going forward in his work. He remained at Rome, as an ambassador in a place, where he is employed on an important business.

V. 18. *In pretence*—Under colour of promoting the gospel *in truth*—With a real design to do.

V. 19. *This shall turn to my salvation*—I shall procure me an higher degree of glory, *through your prayer*—Obtaining for me a better supply of the Spirit.

V. 20. *As always*—Since my call to the apostleship, *in my body*—However it may be disposed of. How that might be, he did not yet know. For the apostles did not know all things; particularly, in things pertaining to themselves, they had room to exercise faith and patience.

V. 21. *To me to live is Christ*—To know, to love, to follow Christ, is my life, my glory, my joy.

V. 22. Here he begins to treat of the former clause of the preceding verse. Of the latter he treats, ch. ii. 17. *But if I am to live in the flesh, this is the fruit of my labour*—This is the fruit of my living longer, that I can labour more. Glorious labour! desirable fruit! In this view, long life is indeed a blessing. *And what I should chuse, I know not*—That is, if it were left to my choice.

V. 23. *To depart*—Out of bonds, flesh, the world, *and to be with Christ*—In a nearer and fuller union. It is better, *to depart*: It is far better, *to be with Christ*.

24 depart and to be with Christ, *which is* far better. But to remain in
 25 the flesh *is* more needful for you. And being persuaded of this, I
 know that I shall remain and continue with you all, for your fur-
 26 therance and joy of faith: That your rejoicing for me may abound
 27 through Christ Jesus, by my presence with you again. Only let your
 behaviour be worthy of the gospel of Christ, that whether I come and
 see you, or be absent, I may hear concerning you, that ye stand fast, in
 one spirit, with one soul striving together for the faith of the gospel:
 28 And in nothing terrified by your adversaries, which is to them an evident
 29 token of perdition, but to you of salvation. This also *is* of God. For
 to you it is given with regard to Christ, not only to believe on him, but
 30 also to suffer for him: Having the same conflict, which ye saw in me, and
 now hear *to be* in me.

II. If *there be* then any consolation in Christ, if any comfort of love, if any
 2 fellowship of the spirit, if any bowels of mercies; Fulfil ye my joy, that
 ye think the same thing, having the same love, being of one soul, of one
 3 mind. Do nothing through strife or vain-glory, but in lowliness of mind,

V. 25. *I know*—By a prophetic notice, given him while he was writing this, *that I shall continue* some time longer with you—And doubtless he did see them, after this confinement.

V. 27. *Only*—Be careful for this, and nothing else. *Stand fast in one spirit*—With the most perfect unanimity, *striving together*—With united strength and endeavours, *for the faith of the gospel*—For all the blessings revealed and promised therein.

V. 28. *Which*—Namely, their being adversaries to the word of God, and to you the messengers of God, *is an evident token*—That they are in the high road to *perdition*, and you in the way of *salvation*.

V. 29. *For to you it is given*—As a special token of God's love, and of your being in the way of salvation.

V. 30. *Having the same kind of conflict* with your adversaries, *which ye saw in me*—When I was with you, *Acts xvi. 12, 19, &c.*

V. 1. *If there be therefore any consolation*—In the grace of Christ, *if any comfort*—In the love of God, *if any fellowship* of the Holy Ghost; *if any bowels of mercies*—Resulting therefrom; any tender affection towards each other.

V. 2. *Think the same thing*—Seeing Christ is your common head; *having the same love*—To God, your common Father: *being of one soul*—Animated with the same affections and tempers, as ye have all drank into one spirit; *of one mind*—Tenderly rejoicing and grieving together.

V. 3. *Do nothing through contention*—Which is inconsistent with your thinking the same thing, or *vain-glory*—Desire of praise, which is directly opposite to the love of God; *but esteem each the others better than themselves*—(For every one knows more evil of himself than he can of another.) Which is a glorious fruit of the spirit, and an admirable help to your continuing of *one soul*.

V. 4. *Aim*

esteem each the others better than themselves. Aim not every one at his own things, but every one also at the things of others. Let this mind be in you, which was also in Christ Jesus, Who being in the form of God, counted it no act of robbery to be equal with God; Yet emptied himself, taking the form of a servant, being made in the likeness of men. And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore God also hath highly exalted him, and hath given him a name, which is above every name, That at the name of Jesus every knee might bow, of those in

4. *Aim not every one at his own things*
Only. If so, ye have not bowels of
compassions.

6. *Who being in the essential form, the*
communicable nature of God from eternity
was afterward in the form of man,
(God as real man) counted it no act of
(that is the precise meaning of
words) no invasion of another's prerogative,
but his own strict and unquestionable
to be equal with God. The word here
used *equal*, occurs in the adjective
five or six times in the New Testament,
1 Cor. x. 12. Luke vi. 34. John v. 18.
1 John. 17. Rev. xxi. 16. In all which
it expresses not a bare *resemblance*,
but an equal and proper equality. It here im-
plies both to the *fulfulness* and the supreme
of the godhead; to which are op-
posed *emptied* and he *humbled himself*.

Yet—He was so far from tenaciously
cling to his glory upon. that he willingly relinquished
it. He was content to forego the
of the Creator, and to appear in the
of a creature: nay, to be made in the
of the fallen creatures; and not
to share in the disgrace, but to suffer
the punishment due to the meanest and
lowest of them. *He emptied himself*—
to give up his divine fulfulness, which he received
in his exaltation. Though he re-
mained *full*. (John i. 14.) yet he appeared
to have been *empty*; for he veiled his
glory from the sight of men and angels.

Yea, he not only veiled, but in some sense
renounced the glory, which he had before
the world began; *taking*—And by that
very act emptying himself, *the form of a ser-
vant*—The *form*, the *likeness*, the *fashion*,
though not exactly the same, are yet nearly
related to each other. The *form* expresses
something absolute; the *likeness* refers to
other things of the same kind; the *fashion*
respects what appears to sight and sense;
being made in the likeness of men—A real man,
like other men. Hereby he took *the form
of a servant*.

V. 8. *And being found in fashion as a man*
—A common man, without any peculiar ex-
cellence or comeliness, *he humbled himself*—
To a still greater depth, *becoming obedient*—
To God, though equal with him, *even unto
death*—The greatest instance both of humili-
ation and obedience, *yea, the death of the
cross*—Inflicted on few but servants or
slaves.

V. 9. *Wherefore*—Because of his voluntary
humiliation and obedience. He humbled
himself: but *God hath exalted him*—So re-
compensing his humiliation, *and hath given
him*—So recompensing his emptying him-
self, *a name which is above every name*—
Dignity and majesty superior to every
creature.

V. 10. *That every knee*—That divine
honour might be paid in every possible
manner by every creature, *might bow*—
Either with love or trembling, *of those in
heaven,*

- 11 heaven, and those on earth, and those under the earth : And every tongue might confess, that Jesus Christ is Lord in the glory of God the Father.
- 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but much more now in my absence, work out your own
- 13 salvation with fear and trembling. For it is God that worketh in you
- 14 according to his good pleasure, both to will and to do. Do all things without
- 15 murmurings and disputings : That ye may be blameless and simple, the
- 16 Sons of God, unrebukable, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, Holding fast the word of life, that I may glory in the day of Christ, that I have not run in vain, neither laboured in vain.
- 17 Yea, and if I be offered up on the sacrifice and service of your faith,
- 18 I rejoice and congratulate you all. For the same cause rejoice ye like-
- 19 wife, and congratulate me. Now I trust in the Lord Jesus, to send

heaven, earth, under the earth—That is, thro the whole universe.

V. 11. *And every tongue*—Even of his enemies, *confesses that Jesus Christ is Lord*—Jehovah ; not now *in the form of a servant*, but enthroned *in the glory of God the Father*.

V. 12. *Wherefore*—Having proposed *Christ's* example, he exhorts them to secure the salvation which *Christ* has purchased : *As ye have always*—hitherto obeyed—Both God and me his minister : *Now in my absence*—When ye have not me to instruct, assist, and direct you, *work out your own salvation*—Herein let every man *aim at his own things*, *with fear and trembling*—With the utmost care and diligence.

V. 13. *For it is God*—God alone, who is with you, though I am not ; *that worketh in you according to his good pleasure*—Not for any merit of yours. Yet his influences are not to supersede, but to encourage our own efforts. *Work out your own salvation*—Here is our duty : *for it is God that worketh in you*—Here is our encouragement. And O ! what a glorious encouragement, to have the arm of omnipotence stretched out for our support and our succour !

V. 14. *Do all things*—Not only without

contention (ver. 3.) but even *without murmurings and disputings*—Which are real, though smaller hindrances of love.

V. 15. *That ye may be blameless*—Before men, *and simple*—Before God, aiming at him alone, *as the sons of God*—The God of love ; acting up to your high character, *unrebukable in the midst of a crooked*, guileful, serpentine, *and perverse generation*—Such as the bulk of mankind always were, *crooked*—By a corrupt nature, and yet more *perverse* by custom and practice.

V. 17. Here he begins to treat of the latter clause of ch. i. 22. *Yea, and if I be offended*—Literally, *If I be poured out, upon the sacrifice of your faith*—The *Philippians*, as the other converted Heathens, were a sacrifice to God through St. Paul's ministry. (Rom. xv. 16.) And as in sacrificing, wine was poured at the foot of the altar, so he was willing that his blood should be poured out. The expression well agrees with that kind of martyrdom, by which he was afterwards offered up to God.

V. 18. *Congratulate me*—When I am offered up.

V. 19. *When I know*—Upon my return that ye stand steadfast. V. 20. *I have*

Timotheus to you shortly, that I also may be encouraged, when I know your state. For I have none like-minded, who will naturally care for what concerneth you. For all seek their own, not the things of Jesus Christ. But ye know the proof of him, that as a son with his father, he hath served with me in the gospel. Him therefore I hope to send, as soon as ever I know how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labour and fellow-soldier, but your messenger, and him that ministered to my need. For he longed after you all, and was full of heaviness, because ye had heard that he was sick. He was indeed sick nigh unto death: but God had compassion on him; and not on him only, but on me likewise, lest I should have sorrow upon sorrow. I have sent him therefore the more willingly, that ye seeing him again may rejoice, and that I also may be the less sorrowful. Receive him therefore in the Lord with all gladness, and honour such: Because for the work of Christ he was nigh unto death, not regarding his own life; to supply your deficiency of service toward me.

Finally, my brethren, rejoice in the Lord. To write the same things to you, is not tedious to me, and it is safe for you. Beware of dogs,

V. 20. *I have none*—Of those who are with me.

V. 21. *For all*—But *Timotheus*, seek their ease, safety, pleasure, or profit. Rejoicing! In that golden age of the church St. Paul thoroughly approve of one among all the labourers that were with him? (ch. i. 14, 17.) And how many think, can now approve themselves? *Not the things of Jesus Christ*—who seek these alone, will sadly excuse this. They will find few helpers burdened with themselves, willing naked to be a naked matter!

V. 22. *As a son with his father*—He uses a singular peculiarity of phrase, speaking of a son, partly as of a fellow-soldier.

V. 22. *To send Epaphroditus*—Back immediately, your messenger—The *Philippians* had sent him to St. Paul, with their liberal contribution.

V. 26. *He was full of heaviness*—Because he supposed you would be afflicted, at hearing that he was sick.

V. 27. *God had compassion on him*—Restoring him to health.

V. 28. *That I may be the less sorrowful*—When I know ye are rejoicing.

V. 30. *To supply your deficiency of service*—To do what ye could not do in person.

V. 1. *The same things*—Which ye have heard before.

V. 2. *Beware of dogs*—Unclean, unholy, rapacious men. The title which the *Jews* usually gave the *Gentiles*, he returns upon themselves.

3 beware of evil-workers, beware of the concision; For we are the cir-
 cumcision, who worship God in spirit, and glory in Christ Jesus, and
 4 have no confidence in the flesh. Though I might have confidence even
 in the flesh. If any other man be fully persuaded that he may have con-
 5 fidence in the flesh, I more: Circumcised the eighth day, of the stock of
 Israel, of the tribe of Benjamin, an Hebrew of Hebrews, touching the
 6 law, a Pharisee; Touching zeal, persecuting the church, touching the
 7 righteousness which is by the law, blameless. But whatsoever things
 8 were gain to me, those I have accounted loss for Christ. Yea doubtless,
 and I account all things to be loss, for the excellency of the knowledge
 of Christ Jesus my Lord; for whom I have suffered the loss of all things,

themselves. *The concision*—Circumcision being now ceased, the apostle will not call them the circumcision; but coins a term on purpose, taken from a Greek word used by the seventy, (*Lev. xxi. 5.*) for such a cutting as God had forbidden.

V. 3. *For we*—Christians, *are the only true circumcision*—The people now in covenant with God, *who worship God in spirit*—Not barely in the letter, but with the spiritual worship of inward holiness, *and glory in Christ Jesus*—As the only cause of all our blessings, *and have no confidence in the flesh*—In any outward advantage or prerogative.

V. 4. *Though I*—He subjoins this in the singular number, because the *Philippians* could not say thus.

V. 5. *Circumcised the eighth day*—Not at ripe age, as a proselyte, *of the tribe of Benjamin*—Sprung from the wife, not the handmaid, *an Hebrew of Hebrews*—By both my parents; in every thing, nation, religion, language, *touching the law, a Pharisee*—One of that sect, who most accurately observe it.

V. 6. Having such a zeal for it, as to *persecute* to the death, those who did not observe it. *touching the righteousness which is described and enjoined by the law*—That is, external observances, *blameless*.

V. 7. *But all these things, which I then accounted gain*, which were once my confidence, my glory, and joy, *those*, ever since I have believed, *I have accounted loss*, nothing worth, in comparison of *Christ*.

V. 8. *Yea, I still account both all these, and all things else, to be mere loss*, compared to the inward, experimental *knowledge of Christ*, as my Lord, as my prophet, priest, and king, as teaching me wisdom, atoning for my sins, and reigning in my heart. To refer this to justification only, is miserably to pervert the whole scope of the words. They manifestly relate to sanctification also; yea to this chiefly. *For whom I have actually suffered the loss of all things*—Which the world loves, esteems, or admires: Of which I am so far from repenting, that I still *account them but dung*—The discourse rises. *Loss* is sustained with patience; but *dung* is cast away with abhorrence. The Greek word signifies any, the vilest refuse of things, the dross of metals, the dregs of liquors, the excrements of animals, the most worthless scraps of meat, the basest offals, fit only for dogs, *that I may gain Christ*—He that loses all things, not excepting himself, gains *Christ*, and is gained by *Christ*. And still there is more; which even St. Paul speaks of his having not yet gained!

V. 9. *And*

and do account them but dung, that I may gain Christ, And be found in him, not having my own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death: 12 If by any means I may attain unto the resurrection of the dead. Not that I have already attained, or am already perfected: but I pursue, if I may apprehend that for which I was also apprehended by Christ 14 Jesus. Brethren, I do not account myself to have apprehended: But one thing *I do*, forgetting the things that are behind, and reaching forth unto the things which are before, I press toward the goal, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded; and if in any thing ye be otherwise

9. *And be found by God, ingrafted in not having my own righteousness, which is law*—That merely outward righteousness prescribed by the law, and performed by own strength, but that inward righteousness which is through faith—Which can come from no other fountain, the righteousness which is from God—From his almighty power, not by my own strength, but by faith

Here also the apostle is far from speaking of justification only.

10. The knowledge of *Christ* mentioned in the 8th verse, is here more largely explained. *That I may know him*—As my great Saviour, and the power of his resurrection—Raising me from the death of sin, and the life of love, and the fellowship of his sufferings—Being crucified with him, and made conformable to his death—So as to be able to do all things here below.

11. *The resurrection of the dead*—That resurrection to glory.

12. *Not that I have already attained—prize.* He here enters on a new set of metaphors, taken from a race. But observe now in the utmost fervor, he retains the anxiety of spirit. *or am already perfected*—There is a difference between one that is *perfect*, and one that is *perfected*. The

one is fitted for the race, ver. 15. the other, ready to receive the prize. *But I pursue, if I may apprehend that*—Perfect holiness, preparatory to glory, for, in order to which I was apprehended by Christ Jesus—Appearing to me in the way, Acts xxvi. 14. The speaking conditionally both here and in the preceding verse, implies no uncertainty, but only the difficulty of attaining.

V. 13. *I do not account myself to have apprehended*—this already; to be already possessor of perfect holiness.

V. 14. *Forgetting the things that are behind*—Even that part of the race which is already run, and reaching forth unto—Literally, stretched out over the things that are before—Pursuing with the whole bent and vigour of my soul, perfect holiness and eternal glory. *In Christ Jesus*—The author and finisher of every good thing.

V. 15. *Let us, as many as are perfect*—Fit for the race, strong in faith (so as it means here) *be thus minded*—Apply wholly to this one thing and if in any thing ye—Who are not perfect, who are weak in faith, *be otherwise minded*—Pursuing other things, God, if ye desire it, shall reveal even this unto you—Will convince you of it.

16 minded, God shall reveal even this unto you. But whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be ye followers together of me, and mark them who walk so,
18 as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are enemies of the cross*
19 of Christ. Whose end is destruction, whose god is their belly, and
20 whose glory is in their shame; who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the
21 Lord Jesus Christ, Who will transform our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subject all things to himself.

IV. Therefore, my brethren, beloved and longed for, my joy and crown,
2 so stand fast in the Lord, *my beloved*. I beseech Euodias, and I beseech
3 Syntyche, to be of one mind in the Lord. And I intreat thee also, true yoke-fellow, help those women who laboured together with me in the gospel, with both Clement and my other fellow-labourers, whose names are in the book of life.

V. 16. *But* let us take care, not to lose the ground we have already gained. *Let us walk by the same rule* we have done hitherto.

V. 17. *Mark them*—For your imitation.

V. 18. *Weeping*—As he wrote. *Enemies of the cross of Christ*—Such are all cowardly, all shamefaced, all delicate Christians.

V. 19. *Whose end is destruction*—This is placed in the front, that what follows may be read with the greater horror, *whose god is their belly*—Whose supreme happiness lies in gratifying their sensual appetites, *whose mind*—Relish, desire, seek, *earthly things*.

V. 20. *Our conversation*—The Greek word is of a very extensive meaning, our citizenship, our thoughts, our affections, are already *in heaven*.

V. 21. *Who will transform our vile body*—Into the most perfect state, and the most beautiful form. It will then be purer than the unspotted firmament, brighter than the

lustre of the stars: and which exceeds all parallel, which comprehends all perfection, *like unto his glorious body*—Like that wonderfully glorious body, which he wears in his heavenly kingdom, and on his triumphant throne.

V. 1. *So stand*—As ye have done hitherto.

V. 2. *I beseech*—He repeats this twice, as if speaking to each face to face, and that with the utmost tenderness.

V. 3. *And I intreat thee also true yoke fellow*—St. Paul had many fellow-labourers, but not many yoke-fellows. In this number was Barnabas first, and then Silas, whom he probably addresses here. For Silas had been his yoke-fellow at the very place, Acts xvi. 19. *Help those women who laboured together with me*, literally, *who wrestled*—The Greek word doth not imply preaching, or any thing of that kind; but danger and toil endured for the sake of the gospel: which

was.

4, 5 Rejoice in the Lord always : again, I say, rejoice. Let your gentle-
6 nefs be known to all men ; the Lord *is* at hand. Be careful for nothing,
but in every thing by prayer and supplication with thanksgiving, let
7 your requests be made known to God : And the peace of God which
surpasseth all understanding, shall keep your hearts and your minds
through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are*
honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever
things *are* lovely, whatsoever things *are* of good report, if *there be* any

was also endured at the same time (probably at *Philippi*) by *Clement and my other fellow-labourers*—This is a different word from the former, and does properly imply fellow-preachers : *whose names*, although not set down here, *are in the book of life*—As are those of all believers : an allusion to the wrestlers in the *Olympic* games, whose names were all inrolled in a book. Reader, is thy name there ? Then walk circumspectly, lest the Lord blot thee out of his book !

V. 5. *Let your gentleness*—Yieldingness, sweetness of temper, the result of joy in the Lord, *be known*—By your whole behaviour to all men—Good and bad, gentle and froward. Those of the roughest tempers are good-natured to some ; (from natural sympathy and various motives) a Christian to all. *The Lord*—The judge, the rewarder, the avenger, *is at hand*—Standeth at the door.

V. 6. *Be anxiously careful for nothing*—If men are not gentle towards you, yet neither on this, nor on any other account, be careful, but pray. Carefulness and prayer cannot stand together. *In every thing*—Great and small, *let your requests be made known*—They who by a preposterous shame or distrustful modesty, cover, stifle, or keep in their desires, as if they were either too small or too great, must be racked with care ; from which they are entirely delivered, who pour them out with a free and filial confidence ; to God—It is not always proper

to disclose them to men ; by *supplication*—Which is the enlarging upon and pressing our petition ; *with thanksgiving*—The surest mark of a soul free from care, and of prayer joined with true resignation. This is always followed by peace. Peace and thanksgiving are both coupled together, *Col. iii. 15.*

V. 7. *And the peace of God*—That calm, heavenly repose, that tranquility of spirit, which God only can give, *which surpasseth all understanding*—Which none can comprehend, save he that receiveth it, *shall keep your hearts*—Your affections, *your minds*—Your understandings, and all the various workings of them, *through* the spirit and power of *Christ Jesus*, in the knowledge and love of God. Without a guard set on *these* likewise, the purity and vigour of our affections cannot long be preserved.

V. 8. *Finally*—To sum up all, *whatsoever things are true*—Here are eight particulars placed in two four-fold rows ; the former containing their duty, the latter the commendation of it. The first word in the former row answers the first in the latter, the second word the second, and so on ; *true*—In speech ; *honest*—In action ; *just*—With regard to others ; *pure*—With regard to yourselves : *Lovely*—And what more lovely than truth ? *of good report*—As is honesty even where it is not practised *If there be any virtue*—And all virtues are contained in justice, *if there be any praise*—In those

- 9 virtue, and if *there be* any praise, think on these things: The things which ye have both learned and received, and heard and seen in me, these do: and the God of peace shall be with you.
- 10 I rejoiced in the Lord greatly, that now at last your care of me hath flourished again; wherein ye were also careful; but ye wanted opportunity. Not that I speak in respect of want; for I have learned in
11 whatsoever state I am, to be content. I know how to be abased, and I know how to abound; every where and in every thing I am instructed,
12 both to be full, and to be hungry, both to abound and to want. I can do
13 all things through Christ strengthening me. Nevertheless, ye have done
14 well, that ye did communicate to me in my affliction. And ye know likewise, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me in respect of
15 giving and receiving, but you only. For even in Thessalonica ye sent
16 once and again to my necessities. Not that I desire a gift, but I desire
17 fruit that may abound to your account. But I have all things, and
18 abound: I am filled, having received of Epaphroditus the things *which came* from you, an odour of a sweet smell, an acceptable sacrifice, well-

those things which relate rather to ourselves than to our neighbour: *think on these things*—That ye may both practise them yourselves, and recommend them to others.

V. 9. *The things which ye have learned*—As Catechumens, *and received*—By continual instructions, *and heard and seen*—In my life and conversation, *these do, and the God of peace shall be with you*—Not only the peace of God, but God himself, the fountain of peace.

V. 10. *I rejoiced greatly*—St. Paul was no Stoic. He had strong passions, but all devoted to God, *that your care of me hath flourished again*—As a tree blossoms after the winter. *Ye wanted opportunity*—Either ye had not plenty yourselves, or ye wanted a proper messenger.

V. 11. *I have learned*—From God. He only can teach this, *in every thing therewith to be content*—Joyfully and thankfully patient. Nothing less is Christian content. We may observe a beautiful gradation in the ex-

pressions: *I have learned: I know: I am instructed: I can.*

V. 12. *I know how to be abased*—Having scarce what is needful for my body: *and to abound*—Having wherewith to relieve others also. Presently after, the order of the words is inverted, to intimate his frequent transition from scarcity to plenty, and from plenty to scarcity. *I am instructed*—Literally, *I am initiated* into this mystery, unknown to all but Christians, *both to be full and to be hungry*—For one day, *both to abound and to want*—For a longer season.

V. 13. *I can do all things*—Even fulfil all the will of God.

V. 15. *In the beginning of the gospel*—When it was first preached at *Philippi, in respect of giving*—On your part, *and receiving*—On mine.

V. 17. *Not that I desire*—For my own sake the very *gift* which I receive of you.

V. 18. *An odour of a sweet smell*—More pleasing

19 pleasing to God. And my God shall supply all your need, according to
20 his riches in glory; through Christ Jesus. Now unto our God and Father
be glory for ever and ever. Amen.

21 Salute every faint in Christ Jesus. The brethren who are with me
22 salute you. All the faints salute you, chiefly they that are of Cæsar's
23 household. The grace of the Lord Jesus Christ *be* with you all.

pleasing to God, than the sweetest perfumes *according to his riches in glory*—In his abundant, eternal glory.
to men.

V. 19. *All your need*—As ye have mine,

N O T E S

O N

St. PAUL's Epistle to the COLLOSSIANS.

COLO SSE was a city of the *Greater Phrygia*, not far from *Laodicea* and *Hierapolis*. Though St. *Paul* preached in many parts of *Phrygia*, yet he never had been at this city. It had received the gospel by the preaching of *Epaphras*, who was with St. *Paul* when he wrote this epistle.

It seems the *Colossians* were now in danger of being seduced by those who strove to blend Judaism or Heathen superstitions with Christianity: pretending, that God, because of his great majesty, was not to be approached but by the mediation of angels: and that there were certain rites and observances chiefly borrowed from the law, whereby these angels might be made our friends.

In opposition to them the apostle 1. Commends the knowledge of *Christ*, as more excellent than all other, and so entire and perfect, that no other knowledge was necessary for a Christian. He 2. shews, That *Christ* is above all angels, who are only his servants; and that being reconciled to God through him, we have free access to him in all our necessities.

This epistle contains,

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|---|------------|---|-------------|
| I. The inscription, | C. i. 1, 2 | A declaration of his affection for them, 24—29. | C. ii. 1—3. |
| II. The doctrine, wherein the apostle pathetically explains, the mystery of Christ, By thanksgiving for the Colossians, | 3—8 | 3. From his exaltation, C. iii. 1—4 | |
| By prayers for them, with | 9—23 | 2. Particular, | |
| | | 1. To avoid several vices, | 5—9. |
| | | 2. To practise several virtues, | 10, 11 |
| | | Especially to love one | |
| | | III. The | |

III. The exhortation.

1. General, wherein he excites them to perseverance, and warns them, not to be deceived, 4—8
- Describes again the mystery of Christ, in order, and in the same order draws his admonitions, 9—15
1. From Christ the head, 16—19
2. From his death, 20—23

- another, 12—15
- And study the Scriptures, 16, 17
3. To relate the duties of wives and husbands, 18, 19
- children and parents, servants and masters, 20, 21
- 22—25. C. iv. 1
3. Final, to prayer, to spiritual wisdom, 2—4, 5, 6
- V. The conclusion, 7—16

COLOSSIANS.

1. **P**AUL an apostle of Jesus Christ by the will of God, and Timotheus
2 a brother, To the saints and faithful brethren in Christ at Colosse, grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.
- 3 We give thanks to the God and Father of our Lord Jesus Christ,
4 (praying always for you, Hearing of your faith in Christ Jesus, and
5 of your love to all the saints.) For the hope which is laid up for
6 you in heaven, of which ye heard before in the word of truth, of the
7 gospel, Which is come to you, as also *it is* in all the world, and bringeth
8 forth fruit, as *it hath done* likewise among you, from the day ye heard *it*,
9 and knew the grace of God in truth: As ye likewise learned of Epaphras
our beloved fellow-servant, who is a faithful minister of Christ for you:
8, 9 Who also declared to us your love in the Spirit. For this cause from
the day we heard *it*, we do not cease to pray also for you, and to desire

V. 2. *The saints*—This word expresses their union with God, and *brethren*—This, their union with their fellow Christians.

V. 3. *We give thanks*—There is a near resemblance between this epistle, and those to the *Ephesians* and *Philippians*.

V. 5. *Ye heard before*—I wrote to you: *in the word of truth, in the gospel*—The true gospel preached to you.

V. 9. *It bringeth forth fruit in all the world*—That is, in every place, where it is preached: *ye knew the grace of God in truth*

—Truly experienced the gracious power of God.

V. 7. *Our fellow servant*—Of Paul and Timotheus.

V. 8. *Your love in the Spirit*—Your love wrought in you by the Spirit.

V. 9. *We pray for you*—This was mentioned in general, ver. 3. but now more particularly; *that ye may be filled with the knowledge of his will*—Of his revealed will, *in all wisdom*—With all the wisdom from above, and *spiritual understanding*—To discern

that ye may be filled with the knowledge of his will, in all wisdom and
 10 spiritual understanding; That ye may walk worthy of the Lord, unto
 all pleasing, being fruitful in every good work, and increasing in the
 11 knowledge of God; Strengthened with all might, according to his
 glorious power, unto all patience and long-suffering with joyfulnes:
 12 Giving thanks unto the Father, who hath made us meet to partake
 13 of the inheritance of the saints in light: Who hath delivered us from the
 power of darkness, and hath translated *us* into the kingdom of his
 14 beloved Son, In whom we have redemption through his blood, the
 15 forgiveness of sins: Who is the image of the invisible God, the first
 16 begotten of every creature. For through him were created all things,
 that are in heaven and that are on earth, visible and invisible; whether
they be thrones, or dominions, or principalities, or powers; all things

cern by that light, whatever agrees with or differs from his will.

V. 10. *That knowing his whole will, ye may walk worthy of the Lord, unto all pleasing*—So as actually to please him in all things, daily increasing in the living, experimental knowledge of God our Father, Saviour, Sanctifier.

V. 11. *Strengthened unto all patience and long-suffering with joyfulnes*—This is the highest point: not only to know, to do, to suffer the whole will of God; but to suffer it to the end, not barely with *patience*, but with *thankful joy*.

V. 12. *Who* by justifying and sanctifying us *hath made us meet* for glory.

V. 13. *Power* detains reluctant captives. A *kingdom* cherishes willing subjects: *his beloved Son*—This is treated of in the 15th and following verses.

V. 14. *In whom we have redemption*—This is treated of from the middle of the 18th verse. The voluntary passion of our Lord, appeased the Father's wrath, obtained pardon and acceptance for us, and consequently dissolved the dominion and power, which Satan had over us through our sins. So that *forgiveness* is the beginning of *redemption*, as the resurrection is the completion of it.

V. 15. *Who is*—By describing the glory of *Christ* and his pre-eminence over the highest angels, the apostle here lays a foundation for the reproof of all worshippers of angels: *the image of the invisible God*—Whom none can represent but his only begotten Son; in his divine nature, the invisible image, in his human, the visible image of the Father, *the first begotten of every creature*—That is, begotten before every creature; subsisting before all worlds, before all time, from all eternity.

V. 16. *For*—This explains the latter part of the preceding verse: *through*—Implies something prior to the particles *by* and *for*; so denoting the beginning, the progress, and the end: *Him*—This word, frequently repeated, signifies his supreme Majesty, and excludes every creature: *were created, all things, that are in heaven*—And heaven itself. But the inhabitants are named, because more noble than the house: *invisible*—The several species of which are subjoined. *Thrones* are superior to *dominions, principalities* to *powers*. Perhaps the two latter may express their office, with regard to other creatures; the two former may refer to God, who maketh them his chariots, and as it were rideth upon their wings.

V. 17. *And*

17 were created by him and for him. And he is before all things, and by
 18 him all things consist, And he is the head of his body the church: who
 is the beginning, the first-begotten from the dead, that in all things he
 19 might have the pre-eminence. For it pleased *the Father*, that all fulness
 20 should dwell in him: And by him to reconcile all things to himself
 (having made peace by him, through the blood of the cross) whether
 21 things on earth, or things in heaven. And you that were once alienated,
 and enemies in your mind by wicked works, he hath now reconciled,
 22 By the body of his flesh, through death, to present you holy, and spotless,
 23 and unreprouable in his sight: If ye continue in the faith, grounded
 and settled, and are not removed from the hope of the gospel which ye
 have heard, which is preached to every creature that is under heaven,

V. 17. *And he is before all things*—It is not said, *he was*: he is from everlasting to everlasting. *And by him all things consist*—The original expression not only implies, That he sustains all things in believing, but more directly, *All things were and are compacted in him into one system*. He is the cement as well as support of the universe. And is he less than the supreme God?

V. 18. *And*—From the whole, he now descends to the most eminent part, the church. *He is the head of the church*—Universal. The supreme and only head both of influence and of government to the whole body of believers, *who is*—The repetition of the expression (see ver. 15.) points out the entrance of a new paragraph, *the beginning*—Absolutely, the eternal, *the first begotten from the dead*—From whose resurrection flows all the life, spiritual and eternal, of all his brethren; *that in all things*—Whether of nature or grace, *he might have the pre-eminence*. Who can found this depth?

V. 19. *For it pleased the Father, that all fulness*—All the fulness of God, *should dwell in him*—Constantly, as in a temple, and always ready for our approach to him.

V. 20. *Through the blood of the cross*—The

blood shed thereon; *whether things on earth*—Here the enmity began. Therefore this is mentioned first; *or things in heaven*—Those who are now in paradise, the saints who died before *Christ* came.

V. 21. *And you that were alienated and enemies*—Actual alienation of affection, makes habitual enmity: *in your mind*—Both your understanding and your affections, *by wicked works*—Which continually feed and increase inward alienation from and enmity to God: *he hath now reconciled*—From the moment ye believed.

V. 22. *By the body of his flesh*—(So distinguished from his body, the church) The body here denotes his entire manhood; *through death*—Whereby he purchased the reconciliation which we receive by faith, *to present to you*—The very end of that reconciliation; *holy*—Toward God, *spotless*—In yourselves, *unreprouable*—As to your neighbour.

V. 23. *If ye continue in the faith*—Otherwise ye will lose all the blessings which ye have already begun to enjoy; *and be not removed from the hope of the gospel*—The glorious hope of perfect love; *which is preached*—Is already begun to be preached *to every creature under heaven*.

V. 24. *Now*

24 whereof I Paul am made a minister. Now I rejoice in my sufferings for
 you, and fill up in my flesh that which is behind of the sufferings of
 25 Christ for his body, which is the church: Of which I am made a minister,
 according to the dispensation of God, which is given to me for you,
 26 fully to preach the word of God; The mystery which hath been hid
 27 from ages and generations; but now is manifested to his saints: To
 whom among the Gentiles it was the will of God to make known, what
 is the riches of this glorious mystery, which is Christ in you, the hope of
 28 glory: Whom we preach, admonishing every man, and teaching every
 man with all wisdom, that we may present every man perfect through
 29 Christ Jesus. For which I also labour, striving according to his mighty
 working, who worketh in me mightily.

II. For I would have you know how great a conflict I have for you,
 and *for* them at Laodicea, and *for* as many as have not seen my face
 2 in the flesh; That their hearts may be comforted, being knit together
 in love, even unto all riches of the full assurance of understanding,
 unto the acknowledgment of the mystery of God, both the Father and
 3 Christ, In whom are hid all the treasures of wisdom and knowledge.
 4 And this I say, that no man may beguile you with enticing words.
 5 For though I am absent from you in the flesh, yet I am present with you
 in spirit, rejoicing to behold your order, and the steadfastness of your

V. 24. *Now I rejoice in my sufferings for you, and fill up*—That is, whereby I fill up, *that which is behind of the sufferings of Christ*—That which remains to be suffered by his members. These are termed, the sufferings of *Christ*, 1. Because the sufferings of any member, is the suffering of the whole, and of the head especially, which supplies strength, spirits, sense and motion to all. 2. Because they are for his sake, for the testimony of his truth. And these also are necessary for the church; not to reconcile it to God, or satisfy for sin, (for that *Christ* did perfectly) but for example to others, perfecting of the saints, and increasing their reward.

V. 25. *According to the dispensation of God,*

which is given me—Or the stewardship with which I am intrusted.

V. 26. *The mystery*—Namely *Christ* both justifying and sanctifying *Gentiles* as well as *Jews*, which hath been comparatively hid from former ages and past generations of men.

V. 27. *Christ dwelling and reigning in you, the hope of glory*—The ground of your hope.

V. 28. *We teach the ignorant, and admonish them that are already taught.*

V. 1. *How great a conflict*--Of care, desire, prayer. *As many as have not yet seen my face*—Therefore in writing to the *Colossians*, he refrains from those familiar appellations, *brethren, beloved.*

V. 2. *Unto all riches of the full assurance of understanding,*

5 N

6 faith in Christ. As ye have therefore received Christ Jesus the Lord,
7 so walk in him; Rooted and built up in him, and established in the faith,
as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man make a prey of you through philosophy and
empty deceit, after the tradition of men, after the rudiments of the
9 world, and not after Christ. For in him dwelleth all the fulness of the
10 Godhead bodily. And ye are filled with him, who is the head of all
11 principality and power. By whom also ye have been circumcised with a
circumcision not performed with hands, in putting off the body of the
12 sins of the flesh, by the circumcision of Christ: Buried with him in bap-
tism, by which ye are also risen with *him*, through the faith of the

understanding, unto the acknowledgment of the mystery of God—That is, unto the fullest and clearest understanding and knowledge of the gospel.

V. 6. *So walk in him*—In the same faith, love, holiness.

V. 7. *Rooted in him*—As the vine; built—On the sure foundation.

V. 8. *Through philosophy and empty deceit*—That is, through the empty deceit of philosophy blended with christianity, This the apostle condemns, 1. Because it was *empty and deceitful*, promising happiness, but giving none: 2. Because it was grounded, not on solid reason, but *the traditions of men, Zeno, Epicurus*, and the rest: and 3. Because it was so shallow and superficial, not advancing beyond the knowledge of sensible things; no, not beyond the first *rudiments* of them.

V. 9. *For in him dwelleth*—Inhabith, continually abideth *all the fulness of the Godhead*. Believers are *filled with all the fulness of God*. (Eph. iii. 19.) But in *Christ dwelleth all the fulness of the Godhead*; the most full Godhead: not only divine powers, but the divine nature, (ch. i. 19.) *bodily*—Personally, really, substantially. The very substance of God, if one might so speak, dwells in *Christ* in the most full sense.

V. 10. *And ye*—Who believe, *are filled*

with him, (John i. 16.) *Christ* is filled with God, and ye are filled with *Christ*. And ye are filled *with him*: The fulness of *Christ* overflows his church, (*Psalms* cxxxiii. 3.) He is originally full. *We are filled by him* with wisdom and holiness. *Who is the head of all principality and power*—Of angels as well as men. Not from angels therefore, but from their head are we to ask whatever we stand in need of.

V. 11. *By whom ye also have been circumcised*—Ye have received the spiritual blessings typified of old by circumcision. *with a circumcision not performed with hands*—By an inward, spiritual operation, *in putting off* not a little skin, but *the whole body of the sins of the flesh*—All the sins of your evil nature, *by the circumcision of Christ*—By that spiritual circumcision, which *Christ* works in your heart.

V. 12: Which he wrought in you, when ye were, as it were, *buried with him in baptism*—The ancient manner of baptizing by immersion, is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is, *Heb. x. 22*. But no stress is laid on the *age* of the baptized, or the *manner* of performing it, in one or the other place: but only on our being risen with *Christ*, through the powerful operation of God in the soul; which we cannot

- 13 operation of God, who raised him from the dead. And you, who were
 dead in trespasses, and the uncircumcision of your flesh, hath he quickened
 14 together with him, having forgiven you all trespasses; Having blotted out
 by *his* decrees the hand-writing against us, which was contrary to us;
 15 and having nailed it to his cross, he took it out of the way. *And* having
 spoiled the principalities and powers, he exposed them openly, triumphing
 over them in him.
- 16 Let none therefore judge you in meat, or drink, or in respect of a
 17 feast-day, or of the new moon, or of Sabbath-days: Which are a shadow
 18 of things to come; but the body *is* of Christ. Let none defraud you of
 your reward by a voluntary humility and worship of angels, intruding
 into the things which he hath not seen, vainly puffed up by his fleshly

cannot but *know assuredly*, if it really is so: and if we do not experience this, our baptism has not answered the end of its institution; *by which ye are also risen with him*—From the death of sin to the life of holiness. It does not appear, that in all this St. Paul speaks of justification at all, but of sanctification altogether.

V. 13. *And ye who were dead*—Doubly dead to God, not only wallowing in *trespasses*, outward sins, but also in the *uncircumcision of your flesh*—(A beautiful expression for original sin) the inbred corruption of your nature, your uncircumcised heart and affections; *hath he*—God the Father, *quickened together with him*—Making you partakers of the power of his resurrection. It is evident, the apostle thus far speaks, not of justification, but of sanctification only.

V. 14. *Having blotted out*—In consequence of his gracious *decrees*, that *Christ* should come into the world to save sinners, and that whosoever believeth on him should have everlasting life; *the hand-writing against us*—Where a debt is contracted, it is usually testified by some hand-writing. And when the debt is forgiven, the hand-writing is destroyed, either by blotting it out, by taking it away, or by tearing it.

5 N 2

The apostle expresses in all these three ways God's destroying the hand-writing *which was contrary to us*, or at enmity with us. This was not properly our sins themselves; (they were the debt) but their guilt and cry before God.

V. 15. *And having spoiled the principalities and powers*—The evil angels of their usurped dominion, *he*—God the Father, *exposed them openly*—Before all the hosts of hell and heaven, *triumphing over them in or by him*—By *Christ*. Thus the paragraph begins with *Christ*, goes on with *him*, and ends with *him*.

V. 16. *Therefore*—Seeing these things are so, *let none judge you*—That is, regard none who judge you, *in meat or drink*—For not observing the ceremonial law, in these or any other particulars, *or in respect of a yearly feast, the new moon, or the weekly Jewish Sabbaths*.

V. 17. *Which are but a lifeless shadow, but the body, the substance is of Christ*.

V. 18. Out of pretended *humility*, they *worshipped angels*, as not daring to apply immediately to God. Yet this really sprung from their being puffed up, (the constant fore-runner of a *fall*. *Prov. xvi. 18.*) So far was it from being an instance of true humility.

V. 19. *And*

19 mind, And not holding the head, from which all the body being nourished
 and knit together, by the joints and ligaments, increaseth with the in-
 20 crease of God. Therefore if ye are dead with Christ from the rudiments
 21 of the world, why, as living in the world, receive ye ordinances, (Touch
 22 not, taste not, handle not : All which are to perish in the using) after
 23 the commandments and doctrines of men? Which things (though they
 have indeed a show of wisdom, in voluntary worship and humility, and
 not sparing the body) *yet are* not of any value, *but* are to the satisfying
 of the flesh.

III. If ye then are risen with Christ, seek the things above, where Christ
 2 sitteth at the right-hand of God. Set your affections on the things above,
 3 not the things on the earth. For ye are dead, and your life is hid with
 4 Christ in God. When Christ, our life shall appear, then shall ye also
 appear with him in glory.

5 Mortify therefore your members which are upon the earth, for-
 nication, uncleanness, inordinate affection, evil desire, and covetousness,

V. 19. *And not holding the head*—He does not hold *Christ*, who does not trust in him alone. All the members are *nourished* by faith, and *knit together* by love and mutual sympathy.

V. 20. *Therefore*—The inference begun, ver. 16. is continued. A new inference follows, ch. iii. 1. *If ye are dead with Christ from the rudiments of the world*—That is, *if ye are dead with Christ*, and so freed from them, *why receive ye ordinances*—Which *Christ* hath not enjoined; from which he hath made you free.

V. 21. *Touch not*—An unclean thing, *taste not*—Any forbidden meat, *handle not*—Any consecrated vessel.

V. 22. *Perish in the using*—Have no farther use, no influence on the mind.

V. 23. *Not sparing the body*—Denying it many gratifications, and putting it to many inconveniencies. Yet they are *not of any real value* before God, nor do they, upon the whole, mortify, but *satisfy the flesh*.

They indulge our corrupt nature, our self-will, pride, and desire of being distinguished from others.

V. 1. *If ye are risen, seek the things above*—As *Christ* being risen, immediately went to heaven.

V. 3. *For ye are dead*—To the things on earth, and *your real, spiritual life is hid from the world*, and laid up *in God, with Christ*—Who hath merited, promised, prepared is for us, and gives us the earnest and foretaste of it in our hearts.

V. 4. *When Christ*—The abruptness of the sentence surrounds us with sudden light, *our life*—The fountain of holiness and glory, *shall appear*—In the clouds of heaven.

V. 5. *Mortify therefore*—Put to death; slay with a continued stroke, *your members*—Which together make up the body of sin, *which are upon the earth*—Where they find their nourishment, *uncleanness*—In act, word, or thought, *inordinate affection*—Every passion which does not flow from and lead

10

upon the whole man

6 which is idolatry : For which the wrath of God cometh on the children
 7 of disobedience : In which ye also once walked, when ye lived in them.
 8 But now put ye likewise all these things off, anger, wrath, ill-nature,
 9 evil-speaking, filthy discourse out of your mouth. Lie not one to another,
 10 seeing ye have put off the old man with his deeds, And have put on the
 new *man*, which is renewed in knowledge, after the image of him that
 11 created him : Where there is neither Greek nor Jew, circumcision nor
 uncircumcision ; barbarian, Scythian, slave *nor* free ; but Christ is all, and
 12 in all. Put on therefore, as the elect of God, holy and beloved, bowels
 of mercies, kindness, humbleness of mind, meekness, long-suffering :
 13 Forbearing one another, and forgiving one another, if any have a com-
 14 plaint against any ; even as Christ forgave you, so also *do* ye. And
 15 above all these *put on* love, which is the bond of perfection : And the
 peace of God shall rule in your hearts, to which also ye have been called
 16 in one body ; and be ye thankful. Let the word of Christ dwell in you
 richly in all wisdom, teaching and admonishing one another in psalms,
 and hymns, and spiritual songs, singing with grace in your heart unto the

to the love of God, *evil desire*—The desire of the flesh, the desire of the eye, and the pride of life ; *covetousness*—According to the derivation of the word, means, the desire of *having more*, or of *any thing*, independent on God, *which is idolatry*—Properly and directly ; for it is giving the heart to a creature.

V. 6. *For which*—Though the Heathens lightly regarded them.

V. 7. *Living*—Denotes the inward principle : *Walking*—The outward acts.

V. 8. *Wrath*—Is lasting anger, *filthy discourse*—And was there need to warn even these saints of God, against so gross and palpable a sin as this ? O what is man, till perfect love casts out both fear and sin !

V. 10. *In knowledge*—The knowledge of God, his will, his word.

V. 11. *Where*—In which case, it matters not what a man is externally, whether *Jew* or *Gentile*, *circumcised*, or *uncircumcised*, *Barbarian*, void of all the advantages of educa-

tion, yea, *Scythian*, of all Barbarians most barbarous : *but Christ is in all* that are thus renewed, *and is all things* in them and to them.

V. 12. All who are thus renewed are *elect* of God, *holy*, and therefore the more *beloved* of him. Holiness is the consequence of their *election*, and God's superior love, of their holiness.

V. 13. *Forbearing one another*—If any thing is now wrong ; *and forgiving one another*—What is past.

V. 14. The *love* of God contains the whole of Christian perfection, and connects all the parts of it together.

V. 15. *And then the peace of God shall rule in your hearts*—Shall sway every temper, affection, thought, as the *reward* (so the *Greek* word implies) of your preceding love and obedience.

V. 16. *Let the word of Christ*—So the apostle calls the whole Scripture, and thereby asserts the divinity of his master, *dwell*—

---Not

- 17 Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks unto God and the Father through him.
- 18 * Wives, submit yourselves to your own husbands (as is fit) in the
- 19 Lord. Husbands, love your wives, and be not bitter against them.
- 20 Children, obey your parents in all things; for this is well-pleasing to the
- 21 Lord. Fathers, provoke not your children to anger, lest they be dis-
- 22 couraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart,
- 23 fearing God. And whatsoever ye do, do it heartily, as to the Lord, and
- 24 not to men: Knowing that of the Lord ye shall receive the reward of
- 25 the inheritance; for ye serve the Lord Christ. But he that doth wrong, shall receive for the wrong he hath done; and there is no respect of persons.

IV. Masters, render unto your servants that which is just and equitable, knowing that ye also have a Master in heaven.

- 2, 3 Continue in prayer, and watch therein with thanksgiving: Withal, praying likewise for us, that God would open to us a door of utterance,
- 4 to speak the mystery of Christ: for which I am also in bonds: That I

—Not make a short stay or an occasional visit, but take up its stated residence, *richly*—In the largest measure, and with the greatest efficacy, so as to fill and govern the whole soul.

V. 17. *In the name*—In the power and spirit of the Lord Jesus, giving thanks unto God—The Holy Ghost, and the Father through him—Christ.

V. 18. *Wives, submit*—Or be subject to. It is properly a military term, alluding to that entire submission that soldiers pay to their general.

V. 19. *Be not bitter*—(Which may be without any appearance of anger) either in word or spirit.

V. 21. *Lest they be discouraged*—Which may occasion their turning either desperate or stupid.

V. 22. *Eye-service*—Being more diligent under their eye than at other times, *singleness of heart*—A simple intention of *doing right*; without looking any farther, *fearing God*—That is, acting from this principle.

V. 23. *Heartily*—Cheerfully, diligently. *Men-pleasers* are soon dejected and made angry; *the single-hearted* are never displeased or disappointed, because they have *another aim*, which the good or evil treatment of those they serve cannot disappoint.

V. 1. *Just*—According to your contract; *equitable*—Even beyond the letter of your contract.

V. 3. *That God would open to us a door of utterance*—That is, *give us utterance, that we may open our mouth boldly*, Eph. vi. 19. and give us an opportunity of speaking, so that none may be able to hinder.

V. 6. *Let*

* Eph. v. 22, &c.

5 may make it manifest, as I ought to speak. Walk in wisdom toward
6 them that are without, redeeming the time. Let your speech *be* always
with grace, seasoned with salt, that ye may know how ye ought to answer
every one.

7 All my concerns will Tychicus declare to you, a beloved brother,
8 and a faithful minister and fellow-servant in the Lord: Whom I have
sent to you for this very thing, that he might know your state and com-
9 fort your hearts, With Onesimus, a faithful and beloved brother, who
is one of you: they will make known to you all things that *are done*
here.

10 Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sifter's
son to Barnabas: (touching whom ye have received directions, if he
11 come to you, receive him,) And Jesus, called Justus, who are of the
circumcision: these *are* the only fellow-workers unto the kingdom of
12 God, who have been a comfort to me. Epaphras, who is one of you,
a servant of Christ, saluteth you, always labouring fervently for you in
prayers, that ye may stand perfect and filled with all the will of God.
13 For I bear him witness, that he hath a great zeal for you, and for them of
14 Laodicea, and for them in Hierapolis. Luke the beloved physician, and
15 Demas salute you. Salute the brethren at Laodicea, and Nymphas, and
16 the church in his house. And when this epistle hath been read among

V. 6. *Let your speech be always with grace*
---Seasoned with the grace of God, as flesh is
with salt.

V. 10. *Aristarchus, my fellow-prisoner*---
Such was *Epaphras* likewise for a time.
Philemon, ver. 23. *Ye have received directions*
---Namely, by *Tychicus* bringing this letter.
The antients adapted their language to the
time of reading the letter; not (as we do)
to the time when it was written. It is not
improbable, that they might have scrupled
to receive him, without this fresh direction,
after he had left St. Paul and departed from
the work.

V. 11. *These*---Three, *Aristarchus, Marcus,*
and *Justus*, of all the *circumcision*, that is,
of all my *Jewish* fellow-labourers, *are the*

only fellow-workers unto the kingdom of God -
That is, in preaching the gospel, *who have*
been a comfort to me---What then can *we*
expect? That *all our fellow-workers* should
be a comfort to us?

V. 12. *Perfect*---Endued with *every*
Christian grace, *filled*---As no longer being
babes, but grown up to the measure of the
stature of *Christ*. being full of his light,
grace, wisdom. and holiness.

V. 14. *Luke, the physician*---Such he had
been at least. if he was not then.

V. 15. *Nymphas*---Probably an eminent
Christian at *Laodicea*.

V. 16. *The epistle from Laodicea*---Not, to
Laodicea. Perhaps some letter had been
written to St. Paul from thence.

V. 17. *And*

you, cause it to be read also in the church of the Laodiceans, and that ye
 17 likewise read the epistle from Laodicea. And say to Archippus, Take
 heed that thou fulfil the ministry which thou hast received in the Lord.
 18 The salutation of Paul by my own hand. Be mindful of my bonds,
 Grace be with you.

V. 17. *And say to Archippus*--One of the pastors of that church, *take heed*--It is the duty of the flock *to try them that say they are apostles, to reject the false, and to warn, as well as to receive the real; the ministry*—Not a lordship, but a *service*, a laborious

and painful *work*; an obligation to do and suffer all things; to be the least and the servant of all; *in the Lord—Christ*; by whom and for whose sake, we receive the various gifts of the holy spirit.

N O T E S

O N

St. PAUL'S First Epistle to the THESSALONIANS.

THIS is the first of all the epistles which St. Paul wrote. *Theſſalonica* was one of the chief cities of *Macedonia*. Hither St. Paul went after the persecution at *Philippi*. But he had not preached here long, before the unbelieving Jews raised a tumult against him and *Silvanus* and *Timotheus*. On this the brethren sent them away to *Berea*. Thence St. Paul went by sea to *Athens*, and sent for *Silvanus* and *Timotheus*, to come speedily to him. But being in fear lest the *Theſſalonian* converts should be moved from their steadfastness, after a short time he sends *Timotheus* to them to know the state of their church. *Timotheus* returning found the apostle at *Corinth*; from whence he sent them this epistle, about a Year after he had been at *Theſſalonica*.

The parts of it are these,

- | | | | |
|--|-------------|-------------------------------------|------------|
| I. The inscription, | C. i. 1. | 3. His joy and prayer for them, | 6—13 |
| II. He celebrates the grace of God towards them, | 2—10 | IV. He exhorts them to grow, | |
| mentions the sincerity of himself and his fellow-labourers; and, | C. ii. 1—12 | 1. In holiness, | C. iv. 1—8 |
| the teachableness of the <i>Theſſalonians</i> , | 13—16 | 2. In brotherly love with industry, | 9—12 |
| | | V. He teaches and exhorts, | |
| | | 1. Concerning them that sleep, | 13—18 |
| | | 2. Concerning the times, | C. v. 1—11 |
| | | III. He | |

III. He declares,
1. His desire,
2. His care,

17—20
C. iii. 1—5

VI. He adds miscellany exhortations

12—24
25—28

VII. The conclusion.

I. THESSALONIANS.

I. **PAUL** and Silvanus and Timotheus to the church of the Thessalonians in God the Father and the Lord Jesus Christ, Grace be unto you and peace from God our Father and the Lord Jesus Christ.
2 We give thanks to God always for you all (making mention of
3 you in our prayers, Remembering without ceasing your work of faith,
and labour of love, and patience of hope in our Lord Jesus Christ,
4 in the sight of our God and Father :) Knowing, beloved brethren, your
5 election of God. For our gospel came not to you in word only, but
also with power, and with the Holy Ghost, and with much assurance ;
as ye know what manner of men we were among you for your sake.
6 And ye became imitators of us and of the Lord, having received the
7 word in much affliction, with joy of the Holy Ghost. So that ye became
8 examples to all that believed in Macedonia and Achaia. For from you

V. 1. *Paul*—In this epistle St. Paul neither uses the title of an *apostle*, nor any other, as writing to pious and simple-hearted men, with the utmost familiarity. There is a peculiar sweetness in this epistle, unmixed with any sharpness or reproof: those evils which the apostles afterward reprov'd, having not yet crept into the church.

V. 3. *Remembering in the sight of God*—That is, praising him for it. *Your work of faith*—Your active, ever-working faith; and *labour of love*—Love continually labouring for the bodies or souls of men. They who do not thus labour, do not love. Faith *works*, love *labours*, hope *patiently* suffers all things.

V. 4. *Knowing your election* (which is thro' faith) by these plain proofs.

V. 5. *With power*—Piercing the very heart with a sense of sin, and deeply convincing you of your want of a Saviour, from guilt,

and eternal ruin, *with the Holy Ghost*—Bearing an *outward* testimony by miracles, to the truth of what we preached, and you felt; also by his descent through laying on of hands, *with much assurance*—Literally, with *full assurance*, and, *much* of it: the spirit bearing witness by shedding the love of God abroad in your hearts, which is the highest testimony that can be given. And *these* signs, if not the miraculous gifts, always attend the preaching of the gospel, unless it be in vain; neither are the *extraordinary* operations of the Holy Ghost, ever wholly withheld, where the gospel is preached with power, and men are alive to God; *for your sake*—Seeking our advantage, not our own.

V. 6. Though *in much affliction*, yet with much joy.

V. 8. *For from you the word sounded forth*—(*Thessalonica* being a city of great commerce)

the word of the Lord founded forth, not only in Macedonia and Achaia, but your faith toward God went abroad in every place also, so that we
 9 need not speak any thing. For they themselves declare concerning us, what manner of entrance to you we had, and how ye turned from idols
 10 to God, to serve the living and true God, And to wait for his Son from heaven, whom he hath raised from the dead, *even* Jesus, who delivereth us from the wrath to come.

II. For yourselves, brethren, know our entrance to you, that it was not in
 2 vain: But even after we had suffered before, and had been shamefully treated at Philippi, as ye know, we were bold through our God to speak
 3 to you the gospel of God with much contention. For our exhortation
 4 *is* not of deceit, nor of uncleanness, nor in guile. But as we have been approved of God to be intrusted with the gospel, so we speak, not as
 5 pleasing men, but God who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God
 6 is witness: Nor sought we glory of men, neither from you, nor from others, when we might have been burdensome, as the apostles of Christ.
 7 But we were gentle in the midst of you, even as a nurse cherisheth her

merce) being echoed, as it were, from you. And your conversation was divulged far beyond Macedonia and Achaia; so that we need not speak any thing—Concerning it.

V. 9. *For they themselves*—The people wherever we come.

V. 10. *Whom he hath raised from the dead*—In proof of his future coming to judgment, *who delivereth us*—He here redeemed us once; he delivers us continually; and will deliver all that believe *from the wrath*, the eternal vengeance, which will then come upon the ungodly.

V. 1. What was proposed c. i. v. 5, 6. is now more largely treated of: concerning Paul and his fellow-labourers, v. 1—12: concerning the *Thessalonians*, v. 13—16.

V. 2. *We had suffered*—In several places; *we were bold*—Notwithstanding, *with much contention*—Notwithstanding both inward and outward conflicts of all kinds.

V. 3. *For our exhortation*—That is, our

preaching: ▲ part is put for the whole. *Is not* at any time, *of deceit*—We preach not a lie, but the truth of God; *nor of uncleanness*—With any unholy or selfish view. This expression is not always appropriated to lust, although it is sometimes emphatically applied thereto; *nor in guile*—But with great plainness of speech.

V. 5. *Flattering words*—This *ye know*, *nor a cloak of covetousness*—Of this *God is witness*. He calls men to witness an open fact: God, the secret intentions of the heart: in a point of a mixt nature, v. 10. he appeals both to God and man.

V. 6. *Nor from others*—Who would have honoured us more, if we had *been burthensome*—That is, taken state upon ourselves.

V. 7. *But we were gentle*—Mild, tender, *in the midst of you*—Like a hen surrounded with her young; *even as a nurse cherisheth her own children*—The offspring of her own womb.

V. 8. *To*

8 own children. So, loving you tenderly, we were ready to impart to you not only the gospel of God, but our own souls also, because ye were
 9 dear to us. For ye remember, brethren, our labour and toil: working night and day, that we might not burden any of you, we preached to
 10 you the gospel of God. Ye *are* witnesses and God, how holily and
 11 justly and unblamably we behaved among you that believe: As ye know how we exhorted and comforted every one of you, as a father his own
 12 children, And charged you to walk worthy of God, who hath called
 13 you to his kingdom and glory. For this cause also thank we God without ceasing, *even* because when ye received the word of God which ye heard from us, ye received *it*, not *as* the word of men, but (as it is in truth) the word of God, who likewise effectually worketh in you that
 14 believe. For ye, brethren, became followers of the churches of God in Christ Jesus, which are in Judea; for ye also suffered the same things
 15 from your own countrymen, as they likewise from the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us:
 16 and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles; that they may be saved, to fill up their sins always: but wrath is come upon them to the uttermost.
 17 But we, brethren, being taken from you for a short time, in presence, not in heart, laboured with great desire the more abundantly to see your

V. 8. *To impart our own souls*—To lay down our lives for your sake.

V. 10. *Holily*—In the things of God, *justly*—With regard to men, *unblamably*—In respect of ourselves, *among you that believe*—Who were the constant observers of our behaviour.

V. 11. By *exhorting*, we are moved to do a thing willingly; by *comforting*, to do it joyfully; by *charging*, to do it carefully.

V. 13. *To his kingdom* here, and *glory* hereafter.

V. 14. *Ye suffered the same things*—The same fruit, the same afflictions, and the same experience, at all times, and in all places, are an excellent criterion of evangelical truth; *as they from the Jews*—Their country-men.

V. 15. *Us*—Apostles and Preachers of the gospel: *they please not God*—Nor are they even careful to please him, notwithstanding their fair professions: *and are contrary to all men*—Are common enemies of mankind; not only by their continual seditions and insurrections, and by their utter contempt of all other nations: but in particular, by their endeavouring to hinder their hearing or receiving the gospel.

V. 16. *To fill up*—The measure of, *their sins always*—as they have ever done; *but*—The vengeance of God, *is come upon them*—Hath overtaken them unawares, whilst they were seeking to destroy others, and will speedily complete their destruction.

V. 17. In this verse we have a remarkable instance, not so much of the transient affections

18 face. Wherefore we would have come to you (even I Paul) once and
 19 again, but Satan hindered us. For what is our hope, or joy, or crown
 of rejoicing? Are not ye also before our Lord Jesus at his appearing?
 20 For ye are our glory and joy.

III. Therefore when we could bear no longer, we thought good to be
 2 left at Athens alone, And sent Timotheus our brother and a minister
 of God and our fellow-worker in the gospel of Christ, to establish you
 3 and to comfort you concerning your faith, That no one might be moved
 by these afflictions; for ye yourselves know that we are appointed hereto,
 4 For when we were with you we told you before, we should be afflicted;
 5 as it came to pass, and ye know. Therefore when I could bear no longer,
 I sent to know your faith, lest by any means the tempter should have
 6 tempted you, and our labour be in vain. But now when Timotheus was
 come to us from you, and had brought us the good tidings of your faith
 and love, and that ye have a good remembrance of us always, long-
 7 ing to see us, as we also *to see* you: Therefore, brethren, we were com-
 8 forted over you, in all our affliction and distress by your faith. For now
 9 we live, if ye stand fast in the Lord. For what thanks can we render to
 God for you, for all the joy wherewith we rejoice for your sake before
 10 our God? Night and day praying exceedingly, that we may see your

affections of holy grief, desire, or joy, as of that abiding tenderness, that loving temper, which is so apparent in all St. Paul's writings, towards those he styles his children in the faith. This is the more carefully to be observed, because the *passions* occasionally exercising themselves, and flowing like a torrent, in the apostle, are observable to every reader; whereas it requires a nicer attention to discern those calm standing tempers, that fixed posture of his soul, from whence the others only flow out, and which more peculiarly distinguish his character.

V. 18. *Satan*—By those persecuting Jews, *Acts xvii. 13.*

V. 19. *Ye also*—As well as our other children.

V. 1. *We*—Paul and Silvanus, could bear

no longer—Our desire and fear for you.

V. 3. *We are appointed hereto*—Are, in every respect, laid in a fit posture for it, by the very design and contrivance of God himself: for the trial and increase of our faith and all other graces. He gives riches to the world; but stores up his treasure of wholesome afflictions for his children.

V. 6. *But now when Timotheus was come to us from you*—Immediately after his return St. Paul wrote; while his joy was fresh, and his tenderness at the height.

V. 8. *Now we live*—Indeed. We enjoy life; so great is our affection for you.

V. 10. *And perfect that which is wanting in your faith*—So St. Paul did not know, that they who are once upon the rock, no longer need to be taught by man!

V. 11. *Direct*

11 face, and perfect that which is wanting in your faith. Now our God and
 12 Father himself and our Lord Jesus direct our way unto you. And the
 Lord make you to increase and abound in love towards one another and
 13 towards all men, as we also *do* towards you, That he may establish your
 hearts unblamable in holiness (before our God and Father, at the ap-
 pearing of our Lord Jesus Christ) with all his saints.

IV. It remaineth then, brethren, that we beseech and exhort you by the
 Lord Jesus, as ye have received of us how ye ought to walk and to please
 2 God, that ye abound *therein* more and more. For ye know what com-
 3 mandments we gave you by the Lord Jesus. For this is the will of God,
 4 *even* your sanctification, that ye abstain from fornication; That every
 one of you know *how* to possess his vessel in sanctification and honour;
 5, 6 Not in passionate desire, as the Gentiles who know not God. That
 none circumvent or defraud his brother in this matter, because the Lord
 is an avenger of all these things, as we have also told you before and
 7 testified. For God hath not called us to uncleanness; but to holiness.
 8 He therefore that despiseth, despiseth not man but God; who hath also
 given you his Holy Spirit.

V. 11. *Direct our way*—This prayer is addressed to *Christ* as well as to the Father.

V. 13. *With all his*—Christ's *saints*—Both angels and men.

V. 1. *More and more*—It is not enough to have *faith*, even so as to please God, unless we abound *more and more therein*.

V. 3. *Sanctification*—Entire holiness of heart and life: particular branches of it are subjoined, *that ye abstain from fornication*—A beautiful transition from sanctification to a single branch of the contrary. And this shews that nothing is so seemingly distant, or below our thoughts, but we have need to guard against it.

V. 4. *That every one know*—For this requires knowledge as well as chastity, *to possess his vessel*—His wife, *in sanctification and honour*—So as neither to dishonour God or himself, nor to obstruct, but further holiness: remembering marriage is not

designed to *inflame*, but to *conquer* natural desires.

V. 5. *Not in passionate desire*—Which had no place in man when in a state of innocence. *Who know not God*—And so may naturally seek happiness in a creature. What seemingly accidental words slide in: and yet how vastly important!

V. 6. *In this matter*—By violating his bed. The things forbidden here are three: *fornication* (v. 3.) *the passion of desire*, or inordinate affection in the married state, (v. 5.) and the breach of the marriage contract.

V. 8. *He that despiseth*—The commandments we gave, *despiseth God*—Himself, *who hath also given you his Holy Spirit*—To convince you of the truth and enable you to be holy. What naked majesty of words! how oratorical, and yet with what great simplicity! a simplicity that does not impair, but improve the understanding to the utmost;

9 Touching brotherly love, we need not write to you: for ye yourselves,
 10 are taught of God to love one another. And indeed ye do it toward all
 the brethren that are in all Macedonia; but we exhort you, brethren,
 11 that ye increase more and more, And that ye study to be quiet and to do
 your own business, and to work with your hands, as we commanded you;
 12 That ye may walk decently toward them that are without, and may want
 nothing.

13 Now we would not have you ignorant, brethren, concerning them
 that are asleep, that ye sorrow not, even as others who have no hope.
 14 For if we believe, that Jesus died and rose again, so will God bring
 15 with him those also that sleep in Jesus. For this we say unto you by the
 word of the Lord, that we who are alive, who are left to the appearing
 16 of the Lord, shall not prevent them that are asleep. For the Lord himself
 shall descend from heaven, with a shout, with the voice of an archangel,
 and with the trumpet of God; and the dead in Christ shall rise first.
 17 Then we who are alive, who are left, shall be caught up together with

utmost; that, like the rays of heat through a glass, collects all the powers of reason into one orderly point, from being scattered abroad in utter confusion.

V. 9. *We need not write*—Largely; for ye are taught of God—By his spirit.

V. 11. *That ye study*—Literally, that ye be ambitious: an ambition worthy a Christian, to work with your hands—Not a needless caution: for temporal concerns are often a cross to them who are newly filled with the love of God.

V. 12. *Decently*—That they may have no pretence to say (but they will say it still) “This religion makes men idle, and brings them to beggary,” and may want nothing—Needful for life and godliness. What Christian desires more?

V. 12. *Now*—Herein the efficacy of Christianity greatly appears, That it neither takes away, nor embitters, but sweetly tempers that most refined of all affections, our desire of, or love to, the dead.

V. 14. *So*—As God raised him; with him—With their living head.

V. 15. *By the word of the Lord*—By a particular revelation, *we who are left*—This intimates the fewness of those who will be then alive, compared to the multitude of the dead. Believers of all ages and nations, make up, as it were one body: in consideration of which, the believers of that age, might put themselves in the place, and speak in the person, of them who were to live till the coming of the Lord. Not that St. Paul hereby asserted (though some seem to have imagined so) that the day of the Lord was at hand.

V. 16. *With a shout*—Properly, a proclamation made to a great multitude: above this is, *The voice of an archangel*: above both, *The trumpet of God*! The voice of God somewhat analogous to the sound of a trumpet.

V. 17. *Together*—In the same moment, *in the air*—The wicked will remain beneath, while the righteous, being absolved, shall be assessor with their Lord in the judgment, *with the Lord*—In heaven.

V. 1. *But*

them in the clouds to meet the Lord in the air; and so shall we be ever
18 with the Lord. Wherefore comfort one another with these words.

V. But of the times and seasons, brethren, ye have no need that I write to
2 you. For ye yourselves know perfectly, that the day of the Lord
3 so cometh as a thief in the night. When they say, Peace and safety,
then sudden destruction cometh upon them, as travail upon a
4 woman with child, and they shall not escape. But ye, brethren, are not
5 in darkness, that that day should overtake you as a thief. Ye are all
children of the light, and children of the day: we are not *children* of the
6 night, nor of darkness. Therefore let us not sleep as the others, but let us
7 awake and keep awake. For they that sleep, sleep in the night, and they
8 that are drunken, are drunken in the night. But let us who are of the
day, keep awake, having put on the breast-plate of faith and love, and
9 for an helmet, the hope of salvation. For God hath not appointed us to
10 wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us,
that whether we wake or sleep, we may live together with him.
11 Wherefore comfort one another, and edify one another, as also ye do.
12 Now we beseech you, brethren, to know them that labour among you,
13 and are over you in the Lord, and admonish you, And to esteem them
very highly in love for their work's sake, *and* be at peace among your-

V. 1. *But of the precise times*, when this shall be.

V. 2. *For this in general ye do know*: and ye can and need know no more.

V. 3. *When they*—The men of the world, *say*.

V. 5. *Ye are not in darkness*—Sleeping secure in sin.

V. 6. *Awake and keep awake*—Being awakened, let us have all our spiritual senses about us.

V. 7. *They usually sleep and are drunken in the night*—These things do not love the light.

V. 9. *God hath not appointed us to wrath*—As he hath the obstinately impenitent.

V. 10. *Whether we wake or sleep*—Be alive or dead, at his coming.

V. 12. *Know them that, 1. labour among you, 2. are over you in the Lord, 3. admonish you.* *Know*—See; mark; take knowledge of them and their work. Sometimes the same person may both *labour*, that is, preach, *be over*, or govern, and *admonish* the flock by particular application to each: sometimes two or more different persons, according as God variously dispenses his gifts. But O! what a misery is it, when a man undertakes this whole work, without either gifts or grace for any part of it! Why then will he undertake it? For pay? What! will he *sell* both his own soul, and all the souls of the flock? What words can describe such a wretch as this? And yet even *this* may be an *honourable man*!

V. 13. *Esteem them very highly*—Literally, *more*

14 selves. And we exhort you, brethren, warn the disorderly, comfort the feeble-minded, support the weak, be long-suffering toward all men.
 15 See that none render to any man evil for evil, but ever follow that which
 16 is good, both to one another, and to all men. Rejoice evermore;
 17, 18 Pray without ceasing; In every thing give thanks; for this is the
 19 will of God in Christ Jesus concerning you. Quench not the Spirit.
 20, 21 Despise not prophesyings. Prove all things; hold fast that which is
 22, 23 good. Abstain from all appearance of evil. And the God of peace

more than abundantly, in love—The inexpressible sympathy that is between true pastors and their flock is intimated, not only here, but also in divers other places of this epistle. (See ch. ii. 7, 8.) *for their work's sake*—The principal ground of their vast regard for them. But how are we to *esteem* them who do not *work* at all?

V. 14. *Warn the disorderly*—Them that stand, as it were, out of their rank, in the spiritual warfare: some such were even in that church; *the feeble minded*—Literally, them of *little soul*, such as have no spiritual courage.

V. 15. *See that none*—Watch over both yourselves and each other: *follow that which is good*—Do it resolutely and perseveringly.

V. 16. *Rejoice evermore*—In uninterrupted happiness in God: *pray without ceasing*—Which is the fruit of *always rejoicing* in the Lord: *in every thing give thanks*—Which is the fruit of both the former. This is Christian perfection. Farther than this we cannot go; and we need not stop short of it. Our Lord has purchased *joy* as well as *righteousness* for us. It is the very *design* of the gospel, that being saved from guilt, we should be *happy* in the love of *Christ*. Prayer may be said to be the *breath* of our spiritual life. He that lives cannot possibly cease *breathing*. So much as we really enjoy of the presence of God, so much prayer and praise do we offer up *without ceasing*: else our rejoicing is but delusion. *Thanksgiving* is inseparable from true *prayer*. It is almost

essentially connected with it. He that always prays, is ever giving praise; whether in ease or pain, both for prosperity and for the greatest adversity. He blesses God for *all things*, looks on them as coming from him, and receives them only for *his sake*; not chusing or refusing, liking or disliking any thing, but only as it is agreeable or disagreeable to his perfect will.

V. 18. *For this*—That you should thus rejoice, pray, give thanks, *is the will of God*—Always good, always pointing at our salvation.

V. 19. *Quench not the Spirit*—Wherever it is, it burns, it flames in holy love, in joy, prayer, thanksgiving: O quench it not, damp it not, in yourself or others; either by neglecting to do good, or by doing evil!

V. 20. *Despise not prophesyings*—That is preaching; for the apostle is not here speaking of extraordinary gifts. It seems, one means of grace is put for all. And whoever despises any of these, under whatever pretence, will surely (though perhaps gradually and almost insensibly) *quench the Spirit*.

V. 21. Mean time, *prove all things*—Which any preacher recommends. (He speaks of practice, not of doctrines.) Try every advice by the touch-stone of Scripture, and *hold fast that which is good*—Zealously, resolutely, diligently; practise it, in spite of all opposition.

V. 22. And be equally zealous and careful to *abstain from all appearance of evil*—

Observe,

himself sanctify you wholly: and may the whole of you, the spirit and the soul and the body, be preserved blameless unto the appearing of our
 24 Lord Jesus Christ. Faithful is he that calleth you, who also will do *it*.
 25, 26 Brethren, pray for us. Salute all the brethren with an holy kiss.
 27 I adjure you by the Lord, that this epistle be read to all the holy
 28 brethren. The grace of our Lord Jesus Christ *be* with you. Amen.

Observe, those who *heap to themselves teachers having itching ears*, under pretence of *proving all things*, have no countenance or excuse from this Scripture.

V. 23. *And may the God of peace sanctify you*—By the *peace* he works in you, which is a great *means* of sanctification, *wholly*—The word signifies *wholly and perfectly*: every part and all that concerns you; all that is of, or about you: *and may the whole of you, the spirit and the soul and the body*—Just before he said *you*, now he denominates them from their spiritual state, *the spirit*: Gal. vi. 8. wishing that it may be preserved *whole and entire*: then from their natural state, *the soul and the body*; (for these two make up the whole nature of the man, Matt. x. 28.) wishing it *may be preserved blameless till the*

coming of Christ. To explain this a little further: of the three here mentioned, only the two last are the natural, constituent parts of man. The first is adventitious and the supernatural gift of God, to be found in Christians only.

V. 24. *Who also will do it*—Unless you *quench the Spirit*.

V. 27. *I charge you by the Lord*—Christ, to whom proper divine worship is here paid. *that this epistle*—The first he wrote, *be read to all the brethren*—That is, in all the churches. They might have concealed it out of modesty, had not this been so solemnly enjoined. But what *Paul* commands under so strong an adjuration, *Rome* forbids under pain of excommunication.

N O T E S

O N

St. PAUL's Second Epistle to the THESSALONIANS.

THIS epistle seems to have been written soon after the former, chiefly on occasion of some things therein, which had been misunderstood. Herein he 1. Congratulates their constancy in the faith, and exhorts them to advance daily in grace and wisdom. 2. Reforms their mistake concerning the coming of our Lord. And 3. Recommends several Christian duties.

5 P

The

The parts of it are five:

I. The inscription,	C. i. 1—2	this trial,	13—14
II. Thanksgiving and prayer for them,	3—12	Adding exhortation and prayer,	15—17
III. The doctrine, concerning the man of sin,	C. ii. 1—12	IV. An exhortation to prayer, (with a prayer for them)	C. iii. 1—5
Whence he comforts them against		To correct the disorderly,	6—16
		V. The conclusion.	17—18

II. THESSALONIANS.

- I. **P**AUL and Silvanus and Timotheus to the church of the Theſſalonians
 2 in God our Father and the Lord Jeſus Chriſt: Grace *be* unto you
 and peace from God our Father, and from our Lord Jeſus Chriſt.
 3 We are bound to thank God always for you, brethren, as it is meet,
 becauſe your faith groweth exceedingly, and the love of every one of
 4 you toward each other aboundeth. So that we ourſelves glory of you
 in the churches of God, for your patience and faith in all your perfe-
 5 cutions and ſufferings which ye endure: A manifeſt token of the righ-
 teous judgment of God, that ye may be accounted worthy of the king-
 6 dom of God; for which ye alſo ſuffer. Seeing *it is* a righteous thing
 7 with God, to recompenſe affliction to them that afflict you: And to you
 that are afflicted reſt with us, at the revelation of the Lord Jeſus from
 8 heaven with his mighty angels, In flaming fire, taking vengeance on
 them who know not God, and who obey not the goſpel of our Lord

V. 3. It is highly obſervable that the apoſtle wraps up his praiſe of men in praiſe to God; giving *him* glory. *Your faith groweth*—Probably he had heard from them, ſince his ſending the former letter. *Aboundeth*—Like water that overflows its banks, and yet increaſeth ſtill.

V. 4. *Which ye endure—that ye may be accounted worthy of the kingdom.*

V. 5. *A manifeſt token*—This is treated of in the ſixth and following verſes.

V. 6. *It is a righteous thing with God*—(However men may judge) to transfer the preſſure from you to *them*. And it is remarkable that about this time, at the paſs-

over, the Jews raiſing a tumult, a great number, ſome ſay thirty thouſand of them were ſlain. St. Paul ſeems to allude to this beginning of ſorrows, 1 *Theſ.* ii. 16. which did not end but with their deſtruction.

V. 8. *Taking vengeance*—Does God barely permit this? Or, as *the Lord once rained brimſtone and fire from the Lord*, out of heaven, (*Gen.* xix. 24.) does a fiery ſtream go forth from him for ever? *Who know not God*—(The root of all wickedneſs and miſery) who remain in Heathen ignorance; *and who obey not*—This refers chiefly to the Jews, who had heard *the goſpel*.

V. 9. *From*

9 Jesus. Who shall be punished with everlasting destruction from the
 10 presence of the Lord, and from the glory of his power, When he shall
 come to be glorified in his saints, and to be admired in all that believe
 11 (for our testimony was believed among you) in that day. To this end we
 pray always for you, that our God would make you worthy of *this*
 calling, and fulfil *in you* all the good pleasure of *his* goodness, and
 12 the work of faith with power; That the name of our Lord Jesus may
 be glorified in you, and ye in him, according to the grace of our God and
 the Lord Jesus Christ.

II. Now I beseech you, brethren, concerning the appearing of our Lord
 2 Jesus Christ, and our gathering together unto him, That ye be not soon
 shaken in mind or terrified, neither by spirit, nor by word, nor by letter,
 3 as from us, as if the day of the Lord were at hand. Let no man deceive
 you by any means, for *that day shall not come*, unless the falling away
 come first, and then the man of sin be revealed, the son of perdition,

V. 9. *From the glory of his power*—Tremble ye stout hearted! *Everlasting destruction*—As there can be no end of their sins, (the same enmity against God continuing) so neither of their punishment: sin and its punishment running parallel throughout eternity itself. They must of necessity therefore be cut off from all good and all possibility of it: *from the presence of the Lord*—Wherein chiefly consists the salvation of the righteous. What unspeakable punishment is implied, even in falling short of this, supposing that nothing more were implied in his *taking vengeance*?

V. 10. *To be glorified in his saints*—For the wonderful glory of *Christ* shall shine in them.

V. 11. *All the good pleasure of his goodness*—Which is no less than perfect holiness.

V. 12. *That the name*—The love and power of our Lord may be glorified—Gloriously displayed in you.

V. 1. *Our gathering together to him*—In the clouds.

V. 2. *Be not shaken in him*—In judgment,

or terrified—As those easily are who are immoderately fond of knowing future things; *neither by any pretended revelation from the spirit, nor by pretence of any word spoken by me.*

V. 3. *Unless the falling away*—From the pure faith of the gospel, *come first*. This began even in the apostolic ages. But *the man of sin, the son of perdition*—Eminently so called, is not come yet. However in many respects, the Pope has an indisputable claim to those titles. He is, in an emphatical sense, *the man of sin*, as he increases all manner of sin above measure. And he is too properly stiled, *the son of perdition*, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that *opposeth* himself to the Emperor, once his rightful Sovereign; and that *exalteth himself above all that is called God, or that is worshipped*—Commanding angels, and putting kings under his feet, both of whom are called *Gods* in Scripture; claiming the highest

4 Who opposeth and exalteth himself above all that is called God, or that
 is worshipped, so that he sitteth in the temple of God as God, declaring
 5 himself that he is God. Remember ye not, that I told you these things,
 6 when I was yet with you? And now ye know that which restraineth
 7 that he may be revealed in his time. For the mystery of iniquity already
 worketh; only he that restraineth *will restrain*, till he be taken out of the
 8 way. And then will that wicked one be revealed, whom the Lord will
 consume, with the spirit of his mouth, and destroy with the brightness
 9 of his appearing: Whose appearing is after the mighty working of Satan,
 10 with all power and signs and lying wonders, And with all deceivableness
 of unrighteousness in them that perish, because they received not the love
 11 of the truth, that they might be saved. And therefore God shall send
 12 them strong delusion, so that they shall believe the lie, That they all
 may be condemned, who believed not the truth, but had pleasure in

highest power, the highest honour; suffering himself not once only to be stiled god or vice-god. Indeed no less is implied in his ordinary title, *most holy lord*, or *most holy father*. So that he *sitteth*—Enthroned, in the temple of God—Mentioned Rev. xi. 1. declaring himself that he is God—Claiming the prerogatives which belongs to God alone.

V. 6. *And now ye know*—By what I told you when I was with you; *that which restraineth*—The power of the Roman Emperors. When this is *taken away*, the wicked one will be revealed. *In his time*—His appointed season, and not before.

V. 7. He will surely be revealed; *for the mystery*—The deep secret power of iniquity—Just opposite to the power of godliness, already worketh. It began with the love of honour and the desire of power; and is completed in the entire subversion of the gospel of Christ. This *mystery of iniquity* is not wholly confined to the *Romish* church, but extends itself to others also. It seems to consist of, 1. *Human inventions* added to the *written word*. 2. *Mere outside performances* put in the room of faith and love. 3. *Other mediators besides the man Christ Jesus*. The two last branches, together

with *idolatry* and *blood-shed*, are the direct consequences of the former; namely, the *adding* to the word of God. *Already worketh*—In the church. *Only he that restraineth*—That is, the potentate who successively has Rome in his power. The Emperors, Heathen or Christian; the kings, *Goths* or *Lombards*; the *Carolingian* or *German* Emperors.

V. 8. *And then*—When every prince and power that restrains is taken away, *will that wicked one*—Emphatically so called, *be revealed*; *whom the Lord will soon consume with the spirit of his mouth*—His immediate power, and *destroy*—With the very first appearance of his glory.

V. 10. *Because they received not the love of the truth*—Therefore God suffered them to fall into that *strong delusion*.

V. 11. *Therefore God shall send them*—That is, judicially permit to come upon them, *strong delusion*.

V. 12. *That they all may be condemned*—That is, the consequence of which will be, that they *all* will be condemned, *who believed not the truth, but had pleasure in unrighteousness*—That is, who believed not the truth, because they loved sin.

V. 13. *God*

13 unrighteousness. But we ought to give thanks to God always for you,
 brethren, beloved of the Lord, because God hath from the beginning
 chosen you to salvation, through sanctification of the Spirit and belief
 14 of the truth: To which he hath called you by our gospel, to the obtain-
 15 ing of the glory of our Lord Jesus Christ. Therefore, brethren, stand
 fast and hold the traditions, which ye have been taught, whether by word
 16 or by our epistle. Now our Lord Jesus Christ himself and God even
 our Father, who hath loved us, and given us everlasting consolation and
 17 good hope through grace, Comfort your hearts and stablish you in every
 good word and work.

III. Finally, brethren, pray for us, that the word of the Lord may run
 2 and be glorified, even as among you: And that we may be delivered
 3 from unreasonable and wicked men; for all men have not faith. But the
 Lord is faithful, who will establish and guard you from the evil one.
 4 And we trust in the Lord concerning you, that ye both do, and will do
 5 the things which we command you. And the Lord direct your hearts
 into the love of God and into the patience of Christ.
 6 Now we command you, brethren, in the name of our Lord Jesus Christ,
 to withdraw yourselves from every brother that walketh disorderly, and
 7 not according to the tradition which he received of us. For yourselves
 know how ye ought to imitate us: we behaved not disorderly among

V. 13. *God hath from the beginning*—Of your hearing the gospel, *chosen you to salvation*—Taken you out of the world, and placed you in the way to glory.

V. 14. *To which*—Faith and holiness, *he hath called you by our gospel*—That which we preached, accompanied with the power of his spirit.

V. 15. *Hold*—Without adding to or diminishing from *the traditions which ye have been taught*—The truths which I have delivered to you; *whether by word or by our epistle*—He preached before he wrote. And he had written concerning this, in his former epistle.

V. 1. *May run*—Go on swiftly, without any interruption; *and be glorified*—

Acknowledged as divine, and bring forth much fruit.

V. 2. *All men have not faith*—And all who have not, are more or less *unreasonable and wicked men*.

V. 3. *Who will establish you*—That cleave to him by faith, *and guard you not from the evil one*—And all his instruments.

V. 4. *We trust in the Lord concerning you*—Thus only should we trust in any man.

V. 5. *Now the Lord*—The spirit, whose proper work this is, *direct*—Lead you straight forward, *into the patience of Christ*—Of which he set you a pattern.

V. 6. *That walketh disorderly*—Particularly by not working; *not according to the tradition he received of us*—The admonition we gave

8 you, Neither did we eat any man's bread for nothing, but wrought with labour and toil, night and day, that we might not burden any of you.
 9 Not because we have not authority; but that we might make ourselves an
 10 example to you, that ye might imitate us. For when we were with you,
 11 this we commanded you, If any will not work, neither let him eat. For
 we hear there are some among you who walk disorderly, doing nothing,
 12 but being busy-bodies. Now such we command and exhort by our Lord
 13 Jesus Christ, to work quietly and eat their own bread. But ye, brethren,
 14 be not weary in well-doing. And if any man obey not our word by this
 epistle, note that man, and have no company with him, that he may be
 15 ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother.
 16 Now the Lord of peace himself give you peace always by all means.
 17 The Lord *be* with you all. The salutation of Paul, with my own hand,
 18 which is the token in every epistle: so I write. The grace of our Lord
 Jesus Christ *be* with you all. Amen.

gave, both by word of mouth, and in our former epistle.

V. 10. *Neither let him eat*—Do not maintain him in idleness.

V. 11. *Doing nothing, but being busy bodies*—To which idleness naturally disposes.

V. 12. *Work quietly*—Letting the concerns of other people alone.

V. 14. *Have no company with him*—No intimacy, no familiarity, no needless correspondence.

V. 15. *Admonish him as a brother*—Tell him lovingly of the reason why you shun him.

V. 16. *The Lord of peace*—Christ by all means—In every way and manner.

N O T E S

O N

The First Epistle of St. PAUL to TIMOTHY.

THE mother of *Timothy* was a Jewess, but his father was a Gentile. He was converted to Christianity very early; and while he was yet but a youth, he was taken by St. *Paul* to assist him in the work of the gospel, chiefly in watering the churches which he had planted.

He

He was therefore properly (as was *Titus*) an itinerant evangelist, a kind of secondary apostle, whose office was, to regulate all things in the churches to which he was sent: and to inspect and reform whatsoever was amiss either in the bishops, deacons, or people.

St. *Paul* had doubtless largely instructed him in private conversation for the due execution of so weighty an office. Yet to fix things more upon his mind, and to give him an opportunity of having recourse to them afterward, and of communicating them to others, as there might be occasion; as also to leave divine directions in writing, for the use of the church and its ministers in all ages, he sent them this excellent pastoral letter, which contains a great variety of important sentiments for their regulation.

Though St. *Paul* styles him his *own son in the faith*, yet he does not appear to have been converted by the apostle; but only to have been exceeding dear to him, who had established him therein; and whom he had diligently and faithfully *served like a son, with his father in the gospel.* *Phil.* ii. 22.

The epistle contains three parts.

I. The inscription,	C. i. 1—2	of women,	11—13
II. The instruction of Timothy, how to behave at Ephesus; wherein		3. He shews what Timothy should teach,	14—C. iv. 1—6
1. In general, he gives him an injunction to deliver to them that taught the law in a wrong manner, and confirms at the same time the sum of the gos- pel as exemplified in himself.	3—20	What he should avoid,	7—11
2. In particular,		What follow after,	12—16
1. He prescribes to men, a method of prayer,	C. ii. 1—8	How he should treat men and women,	C. v. 1—2
To women, good works and modesty,	9—15	Widows,	3—16
2. He recounts the requisites of a bishop,	C. iii. 1—7	Elders,	17—19
The duties of deacons,	8—10	Offenders,	20—21
		Himself,	22—23
		Those he doubts of,	24—25
		Servants,	C. vi. 1—2
		4. False teachers are reproved	3—10
		Timothy is admonished,	
		quicken'd,	11—12
		and charged,	13—16
		Precepts are prescribed to be enforced on the rich,	17—19
		III. The conclusion,	20—21

I. T I M O T H Y.

I. **P** *PAUL* an apostle of Jesus Christ, according to the commandment of
2 **G**od our Saviour, and Christ Jesus our hope, To Timotheus my

V. 1. *Paul an apostle*—Familiarity is to be set aside where the things of God are concerned; *according to the commandment of God*—The authoritative appointment of God the Father, *our Saviour*—So styled in many other

places likewise, as being the grand orderer of the whole scheme of our salvation, *and Christ our hope*—That is, the author, object, and ground of our hope.

V. 2. *Grace, mercy, peace*—St. *Paul* wishes
grace

own son in the faith, grace, mercy, peace from God our Father and Christ Jesus our Lord.

- 3 As I exhorted thee when I was going into Macedonia, abide at Ephesus; that thou mayest charge some to teach no other doctrine,
 4 Neither to give heed to fables and endless genealogies, that afford
 5 questions, and not godly edifying, which is through faith. Whereas
 6 the end of the commandment is love, out of a pure heart and a good
 7 conscience, and faith unfeigned. From which some, having missed
 8 the mark, are turned aside to vain jangling: Desiring to be teachers
 9 of the law, understanding neither the things they say, nor those concerning which they confidently affirm. We know the law is good, if a man use it lawfully; Knowing this, that the law doth not lie against a righteous man; but against the lawless and disobedient, against the ungodly and sinners, the unholy and profane, against

grace and peace, in his epistles to the churches. To *Timotheus* he adds *mercy*, the most tender grace towards those who stand in need of it. The experience of this prepares a man to be a minister of the gospel.

V. 3. *Charge some to teach no other doctrine*—Than I have taught. Let them put nothing in the place of it, add nothing to it.

V. 4. *Neither give heed*--So as either to teach or regard them. *to fables*--Fabulous Jewish traditions, *and endless genealogies*---Not those delivered in Scripture, but the long, intricate pedigrees whereby they strove to prove their descent from such or such a person; *which afford questions*---Which lead only to useless and endless controversies.

V. 5. *Whereas the end of the commandment*---Of the whole Christian institution, *is love*---And this was particularly the end of the commandment which *Timotheus* was to enforce at *Ephesus*, (ver. 3---18.) the foundation is faith, the end love. But this can only subsist in *an heart purified* by faith, and is always attended with a *good conscience*.

V. 6. *From which*--Love and a good conscience, *some are turned aside*---An affec-

tation of high and extensive knowledge sets a man at the greatest distance from faith, and all sense of divine things, *to vain jangling* ---And of all vanities, none are more vain, than dry, empty disputes on the things of God.

V. 7. *Understanding neither the very things they speak*, nor the subject they speak of.

V. 8. *We grant the whole Mosaic law is good*, answers excellent purposes, *if a man use it* in a proper manner. Even the ceremonial is good, as it points to *Christ*; and the moral law *is holy, just and good* in its own nature; and of admirable use both to convince unbelievers, and to guide believers in all holiness.

V. 9. *The law doth not lie against a righteous man*---Doth not strike or condemn him; *but against the lawless and disobedient*---They who despise the authority of the lawgiver, violate the first commandment, which is the foundation of the law, and the ground of all obedience; *against the ungodly and sinners*---Who break the second commandment, worshipping idols, or not worshipping the true God; *the unholy and profane*---Who break the third commandment by taking his name in vain.

V. 10. *Man-*

10 killers of their fathers or their mothers, against murderers, Against
 whoremongers, sodomites, man-stealers, liars, perjured persons, and
 if there be any other thing that is contrary to wholesome doctrine,
 11 According to the glorious gospel of the blessed God, with which I am
 12 intrusted. And I thank Christ Jesus our Lord, who hath enabled
 me, in that he accounted me faithful, having put me into the ministry,
 13 Who was before a blasphemer, and a persecutor, and an oppressor ;
 14 but I obtained mercy, because I did *it* ignorantly in unbelief. And the
 grace of our Lord was exceeding abundant, with faith and love, which is
 15 in Christ Jesus. This is a faithful saying, and worthy of all acceptation,
 that Christ Jesus came into the world to save sinners, of whom I am
 16 chief. Yet for this cause I obtained mercy, that on me the chief, Jesus
 Christ might shew all long-suffering, for a pattern to them who should
 17 hereafter believe in him to life everlasting. Now to the king of eternity,
 immortal, invisible, the only God, *be* honour and glory for ever and
 ever. Amen.
 18 This charge I commit to thee, son Timotheus, according to the pro-

V. 10. *Man-stealers*---The worst of all thieves, in comparison of whom highwaymen and house-breakers are innocent! What then are most traders in negroes, procurers of servants for *America*, and all who list soldiers by lies, tricks, or inticements?

V. 11. *According to the glorious gospel*---Which, far from making void, does effectually *establish the law*.

V. 12. *I thank Christ who hath enabled me, in that he accounted me faithful, having put me into the ministry*---The meaning is, I thank him for putting me into the ministry, and enabling me to be faithful therein.

V. 13. *A blasphemer*---Of *Christ, a persecutor*---Of his church, *a reviler*---Of his doctrine and people. *But I obtained mercy*---He does not say, because I was unconditionally elected; but *because I did it in ignorance*. Not that his ignorance took away his sin; but it left him capable of mercy; which he would hardly have been, had he acted thus, contrary to his own conviction.

V. 14. *And the grace*---Whereby I obtained mercy, *was exceeding abundant, with faith*---Opposite to my preceding *unbelief: and love*---Opposite to my *blasphemy, persecution, and oppression*.

V. 15. *This is a faithful saying*---A most solemn preface; *and worthy of all acceptation*---Well deserving to be accepted, received, embraced, with all the faculties of our whole soul, *that Christ*---Promised, *Jesus*---Exhibited, *came into the world to save sinners*---All sinners without exception.

V. 16. *For this cause* God shewed me mercy, that *all his long-suffering* might be shewn, and that none might hereafter despair.

V. 17. *The king of eternity*---A phrase frequent with the *Hebrews*. How unspcakably sweet is the thought of eternity to believers!

V. 18. *This charge I commit to thee*---That thou mayest deliver it to the church, *according to the prophecies concerning thee*---Uttered when

phesies which went before concerning thee, that thou mightest by them
 19 war the good warfare: Holding fast faith, and a good conscience;
 which some having thrust away, have made shipwreck of their faith:
 20 Of whom are Hymeneus and Alexander, whom I have delivered to
 Satan, that they may learn not to blaspheme.

II. I exhort therefore, that first of all supplications, prayers, intercessions,
 2 thankgivings be made for all men: For kings, and all that are in
 authority, that we may lead a quiet and peaceable life, in all godliness
 3 and honesty. For this *is* good and acceptable in the sight of God our
 4 Saviour, Who willeth all men to be saved and to come to the knowledge

when thou wast received as an evangelist, (c. iv. 14.) probably by many persons, (c. vi. 12.) *that* being encouraged by them *thou mightest war the good warfare.*

V. 19. *Holding fast faith*—Which is as a most precious liquor, *and a good conscience*—Which is as a clean glass; *which*—Namely a good conscience, *some having thrust away*—It goes away unwillingly. It always says, “Do not hurt me.” And they who retain this, do not *make shipwreck of their faith.* Indeed none can make shipwreck of faith who never had it. These therefore were once true believers. Yet they fell not only foully, but finally. For ships once wrecked, cannot be afterwards saved.

V. 20. *Whom*—Though absent, *I have delivered to Satan, that they may learn not to blaspheme*—That by what they suffer they may be in some measure restrained, if they will not repent.

V. 1. *I exhort therefore*—Seeing God is so gracious. In this chapter he gives directions, 1. With regard to public prayers. 2. With regard to doctrine. *Supplication* is here, the imploring help in time of need: *prayer* is, any kind of offering up our desires to God. But true prayer is the vehemency of holy zeal, the ardor of divine love, arising from a calm, undisturbed soul, moved upon by the Spirit of God. *Inter-*

cession is prayer for others. We may likewise *give thanks for all men*, in the full sense of the word, for that God *willeth all men to be saved*, and *Christ* is the Mediator of all.

V. 2. *For all that are in authority*—Seeing even the lowest country Magistrates frequently do much good, or much harm. God supports the power of magistracy for the sake of his own people, when, in the present state of men, it could not otherwise be kept up in any nation whatever. *Godliness*—Inward religion; the true worship of God. *Honestly*—A comprehensive word, taking in the whole duty we owe to our neighbour.

V. 3. *For this*—That we pray for all men. (Do you ask, why are not more converted? We do not pray enough :) *is acceptable in the sight of God our Saviour*—Who has actually saved us that believe, and *willeth all men to be saved.* It is strange that any whom he has actually saved, should doubt the universality of his grace!

V. 4. *Who willeth seriously all men*—Not a part only, much less the smallest part, *to be saved*—Eternally. This is treated of ver. 5, 6. *And in order thereto, to come*—(They are not compelled,) *to the knowledge of the truth*—Which brings salvation. This is treated of ver. 6, 7.

V. 5. *For*

5 of the truth. For *there is* one God, one Mediator also between God
 6 and men, the man Christ Jesus, Who gave himself a ransom for all, to be
 7 testified of in due season, Whereunto I am ordained a Preacher and an
 8 apostle, (I speak the truth, I lie not) a teacher of the Gentiles in faith
 9 and truth. I will therefore that men pray in every place, lifting up
 10 holy hands, without wrath and doubting: Likewise that women adorn
 11 themselves in decent apparel, with modesty and sobriety, not with curled
 12 hair, or gold, or pearls, or costly raiment, But (which becometh women
 13 professing godliness) with good works. Let a woman learn in silence
 14 with all subjection. For I suffer not a woman to teach, nor to usurp
 authority over the man, but to be in silence. For Adam was first formed,
 then Eve. And Adam was not deceived; but the woman, being deceived,

V. 5. *For*—The 4th verse is proved by the 5th, the 1st by the 4th. *There is one God.* And they who have not him, through the one Mediator, have no God; *one Mediator also*—We could not rejoice that there is a God, were there not a Mediator also; one who stands *between God and men*, to reconcile man to God, and to transact the whole affair of our salvation. This excludes all other Mediators, as saints and angels, whom the Papists set up and idolatrously worship as such: just as the Heathens of old set up many Mediators, to pacify their superior gods; *the man*—Therefore all men are to apply to this Mediator *who gave himself for all*.

V. 6. *Who gave himself a ransom for all*—Such a *ransom* the word signifies, wherein a like or equal is given, as an eye for an eye, or life for life. And this ransom, from the dignity of the person redeeming, was more than equivalent to all mankind: *to be testified in due season*—Literally, in his own seasons, those chosen by his own wisdom.

V. 8. *I will*—A word strongly expressing his apostolical authority; *therefore*—This particle connects the eighth with the first verse; *that men pray in every place*—Public and private. Wherever men are, there prayer should be: *lifting up holy hands*—

Pure from all known sin, *without wrath*—In any kind, against any creature. And every temper or motion of our soul, that is not according to *love is wrath; and doubting*—Which is contrary to faith. And *wrath, or unholy actions, or want of faith* in him we call upon, are the three grand hindrances of God's hearing our petitions. Christianity consists of faith and love embracing truth and grace. Therefore the sum of our wishes should be, to pray, and live, and die, without any wrath or doubt.

V. 9. *With sobriety*—Which (in St. Paul's sense) is the virtue which governs our whole life according to true wisdom: *not with curled hair; not with gold*—Worn by way of ornament; *not with pearls*—Jewels of any kind, (a part is put for the whole) *not with costly raiment*—These four are expressly forbidden by name, to all *women* (here is no exception) *professing godliness*. And no art of man can reconcile with the Christian profession, the wilful violation of an express command.

V. 12. *To usurp authority over the man*—By public teaching.

V. 13. *First*—So that woman was originally the inferior.

V. 14. *And Adam was not deceived*—The serpent deceived *Eve*, *Eve* did not deceive

Adam

15 transgressed. Yet she shall be saved in child-bearing, if they continue in faith, and love, and holiness, with sobriety.

III. This *is* a faithful saying, If a man desire the office of a Bishop,
 2 he desireth a good work. A Bishop therefore must be blameless,
 the husband of one wife, vigilant, prudent, of good behaviour,
 3 hospitable, apt to teach; Not given to wine, no striker, not desirous of
 4 filthy gain, but gentle, patient, not loving money; Ruling his own
 house well, having his children in subjection with all seriousness.
 5 For if a man know not how to rule his own house, how shall he take
 6 care of the church of God? Not a new convert, lest being puffed up,
 7 he fall into the condemnation of the devil. He ought also to have a
 good report from them that are without, lest he fall into reproach, and
 8 the snare of the devil. Likewise the Deacons *must be* serious, not double-

Adam, but persuaded him: *Thou hast hearkened unto the voice of thy wife*, Gen. iii. 17. The preceding verse shewed, Why a woman should not usurp authority over the man. This shews, why she ought not to teach. She is more easily deceived, and more easily deceives. *The woman, being deceived, transgressed—The serpent deceived her* (Gen. iii. 13.) and she transgressed.

V. 15. *Yet she*—That is, women in general, who were all involved with *Eve* in the sentence pronounced, Gen. iii. 16. *shall be saved in child-bearing*—Carried safe through the pain and danger which that sentence intails upon them for *the transgression*: yea, and finally saved, *if they continue in* loving faith and holy wisdom.

V. 1. *He desireth a good work*—An excellent, but laborious employment.

V. 2. *Therefore*—That he may be capable of it, *a bishop*—Or pastor of a congregation, *must be blameless*—Without fault or just suspicion: *the husband of one wife*—This neither means that a bishop *must be* married; nor that he *may not* marry a second wife: which it is just as lawful for him to do, as to marry a first, and may in some cases be

his bounden duty. But whereas polygamy and divorce on slight occasions were common both among the Jews and Heathens, it teaches us, That ministers, of all others, ought to stand clear of those sins; *vigilant, prudent*—Lively and zealous, yet calm and wise; *of good behaviour*—Naturally flowing from that vigilance and prudence.

V. 4. *Having his children in subjection with all seriousness*—For levity undermines all domestic authority. And this direction, by a parity of reason, belongs to *all* parents.

V. 6. *Lest being puffed up*—With this new honour, or with the applause which frequently follows it, *he fall into the condemnation of the devil*—The same into which the devil fell.

V. 7. *He ought also to have a good report*—To have had a fair character in time past, *from them that are without*—That are not Christians; *lest he fall into reproach*—By their rehearsing his former life, which might discourage and prove a snare to him.

V. 8. *Likewise the deacons must be serious*—Men of a grave, decent, venerable behaviour. But where are presbyters? Were this order essentially distinct from that of bishops,

9 tongued, not given to much wine, not desirous of filthy gain: Holding
 10 fast the mystery of the faith in a pure conscience. And let these be
 11 proved first, then let them minister, being blameless. In like manner
 their wives *must be* serious, not slanderers, vigilant, faithful in all things.
 12 Let the Deacons be husbands of one wife, ruling their children and their
 13 own houses well. For they that have discharged the office of a Deacon
 well, purchase to themselves a good degree, and much boldness in the
 14 faith which is in Christ Jesus. These things I write to thee, hoping to
 15 come to thee shortly: But if I tarry, thou mayest know how thou
 oughtest to behave in the house of God, which is the church of the
 living God.

16 The mystery of godliness is the pillar and ground of the truth, and
 without controversy a great thing; God was manifested in the flesh, was
 justified by the Spirit, seen by angels, preached among the Gentiles,
 believed on in the world, taken up into glory.

IV. But the Spirit faith expressly, that in the latter times some will depart

bishops, could the apostle have past it over in silence? *Not desirous of filthy gain*—With what abhorrence does he every where speak of this? All that is gained (above food and raiment) by ministering in holy things, is *filthy gain* indeed! Far more *filthy* than what is *honestly* gained, by raking kennels, or emptying common sewers.

V. 9. *Holding fast the faith in a pure conscience*—Stedfast in faith, holy in heart and life.

V. 10. *Let these be proved first*—Let a trial be made, how they behave; *then let them minister*—Let them be fixt in that office.

V. 11. *Faithful in all things*—Both to God, their husbands, and the poor.

V. 13. *They purchase a good degree, or step, toward some higher office, and much boldness*—From the testimony of a good conscience.

V. 15. *That thou mayest know how to behave*—This is the scope of the epistle, *in the house of God*—Who is the master of the family, *which is*—As if he had said, by the house of God, I mean *the church*.

V. 16. *The mystery of godliness*—Afterwards specified in six articles, which sum up the whole œconomy of *Christ* upon earth, *is the pillar and ground*—the foundation and support of all *the truth*, taught in his church. *God was manifest in the flesh*—In the form of a servant, the fashion of a man, for three and thirty years: *justified by the Spirit*—Publicly declared to be the Son of God—By his resurrection from the dead: *seen*—Chiefly after his resurrection, *by angels*—Both good and bad: *preached among the Gentiles*—This elegantly follows. The angels were the least, the Gentiles the farthest removed from him; and the foundation both of this preaching and of their faith, was laid before his assumption: *was believed on in the world*—Opposed to heaven, into which he was taken up. The first point is, *he was manifested in the flesh*; the last, *he was taken up into glory*.

V. 1. *But the Spirit faith*—By St. Paul himself to the *Thessalonians*, and probably by other cotemporary prophets, *expressly*—As concerning

from the faith, giving heed to seducing Spirits and doctrines of devils,
 2 By the hypocrisy of them that speak lies, having their own consciences
 3 seared as with a hot iron: Forbidding to marry, and *commanding* to
 4 abstain from meats, which God hath created to be received with thankf-
 5 giving by them that believe and know the truth. For every creature of
 6 God is good, and nothing to be rejected, being received with thankf-
 7 giving; For it is sanctified by the word of God and prayer. If thou
 8 remind the brethren of these things, thou wilt be a good minister of Jesus
 9 Christ, nourishing *them* with the words of faith, and of the good doctrine
 10 which thou hast accurately traced out. But avoid profane and old wives
 11 fables, and exercise thyself unto godliness. For bodily exercise profiteth
 a little; but godliness is profitable for all things, having the promise of
 the present life, and of that which is to come. This *is* a faithful saying,
 and worthy of all acceptation. For therefore we both labour and suffer
 reproach, because we trust in the living God, who is the Saviour of all men,
 especially of them that believe. These things command and teach-

concerning a thing of great moment, and soon to be fulfilled; *that in the latter times*--- These extend from our Lord's ascension till his coming to judgment, *some*---Yea, many, and by degrees the far greater part, *will depart from the faith*---The doctrine once delivered to the saints, *giving heed to seducing spirits*---Who inspire false prophets.

V. 2. *These will depart from the faith, by the hypocrisy of them that speak lies, having their own consciences as senseless and unfeeling, as flesh that is seared with a hot iron.*

V. 3. *Forbidding Priests, Monks, and Nuns, to marry, and commanding all men, to abstain from such and such meats at such and such times. Which God hath created to be received by them that know the truth*---That all meats are now clean; *with thanksgiving*---Which supposes a pure conscience.

V. 5. *It is sanctified by the word of God*---Creating all, and giving to man for food: *and by prayer*---The children of God are to pray for the sanctification of all the crea-

tures which they use. And not only the Christians, but even the Jews, yea the very Heathens used to consecrate their table by prayer.

V. 7. Like those who were to contend in the Grecian games, *exercise thyself unto godliness*---Train thyself up in holiness of heart and life, with the utmost labour, vigour, and diligence.

V. 8. *Bodily exercise profiteth a little*---Increases the health and strength of the body.

V. 10. *Therefore*---Animated by this promise, *we both labour and suffer reproach*---We regard neither pleasure, ease, nor honour, *because we trust*---For this very thing the world will hate us, *in the living God*---Who will give us the life he has promised; *who is the Saviour of all men*---Preserving them in this life, and willing to save them eternally; *but especially*---In a more eminent manner, *of them that believe*---And so are saved everlastingly.

V. 12. *Let*

12 Let no one despise thy youth ; but be a pattern to them that believe
 13 in word, in behaviour, in love, in spirit, in faith, in purity. Till I come,
 14 give thyself to reading, to exhortation, to teaching. Neglect not the gift
 that is in thee, which was given thee by prophecy, with the laying on of
 15 the hands of the presbytery. Meditate on these things ; be wholly in
 16 them, that thy profiting may appear in all things. Take heed to thyself
 and to *thy* teaching : continue in them, for in so doing thou shalt save
 both thyself and them that hear thee.

V. Rebuke not an aged man, but exhort *him* as a father, the younger
 2 men as brethren ; The aged women as mothers, the younger as sisters,
 3, 4 with all purity. Honour widows, that are widows indeed. But if any
 widow have children or grand-children, let these learn first to shew piety
 at home, and to requite their parents ; for this is good and acceptable
 5 before God. Now she that is a widow indeed, and desolate, trusteth in
 God, and continueth in supplications and prayers night and day.

V. 12. *Let no one have reason to despise thee for thy youth:* to prevent this, *be a pattern in word*—Public and private : *in spirit*—In your whole temper ; *in faith*—When this is placed in the midst of several other Christian graces, it generally means a particular branch of it ; fidelity or faithfulness.

V. 13. *Give thyself to reading*—Both publicly and privately. Enthusiasts, observe this ! Expect no end without the means.

V. 14. *Neglect not*—They neglect it who do not exercise it to the full, *the gift*—Of feeding the flock, of power, and love, and sobriety, *which was given thee by prophecy*—By immediate direction from God, *by the laying on of my hands* (2 Tim. i. 6.) while the elders joined also in the solemnity. This presbytery probably consisted of some others, together with *Paul* and *Silas*.

V. 15. *Meditate*—The Bible makes no distinction between this and to *contemplate*, whatever others do. True *meditation* is no other than faith, hope, love, joy, melted

down together, as it were, by the fire of God's Holy Spirit ; and offered up to God in secret. He that is *wholly in these*, will be little in worldly company, in other studies, in collecting books, medals, or butterflies : wherein many pastors drone away so considerable a part of their lives !

V. 16. *Continue in them*—In all the preceding advices.

V. 1. *Rebuke not*—Considering your own youth, with such a severity as would otherwise be proper.

V. 3. *Honour*—That is, Maintain out of the publick stock.

V. 4. *Let these learn to requite their parents*—For all their former care, trouble, and expence.

V. 5. *Widow indeed*—Who has no relations to provide for her ; and who is wholly devoted to God. *Desolate*—Having neither children, nor grand-children to relieve her.

V. 6. *She*

6, 7 But she that liveth in pleasure, is dead while she liveth. And enjoin
 8 these things, that they may be blameless. But if any provide not for his
 own, and especially for those of his own family, he hath denied the faith,
 9 and is worse than an infidel. Let not a widow be chosen under three-
 10 score years old, having been the wife of one husband, Well reported of
 for good works, if she hath brought up children, if she hath lodged
 strangers, if she hath washed the feet of the saints, if she hath relieved the
 11 afflicted, if she hath diligently followed every good work. But the
 younger widows refuse; for when they are waxed wanton against
 12 Christ, they want to marry; Having condemnation, because they
 13 have rejected their first faith. And withal they learn *to be* idle,
 going about from house to house; and not only idle, but triflers and
 14 busy-bodies, speaking what they ought not. I counsel therefore the
 younger women to marry, bear children, guide the family, give no
 15 occasion of reproach to the adversary. For some are already turned

V. 6. *She that liveth in pleasure*--Delicately, voluptuously, in elegant, regular sensuality, though not in the use of any such pleasures as are unlawful in themselves.

V. 7. *That they*—That is, the widows.

V. 8. *If any provide not*—Food and raiment, *for his own*—Mother and grandmother, being *desolate widows, he hath*—virtually *denied the faith*—Which does not destroy but perfect natural duties. What has this to do with heaping up money for your children, for which it is often so impertinently alledged? But all men have their reasons for laying up money. One will go to hell for fear of want; another acts like a *Heathen*, lest he should be *worse than an infidel*.

V. 9. *Let not a widow be chosen*—Into the number of these, *having been the wife of one husband*—That is, having lived in lawful marriage, whether with one or more persons successively.

V. 10. *If she hath washed the feet of the saints*—Has been ready to do the meanest offices for them.

V. 11. *Refuse*—Do not chuse, *for when they are waxed wanton against Christ*—To

whose more immediate service they had devoted themselves, *they want to marry*—And not with a single eye to the glory of God.

V. 12. *They have rejected their first faith*—Have deserted their trust in God, and have acted contrary to the first conviction, namely, that wholly to devote themselves to his service was the most excellent way. When we first receive power to believe, does not the Spirit of God generally point out, what are the most excellent things; and at the same time, give us an holy resolution to walk in the highest degree of Christian severity? And how unwise are we ever to sink into any thing below it?

V. 14. *I counsel therefore the younger women*—Widows or virgins, such as are not disposed to live single, *to marry, to bear children, to guide the family*—Then will they have sufficient employment of their own: *and give no occasion of reproach to the adversary*—Whether Jew or Heathen.

V. 15. *Some*—Widows; *have turned aside after Satan*—Who has drawn them from Christ.

V. 17. *Let*

afide after Satan. If any believing man or woman hath widows, let them relieve them ; and let not the church be burthened, that it may relieve them that are widows indeed.

17 Let the elders who rule well be counted worthy of double honour ;
 18 especially those who labour in the word and teaching. For the scripture
 faith, * Thou shalt not muzzle the ox that treadeth out the corn : and,
 19 The labourer is worthy of his reward. Against an elder receive not an
 20 accusation, unless by two or three witnesses. Those that sin, rebuke
 21 before all, that the rest also may fear. I charge thee before God, and
 the Lord Jesus Christ, and the elect angels, that thou observe these things
 22 without prejudging, doing nothing by partiality. Lay hands suddenly
 on no man, neither partake of other men's sins ; keep thyself pure.
 23 Drink water no longer, but use a little wine for thy stomach's sake and
 24 thy frequent infirmities. Some men's sins are manifest before-hand,

V. 17. *Let the elders that rule well*—Who approve themselves faithful stewards of all that is committed to their charge ; *be counted worthy of double honour*—A more abundant provision, seeing that such will employ it all to the glory of God. As they were the most laborious and disinterested men, who were put into these offices, so whatever any one had to bestow, in his life or death, was generally lodged in their hands, *for the poor*. By this means the churchmen became very rich in after-ages. But as the *design* of the donors was the general good, there is the highest reason why it should have been disposed of according to their pious intent, *especially those who labour*—Diligently and painfully, *in the word and teaching*—In teaching the word.

V. 19. *Against an elder*—Or presbyter, do not even receive an accusation, unless by two or three witnesses—By the Mosaic law, a private person might be cited, (though not condemned) on the testimony of one witness. But St. Paul forbids an elder to be even cited on such evidence, his reputation being of more importance than that of others.

V. 20. *Those*—Elders, *that sin*—Scanda-

lously, and are duly convicted, *rebuke before all*—The church.

V. 21. *I charge thee before God*—Referring to the last judgment in which we shall stand *before God and Christ* with his *elect*, that is, holy *angels*—Who are the witnesses of our conversation. The apostle looks through his own labours and even through *time* itself, and seems to stand as one already in *eternity*. *That thou observe these things without prejudging*—Passing no sentence till the cause is fully heard ; or *partiality*—For, or against any one.

V. 22. *Lay hands suddenly on no man*—That is, appoint no man to church-offices, without full trial and examination. Else thou wilt be accessory to, and accountable for, his misbehaviour in his office. *Keep thyself pure*—From the blood of all men.

V. 24. *Some men's sins are manifest before-hand*—Before any strict enquiry be made, *going before to judgment*—So that you may immediately judge them unworthy of any spiritual office ; *and some they*—Their sins, *follow after*—More covertly.

* Deut. xxv. 4.

25 going before to judgment; and some they follow after. In like manner the good works also of *some* are manifest; and they that are otherwise cannot be hid.

VI. Let as many servants as are under the yoke, account their own masters worthy of all honour; lest the name of God and *his* doctrine
2 be blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These
3 things teach and exhort. If any teach otherwise, and consent not to sound words, those of our Lord Jesus Christ, and to the doctrine which
4 is after godliness, He is puffed up, knowing nothing, but being sick of questions and strifes of words, whereof cometh envy, contention, evil

V. 25. *They that are otherwise*—Not so manifest, *cannot be long hid*—From thy knowledge. On this account also be not hasty in laying on of hands.

V. 1. *Let servants under the yoke*—Of heathen masters, *account them worthy of all honour*—All the honour due from a servant to a master; *lest the name of God and his doctrine be blasphemed*—As it surely will, if they do otherwise.

V. 2. *Let them not despise them*—Pay them the less honour or obedience, *because they are brethren*—And in that respect on a level with them. They that live in a religious community know the danger of this, and that greater grace is requisite to bear with the faults of a brother, than of an infidel, or man of the world; *but rather do them service*—Serve them so much the more diligently, *because they are joint partakers of the great benefit*—Salvation. *These things*—Paul the aged gives young *Timotheus* a charge to dwell upon practical holiness. Less experienced teachers are apt to neglect the superstructure whilst they lay the foundation. But of so great importance did St. Paul see it to enforce *obedience* to Christ, as well as to preach *faith* in his blood, that, after strongly urging the *life of*

faith on professors, he even adds another charge for the strict observance of it.

V. 3. *If any teach otherwise*—Than strict *practical holiness*, in all its branches; *and consent not to sound words*—Literally *healthful words*: words that have no taint of falsehood, or tendency to encourage sin; *and the doctrine which is after godliness*—Exquisitely contrived to answer all the ends, and secure every interest of real piety.

V. 4. *He is puffed up*—Which is the cause of his not consenting to the doctrine which is after inward, practical religion. By *this mark* we may know them. *Knowing nothing*—As he ought to know: *sick of questions*—Doatingly fond of dispute. An evil, but common disease: especially where practice is forgotten. Such indeed contend earnestly for singular phrases, and favourite points of their own. Every thing else, however like the preaching of *Christ* and his apostles, is all “*Law and bondage, and carnal reasoning;*” *strifes of words*—Merely verbal controversies; *whereof cometh envy*—Of the gifts and success of others; *contention*—For the pre-eminence. Such disputants seldom like the prosperity of others, or to be less esteemed themselves: *evil surmising*—It not being their way to think well

5 speakings, evil surmisings; Pervertè disputings of men of corrupt minds,
 and destitute of the truth, supposing that gain is godliness: From such
 6 withdraw thyself. But godliness with content is great gain. For we
 7 brought nothing into the world; *it is* manifest that neither can we carry any
 8 thing out: Having then food and covering, with these let us be content.
 9 But they that desire to be rich, fall into temptation and a snare, and
into many foolish and hurtful desires, which plunge men into destruction
 10 and perdition. For the love of money is the root of all evils; which
 some coveting, have erred from the faith, and pierced themselves through
 11 with many sorrows. But thou, O man of God, flee these things; and
 follow after righteousness, godliness, faith, love, patience, meekness,

well of these that differ from themselves in opinion.

V. 5. *Supposing that gain is godliness*—Thinking the best religion is the getting of money. A far more common case than is usually supposed.

V. 6. *But godliness with content*—The inseparable companion of true vital religion, *is great gain*—Brings unspeakable profit in time, as well as eternity.

V. 7. *Neither can we carry any thing out*—To what purpose then do we heap together so many things? O give me one thing; a safe and ready passage to my own country!

V. 8. *Covering*—That is, raiment and a house to cover us. This is all that a Christian needs, and all that his religion allows him to desire.

V. 9. *They that desire to be rich*—To have more than these (for then they would be so far rich, and the very desire banishes content, and exposes them to ruin) *fall, plunge*—A sad gradation! *into a temptation*—Miserable food for the soul! *and a snare*—Or trap: dreadful covering! *and into many foolish and hurtful desires*—Which are sown and fed by having more than we need. Then farewell all hope of content! what then remains, but *destruction* for the body, and *perdition* for the soul?

V. 10. *Love of money*—Commonly called *prudent care*, of what a man has, *is the root*—The parent of all manner of evils, which some coveting, have erred—Literally, *missed the mark*. They aimed not at faith, but at something else, and *pierced themselves with many sorrows*—From a guilty conscience, tormenting passions, desires contrary to reason, religion, and one another. How cruel are worldly men to themselves!

V. 11. *But thou, O man of God*—Whatever all the world does, (*a man of God*—Is either a prophet, a messenger of God, or a man devoted to God, a man of another world) *flee*—As from a serpent, instead of coveting *these things*; *follow after righteousness*—The whole image of God; though sometimes this word is used, not in the general, but in the particular acceptance, meaning only that single branch of it, which is termed *justice*; *faith*—Which is also taken here in the general and full sense: namely, a divine supernatural sight of God; chiefly in respect of his mercy in *Christ*. Thus faith is the foundation of *righteousness*, the support of *godliness*, the root of every grace of the Spirit; *love*—This St. Paul intermixes with every thing that is good; he, as it were, penetrates whatever he treats of with *love*, the glorious spring of all inward and outward holiness.

12 Fight the good fight of faith, lay hold on eternal life, to which thou hast
 been called, and hast confessed the good confession before many wit-
 13 nesses. I charge thee before God, who quickeneth all things, and Christ
 14 Jesus, who witnessed the good confession before Pontius Pilate, That thou
 keep the commandment without spot, unrebukeable, until the appearing
 15 of our Lord Jesus Christ, Which in his own times the blessed and only
 16 Potentate will shew, the King of Kings, and Lord of Lords: Who only
 hath immortality, dwelling in light unapproachable, whom no man
 hath seen, neither can see; to whom *be* honour and power everlasting.
 Amen.

17 Charge the rich in this world not to be high-minded, neither to trust
 in uncertain riches, but in the living God, who giveth us richly all
 18 things to enjoy; To do good, to be rich in good works, ready to dis-
 19 tribute, willing to communicate, Treasuring up for themselves a good
 foundation against the time to come, that they may lay hold on eternal
 life.

V. 12. *Fight the good fight of faith*—Not about words: *lay hold on eternal life*—Just before thee. *Thou hast confessed the good confession*—(Perhaps at his baptism :) So likewise, ver. 13. but with a remarkable variation of the expression; *thou hast confessed the good confession before many witnesses*—To which they all assented. *He witnessed the good confession*; but *Pilate* did not assent to it.

V. 13. *I charge thee before God who quickeneth all things*—Who has quickened thee, and will quicken thee at the great day.

V. 15. *Which*—Appearing: *in his own times*—The power, the knowledge, and the revelation of which, remain in his eternal mind.

V. 16. *Who only hath*—Underived, independent—*immortality, dwelling in light unapproachable*—To the highest angel: *whom no man hath seen, or can see*—With bodily eyes. Yet we *shall* see him as he is.

V. 17. What follows seems to be a kind of a postscript. *Charge the rich in this world*

—Rich in such beggarly riches as *this* world affords, *not to be high-minded*—(O who regards this?) Not to think better of themselves for their money, or any thing it can purchase: *neither to trust in uncertain riches*---(Which they may lose in an hour) either for happiness or defence: *but in the living God*---All the rest is dead clay: *who giveth us*---As it were holding them out to us in his hand, *all things*---Which we have, *richly*---Freely, abundantly, *to enjoy*---As his gift, in him and for him. When we use them thus, we do indeed *enjoy* all things. Where else is there any notice taken of the *rich*, in all the apostolic writings, save to denounce woes and vengeance upon them?

V. 18. *To do good*---To make this their daily employ, that they may *be rich*---May abound, *in all good works*; *ready to distribute*—Singly to particular persons; *willing to communicate*---To join in all public works of charity.

V. 19. *Treasuring up for themselves a good foundation*---Of an abundant reward, by the

20 O Timotheus, keep that which is committed to thy trust, avoiding
 prophane, empty babblings, and oppositions of knowledge falsely so
 21 called: Which some professing have erred from the faith. Grace *be* with
 thee.

the free mercy of God, *that they may lay hold on eternal life*---This cannot be done by *alms-deeds*: yet they *come up for a memorial before God*. (Acts x. 4.) And the lack, even of *this*, may be the cause why God will withhold grace and salvation from us.

V. 20. *Keep that which is committed to thy*

trust---The charge I have given thee, c. i. 18. *avoid profane, empty babblings*---How weary of controversy was this acute disputant! *and knowledge falsely so called*---Most of the ancient hereticks were great pretenders to knowledge.

N O T E S

O N

The Second Epistle of St. PAUL to T I M O T H Y.

THIS epistle was probably written by St. *Paul*, during his second confinement at *Rome*, not long before his martyrdom. It is, as it were, the swan's dying song. But though it was wrote many years after the former, yet they are both of the same kind, and nearly resemble each other.

It has three parts:

- | | | | |
|--|-------------|---|---------|
| I. The inscription, | C. i. 1, 2 | The latter ; | 14 |
| II. An invitation, <i>come to me</i> , variously expressed ; | | with farther directions concerning his own behaviour : 15. C. iv. 8 | |
| 1. Having declared his love to Timothy. | | 3. <i>Come quickly</i> . Here St. Paul | 9 |
| he exhorts him, <i>be not ashamed of me</i> , | 6---14 | 1. Mentions his being left alone, 10---12 | |
| and subjoins various examples, 15---18 | | 2. Directs to bring his books, | 13 |
| 2. He adds the twofold proposition, | | 3. Gives a caution concerning Alexander, | 14, 15 |
| 1. <i>Be strong</i> ; | | 4. Observes the inconstancy of men, and the faithfulness of God, | 16---18 |
| 2. <i>Commit the ministry to faithful men</i> , | C. ii. 1, 2 | 4. <i>Come before winter</i> ; salutations, | 19---21 |
| The former is treated of, | 3---13 | III. The concluding blessing, | 22 |

II. T I M O T H Y.

II. T I M O T H Y.

1. **P**AUL an apostle of Jesus Christ, by the will of God according to
 2 the promise of life, which is by Christ Jesus, To Timotheus my
 beloved son, grace, mercy, peace, from God the Father, and Christ Jesus
 our Lord.
- 3 I thank God whom I serve from *my* forefathers with a pure con-
 science, that I have remembrance of thee in my prayers without ceasing
 4 night and day, Longing to see thee, being mindful of thy tears, that I
 5 may be filled with joy; Remembring the unfeigned faith that is in thee,
 which dwelt first in thy grand-mother Lois, and thy mother Eunice;
 6 I am persuaded in thee also. Wherefore I remind thee of stirring up the
 7 gift of God which is in thee, by the laying on of my hands. For God hath
 not given us the Spirit of fear, but of power, and love, and sobriety.
 8 Therefore be not thou ashamed of the testimony of our Lord, nor of me
 his prisoner: but be thou partaker of the afflictions of the gospel,

V. 3. *Whom I serve from my forefathers*—That is, whom both I and my ancestors served. *with a pure conscience*—He always worshipped God according to his conscience, both before and after his conversion. One who stands on the verge of life, is much refreshed by the remembrance of his predecessors, to whom he is going.

V. 4. *Being mindful of thy tears*—Perhaps frequently shed, as well as at the apostle's last parting with him.

V. 5. *Which dwelt*—A word not applied to a transient guest, but only to a settled inhabitant. *first*—Probably this was before Timothy was born; yet not beyond St. Paul's memory.

V. 6. *Wherefore*—Because I remember this, *I remind thee of stirring up*—Literally *blowing up the coals into a flame, the gift of God*—All the spiritual gifts, which the grace of God has given thee.

V. 7. And let nothing discourage thee; *for God hath not given us*—That is, the spirit which God hath given us Christians, is not

the spirit of fear—Or cowardice, *but of power*—Banishing fear; *and love and sobriety*—These animate us in our duties to God, our brethren, and ourselves. *Power and sobriety* are two good extremes. *Love* is between, the tie and temperament of both; preventing the two bad extremes, of fearfulness and rashness. More is said concerning power, ver. 8. concerning love, ch. ii. 14, &c. concerning sobriety, ch. iii. ver. 1, &c.

V. 8. *Therefore be not thou ashamed*—When fear is banished, evil shame also flees away; *of the testimony of our Lord*—The gospel, and testifying the truth of it to all men; *nor of me*—The cause of the servants of God doing his work, cannot be separated from the cause of God himself. *But be thou partaker of the afflictions*—Which I endure for the gospel's sake, *according to the power of God*—This which overcomes all things is nervously described in the two next verses.

V. 9. *Who*

9 according to the power of God, Who hath saved and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world
 10 began; But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality
 11 to light through the gospel: Whereunto I am appointed a Preacher,
 12 and an apostle, and a teacher of the Gentiles. For which cause also I suffer these things: yet I am not ashamed, for I know whom I have trusted, and am persuaded that he is able to keep that which I have
 13 committed to him, until that day. Hold fast the pattern of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus.
 14 The good thing which is committed to thee, keep through the Holy
 15 Spirit, who dwelleth in us. This thou knowest, that all who are in Asia
 16 are turned away from me, of whom are Phygellus and Hermogenes. The Lord give mercy to the family of Onesiphorus; for he hath often re-
 17 freshed me, and hath not been ashamed of my chain: But when he was
 18 at Rome, he sought me out very diligently and found *me*. The Lord grant him to find mercy from the Lord in that day: And in how many things he served me at Ephesus, thou knowest very well.

V. 9. *Who hath saved us*—By faith. The love of the Father, the grace of our Saviour, and the whole oeconomy of salvation, are here admirably described: *having called us with an holy calling*—Which is all from God, and claims us all for God; *according to his own purpose and grace*—That is, his own gracious purpose, *which was given us*—Fixt for our advantage, *before the world began*.

V. 10. *By the appearing of our Saviour*—This implies his whole abode upon earth: *who hath abolished death*—Taken away its sting, and turned it into a blessing, *and hath brought life and immortality to light*—Hath clearly revealed *by the gospel* that immortal life, which he hath purchased for us.

V. 12. *That which I have committed to him*—My soul; *until that day*—Of his final appearing.

V. 13. *The pattern of sound words*—The model of pure, wholesome doctrine.

V. 14. *The good thing*—This wholesome doctrine.

V. 15. *All who are in Asia*—Who attended me at Rome for a while: *are turned away from me*—What, from Paul the aged, the faithful soldier, and now prisoner of Christ! This was a glorious trial, and wisely reserved for that time, when he was on the borders of immortality. Perhaps a little measure of the same spirit might remain with him, under whose picture are those affecting words, “The true efigy of Francis Xavier, apostle of the Indies, forsaken of all men, dying in a cottage.”

V. 16. *The family of Onesiphorus*—As well as himself: *hath often refreshed me*—Both at Ephesus and Rome.

V. 2. *The*

- II. Thou therefore, my son, be strong through the grace which is by
 2 Christ Jesus. And the things which thou hast heard from me before
 many witnesses, these commit to faithful men, who will be able to teach
 3 others also. Thou therefore endure affliction, as a good soldier of Jesus
 4 Christ. No man that warreth entangleth himself in the affairs of *this* life,
 5 that he may please him who hath enlisted *him*. And if a man strive,
 6 he is not crowned, unless he ⁶strive lawfully. The husbandman, that
 7 laboureth first, must be partaker of the fruits. Consider what I say, and
 8 the Lord give thee understanding in all things. Remember Jesus Christ
 of the seed of David, raised from the dead according to my gospel ;
 9 For which I endure affliction, even unto bonds, as an evil-doer, but the
 10 word of God is not bound. Therefore I suffer all things for the elect's
 sake, that they also may obtain the salvation which is through Christ
 11 Jesus, with eternal glory. *It is* a faithful saying; if we are dead with
 12 *him*, we shall also live with *him*: If we suffer, we shall also reign with
 13 *him*: if we deny *him*, he will also deny us: If we believe not, he re-
 maineth faithful; he cannot deny himself.
 14 Remind *them* of these things, charging *them* before the Lord, not to
 strive about words to no profit, *but* to the subverting of the hearers.

V. 2. *The things*—The wholesome doctrine, ch. i. 13. *Commit*—Before thou leavest *Ephesus, to faithful men, who will be able*—After thou art gone to teach others.

V. 4. *No man that warreth entangleth himself*—Any more than is unavoidable, *in the affairs of this life*—With worldly business or cares, *that*—Minding war only, *he may please his captain*. In this and the next verse there is a plain allusion to the Roman law of arms, and to that of the Grecian games. According to the former, no soldier was to engage in any civil employment. According to the latter, none could be crowned as conqueror, who did not keep strictly to the rules of the game.

V. 6. Unless he *labour first*, he will reap no fruit.

V. 8. *Of the seed of David*—This one genealogy attend to.

V. 9. *Is not bound*—Not hindered in its course.

V. 10. *Therefore*—Encouraged by this, that *the word of God is not bound. I endure all things*—See the spirit of a real Christian! who would not wish to be like minded? *Salvation* is deliverance from all evil; *glory*—The enjoyment of all good.

V. 11. *Dead with him*—Dead to sin, and ready to die for him.

V. 12. *If we deny him*—To escape suffering for him.

V. 13. *If we believe not*—That is, though some believe not, God will make good all his promises to them that do believe. *He cannot deny himself*—His word cannot fail.

V. 14. *Remind them*—Who are under thy charge. O how many unnecessary things are thus unprofitably, nay hurtfully contended for!

V. 15. *A workman*

15 Be diligent to present thyself unto God approved, a workman that
 16 needeth not to be ashamed, rightly dividing the word of truth. But
 avoid profane empty babblings; for they will increase to more ungod-
 17 liness, And their word will eat as a gangrene; of whom are Hymeneus
 18 and Philetus, Who have erred concerning the truth, saying, The resur-
 19 rection is already past, and overthrow the faith of some. But the founda-
 tion of God standeth firm, having this seal, The Lord knoweth those
 that are his: and, let every one who nameth the name of the Lord
 20 depart from iniquity. But in a great house there are not only vessels of
 gold and silver, but also of wood and of earth; and some to honour, some
 21 to dishonour. If a man therefore purge himself from these, he shall be a
 vessel unto honour, consecrated and fit for the Master's use, prepared
 22 for every good work. Flee also youthful desires; but follow after
 righteousness, faith, love, peace with them that call upon the Lord
 23 out of a pure heart. But avoid foolish and unlearned questions, knowing
 24 that they beget strifes: And a servant of the Lord must not strive, but be

V. 15. *A workman that needeth not to be ashamed*—Either of unfaithfulness or unskillfulness: *rightly dividing the word of truth*—Duly explaining and applying the whole Scripture, so as to give each hearer his due portion. But they that give *one part* of the gospel to all, (the promises and comforts to unawakened, hardened, scoffing men) have real need to be ashamed.

V. 16. *They*—Who babble thus will grow worse and worse.

V. 17. *And their word*—If they go on, will be mischievous as well as vain, and *will eat as a gangrene*.

V. 18. *Saying, the resurrection is already past*—Perhaps asserting, that it is only the spiritual passing from death unto life.

V. 19. *But the foundation of God*—His truth and faithfulness, *standeth fast*—Can never be overthrown; being as it were sealed with a seal, which has an inscription on each side: on the one, *the Lord knoweth those that are his*; on the other, *let every one who nameth the name of the Lord*—As his Lord, *depart from iniquity*—Indeed they

only are his, who depart from iniquity. To all others he will say, *I know you not.* Matt. vii. 22, 23.

V. 20. *But in a great house*—Such as the church, it is not strange, that *there are not only vessels of gold and silver*—Designed for honourable uses, *but also of wood and of earth*—For less honourable purposes. Yet a vessel even of gold may be put to the vilest use, though it was not the design of him that made it.

V. 21. *If a man purge himself from these*—Vessels of dishonour, so as to have no fellowship with them.

V. 22. *Flee youthful desires*—Those peculiarly incident to youth: *Follow peace with them*—Unity with all true believers, *out of a pure heart*—Youthful desires destroy this purity: righteousness, faith, love, peace, accompany it.

V. 24. *A servant of the Lord must not*—Eagerly or passionately, *strive*—As do the vain wranglers spoken of, ver. 23. *but be apt to teach*—Chiefly by patience and unwearied assiduity.

25 gentle toward all men, apt to teach, patient of evil, In meekness instructing
those that oppose themselves; if haply God may give them repentance,
26 to the acknowledging of the truth; And they may awake out of the
snare of the devil, who are taken captive by him at his will.

III. But know this, that in the last days grievous times will come.
2 For men will be lovers of themselves, lovers of money, arrogant, proud,
3 evil-speakers, disobedient to parents, ungrateful, unholy, Without
natural affection, implacable, slanderers, intemperate, fierce, despisers
4 of good men, Traitors, rash, puffed up, lovers of pleasure more than
5 lovers of God; Having a form of godliness, but denying the power of it.
6 From these also turn away. For of these are they who creep into houses,
and captivate silly women laden with sins, led away by various desires,
7 Ever learning, but never able to come to the knowledge of the truth.
8 Now as Jannes and Jambres withstood Moses, so do these also withstand
the truth: men of corrupt minds, void of judgment as to the faith.
9 But they shall proceed no farther; for their folly shall be manifest to all
10 men, as theirs also was. But thou hast accurately traced my doctrine,
11 manner of life, intention, faith, long-suffering, love, patience, Perse-

V. 25. *In meekness*—He has often need of zeal, always of meekness, *if haply God*—For it is wholly *his work, may give them repentance*—*The acknowledging of the truth* would then quickly follow.

V. 26. *Who*—At present *are not only captives*, but asleep; utterly insensible of their captivity.

V. 1. *In the last days*—The time of the gospel-dispensation, commencing at the time of our Lord's death, is peculiarly styled the *last days: grievous*—Troublesome and dangerous.

V. 2. *For men*—Even in the church, *will be*—In great numbers, and to an higher degree than ever, *lovers of themselves*—Only, not their neighbours, the first root of evil: *lovers of money*—The second.

V. 3. *Without natural affection*—To their own children, *intemperate, fierce*—Both too soft, and too hard.

V. 4. *Lovers of sensual pleasure*—Which naturally extinguishes all love and sense of God.

V. 5. *Having a form*—An appearance of godliness, but not regarding, nay even *denying* and blaspheming the inward power and reality of it. Is not this eminently fulfilled at this day?

V. 6. *Of these*—That is mere formalists.

V. 7. *Ever learning*—New things; but not *the truth of God*.

V. 8. Several ancient writers speak of *Jannes and Jambres*, as the chief of the *Egyptian magicians: Men of corrupt minds*—Impure notions and wicked inclinations; *void of judgment*—Quite ignorant, as well as careless, of true, spiritual religion.

V. 9. *They shall proceed no farther*—In gaining profelytes.

V. 12. *All*

cutions, afflictions, which befel me at Antioch, at Iconium, at Lystra ; what persecutions I endured ; but the Lord delivered me out of all.
 12 Yea, and all that are resolved to live godly in Christ Jesus, shall suffer
 13 persecution. But evil men and impostors will grow worse and worse,
 14 deceiving and being deceived. But continue thou in the things which
 thou hast learned, and been fully assured of, knowing of whom thou hast
 15 learned *them*, And that from an infant thou hast known the holy Scrip-
 tures, which are able to make thee wise unto salvation, through faith
 16 which is in Christ Jesus. All Scripture *is* inspired of God, and is
 profitable for doctrine, for reproof, for correction, for instruction in
 17 righteousness ; That the man of God may be perfect, throughly furnished
 unto every good work.

IV. I charge *thee* therefore before God, and the Lord Jesus Christ, who will judge the living and the dead at his appearing, and his
 2 kingdom, Preach the word, be instant in season, out of season : convince,

V. 12. *All that are resolved to live godly---* Therefore count the cost. Art thou resolved ? *in Christ---* Out of *Christ* there is no godliness ; *shall suffer persecution---* More or less. There is no exception. Either the truth of Scripture fails, or those that think they are religious, and are not persecuted, in some shape or other, *on that very account*, deceive themselves.

V. 13. *Deceived and being deceived----* He who has once begun to deceive others, is both the less likely to recover from his own error, and the more ready to embrace the errors of other men.

V. 14. *From whom---* Even from me a teacher approved of God.

V. 15. *From an infant thou hast known the holy Scriptures---* Of the Old Testament. These only were extant when *Timothy* was an infant ; *which are able to make thee wise unto salvation, through faith in the Messiah* that was to come. How much more are the Old and New Testament together able, in God's hand, to make us more abundantly wise unto salvation ? Even such a measure

of present salvation, as was not known before *Jesus* was glorified.

V. 16. *All Scripture is inspired of God---* The Spirit of God, not only *once* inspired those who *wrote* it, but continually inspires, supernaturally assists those that read it with earnest prayer. Hence *it is so profitable for doctrine*, for instruction of the ignorant, *for the reproof or conviction* of them that are in error or sin ; *for the correction or amendment* of whatever is amiss, and *for instructing or training up* the children of God *in all righteousness*.

V. 17. *That the man of God---* He that is united to and approved of God : *may be perfect---* Blameless himself, *and throughly furnished---* By the Scripture, either *to teach, reprove, correct or train up* others.

V. 1. *I charge thee therefore---* This is deduced from the whole preceding chapter, *at his appearing and his kingdom---* That is, at his appearing in the kingdom of glory.

V. 2. *Be instant---* Insist on, urge these things *in season, out of season---* That is, continually, at all times and places. It might

3 rebuke, exhort, with all long-suffering and teaching. For the time will come, when they will not endure wholesome doctrine, but will heap up to themselves teachers, according to their own desires, having itching ears.

4 And they will turn away *their* ears from the truth, and turn aside to 5 fables. But watch thou in all things, endure affliction, do the work of 6 an evangelist, fulfil thy ministry. For I am now ready to be offered up, 7 and the time of my departure is at hand. I have fought the good fight, 8 I have finished the course, I have kept the faith: Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge will render me in that day, and not to me only, but to them likewise that have loved his appearing.

9 Do thy diligence to come to me shortly. For Demas hath forsaken 10 me, loving the present world, and is gone to Thessalonica, Crescens to

be translated, *with and without opportunity*—Not only when a fair occasion is given; even when there is none, one must be made.

V. 3. *For they will heap up teachers*—Therefore thou hast need of *all long-suffering; according to their own desires*—Smooth as they can wish; *having itching ears*—Fond of novelty and variety, which the number of new teachers, as well as their *empty, soft, or philosophical* discourses pleased. Such teachers, and such hearers, seldom are much concerned with what is strict or to the purpose: *heap to themselves*—Not enduring *sound doctrine*, they will reject the *sound Preachers*, and gather together all that suit their own taste. Probably they send out one another as teachers, and so are never at a loss for *numbers*.

V. 5. *Watch*—An earnest, constant, persevering exercise. The Scripture *watching, or waiting*, implies *stedfast faith, patient hope, labouring love, unceasing prayer*; yea, the mighty exertion of all the affections of the soul, that a man is capable of: *in all things*—Whatever you are doing, yet in *that, and in all things*, Watch: *do the work of an evangelist*—Which was next to that of an apostle.

V. 6. *The time of my departure is at hand*

—So undoubtedly God had shewn him; *I am ready to be offered up*—Literally, *to be poured out*, as the wine and oil were on the ancient sacrifices.

V. 8. *The crown of that righteousness*—Which God has imputed to me and wrought in me; *will render to all*—This increases the joy of *Paul* and encourages *Timotheus*. Many of these *St. Paul* himself had gained: *that have loved his appearing*—Which only a real Christian can do. I say a *real Christian*, to comply with the *Mode of the times*: else they would not understand, although the word *Christian* necessarily implies whatsoever is *holy, as God is holy*. Strictly speaking, to join *real* or *sincere* to a word of so complete an import, is grievously to debase its noble signification, and is like adding *long* to eternity, or *wide* to immensity.

V. 9. *Come to me*—Both that he might comfort him, and be strengthened by him. *Timotheus* himself is said to have suffered at *Ephesus*.

V. 10. *Demas*—Once my fellow-labourer, *Philem.* ver. 24. *hath forsaken me*—*Crescens*, probably a Preacher also, *is gone* with my consent, *to Galatia, Titus to Dalmatia*, having now left *Crete*. These either went with him to *Rome*, or visited him there.

V. 11. *Only*

11 Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for *my* ministry.
 12 Tychicus I have sent to Ephesus. When thou comest, bring the cloak
 13 which I left at Troas with Carpus, and the books, especially the parch-
 14 ments. Alexander the copper-smith did me much evil: the Lord will
 15 reward him according to his works. Of whom be thou also aware;
 16 for he hath greatly withstood our words. At my first defence no man
 appeared with me, but all forsook me: may it not be laid to their charge!
 17 But the Lord stood by me, and strengthened me, that through me the
 preaching might be fully known, even that all nations might hear: and
 18 I was delivered out of the mouth of the lion. And the Lord will deliver
 me from every evil work, and preserve *me* unto his heavenly kingdom;
 19 to whom *be* the glory for ever and ever. Amen. Salute Priscilla, and
 20 Aquila, and the family of Onesiphorus. Erastus abode at Corinth: but
 Trophimus I have left at Miletus sick. Do thy diligence to come before
 21 winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia,
 22 and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace
be with you.

V. 11. *Only Luke*—Of my fellow-labourers, *is with me*—But God is with me; and it is enough. *Take Mark*—Who, though he once *departed from the work*, is now again *profitable to me*.

V. 13. *The cloak*—Either the *Toga*, which belonged to him as a *Roman* citizen, or an upper garment, which might be needful as winter came on; *which I left at Troas with Carpus*—Who was probably his host there; *especially the parchments*—The books written on parchment.

V. 14. *The Lord will reward him*—This he spoke prophetically.

V. 16. *All*—My friends and companions, *forsook me*—And do we expect to find such

as will not forsake us? *My first defence*—Before the savage emperor *Nero*.

V. 17. *The preaching*—The gospel which we preach.

V. 18. *And the Lord will deliver me from every evil work*—Which is far more than delivering me from death; yea, *and over and above, preserve me unto his heavenly kingdom*—Far better than that of *Nero*.

V. 20. When I came on, *Erastus abode at Corinth*—Being chamberlain of the city; *Rom. xvi. 23.* but *Trophimus I have left sick*—Not having power (as neither had any of the apostles) to work miracles when he pleased, but only when God pleased.

N O T E S

O N

St. PAUL's Epistle to *TITUS*.

TITUS was converted from Heathenism by St. *Paul*. *Gal.* ii. 3. and as it seems very early, since the apostle accounted him as his brother, at his first going into *Macedonia*. And he managed and settled the churches there, when St. *Paul* thought not good to go thither himself. He had now left him at *Crete*, to regulate the churches; to assist him wherein, he wrote this epistle, as is generally believed, after the first, and before the second to *Timothy*. The tenor and stile are much alike in this and in those, and they cast much light on each other; and are worthy the serious attention of all Christian ministers and churches in all ages.

This epistle has four parts:

I. The inscription,	C. i. 1—4	5. Presb obedience to magistrates, and gentleness to all men,	C. iii. 1—2
II. The instruction of Titus to		Inforsing it by the same motive	3—7
1. Ordain good Presbyters,	5—9	6. Good works are to be done, foolish questions avoided, hereticks shunned,	8—11
2. Such are especially needful at Crete,	10—12	III. An invitation of Titus to Nicopolis, with some admonitions,	12—14
3. Reprove and admonish the Cretans,	13—16	IV. The conclusion,	15
4. Teach aged men and women,	C. ii. 1—5		
And young men, being a pattern to them,	6—8		
And servants, urging them by a glorious motive,	9—15		

T I T U S.

I. **P**AUL a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the knowledge of the

V. 1. *Paul a servant of God, and an apostle of Jesus Christ*—Titles suitable to the person of Paul, and the office he was assigning to Titus, according to the faith—The propagating

2 truth which is after godliness, In hope of eternal life, which God, who
3 cannot lie, promised before the world began; And he hath in his own
times manifested his word, through the preaching wherewith I am in-
4 trusted, according to the commandment of God our Saviour: To Titus
my own son after the common faith, grace, mercy, peace from God the
Father, and the Lord Jesus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set in order
the things which are wanting, and ordain elders in every city, as I
6 appointed thee: If a man is blameless, the husband of one wife,
7 having believing children, not accused of luxury, or unruly. For
a bishop must be blameless, as the steward of God; not self-willed,
not passionate, not given to wine, not a striker, not desirous of
8 filthy gain: But hospitable, a lover of good men, prudent, just, holy,
9 temperate, Holding fast the faithful word, as he hath been taught,

gating of which is the proper business of an apostle. *A servant of God according to the faith of the elect. An apostle of Jesus Christ*—According to the knowledge of the truth. We *serve God*, according to the measure of our faith: we fulfil our public office, according to the measure of our knowledge. *The truth that is after godliness*—Which in every point runs parallel with and supports, the vital, spiritual worship of God: and indeed has no other end or scope. These two verses contain the sum of Christianity, which *Titus* was always to have in his eye, *of the elect of God*—Of all real Christians.

V. 2. *In hope of eternal life*—The grand motive and encouragement of every apostle and every servant of God: *which God promised before the world began*—To Christ, our head.

V. 3. *And he hath in his own times*—At sundry times: and *his own times* are fittest for his own work. What creature dares ask, why no sooner? *manifested his word*—Containing that promise, and the whole truth which is after godliness: *through the preaching wherewith I am intrusted, according*

to the commandment of God our Saviour—And who dares exercise this office, on any less authority?

V. 4. *My own son*—Begot in the same image of God, and repaying a paternal with a filial affection. *The common faith*—Common to me and all my spiritual children.

V. 5. *The things which are wanting*—Which I had not time to settle myself; *ordain elders*.—Appoint the most faithful, zealous men to watch over the rest. Their character follows, ver. 6—9. These were the *elders or bishops* that Paul approved of; men that had *living faith, a pure conscience, a blameless life*.

V. 6. *The husband of one wife*—Surely the Holy Ghost by repeating this so often, designed to leave the *Romanists* without excuse.

V. 7. *As the steward of God*—To whom he intrusts immortal souls; *not self-willed*—Literally, *pleasing himself*: but all men for their good to edification: *not passionate*—But mild, yielding, tender.

V. 9. *As he hath been taught*—Perhaps it might be more literally rendered, *according*
to.

that he may be mighty by sound doctrine both to exhort and to con-
 10 vince the gainfayers. For there are many and unruly vain-talkers and
 11 deceivers, especially they of the circumcision, Whose mouths must be
 stopped, who overturn whole families, teaching things which they ought
 12 not, for the sake of filthy gain. One of themselves, a prophet of their
 own, hath said, The Cretans *are* always liars, evil wild-beasts, lazy
 13 gluttons. This witness is true; therefore rebuke them sharply, that they
 14 may be found in the faith; Not giving heed to Jewish fables, and com-
 15 mandments of men, that turn from the truth. To the pure all things
are pure: but to the defiled and unbelieving nothing *is* pure; but both
 16 their understanding and conscience are defiled. They profess to know
 God, but by *their* works they deny *him*, being abominable and dis-
 obedient, and void of judgment as to every good work.

II. But speak thou the things which become wholesome doctrine,
 2 That the aged men be vigilant, serious, prudent, sound in faith, love,
 3 patience: That the aged women in like manner, *be* in behaviour as
 becometh holiness, not slanderers, not given to much wine, teachers of

to the teaching, or doctrine, of the apostles, alluding to *Acts* ii. 42.

V. 10. *They of the circumcision*--The Jewish converts.

V. 11. *Stopped*---The word properly means, to *put a bit into the mouth* of an unruly horse.

V. 12. *A prophet*---So all Poets were antiently called. But besides *Diogenes Laertius* says, that *Epimenides* the Cretan Poet, foretold many things. *Evil wild beasts*---Fierce and savage.

V. 14. *Commandments of men*--The Jewish or other teachers, whoever they were that turned from the truth.

V. 15. *To the pure*---Those whose hearts are purified by faith, (this we allow) *all things are pure*---All kinds of meat; the Mosiac distinction between clean and unclean meats being now taken away; *but to the defiled and unbelieving nothing is pure*---The

apostle joins *defiled and unbelieving*, to intimate; that nothing can be clean, without true faith. For both the understanding and conscience, those leading powers of the soul, are polluted: consequently so is the man and all he does.

V. 1. *Wholesome*--Restoring and preserving spiritual health.

V. 2. *Vigilant*---As veteran soldiers, not easily to be surprized: *patience*---A virtue particularly needful for, and becoming them. *Serious*---Not drolling, or diverting, on the brink of eternity.

V. 3. *In behaviour*---The particulars whereof follow: *as becometh holiness*---Literally, observing an holy decorum: *not slanderers*---Or evil-speakers; *not given to much wine*---If they use a little for their often infirmities. *Teachers*---Age and experience call them so to be: let them teach good only.

V. 4. *That*

4 that which is good: That they instruct the young women to be wise,
 5 to love their husbands, to love their children, Discreet, chaste, keepers at
 home, good, obedient to their own husbands, that the word of God be
 6 not blasphemed. The young men likewise exhort to be discreet,
 7 In all things shewing thyself a pattern of good works, in doctrine,
 8 uncorruptness, seriousness, Wholesome speech that cannot be reprov'd;
 that he who is on the contrary part may be ashamed, having no evil
 9 thing to say of us. *Exhort* servants to be subject to their own masters,
 10 to please *them* in all things, not answering again, Not stealing, but shewing
 all good fidelity, that they may in all things adorn the gospel of God
 our Saviour.

11 For the saving grace of God hath appeared to all men, Instructing
 12 us, that, having renounced ungodliness and all worldly desires, we

V. 4. *That they instruct the young women*--These *Timothy* was to instruct himself, *Titus*, by the elder women: *to love their husbands, their children*----With a tender, temperate, holy, wife affection. O how hard a lesson!

V. 5. *Discreet*---Particularly in the love of their children: *chaste*---Particularly in the love of their husbands: *keepers at home*---Whenever they are not called out, by works of necessity, piety and mercy: *good*---Well tempered, sweet, soft, obligating: *obedient to their husbands*---Whose will, in all things lawful, is a rule to the wife: *that the word of God be not blasphemed*---Or evil spoken of: particularly by unbelieving husbands; who lay all the blame on the religion of their wives.

V. 6. *To be discreet*---A virtue rarely found in youth.

V. 7. *Shewing thyself a pattern*---*Titus* himself was then young; *in the doctrine* which thou teachest in public: (as to matter *uncorruptness*; as to the manner of delivering it, *seriousness*---Weightiness, solemnity.)

V. 8. *Wholesome speech*---In private conversation.

V. 9. *Please them in all things*---Wherein it can be done without sin: *not answering again*---Though blamed unjustly---This honest servants are most apt to do: *not stealing*---Not *taking* or *giving* any thing, without their master's leave: this fair-spoken servants are apt to do.

V. 10. *Shewing all good fidelity*---Soft, obliging faithfulness: *that they may adorn the doctrine of God our Saviour*---More than St. *Paul* says of Kings. How he raises the lowliness of his subject! So may they, the lowliness of their condition.

V. 11. *The saving grace of God*---So it is in its nature, tendency, and design, *hath appeared to all men*---High and low.

V. 12. *Instructing us*---All who do not reject it, *that having renounced ungodliness*---Whatever is contrary to the fear and love of God, *and worldly desires*---Which are opposite to sobriety and righteousness, *we should live soberly*---In all purity and holiness. *Sobriety*, in the Scripture sense, is rather the whole temper of a man, than a single virtue in him. It comprehends all that is opposite to the *drowsiness* of sin, the *folly* of ignorance, the *unholiness* of disorderly passions. Sobriety is no less than all the powers

should live soberly, and righteously, and godly in the present world,
 13 Looking for the blessed hope and the glorious appearing of the great
 14 God, even our Saviour Jesus Christ: Who gave himself for us, that he
 might redeem us from all iniquity, and purify to himself a peculiar
 15 people, zealous of good works. These things speak and exhort, and
 rebuke with all authority: let no man despise thee.

III. Remind them to be subject to principalities and powers, to obey
 2 *magistrates*, to be ready for every good work: To speak evil of no man,
 not to be quarrellsome, *to be gentle*, shewing all meekness toward all men.
 3 For we also were formerly without understanding, disobedient, deceived,
 inflaved to various desires and pleasures, living in wickedness and envy,
 4 hateful, hating one another: But when the kindness and love of God
 5 our Saviour toward man appeared, Not by works of righteousness which
 we have done, but according to his own mercy he saved us, by the

powers of the soul, being consistently, and constantly *awake*, duly *governed* by heavenly prudence, and entirely conformable to holy affections, *and righteously*—Doing to all as we would they should do to us, *and godly*—As those who are consecrated to God, both in heart and life.

V. 13. *Looking*—With eager desire for that *glorious appearing*—Which we *hope* for; *of the great God, even our Saviour Jesus Christ*—So that if there be (according to the *Arian* scheme) a great God and a little God, Christ is not the little God, but the great one.

V. 14. *Who gave himself for us*—To die in our stead, *that he might redeem us*—Miserable bond-slaves, as well from the power and the very being, as from the guilt of all our sins.

V. 15. *Let no man despise thee*—That is, Let none have any just cause to despise thee. Yet they surely will. Men who know not God will despise a true minister of his word.

V. 1. *Remind them*—All the *Cretan* Christians, *to be subject*—Passively, not resisting,

to principalities—Supreme, *and powers*—Subordinate governors; and *to obey*—Them actively, so far as conscience permits.

V. 2. *To speak evil*—Neither of them, nor any man: *not to be quarrellsome*—To assault none: *to be gentle*—When assaulted: *toward all men*—Even those who are such as we were.

V. 3. *For we*—And as God hath dealt with us, so ought we to deal with our neighbour, *were without understanding*—Wholly ignorant of God, *and disobedient*—When he was declared to us.

V. 4. *When the love of God appeared*—By the light of his spirit to our inmost soul.

V. 5. *Not by works*—In this important passage the apostle presents us with a delightful view of our redemption. Herein we have I. The cause of it; not our *works* or *righteousness*, but the *kindness and love* of God our Saviour. II. The effects, which are 1. Justification, *being justified*, pardoned and accepted through the alotted merits of Christ, not from any desert in us, but *according to his own mercy, by his grace*, his free unmerited goodness: 2. Sanctification; express

6 laver of regeneration, and renewing of the Holy Ghost: Which he
 7 poured forth richly upon us, through Jesus Christ our Saviour, That,
 being justified by his grace, we might become heirs, according to the hope
 8 of eternal life. *This is* a faithful saying, and these things I will that thou
 affirm constantly, that they who have believed in God, be careful to
 9 excel in good works: these things are good and profitable to men. But
 avoid foolish questions, and genealogies, and contentions, and strivings
 10 about the law; for they are unprofitable and vain. An heretic (after a
 11 first and second admonition) reject, Knowing that such an one is per-
 verted and sinneth, being self-condemned.
 12 When I shall send Artemas or Tychicus to thee, be diligent to come

expressed by the *laver of regeneration*, (that is, baptism, the thing signified, as well as the outward sign) and the *renewal of the Holy Ghost*; which purifies the soul as water cleanses the body, and renews it in the whole image of God. III. The consummation of all, *that we might become heirs of eternal life*, and live now in the joyful hope of it.

V. 8. *Be careful to excel in good works*—Though the apostle does not lay these for the foundation, yet he brings them in at their proper place: and then mentions them, not slightly, but as affairs of great importance. He desires, that all believers should, *be careful*—Have their thoughts upon them, use their best contrivance, their utmost endeavours, not barely to practise, but *to excel*, to be eminent and distinguished in them: because though they are not the ground of our reconciliation with God, yet they are *amiable and honourable* to the Christian profession, and *profitable to men*—Means of increasing the everlasting happiness both of ourselves and others.

V. 10. *An heretic, after a first and second admonition reject*—Avoid, leave to himself. This is the only place in the whole Scripture, where this word *heretic* occurs; and here it evidently means, a man that obstinately persists in *contending about foolish*

questions, and thereby occasions strife and animosities, schisms and parties in the church. This, and this alone, is an *heretic* in the Scripture sense. And his punishment likewise is here fixt. *Shun, avoid him, leave him to himself*—As for the popish sense, “A man that errs in fundamentals,” although it crept, with many other things, early into the church, yet it has no shadow of foundation, either in the Old or New Testament.

V. 11. *Such an one is perverted*—In his heart, at least, and *sinneth, being self-condemned*—Being convinced in his own conscience, that he acts wrong.

V. 12. *When I shall send Artemas or Tychicus*—To succeed thee in thy office. *Titus* was properly an Evangelist, who, according to the nature of that office, had no fixt residence, but presided over other elders wherever he travelled from place to place, assisting each of the apostles according to the measure of his abilities: *come to me to Nicopolis*—Very probable not the *Nicopolis* in Macedonia as the vulgar subscription asserts; (indeed none of those subscriptions at the end of St. Paul's epistles, are of any authority.) Rather it was a town of the same name, which lay upon the Sea-coast of *Epirus*; for I have determined to winter there—Hence it appears, he was not there yet.

13 to me to Nicopolis; for I have determined to winter there. Send forward with diligence Zenas the Lawyer, and Apollos, that they may 14 want nothing. And let ours also learn to excel in good works for 15 necessary uses, that they be not unfruitful. All that are with me salute thee. Salute them that love us in the faith. Grace be with you all.

If so, he would have said, to winter *here*. Consequently this letter was not written from thence.

V. 13. *Send forward Zenas the Lawyer*—Either a *Roman* Lawyer, or an expounder of the Jewish law.

V. 14. *And let ours*—All our brethren at *Crete*, learn—Both by thy admonition and example. Perhaps they had not before assisted *Zenas* and *Apollos* as they ought to have done.

N O T E S

O N

St. PAUL's Epistle to PHILEMON.

ONESIMUS, servant to *Philemon*, an eminent person in *Colosse*, ran away from his master to *Rome*. Here he was converted to Christianity by *St. Paul*, who sent him back to his master with this letter. It seems, *Philemon* not only pardoned, but gave him his liberty: seeing *Ignatius* makes mention of him, as succeeding *Timotheus* at *Ephesus*.

This letter has three parts:

- | | | | |
|--|-----|---------------------------------------|-------|
| I. The inscription, | 1—3 | <i>Onesimus</i> again, | 8—21 |
| II. After commending <i>Philemon's</i> faith and love, | 4—7 | and to prepare a lodging for himself, | 22 |
| He desires him to receive | | III. The conclusion, | 23—25 |

P H I L E M O N.

I. **P**AUL, a prisoner of Jesus Christ, and *Timotheus* a brother, to
2 **P**hilemon the beloved, and our fellow-labourer, And to the

V. 1. This single epistle infinitely transcends all the wisdom of the world. And it gives us a specimen, how *Christians* ought to treat of secular Affairs from higher principles.

beloved Apphia, and Archippus our fellow-soldier, and the church which
3 is in thy house : Grace *be* unto you, and peace from God our Father,
and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers;
5 (Hearing of thy faith which thou hast toward the Lord Jesus, and
6 love toward all saints) That the communication of thy faith may be-
come effectual, by the acknowledgement of every good thing, which
7 is in you towards Christ Jesus. For we have great joy and conso-
lation in thy love, because the bowels of the saints are refreshed by
8 thee, brother. Wherefore, though I might be very bold in Christ,
9 to enjoin thee what is convenient, Yet out of love I rather intreat
thee, being such an one as Paul the aged, and now also a prisoner of
10 Jesus Christ : I intreat thee for my son, whom I have begotten in my
11 bonds, Onesimus, Who was formerly unprofitable to thee, but now
12 profitable to thee and me, Whom I have sent again : thou therefore re-
13 ceive him, that is, my own bowels : Whom I was desirous to have re-
14 tained with me, to serve me in thy stead, in the bonds of the gospel. But

principles. *Paul, a prisoner of Christ*—To whom, as such, *Philemon* could deny nothing, and *Timotheus*—This was written before the second epistle to *Timothy*. (ver. 22.)

V. 2. *To Apphia*—His wife, to whom also the business in part belonged; and *the church in thy house*—The *Christians who meet there*.

V. 5. *Hearing*—Probably from *Onesimus*.

V. 6. I pray that the communication of thy faith may become effectual—That is, That thy faith may be effectually communicated to others, who see and acknowledge thy piety and charity.

V. 7. *The saints*—To whom *Philemon's* house was open, ver. 2.

V. 8. *I might be bold in Christ*—Through the authority he hath given me.

V. 9. *Yet out of love I rather intreat thee*—In how handsome a manner does the apostle just hint, and immediately drop the consideration of his power to *command*, and tenderly *intreat Philemon*, to hearken to his friend, his aged friend, and now prisoner for *Christ*? With what endearment, in the next verse, does he call *Onesimus his son*,

before he names his name? And as soon as he had mentioned it, with what fine address does he just touch on his former faults, and instantly pass on to the happy change that was now made upon him? So disposing *Philemon* to attend to his request, and the motives wherewith he was going to enforce it.

V. 10. *Whom I have begotten in my bonds*—The son of my age.

V. 11. *Now profitable*—None should be expected to be a good servant, before he is a good man. He manifestly alludes to his name, *Onesimus*, which signifies *profitable*.

V. 12. *Receive him, that is, my own bowels*—Whom I love as my own soul. Such is the natural affection of a father in *Christ*, toward his spiritual children.

V. 13. *To serve me in my stead*—To do those services for me, which thou, if present, wouldst gladly have done thyself.

V. 14. *That thy benefit might not be by constraint*—For *Philemon* could not have refused it.

V. 15. *God*

I would do nothing without thy consent ; that thy benefit might not be,
 15 as it were, by constraint, but willingly. And perhaps for this end was
 16 he separated for a season, that thou mightest have him for ever ; No
 longer as a servant, but above a servant, a brother beloved, especially to
 me ; and how much more to thee, both in the flesh and in the Lord ?
 17 If therefore thou accountest me a partner, receive him as myself.
 18 If he hath wronged thee, or oweth *thee* any thing, put that to my
 19 account. I Paul have written with my own hand ; I will repay *it* ; not
 20 to say unto thee, that thou owest also thyself to me besides. Yea, brother,
 let me have joy in thee in the Lord : refresh my bowels in Christ.
 21 Having confidence of thy obedience I have written to thee, knowing
 22 thou wilt do even more than I say. Withal prepare me also a lodging ;
 23 for I trust I shall be given to you through your prayers. Epaphras my
 24 fellow-prisoner in Christ Jesus saluteth you, Mark, Aristarchus, Demas,
 25 Luke, my fellow-labourers. The grace of our Lord Jesus Christ *be* with
 your spirit.

V. 15. God might permit him to be *separated* (a soft word) *for a season, that thou mightest have him for ever*—Both on earth and in heaven.

V. 16. *In the flesh*—As a dutiful servant, *in the Lord*—As a fellow Christian.

V. 17. *If thou accountest me a partner*—So that thy things are mine, and mine are thine.

V. 18. *I will repay it*—If thou requirest it, *not to say, that thou owest me thyself*—It cannot be expressed how great our obligation is to those, who have gained our souls to Christ, *beside*—Receiving *Onesimus*.

V. 20. *Refresh my bowels in Christ*—Give me the most exquisite and Christian pleasure.

V. 22. *Given to you*—Restore to liberty.

N O T E S

O N

The Epistle to the H E B R E W S.

IT is agreed by the general tenor of antiquity, that this epistle was written by St. Paul ; whose other epistles were sent to the Gentile converts ; this only to the *Hebrews*. But this improper inscription was added by some later hand. It was sent to the Jewish *Hellenest Christians*, dispersed through various countries. St. Paul's method and style are easily

NOTES on the Epistle to the *HEBREWS*. 703

easily observed therein. He places, as usual, the proposition and division before the treatise; (c. ii. 17.) he subjoins the exhortatory to the doctrinal part; quotes the same scriptures, (c. ii. 8. c. x. 30, 38. c. i. 6.) and uses the same expressions as elsewhere. But why does he not prefix his name, which it is plain, from c. iii. 19. was dear to them to whom he wrote? Because he prefixes no inscription, in which, if at all, the name would have been mentioned. The ardour of his spirit carries him directly upon his subject, (just like St. *John* in his first epistle) and throws back his usual salutation and thanksgiving to the conclusion.

This epistle of St. *Paul*, and both those of St. *Peter* (one may add, that of St. *James* and of St. *Jude* also) were written to the same persons, dispersed through *Pontus*, *Galatia*. and other countries, and nearly at the same time. St. *Paul* suffered at *Rome*, three years before the destruction of *Jerusalem*. Therefore this epistle likewise was written, while the temple was standing. St. *Peter* wrote a little before his martyrdom, and refers to the epistles of St. *Paul*, this in particular.

The scope of it is, To confirm their faith in *Christ*. And this he does, by demonstrating his glory. All the parts of it are full of the most earnest and pointed admonitions and exhortations. And they go on, in one tenor, the particle *therefore* every where connecting the doctrine and the use.

The sum is, The glory of *Christ* appears,

- | | |
|---|---|
| <p>I. From comparing with him the prophets and angels C. i. 1—14
Therefore we ought to give heed to him: C. ii. 1—4</p> <p>II. From his <i>passion</i> and <i>consummation</i>.
Here we may observe</p> <p>1. The proposition and sum: 5—9</p> <p>2. The treatise itself: we have a <i>perfect</i> author of salvation, who <i>suffered</i> for our sake, that he might be,
1. a <i>merciful</i>, and 2. a faithful, 3. <i>high-priest</i>, 10—18</p> <p>These three are particularly explained, his <i>passion</i> and <i>consummation</i> being continually interwoven.</p> <p>1. He has the virtue of an high-priest.</p> <p style="margin-left: 20px;">a. He is <i>faithful</i>: C. iii. 1
Therefore, be ye not unfaithful C. iv. 13</p> <p style="margin-left: 20px;">b. He is <i>merciful</i>: 15
Therefore, come to him with confidence, C. v. 3</p> <p>2. He is called of God an <i>high-priest</i>. Here</p> | <p>a. The <i>sum</i> is proposed; 4—10
with a <i>summary</i> exhortation 11—C. vi. 20</p> <p>b. The point is <i>copiously</i>,</p> <p>I. Explained. We have a great <i>high-priest</i>,</p> <p>1. Such as is described in the 110th Psalm: after the order of <i>Melchisedek</i>; C. vii. 1—19
established by an oath, 20—22
for ever, 23—28</p> <p>2. Therefore peculiarly excellent:</p> <p style="margin-left: 20px;">Heavenly: C. viii. 1—6
Of the new covenant 7—13
By whom we have an entrance into the sanctuary; } C. ix.--1
C. x--18</p> <p>II. Applied. Therefore,</p> <p>1. Believe, hope, love: 19—25
These three are farther inculcated:</p> <p style="margin-left: 20px;">a. Faith, with patience, 26—39
which, after the example of the ancients } C. xi.--1
and of <i>Christ</i> himself, } C. xii.--1
is to be exercised, 2, 3
4--11
cheerfully,</p> |
|---|---|

cheerfully, peaceably, holily:	12---17
b. Hope,	18---20
c. Love,	C. xiii. 1---6
2. In order to grow in these graces, make use of	
The remembrance of your former,	7---16

The vigilance of your pre- sent pastors :	17---19
To this period, and to the whole epistle answers	
The prayer,	} 20---25
The doxology, and	
The mild conclusion.	

There are many comparisons in this epistle, which may be nearly reduced to two heads, 1. The prophets, the angels, Moses, Joshua, Aaron are great; but *Jesus Christ* is infinitely greater: 2. The antient believers enjoyed high privileges; but Christian believers enjoy far higher. To illustrate this, examples both of happiness and misery are every way interspersed: so that in this epistle there is a kind of recapitulation of the whole Old Testament. In this also Judaism is abrogated, and Christianity carried to its height.

H E B R E W S.

I. **G**OD, who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us 2 by *his* Son; Whom he hath appointed heir of all things, by whom

V. 1. *God, who at sundry times*—The creation was revealed in the time of *Adam*, the last judgment in the time of *Enoch*; and so at various times, and in various degrees more explicit knowledge was given, *in divers manners*—In visions, in dreams, and by revelations of various kinds. Both these are opposed to the one intire and perfect revelation which he has made to us by *Jesus Christ*. The very number of the prophets shewed, that they prophesied only *in part: of old*—There were no prophets for a large tract of time before *Christ* came, that the great prophet might be the more earnestly expected; *spake*—A part is put for the whole, implying every kind of divine communication, *by the prophets*—The mention of whom is a virtual declaration, that the apostle received the whole Old Testament, and was not about to advance any doctrine in contradiction to it; *hath in these last times*—Intimating that no other revelation is to be expected; *spoken*—All things and in

the most perfect manner, *by his Son*—Alone: The Son spake by the apostles. The majesty of the Son of God is proposed, I. Absolutely, by the very name of *Son*, v. 1. and by three glorious predicates, *whom he hath appointed, by whom he made, who sat down*; whereby he is described from the beginning to the consummation of all things, v. 2, 3. II. Comparatively to angels, v. 4. The proof of this proposition immediately follows the name of *Son*, being proved, v. 5. His being *Heir of all things*, v. 6—9. *his making the worlds*, v. 10—12. *his sitting at God's right hand*. v. 13, &c.

V. 2. *Whom he hath appointed heir of all things*—After the name of *Son*, his inheritance is mentioned. God *appointed* him the heir, long before he made the worlds, (*Eph.* iii. 11. *Prov.* viii. 22. &c.) The *Son* is the first-born; born before all things. The *heir* is a term relating to the creation which followed. v. 6. *By whom he also made the worlds*—Therefore the Son was before all

3 he also made the worlds: Who, being the brightness of his glory, and
 the express image of his person, and sustaining all things by the word
 of his power, when he had by himself purged our sins, sat down on the
 4 right hand of the Majesty on high: Being so much higher than the
 angels, as he hath by inheritance a more excellent name than they.
 5 For to which of the angels did he ever say, * Thou art my Son;

all worlds. His glory reaches from everlasting to everlasting, though God spake by him to us only in *these last days*.

V. 3. *Who sat down*—The third of these glorious predicates, with which three other particulars are interwoven (which are mentioned likewise, and in the same order, *Col. i. 15, 17, 20.*) *Who being*—The glory which he received in his exaltation at the right hand of the Father, no angel was capable of; but the Son alone, who likewise enjoyed it long before: *the brightness of his glory*—Glory is the nature of God revealed in its brightness; *the express image, or stamp*—Whatever the Father is, is exhibited in the Son, as a seal in the *stamp* on wax; *of his person, or substance*—The word denotes the unchangeable perpetuity of divine life and power; *and sustaining all things*—Visible and invisible, in being, *by the word of his power*—That is, by his powerful word; *when he had by himself*—Without any Mosaic rites or ceremonies, *purged our sins*—In order to which it was necessary he should for a time divest himself of his glory. In this chapter St. Paul describes his glory, chiefly as he is the Son of God: afterwards, c. ii. 6. &c. the glory of the man, *Christ Jesus*. He speaks indeed briefly of the former, before his humiliation, but copiously after his exaltation: as from hence the glory, he had from eternity, began to be evidently seen. Both his *purging our sins*, and *sitting at the right-hand of God*, are largely treated of in the seven following chapters: *sat down*—The priests stood while they ministered. Sitting therefore denotes,

the consummation of his sacrifice. This word *sat down* contains the scope, the theme, and the *sum* of the epistle.

V. 4. This verse has two clauses, the latter of which is treated of ver. 5. the former, ver. 13. Such transpositions are also found in the other epistles of St. Paul, but in none so frequently as in this. The Jewish doctors were peculiarly fond of this figure, and used it much in all their writings. The apostle therefore, becoming all things to all men, here follows the same method. All the inspired writers were readier in all the figures of speech, than the most experienced orators: *Being*—By his exaltation, after he had been lower than them, (ch. ii. 9.) *so much higher than the angels*—It was extremely proper to observe this, because the Jews gloried in their law, as it was delivered by the ministration of angels. How much more may we glory in the gospel, which was given, not by the ministry of angels, but of the very Son of God? *As he hath by inheritance a more excellent name*—Because he is the Son of God, he *inherits* that *name*, in right whereof he inherits *all things*. His inheriting that name is more ancient than *all worlds*. His inheriting all things as ancient as *all things*: *than they*—This denotes an immense pre-eminence. The angels do not inherit all things; but are themselves a portion of the Son's inheritance, whom they worship as their Lord.

V. 5. *Thou art my Son, God of God, light of light; this day have I begotten thee*—I have begotten thee from eternity, which, by

5 U
 * Psalm ii. 7.

this day have I begotten thee? And again, † I will be to him a-Father,
 6 and he shall be to me a Son? And again, ‡ When he bringeth in the
 first begotten into the world, he saith, And let all the angels of God
 7 worship him. And of the angels he saith, || Who maketh his angels
 8 spirits, and his ministers a flame of fire. But unto the Son, § Thy
 throne, O God, *is* for ever and ever; the sceptre of thy kingdom *is* a
 9 sceptre of righteousness: Thou hast loved righteousness and hated
 iniquity; therefore God, *even* thy God, hath anointed thee with the oil
 10 of gladness above thy fellows. And, thou † Lord, hast in the beginning
 laid the foundation of the earth, and the heavens are the works of thy
 11 hands. They shall perish, but thou endurest; yea, they all shall grow
 12 old as a garment; And as a mantle shalt thou change them, and they
 shall be changed: but thou art the same, and thy years shall not fail.

by its unalterable permanency of duration, is one continued, unsuccessive day. *I will be to him a father, and he shall be to me a son*—I will own myself to be his father, and him to be my son, by eminent tokens of my peculiar love. The former clause relates to his natural sonship, by an eternal, inconceivable generation; the other to his father's acknowledgment and treatment of him, as his incarnate Son. Indeed this promise related immediately to *Solomon*, but in a far higher sense to the Messiah.

V. 6. *And again*—That is, in another Scripture; *He—God saith, when he bringeth in his first-begotten*—This appellation includes that of Son, together with the rights of primogeniture, which the first-begotten Son of God enjoys, in a manner not communicable to any creature: *into the world*—Namely at his incarnation. *He saith, let all the angels of God worship him*—So much higher was he, when in his lowest estate, than the highest angel!

V. 7. *Who maketh his angels*—This implies, they are only creatures, whereas the Son is eternal, v. 8. and the Creator himself,

ver. 10. *Spirits and a flame of fire*—Which intimates not only their office, but also their nature; which is excellent indeed, the metaphor being taken, from the most swift, subtle, and efficacious things on earth; but nevertheless infinitely below the majesty of the Son.

V. 8. *O God*—God, in the singular number, is never in Scripture used absolutely of any but the Supreme God: *Thy reign*, of which the *sceptre* is the ensign, is full of justice and equity.

V. 9. *Thou hast loved righteousness, and hated iniquity*—Thou art infinitely pure and holy; *therefore* God, who, as thou art mediator, is *thy God*, hath anointed thee with the oil of gladness, with the Holy Ghost, the fountain of joy; *above thy fellows*—Above all the children of men.

V. 10. *Thou*—The same to whom the discourse is addressed in the preceding verse.

V. 12. *As a mantle*—With all ease. *They shall be changed*—Into new heavens and a new earth: *but thou art eternally the same.*

† 2 Sam. vii. 14. ‡ Psalm xcvi. 7. || Psalm civ. 4. § Psalm xlv. 6, 7.
 † Psalm cii. 25, 26.

V. 14. *Are*

13 But to which of the angels did he ever say, † Sit at my right-hand, till I
 14 make thine enemies thy footstool? Are they not all ministering spirits,
 sent forth to attend on them who shall inherit salvation?

II. Therefore we ought to give the more earnest heed to the things which
 2 we have heard, lest at any time we should let *them* slip. For if the word
 spoken by angels was stedfast, and every transgression and disobedience
 3 received a just recompence: How shall we escape, if we neglect so great a
 salvation, which, having at its beginning been spoken by the Lord, was
 4 confirmed to us by them that had heard *him*? God also bearing witness
 both by signs, and wonders, and various miracles, and distributions of the
 Holy Ghost, according to his own will.

5 For he hath not subjected to the angels the world to come, whereof
 6 we speak. But one in a certain place testified, saying, * What is man,
 that thou art mindful of him, or the son of man, that thou visitest him?

V. 14. *Are they not all*—Though of various orders; *ministering spirits sent forth*—Ministering before God, sent forth to men; *to attend on them*—In numerous offices of protection, care, and kindness; *who*—Having patiently continued in well-doing, *shall inherit everlasting salvation*.

Chap. ii. In this and the two following chapters, the apostle subjoins an exhortation, answering each head of the preceding chapter.

V. 1. *Lest we should let them slip*—As water out of a leaky vessel. So the Greek word properly signifies.

V. 2. In giving the law, *God spoke by angels*—But in proclaiming the gospel, by his Son; *stedfast*—Firm and valid; *every transgression*—Commission of sin, *every disobedience*—Omission of duty.

V. 3. *So great a salvation*—A deliverance from so great wickedness and misery, into so great holiness and happiness. This was first *spoken of* (before he came it was not known) *by him who is the Lord*—Of angels as well as men; *and was confirmed to us*—Of

this age, even every article of it: *by them that had heard him*—And had been themselves also both *eye-witnesses and ministers of the word*.

V. 4. *By signs and wonders*—While he lived, *and various miracles, and distributions of the Holy Ghost*—Miraculous gifts, distributed after his exaltation, *according to his own will*—Not theirs who received them.

V. 5. This verse contains a proof of the third; the greater the salvation is, and the more glorious the Lord whom we despise, the greater will be our punishment. *God hath not subjected the world to come*—That is, the dispensation of the Messiah; which being to succeed the *Mosaic* was usually stiled by the *Jews, the world to come*—Altho' it is still in great measure *to come: whereof we now speak*—Of which I am now speaking. In this last great dispensation the Son alone presides.

V. 6. *What is man*—To the vast expanse of heaven, *to the moon and the stars which thou hast ordained?*—This psalm seems to have been composed by *David, in a clear moon*—

‡ Psalm cx. 1.

* Psalm viii. 4.

- 7 Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour, and has set him over the works of thy
8 hands. Thou hast put all things in subjection under his feet. Now in putting all things in subjection under him, he left nothing *that is not* put under him: but now we do not yet see all things put under him.
9 But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower than the angels, that by the grace of
10 God he might taste death for every man. For it became him for whom *are* all things, and by whom *are* all things, in bringing many sons to

moon-shiny and star-light night, while he was contemplating the wonderful fabric of heaven; because in his magnificent description of its luminaries, he takes no notice of the sun, the most glorious of them all. The words here cited concerning dominion, were doubtless in some sense applicable to Adam; although in their complete and highest sense, they belong to none but the second Adam: or the son of man that thou *visitest him?*—The sense rises, We are *mindful* of him, that is absent; but to *visit*, denotes the care of a present God.

V. 7. *Thou hast made him—Adam: a little lower than the angels*—The Hebrew is, *a little lower than*—That is, next to God. Such was man, as he came out of the hands of his Creator: It seems, the highest of all created beings. But these words are also, in a farther sense, as the apostle here shews, applicable to the Son of God. It should be remembered that the apostles constantly cited the Septuagint translation, very frequently without any variation. It was not their business, in writing to the Jews, who at that time had it in high esteem, to amend or alter this, which would of consequence have occasioned disputes without end.

V. 8. *Now this putting all things under him*, implies that there is *nothing that is not put under him*. But it is plain, this is not done now, with regard to man in general.

V. 9. It is done only with regard to

Jesus, God-man, who is now crowned with glory and honour—As a reward for his having suffered death. *He was made a little lower than the angels*—Who cannot either suffer or die: *that by the grace of God, he might taste death*—An expression denoting both the reality of his death, and the shortness of its continuance; *for every man*—That ever was or will be born into the world.

V. 10. In this verse the apostle expresses in his own words, what he expressed before in those of the psalmist. *It became him*—It was suitable to all his attributes, both to his justice, goodness, and wisdom: *for whom*—As their ultimate end: *and by whom*—As their first cause, *are all things, in bringing many adopted sons to glory*—To this very thing, that they are sons and are treated as such, *to perfect the captain*—Prince, leader, and author *of their salvation, by his atoning sufferings* for them. *To perfect or consummate* implies, the bringing him to a full and glorious end of all his troubles, c. v. 9. This consummation by sufferings intimates, 1. The glory of *Christ*, to whom, being consummated, all things are made subject: 2. The preceding sufferings. Of these he treats expressly, ver. 11—18. having before spoken of his glory, both to give an edge to his exhortation, and to remove the scandal of sufferings and death. A fuller consideration of both these points, he interweaves with the following discourse on his priesthood. But what is here said

11 glory, to perfect the captain of their salvation by sufferings. For both he
 that sanctifieth, and all they that are sanctified, *are* of one; for which
 12 cause he is not ashamed to call them brethren, Saying, * I will declare
 thy name to my brethren; † in the midst of the church will I sing praise
 13 unto thee. And again, ‡ I will put my trust in him: and again,
 Behold I and the children whom God hath given me. Since then the
 14 children partake of flesh and blood, he also himself in like manner took
 part of the same, that, through death, he might destroy him that had the
 15 power of death, that is, the devil: And deliver them, as many as through

said of our Lord's being *made perfect through sufferings*, has no relation to our being saved or sanctified by sufferings. Even he himself was perfect, as God and as man, before ever he suffered. By his sufferings, in his life and death, he was made a perfect or compleat *sin-offering*. But unless *we* were to be made the same sacrifice, and to atone for sin, what is said of him in *this respect*, is as much out of *our* sphere as his ascension into heaven. It is *his atonement*, and *his spirit* carrying on *the work of faith with power* in our hearts, that alone can sanctify us. Various afflictions indeed may be made *subservient* to this, and so far as they are blest to the weaning us from sin, and causing our affections to be set on things above, so far they do *indirectly* help on our sanctification.

V. 11. *For*—They are nearly related to each other: *he that sanctifieth*—Christ, (c. xiii. 12.) *and all they that are sanctified*—That are brought to God, that *draw near*, or *come to him*, (which are synonymous terms) *are all of one*—Partakers of one nature, from one parent, *Adam*.

V. 12. *I will declare thy name to my brethren*—Christ declares the name of God, gracious and merciful, plenteous in goodness and truth, to all who believe, that they also may praise him: *in the midst of the church will I sing praise unto thee*—As the precentor of the choir. This he did literally, in the

midst of his apostles, on the night before his passion. And as it means, in a more general sense, setting forth the praise of God, he has done it in the church, by his word and his spirit; he still does, and will do it, throughout all generations.

V. 13. *And again*—As one that has communion with his brethren, in sufferings, as well as in nature, he says, *I will put my trust in him*—To carry me through them all. *And again*—With a like acknowledgment of his near relation to them, as younger brethren, who were yet but in their childhood, he presents all believers to God, saying, *behold I and the children whom thou hast given me*.

V. 14. *Since then the children partake of flesh and blood*—Of human nature with all its infirmities, *he also in like manner took part of the same, that through his own death, he might destroy the tyranny of him that had*, by God's permission, *the power of death*, with regard to the ungodly. Death is the devil's servant and serjeant, delivering to him those whom he seizes in sin: *that is the devil*—The power was manifest to all. But who exerted it they saw not.

V. 15. *And deliver them, as many as through fear of death, were all their life time, till then, subject to bondage*—Every man who fears death is *subject to bondage*, is in a slavish, uncomfortable state. And every man fears death more or less, who knows not *Christ*.

Death

* Psalm xxii. 22. † Psalm xii. 22. ‡ Isaiah viii. 17, 18.

- 16 fear of death, were all their life-time subject to bondage. For verily he taketh not hold of angels, but he taketh hold of the seed of Abraham.
- 17 Wherefore it behoved him to be made in all things like his brethren, that he might be a merciful and faithful high-priest, in things pertaining to
- 18 God, to expiate the sins of the people. For in that he hath suffered, being tempted himself, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider
 2 the apostle and high-priest of our profession, Jesus, Who was faithful to
 3 him that appointed him, as *was* also † Moses in all his house. For this
 person was counted worthy of more glory than Moses, inasmuch as he
 4 that hath builded it hath more honour than the house. Now every house

Death is unwelcome to him, if he knows what death is. But he delivers all true believers from this bondage.

V. 16. *For verily he taketh not hold of angels*—He does not take their nature upon him: *but he taketh hold of the seed of Abraham*—He takes human nature upon him. St. Paul says *the seed of Abraham*, rather than *the seed of Adam*, because to Abraham was the promise made.

V. 17. *Wherefore it behoved him*.—It was highly fit and proper, yea, necessary in order to his design of redeeming them; *to be made in all things*—That essentially pertain to human nature, and in all sufferings and temptations: *like his brethren*—This is a recapitulation of all that goes before: the sum of all that follows is added immediately: *that he might be a merciful and faithful high-priest*—*Merciful* toward sinners; *faithful* toward God. A priest or *high-priest* is one who has a right of approaching God, and of bringing others to him. *Faithful* is treated of, c. iii. 2, &c. with its use: *Merciful*, c. iv. 14, &c. with the use also: *high-priest*, c. v. 4, &c. c. vii. 1, &c. The use is added from c. x. 16. *in things pertaining to God, to expiate the sins of the people*—Offering up

their sacrifices and prayers to God, deriving God's grace, peace, and blessings upon them.

V. 18. *For in that he hath suffered, being tempted himself, he is able to succour them that are tempted*—That is, he has given a manifest, demonstrative proof, that he is able so to do.

V. 1. *The heavenly calling*—God calls from heaven, and to heaven, by the gospel: *consider the apostle*—The messenger of God, who pleads the cause of God with us: *and high-priest*—Who pleads our cause with God. Both are contained in the one word *Mediator*. He compares *Christ* as an *apostle* with *Moses*; as a *priest* with *Aaron*. Both these offices which *Moses* and *Aaron* severally bore, he bears together, and far more eminently: *of our profession*—The religion we profess.

V. 2. *His house*—The church of *Israel*, then the peculiar *family* of God.

V. 3. *He that hath builded it hath more glory than the house*—Than the family itself, or any member of it.

V. 4. *Now Christ, he that built not only this house, but all things is God*; and so infinitely greater than *Moses* or any creature.

V. 5. *And*

† Numb. xii. 7.

5 is built by some one; but he that built all things *is* God. And Moses verily was faithful in all his house as a servant, for a testimony of the 6 things, which were to be afterwards spoken: But Christ as a son over his own house, whose house we are, if we hold fast the confidence and the 7 glorying of hope, firm to the end. Wherefore (as the Holy Ghost saith) 8 * To-day, if ye will hear his voice, harden not your hearts, as in the pro- 9 vocation, † in the day of temptation in the wilderness, Where your fathers tempted me, proved me, and saw my works forty years. 10 Therefore I was grieved with that generation, and said, They always err 11 in their hearts, and they have not known my ways. So I swear in my 12 wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the 13 living God; But exhort one another daily, while it is called to-day, lest 14 any of you be hardened through the deceitfulness of sin: (For we are

V. 5. *And Moses verily*—Another proof of the pre-eminence of *Christ* above *Moses*: *was faithful in all his house as a servant, for a testimony of the things which were afterwards to be spoken*—That is, which was a full confirmation of the things which he afterwards spake concerning *Christ*.

V. 6. *But Christ was faithful as a son, whose house we are, while we hold fast, and shall be unto the end, if we hold fast our confidence in God, and glorying in his promises; our faith and hope.*

V. 7. *Wherefore*—Seeing he is faithful, be not ye unfaithful.

V. 8. *As in the provocation*—When *Israel* provoked me by their strife and murmurings: *in the day of temptation*—When at the same time, they tempted me, by distrusting my power and goodness.

V. 9. *Where your fathers*—That hard-hearted and stiff-necked generation. So little cause had their descendants to glory in them: *tempted me*—Whether I could and would help them: *proved me*—Put my patience to the proof, even while they saw

my glorious works, both of judgment and mercy, and that for *forty years*.

V. 10. *Wherefore*—To speak after the manner of men: *I was grieved*—Displeased, offended *with that generation, and said, they always err in their hearts*—They are led astray by their stubborn will and vile affections. *And*—For this reason, because wickedness has blinded their understanding: *they have not known my ways*—By which I would have led them like a flock: *into my rest*—In the promised land.

V. 12. *Take heed lest there be in any of you*—As there was in them: *an evil heart of unbelief*—Unbelief is the parent of all evil, and the very essence of unbelief lies, *in departing from God, as the living God*—The fountain of all our life, holiness, and happiness.

V. 13. *But*—To prevent it; *exhort one another, while it is called to-day*—This *to-day* will not last for ever. The day of life will end soon, and perhaps the day of grace yet sooner.

V. 14. *For we are made partakers of Christ*—And

* Psalm xciv. 7, &c. † Exod xvii. 7.

made partakers of Christ, if we hold fast the beginning of our confidence firm to the end) While it is said; To-day, if ye will hear his voice, harden not your hearts as in the provocation. For who, when they had heard, provoked God? Were they not all that came out of Egypt by Moses? And with whom was he grieved forty years? Was it not with them who had sinned? Whose carcases fell in the wilderness. And to whom sware he, that they should not enter into his rest, but to them that believed not? So we see, they could not enter in, because of unbelief.

IV. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should altogether come short of it. For unto us have the good tidings been declared as well as unto them; but the word heard did not profit them, not being mixt with faith in those that heard it. For we that have believed, do enter into the rest: as he said, I have sworn in my wrath, They shall not enter into my rest, though the works were finished from the foundation of the world. For he said thus in a certain place, of the seventh day,* And God rested on the seventh day from all his works: And in this again, They shall not enter into my rest.

—And we shall still partake of him, and all his benefits, if we hold fast our faith unto the end. If—But not else: and a supposition made by the Holy Ghost is equal to the strongest assertion. Both the sentiment and the manner of expression are the same as ver. 6.

V. 16. *Were not they all that came out of Egypt?*—An awful consideration! the whole elect people of God, (a very few excepted) provoked God presently after their great deliverance; continued to grieve his spirit for forty years, and perished in their sin!

V. 19. *So we see, they could not enter in*—Though afterward they desired it.

V. 2. *But the word*—Which they heard, did not profit them—So far from it, that it increased their damnation. It is then only when it is mixed with faith, that it exerts its saving power.

V. 3. *For we only that have believed, enter into the rest*—The proposition is, there remains a rest for us. This is proved ver. 3—11. thus: that psalm mentions a rest: yet it does not mean, 1. God's rest from creating; for this was long before the time of Moses. Therefore in his time another rest was expected; of which they who then heard fell short. Nor is it, 2. The rest which Israel obtained through Joshua: for the psalmist wrote after him. Therefore it is, 3. The eternal rest in heaven. As he said—Clearly shewing, that there is a farther rest than that which followed the finishing of the creation: though the works were finished—Before: whence it is plain, God did not speak of resting from them.

V. 4. *For*—Long after he had rested from his works—He speaks again.

V. 5. *In this*—Psalm, of a rest yet to come.

V. 7. *After*

* Gen. ii. 2.

- 6 Seeing then it remaineth that some enter into it, and they to whom the good tidings were declared before, entered not in because of un-
 7 belief, He again, after so long a time, fixeth a certain day, saying by David, To-day; as it was said before, To-day, if ye will hear his voice,
 8 harden not your hearts. For if Joshua had given them the rest, he
 9 would not have afterward spoken of another day: There remaineth
 10 therefore a rest for the people of God. For he that hath entered into his rest, hath himself also ceased from his works, as God *did* from his.
 11 Let us labour, therefore, to enter into that rest, lest any one should fall,
 12 after the same example of unbelief. For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder both of the soul and the spirit, both of the joints and marrow, and *is* a discerner of the thoughts and intentions of the heart.
 13 Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened to the eyes of him with whom we have to do.
 14 Having therefore a great high-priest, that is passed through the

V. 7. *After so long a time*—It was above four hundred years from the time of *Moses* and *Joshua* to *David*: as it was said before—*St. Paul* here refers to the text he had just cited.

V. 8. *The rest*—All the rest which God had promised.

V. 9. *Therefore*—Since he still speaks of another day, *there* must remain a farther, even an eternal rest for the people of God.

V. 10. For they do not yet so rest. Therefore a fuller rest remains for them.

V. 11. *Lest any one should fall*—Into perdition.

V. 12. *For the word of God*—Preached, ver. 2. and armed with threatenings, ver. 3. *is living and powerful*—Attended with the power of the living God, and conveying either life or death to the hearers; *sharper than any two-edged sword*—Penetrating the heart more than this does the body: *piercing*—Quite through and laying open the soul and spirit, joints and marrow—The

inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words: *and is a discerner*—Not only of the thoughts—But also of the intentions.

V. 13. *In his sight*—It is God, whose word is thus powerful: it is God, in whose sight every creature is manifest, and of this his word, working on the conscience, gives the fullest conviction; *but all things are naked and opened*—Plainly alluding to the sacrifices under the law, which were first slayed, and then (as the Greek word literally means) cleft asunder through the neck and back-bone; so that every thing both without and within was exposed to open view.

V. 14. *Having therefore a great high-priest*—Great indeed, being the eternal son of God, that is passed through the heavens.—As the Jewish high-priest passed through the veil into the holy of holies, carrying with him the blood of the sacrifices, on the yearly day of atonement: so our great high-priest

- 15 heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high-priest who cannot sympathize with our infirmities, but one who was in all points tempted like as *we are*: yet without sin.
- 16 Let us therefore come boldly to the throne of grace, that we may receive mercy and find grace to help in time of need.

V. For every high-priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and
 2 sacrifices for sins, Who can have compassion on the ignorant and the
 3 wandering, seeing he himself also is compassed with infirmity. And because hereof it behoveth him, as for the people, so also for himself
 4 to offer for sins. And no one taketh this honour to himself, but he that
 5 is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high-priest, but he said to him,* Thou art my son, this
 6 day have I begotten thee. As he saith also in another *place*, † Thou art

went once for all through the visible heavens, with the virtue of his own blood, into the immediate presence of God.

V. 15. *He sympathizes with us*, even in our innocent *infirmities*, wants, weaknesses, miseries, dangers: *yet without sin*—And therefore is indisputably able to preserve us from it in all our temptations.

V. 16. *Let us therefore come boldly*—Without any doubt or fear, *unto the throne of God* our reconciled father, even his throne *of grace*—Grace erected it, and reigns there, and dispenses all blessings, in a way of mere, unmerited favour.

V. 1. *For every high-priest being taken from among men*—Is, till he is taken, of the same rank with them: *and is appointed*—That is, is wont to be appointed: *in things pertaining to God*—To bring God near to men, and men to God; *that he may offer both gifts*—Out of things inanimate, and animal *sacrifices*.

V. 2. *Who can have compassion*—In proportion to the offence: so the *Greek* word signifies: *on the ignorant*—Them that are in

error: *and the wandering*—Them that are in sin: *seeing himself also is compassed with infirmity*—Even with sinful infirmity, and so needs the compassion which he shews to others.

V. 4. The apostle begins here to treat of the priesthood of *Christ*. The sum of what he observes concerning it is, whatever is excellent in the Levitical priesthood is in *Christ*, and in a more eminent manner. And whatever is wanting in those priests is in him, *and no one taketh this honour*—The priesthood, *to himself*, but he that is called of God, *as was Aaron*—And his *posterity*, who were, *all of them*, called at one and the same time. But it is observable, *Aaron* did not preach at all: preaching being no part of the priestly office.

V. 5. *So also Christ glorified not himself to be an high-priest*—That is, did not take this honour to himself; but received it from him, *who said, thou art my son, this day have I begotten thee*—Not indeed at the same time; for his generation was from eternity.

V. 7. The

* Psalm ii. 7.

† Psalm cx. 1.

7 a priest for ever, after the order of Melchisedeck : Who in the days of his flesh, having offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and being heard
8 in that he feared ; Though he was a son, yet he learned obedience by the
9 things which he suffered, And being perfected, became the author of
10 eternal salvation to all that obey him, Called of God an high-priest, after the order of Melchisedeck.

V. 7. The sum of the things treated of in the 7th and following chapters, is contained ver. 7—10. and in this sum is admirably comprised the process of his passion, with its inmost causes, in the very terms used by the evangelists: *Who in the days of his flesh*—Those two days in particular, wherein his sufferings were at the height, *having offered up prayers and supplications*—Thrice, *with strong crying and tears*—In the garden, *to him that was able to save him from death*—Which yet he endured, in obedience to the will of his father, *and being heard in that which he particularly feared*—When the cup was offered him first, there was set before him that horrible image of a painful, shameful, accursed death, which moved him to pray conditionally against it; for if he had desired it, his heavenly father would have sent him more than twelve legions of angels to have delivered him. But what he most exceedingly feared was the weight of infinite justice; the being *bruised and put to grief* by the hand of God himself. Compared with *this*, every thing else was a mere *nothing*. And yet, so greatly did he even *thirst* to be obedient to the righteous will of his father, and to *lay down even his life for the sheep*, that he vehemently *longed* to be baptized with *this baptism*, (Luke xii. 50.) Indeed his human nature needed the support of omnipotence, and for *this* he sent up *strong crying and tears*; but throughout his whole life, he shewed that it was not the sufferings he was

to undergo, but the *dishonour* that sin had done to so holy a God, that grieved his spotless soul. The consideration of its being the will of God tempered his fear, and afterwards swallowed it up. And he was *heard*, not so that the cup should pass away, but so that he drank it without any fear.

V. 8. *Though he were a son*—This is interposed, lest any should be offended at all these instances of human weakness. In the garden how frequently did he call God his father? (Matt. xxvi. 39, &c.) And hence it most evidently appears, that his being the Son of God, did not arise merely from his resurrection; *yet learned he*—The word *learned* premised to the word *suffered*, elegantly shews how willingly he learned. He *learned obedience*, when he began to suffer, when he applied himself to drink that cup: obedience in suffering and dying.

V. 9. *And being perfected*—By sufferings, (c. ii. 10.) brought through all to glory, *he became the author*—The procuring and efficient cause, *of eternal salvation to all that obey him*—By doing and suffering his whole will.

V. 10. *Called*—The Greek word here properly signifies *surnamed*. His name is, *the Son of God*. The Holy Ghost seems to have concealed who *Melchisedeck* was on purpose, that he might be the more eminent type of *Christ*. This only we know, that he was a priest, and king of *Salem* or *Jerusalem*.

V. 11. *Concerning*

- 11 Concerning whom we have many things to say, and hard to be ex-
 12 plained, seeing ye are become dull of hearing. For whereas for the
 time ye ought to be teachers, ye have need that one teach you again,
 which *are* the first principles of the oracles of God, and are become
 13 such as have need of milk and not of strong meat. For every one that
 useth milk *is* unexperienced in the word of righteousness; for he is a babe.
 14 But strong meat belongeth to them of full age, to them who have senses
 exercised by habit to discern good and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on
 to perfection; not laying again the foundation of repentance from dead
 2 works, and of faith in God, Of the doctrine of baptisms, and laying on of
 3 hands, and the resurrection of the dead, and eternal judgment. And
 4 this we will do, if God permit. For *it is impossible* for those who were

V. 11. *Concerning whom*—The apostle here begins an important digression, wherein he reproveth, admonishes, and exhorts the Hebrews. *We*—Preachers of the gospel, *have many things to say, and hard to be explained*—Though not so much from the subject-matter, as from your slothfulness in considering, and dulness in apprehending the things of God.

V. 12. *Ye have need that one teach you again, which are the first principles of Religion*. Accordingly these are enumerated in the first verse of the ensuing chapter. *And have need of milk*—The first and plainest doctrines.

V. 13. *Every one that useth milk*—That neither desires, nor can digest any thing else (otherwise strong men use milk; but not milk chiefly, and much less that only:) *is unexperienced in the word of righteousness*—The sublimer truths of the gospel. Such are all who desire and can digest nothing but the doctrine of justification and imputed righteousness.

V. 14. *But strong meat*—These sublimer truths relating to *perfection*, (c. vi. 1.) *belong to them of full age, who by habit*—*Habit*, here signifies strength of spiritual under-

standing, arising from maturity of spiritual age: *By*, or in consequence of this habit, they exercise themselves in these things, with ease, readiness, cheerfulness, and profit.

V. 1. *Therefore leaving the principles of the doctrines of Christ*—That is, saying no more of them for the present, *let us go on to perfection: not laying again the foundation of repentance from dead works*—From open sins, the very first thing to be insisted on, *and faith in God*, the very next point. So St. Paul in his very first sermon at *Lystra* (Acts xiv. 15.) *Turn from those vanities unto the living God*. And when they believed, they were to be baptized with the *baptism* (not of the Jews, or of *John*, but) of *Christ*. The next thing was, to *lay hands* upon them, that they might receive the Holy Ghost: after which they were more fully instructed, touching *the resurrection*, and the general judgment, called *eternal*, because the sentence then pronounced is irreversible, and the effects of it remain for ever.

V. 3. *And this will we do*—We will go on to *perfection*: and so much the more diligently, because,

V. 4. *It is impossible for those who were once*

once enlightened; and have tasted the heavenly gift, and been made
 5 partakers of the Holy Ghost, And have tasted the good word of God,
 6 and the powers of the world to come, And have fallen away, to renew
them again unto repentance, seeing they crucify to themselves the Son of
 7 God afresh, and put *him* to an open shame. For the earth which drinketh
 in the rain that cometh often upon it, and bringeth forth herbage meet
 8 for them for whom it is tilled, receiveth blessing from God. But that
 which beareth thorns and briars *is* rejected, and nigh unto a curse, whose
 9 end *is* to be burned. But, beloved, we are persuaded better things of
 10 you, and things that accompany salvation, though we thus speak. For
 God *is* not unrighteous, to forget your work and labour of love, which
 ye have shewed toward his name, in that ye have ministered to the saints,
 11 and do minister. But we desire that every one of you may shew unto the

once enlightened--With the light of the glorious love of God in *Christ*, and have tasted the heavenly gift--Remission of sins, sweeter than honey and the honey-comb, and been made partakers of the Holy Ghost--Of the witness and the fruit of the spirit.

V. 5. *And have tasted the good word of God*—Have had a relish for, and a delight in it, and the powers of the world to come—Which every one tastes, who has an hope full of immortality. Every child that is naturally born, first sees the light, then receives and tastes proper nourishment, and partakers of the things of this world. In like manner, the apostle (comparing spiritual with natural things) speaks of one born of the spirit, as seeing the light, tasting the sweetness, and partaking of the things of the world to come.

V. 6. *And have fallen away*—Here is not a supposition, but a plain relation of fact. The apostle here describes the case of those who have cast away, both the power and the form of godliness: who have lost both their faith, hope, and love, (V. 10, &c.) and that wilfully. (C. x. 26.) Of these wilful, total apostates he declares, *it is impossible to renew them again to repentance* (though they were renewed once) either to

the foundation, or any thing built thereon: seeing they crucify the Son of God afresh—They use him with the utmost indignity, and put him to an open shame—Causing his glorious name to be blasphemed.

V. 8. *That which beareth thorns and briars*—Only or chiefly, *is rejected*—No more labour is bestowed upon it: *whose end is to be burnt*—As *Jerusalem* was shortly after.

V. 9. *But, beloved*—In this one place he calls them so. He never uses this appellation, but in exhorting; *we are persuaded of you things that accompany salvation*—We are persuaded you are now saved from your sins: and that ye have that faith, love, and holiness, which lead to final salvation, though we thus speak—To warn you, lest you should fall from your present steadfastness.

V. 10. *For*—Ye give plain proof of your faith and love, which the righteous God will surely reward.

V. 11. *But we desire you may shew the same diligence unto the end*—And therefore we thus speak, to the full assurance of hope—Which you cannot expect, if you abate your diligence. The full assurance of faith relates to present pardon; the full assurance of hope, to future glory. The former is, the highest degree of divine evidence that God is reconciled:

12 end the same diligence, to the full assurance of hope, That ye be not
 slothful, but followers of them, who through faith and long-suffering in-
 13 herited the promises. For when God made the promise to Abraham,
 14 because he could swear by no greater, he swore by himself, Saying,
 * Surely blessing I will bless thee, and multiplying I will multiply
 15 thee. And so, after he had patiently waited, he obtained the promise.
 16 For men verily swear by the greater, and an oath for confirmation is to
 17 them an end of all contradiction. Wherefore God being willing to shew
 more abundantly to the heirs of the promise the unchangeableness of his
 18 counsel, interposed by an oath: That by two unchangeable things, in
 which *it was* impossible for God to lie, we might have strong consol-
 19 tion, who have fled to lay hold on the hope set before us: Which
hope we have as an anchor of the soul, both sure and stedfast, and which

ciled to me in the son of his love: the latter is, the same degree of *divine evidence* (wrought in the soul by the same immediate inspiration of the Holy Ghost) of persevering grace, and of eternal glory. So much, and no more as *faith* every moment *beholds with open face*, so much does *hope* see, to all eternity. But this assurance of faith and hope, is not an opinion, not a bare construction of scripture, but is given immediately by the power of the Holy Ghost; and what none can have for another, but for himself only.

V. 12. *Inherited the promises*—The promised rest: paradise.

V. 13. *For*—Ye have abundant encouragement, seeing no stronger promise could be made, than that great promise which God made to *Abraham*, and in him to us.

V. 15. *After he had waited*—Thirty years, he obtained the promise—*Isaac*, the pledge of all the promises.

V. 16. Men generally swear by him who is infinitely greater than themselves, and an oath for confirmation, to confirm what is pro-

mised or asserted, usually puts *an end to all contradiction*. This shews that an oath taken in a religious manner, is lawful even under the gospel: otherwise the apostle would never have mentioned it with so much honour, as a proper means to confirm the truth.

V. 17. *God interposed by an oath*—Amazing condescension! He who is greatest of all, acts as if he were a middle person, as if while he swears, he were less than himself, by whom he swears! Thou that hearest the promise dost thou not yet believe?

V. 18. *That by two unchangeable things*—His promise and his oath, in either, much more in both of which, *it was impossible for God to lie, we might have strong consolation*—Swallowing up all doubt and fear; *who have fled*—After having been tost by many storms, to lay hold on the hope set before us—On *Christ*, the object of our hope, and the glory we hope for through him.

V. 19. *Which hope in Christ we have as an anchor of the soul*—Entering into heaven itself and sit there, *within the veil*—Thus he slides back to the priesthood of Christ.

V. 20. *A fore-*

* Gen. xxii. 17.

20 entereth into the place within the veil, Whither Jesus *our* fore-runner is entered for us, who is made an high priest for ever after the order of Melchisedeck.

VII. For this Melchisedeck King of Salem, priest of the most high God,† who met Abraham returning from the slaughter of the kings, 2 and blessed him, To whom also Abraham divided a tenth part of all *the spoils*; being, by interpretation, first, king of righteousness, 3 and then king of Salem also, which is king of peace; Without father, without mother, without pedigree, having neither beginning of days, nor end of life, but being made like the Son of God, remain- 4 eth a priest continually. Now consider how great this man *was*, to whom even the patriarch Abraham gave the tenth of the spoils, 5 And verily they of the sons of Levi, who received the priesthood, have a commandment (according to the law) to take tithes of the people, that is, their brethren, though they came out of the loins

V. 20. *A fore-runner* uses to be less in dignity, than those who are to follow him. But it is not so here; for *Christ* who is gone before us, is infinitely superior to us. What an honour is it to believers, to have so glorious a fore-runner, now appearing in the presence of God for them!

V. 1. The sum of this chapter is, *Christ*, as appears from his type, *Melchisedeck*, who was greater than *Abraham* himself, from whom *Levi* descended, and has a priesthood altogether excellent, new, firm, perpetual.

V. 2. *Being first*—According to the meaning of his own name, *king of righteousness, then*—According to the name of his city, *king of peace*—So in him, as in *Christ*, righteousness and peace were joined. And so they are in all that believe in him.

V. 3. *Without father, without mother, without pedigree*—Recorded, without any account of his descent from any ancestors of the priestly order; *having neither beginning of days, nor end of life*—Mentioned by *Moses*;

but being—In all these respects, *made like the son of God*—Who is really *without father*—As to his human nature, *without mother*—As to his divine, and in this also, *without pedigree*—Neither descended from any ancestors of the priestly order: *remaineth a priest continually*—Nothing is recorded of the death or successor of *Melchisedeck*. But *Christ* alone does really *remain* without death, and without successor.

V. 4. The greatness of *Melchisedeck* is described in all the preceding and following particulars. But the most manifest proof of it was, that *Abraham* gave him tithes, as to a priest of God and a superior; though he was himself a *patriarch*, greater than a king, and a progenitor of many kings.

V. 5. *The sons of Levi take tithes of their brethren*—Sprung from *Abraham* as well as themselves. The Levites therefore are greater than they; but the priests are greater than the Levites; the patriarch *Abraham* than the priests, and *Melchisedeck* than him.

V. 6. *It*

† Gen. xiv. 18, &c.

6 of Abraham. But he whose pedigree is not from them, took tithes
 7 of Abraham, and blessed him who had the promises: And without
 8 all contradiction, the less is blessed of the greater. And here men
 that die receive tithes: but there, he, of whom it is testified that he
 9 liveth. And even Levi, who received tithes, paid tithes (so to
 10 speak) through Abraham. For he was yet in the loins of his father,
 11 when Melchisedeck met him. Now if perfection had been by the
 Levitical priesthood, (for under it the people received the law) what
 farther need *was there* that another priest should rise, after the order
 12 of Melchisedeck, and not be called after the order of Aaron? For
 the priesthood being changed, there is also necessarily a change of the
 13 law. For he, of whom these things are spoken, pertaineth to another
 14 tribe, of which no man attended on the altar. For *it is evident*,
 that our Lord sprang out of Judah, of which Moses spake nothing
 15 concerning the priesthood. And it is still far more evident,

V. 6. *He who is not from them*—The Levites, *blessed*—Another proof of his superiority, *even him that had the promises*—That was so highly favoured of God. When St. Paul speaks of *Christ*, he says, *the promise; promises* refer to other blessings also.

V. 7. *The less is blessed*—Authoritatively, *of the greater*.

V. 8. *And here*—In the Levitical priesthood: *but there*—In the case of *Melchisedeck*: *he of whom it is testified, that he liveth*—Who is not spoken of, as one that died for another to succeed him; but is represented only as living, no mention being made either of his birth or death.

V. 9. *And even Levi, who receiveth tithes*—Not in person, but in his successors, as it were, *paid tithes*—In the person of *Abraham*.

V. 11. The apostle now demonstrates, that the Levitical priesthood must yield to the priesthood of *Christ*, because *Melchisedeck*, after whose order he is a priest, 1. Is opposed to *Aaron*, v. 11—14. 2. *Hath no end of life*, ver. 15—19. but *remaineth a priest continually*. *If now perfection were by the Leviti-*

cal priesthood—If this perfectly answered all God's designs and man's wants: (*for under it the people received the law*—Whence some might infer, that perfection was by that priesthood) *what farther need was there, that another priest*—Of a new order, should be set up? From this single consideration, it is plain, that both the priesthood and the law, which were inseparably connected, were now to give way to a better priesthood and more excellent dispensation.

V. 12. *For*—One of these cannot be changed without the other.

V. 13. But the priesthood is manifestly changed from one order to another, and from one tribe to another. *For he of whom these things are spoken*—Namely, *Jesus*, *pertaineth to another tribe*—That of *Judah*; of which no man was suffered by the law, to attend on, or minister at, the altar.

V. 14. *For it is evident that our Lord sprang out of Judah*—Whatever difficulties have arisen since, during so long a tract of time, it was then clear beyond dispute.

V. 15. *And it is still far more evident, that*—Both the priesthood and the law are changed,

that another priest is raised up, after the likeness of Melchisedeck,
 16 Who was made not after the law of a carnal commandment, but
 17 after the power of an endless life; For it is testified, Thou *art* a
 18 priest for ever after the order of Melchisedeck. For verily there is
 a disannulling of the preceding commandment, for the weakness
 19 and unprofitableness thereof. For the law made nothing perfect,
 but the bringing in of a better hope *did*, by which we draw nigh to
 20 God. And in as much as *he was not made a priest* without an oath:
 21 (For those *priests* were made without an oath, but this with an oath,
 by him that said unto him, The Lord sware and will not repent,
 22 Thou *art* a priest for ever, after the order of Melchisedeck :) Of so
 23 much better a covenant was Jesus made a surety. And they truly
 were many priests, because they were hindered by death from con-
 24 tinuing. But this, because he continueth for ever, hath a priesthood
 25 that passeth not away. Wherefore he is able also to save them to

changed, because the priest now raised up, is not only of another tribe, but of a quite different order.

V. 16. *Who is made*—A priest, *not after the law of a carnal commandment*—Not according to the *Mosaic* law, which consisted chiefly of *commandments*, that were *carnal*, compared to the spirituality of the gospel; *but after the power of an endless life*—Which he has in himself, as the eternal Son of God.

V. 18. *For there* is implied in this new and everlasting priesthood, and in the new dispensation, connected therewith, *a disannulling of the preceding commandment*—An abrogation of the *Mosaic* law. *for the weakness and unprofitableness thereof*—For its insufficiency either to justify or to sanctify.

V. 19. *For the law*—Taken by itself, separate from the gospel, *made nothing perfect*—Could not perfect its votaries, either in faith or love, in happiness or holiness; *but the bringing in of a better hope*—Of the gospel dispensation, which gives us a better ground of confidence, does; *by which we draw nigh to God*—Yea so nigh as to be one spirit with him. And this is true perfection.

V. 20. *And*—The greater solemnity wherewith he was made priest, farther proves the superior excellency of his priesthood.

V. 21. *The Lord sware and will not repent*—Hence also it appears, that his is an unchangeable priesthood.

V. 22. *Of so much better a covenant*—Unchangeable, eternal, *was Jesus made a surety*;—Or mediator. The word covenant frequently occurs in the remaining part of this epistle. The original word means either a covenant or a last will and testament. *St. Paul* takes it sometimes in the former, sometimes in the latter sense; sometimes he includes both.

V. 23. *They were many priests*—One after another.

V. 24. *He continueth for ever*—In life and in his priesthood; *that passeth not away*—To any successor.

V. 25. *Wherefore he is able to save to the uttermost*—From all the guilt, power, root and consequence of sin, *them who come*—By faith, *to God through him*—As their priest, *seeing he ever liveth to make intercession*—That is, he ever

the uttermost, who come to God through him, seeing he ever liveth
 26 to make intercession for them. For such a high-priest suited us,
 holy, harmless, undefiled, separated from sinners, and made higher than
 27 the heavens: Who needeth not daily, as those high priests, to offer
 up sacrifices, first for his own sins, then for those of the people; for
 28 this he did once for all, when he offered up himself. For the law
 maketh men high priests that have infirmity; but the word of the
 oath, which was since the law, *maketh* the son, who is consecrated for
 evermore.

VIII. The sum of what hath been spoken *is*, We have such a high
 priest, who is set down at the right-hand of the throne of the Majesty in
 2 the heavens, A minister of the sanctuary and of the true tabernacle,
 3 which the Lord hath fixed and not man. For *every* high priest is or-
 dained to offer up gifts and sacrifices; whence *it was* necessary that this
 4 also should have somewhat to offer. But if he were on earth, he could
 not be a priest, there being priests that offer gifts, according to the

ever lives and intercedes. He died once. He intercedes perpetually.

V. 26. *For such a high priest suited us*—Unholy, mischievous, defiled sinners: a blessed paradox! *Holy*—With respect to God, *harmless*—With respect to men, *undefiled*—With any sin, in himself, *separated from sinners*—As well as free from sin. And so he was, when he left the world, *and made*—Even in his human nature, *higher than the heavens*—And all their inhabitants.

V. 27. *Who needeth not to offer up sacrifices daily*—(That is, on every yearly day of expiation) for he offered *once for all*: not for his own sins: for he then offered up himself without spot to God.

V. 28. *The law maketh men high priests that have infirmity*—That are both weak, mortal, and sinful: *but the oath which was since the law*—Namely, in the time of David. *maketh the son, who is consecrated for ever*—Who being now free, both from sin and death, from natural and moral infirmity, *remaineth a priest for ever*.

V. 1. *We have such a high priest*—Having finished his description of the type in *Melchisedeck*, the apostle begins to treat directly of the excellency of *Christ's* priesthood, beyond the Levitical *who is set down*—Having finished his oblation, *at the right-hand of the Majesty*—Of God.

V. 2. *A minister*—Who represents his own sacrifice, as the high priest did the blood of those sacrifices once a year, *of the sanctuary*—Heaven, typified by the holy of holies, *and of the true tabernacle*—Perhaps his human nature, of which the old tabernacle was a type; *which the Lord hath fixed*—For ever; *not man*—As *Moses*, fixed the tabernacle.

V. 4. *But if he were on earth*—If his priesthood terminated here, *he could not be a priest*—At all, consistently with the Jewish institutions, *there being*—Other *priests*—To whom alone this office is allotted.

V. 5. *Who*

5 law, Who serve after the pattern and shadow of heavenly things, as
 Moses was admonished of God, when he was about to finish the taber-
 nacle: for, saith he, * See thou make all things according to the model
 6 which was shewed thee in the mount. But he hath now obtained a more
 excellent ministry, by how much better a covenant he is a Mediator of,
 7 which is established upon better promises. For if the first had been
 8 faultless, no place would have been sought for a second. But finding
 fault with them, he saith, † Behold, the days come, saith the Lord, when
 I will make a new covenant with the house of Israel, and with the house
 9 of Judah. Not according to the covenant which I made with their
 fathers, in the day when I took them by the hand, to lead them out of
 the land of Egypt, because they continued not in my covenant, and I
 10 regarded them not, saith the Lord. For this is the covenant which I will

V. 5. *Who serve*—The temple, which was not yet destroyed, *after the pattern and shadow of heavenly things*—Of spiritual evangelical worship, and of everlasting glory: *the pattern*, somewhat like the strokes pencilled out upon a piece of fine linen, which exhibit the figures of leaves and flowers, but have not yet received their splendid colours and curious shades: *and shadow*, or shadowy representation, which gives you some dim and imperfect idea of the body; but not the fine features, not the distinguishing air, none of those living graces which adorn the real person. Yet both the pattern and shadow lead our minds to something nobler than themselves: *the pattern*, to that (holiness and glory) which compleat it; *the shadow* to that which occasions it.

V. 6. *And now he hath obtained a more excellent ministry*—His priesthood as much excels theirs, as the promises of the gospel, (whereof he is a surety) excel those of the law. These *better promises* are specified, ver. 10, 11. Those in the law were mostly temporal promises.

V. 7. *For if the first had been faultless*—

If that dispensation had answered all God's designs and man's wants, if it had not been weak and unprofitable, unable to make any thing perfect, *no place would have been for a second*.

V. 8. *But there is; for finding fault with them*—Who were under the old covenant, *he saith, I make a new covenant with the house of Israel*—With all the *Israel* of God, in all ages and nations. It is new in many respects, (though not as to the substance of it.)
 1. Being ratified by the death of Christ:
 2. Freed from those burdensome rites and ceremonies:
 3. Containing a more full and clear account of spiritual religion:
 4. Attended with larger influences of the spirit:
 5. Extended to all men, and 6. Never to be abolished.

V. 9. *When I took them by the hand*—With the care and tenderness of a parent; and just while this was fresh in their memory, they obeyed. But presently after they shook off the yoke, *they continued not in my covenant, and I regarded them not*—So that covenant was soon broken in pieces.

V. 10. *This is the covenant I will make after those days*—After the Mosaic dispensation is abolished;

5 Y 2

* Exod. xxv. 40. † Jer. xxxi. 31, &c.

make with the house of Israel after those days, saith the Lord : I will put my laws in their minds, and write them on their hearts, and I will be to
 11 them a God, and they shall be to me a people : And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord ; for they shall all know me, from the least even to the greatest.
 12 For I will be merciful to their unrighteousness, and their sins and their
 13 iniquities will I remember no more. In saying, a new *covenant*, he hath antiquated the first : now that which is antiquated and decayed, is ready to vanish away.

IX. And verily the first *covenant* also had ordinances of worship and a
 2 worldly sanctuary. For the first tabernacle was prepared, in which *was* the candlestick, and the table, and the shew-bread ; which is called the
 3 holy *place*. And beyond the second veil, the tabernacle, which is called

abolished ; *I will put my laws in their minds*—I will open their eyes and enlighten their understanding, to see the true, full, spiritual meaning thereof, *and write them on their hearts*—So that they shall inwardly experience whatever I have commanded : *and I will be to them a God*—Their all-sufficient portion, and exceeding great reward, *and they shall be to me a people*—My treasure, my beloved, loving and obedient children.

V. 11. *And they*—Who are under this covenant (though in other respects they will have need to teach each other to their lives end, yet *shall not*—Need to *teach every one his brother, saying, Know the Lord ; for they shall all know me*—All real Christians, *from the least to the greatest*—In this order the saving knowledge of God ever did, and ever will proceed, not first to the greatest and then to the least. But *the Lord shall save the tents, the poorest, of Judah first, that the glory of the house of David, the royal seed, and the glory of the inhabitants of Jerusalem, the nobles and the rich citizens, do not magnify themselves*, Zech. xii. 7.

V. 12. *For I will*—Justify them, which is the root of all true knowledge of God. This therefore is God's method. First a

sinner is pardoned : then, he knows God, as gracious and merciful ; then God's laws are written on his heart : he is God's and God is his.

V. 13. *In saying, a new covenant, he hath antiquated the first*—Hath shewn that it is disannulled and out of date : *now that which is antiquated, is ready to vanish away*—As it did quickly after, when the temple was destroyed.

V. 1. *The first covenant had ordinances of outward worship and a worldly*—A visible, material *sanctuary* or tabernacle. Of this *sanctuary* he treats ver. 2—5 : Of those *ordinances*, ver. 6, 10.

V. 2. *The first*—The outward tabernacle, *in which was the candlestick, and the table. The shew-bread, shewn* continually before God and all the people, consisting of twelve loaves, according to the number of the tribes, was placed on this *table* in two rows, six upon one another in each row. This *candlestick* and *bread* seem to have typified the light and life, which are more largely dispensed under the gospel, by him who is *the light of the world, and the bread of life*.

V. 3. *The second veil*—Divided the holy place

4 The holy of holies, Having the golden censer, and the ark of the covenant, overlaid round about with gold, wherein *was* a golden pot having the manna, and Aaron's rod that blossomed, and the tables of the covenant; And over it *were* the Cherubim of glory, shadowing the mercy-seat; of which we cannot now speak particularly. Now these things being thus prepared, the priests go always into the first tabernacle, accomplishing their services. But into the second, only the high-priest, once a year, not without blood, which he offereth for himself and the errors of the people: The Holy Ghost evidently shewing this, that the way into the holiest was not yet made manifest, while the first tabernacle was still subsisting, Which *is* a figure for the time present, in which are offered both gifts and sacrifices, which cannot perfect the worshipper as to *his* conscience, Only with meats and drinks, and divers washings, and carnal ordinances, imposed till the time of reformation. But Christ being come, a high-priest of good things to come, through a greater and

place from the most holy, as the first veil did the holy place from the courts.

V. 4. *Having the golden censer*—Used by the high-priest only, on the great day of atonement; and the ark or chest of the covenant—So called from the tables of the covenant contained therein: *wherein was the manna*—The monument of God's care over *Israel*: and *Aaron's rod*—The monument of the regular priesthood: and the tables of the covenant—The two tables of stone, on which the ten commandments were written by the finger of God; the most venerable monument of all.

V. 5. *And over it were the cherubim of glory*—Over which the glory of God used to appear. Some suppose, each of these had four faces, and so represented the three-one God, with the manhood assumed by the second person: with out-spread wings shadowing the mercy-seat—Which was a lid or plate of gold covering the ark.

V. 6. *Always*—Every day: *accomplishing their services*--Lighting their lamps, changing the shew-bread, burning incense and sprinkling the blood of the sin-offerings.

V. 7. *Errors*—That is, sins of ignorance; to which only those atonements extended.

V. 8. *The Holy Ghost evidently shewing*--By this token, *that the way into the holiest*—Into heaven, *was not made manifest*—Not so clearly revealed, *while the first tabernacle*—And its service, *were still subsisting*—And remaining in force.

V. 9. *Which*—Tabernacle, with all its furniture and services, *is a figure*, or type of good things to come. *Which cannot perfect the worshipper*—Neither the priest, nor him who brought the offering: *as to his conscience*—So that he should be no longer conscious of the guilt or power of sin. Observe, the temple was as yet standing.

V. 10. They could not so perfect him, *with all their train of precepts relating to meats and drinks, and carnal, gross, external ordinances*; and were therefore *imposed only till the time of reformation*—Till Christ came.

V. 11. *A high-priest of good things to come*—Described ver. 15. *entered through a greater*—That is, a more noble and perfect tabernacle—Namely, his own body: *not*

of

more perfect tabernacle, not made with hands, that is, not of this creation,
 12 And not by the blood of goats and calves, but by his own blood, entered
 in once for all into the holy place, having obtained eternal redemption
 13 *for us*. For if the blood of bulls and goats, and the * ashes of a
 heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;
 14 How much more shall the blood of Christ, who through the eternal spirit
 offered himself without spot to God, purge our conscience from dead
 15 works, to serve the living God? And for this end he is the Mediator of
 the new covenant, that by means of death for the redemption of the
 transgressions that *were* under the first covenant, they who are called
 16 might receive the promise of the eternal inheritance. For where *such* a
 covenant *is*, there must also necessarily be the death of him by whom
 17 the covenant is confirmed. For the covenant is of force after he is dead;
 whereas it is of no strength while he by whom it is confirmed liveth.

of this creation—Not framed by man as that tabernacle was.

V. 12. *The holy place*—Heaven: *for us*—All that believe.

V. 13. *If the ashes of a heifer*—Consumed by fire as a sin-offering, being sprinkled on them who were legally unclean, *purified the flesh*—Removed that legal uncleanness, and re-admitted them to the temple and the congregation:

V. 14. *How much more shall the blood of Christ*—The merit of all his sufferings: *who through the eternal spirit*—The work of redemption being the work of the whole Trinity. Neither is the *second person* alone concerned even in the amazing condescension that was needful to compleat it. The *Father* delivers up the kingdom to the *Son*: and the Holy Ghost becomes the gift of the Messiah, being as it were, *sent* according to his good pleasure: *offered himself*—Infinitely more precious than any created victim, and that *without spot to God*; *purge our conscience*—Our inmost soul, *from dead works*—From all the inward and outward works of the devil, which spring from

spiritual death in the soul, and lead to death everlasting: *to serve the living God*—In the life of faith, in perfect love and spotless holiness.

V. 15. *And for this end he is the Mediator of a new covenant, that they who are called*—To the engagements and benefits thereof: *might receive the eternal inheritance* promised to *Abraham*: not by means of legal sacrifices, but of his meritorious death; *for the redemption of the transgressions that were under the first covenant*—That is, for the redemption of transgressors, from the guilt and punishment of those sins, which were committed in the time of the old covenant. The article of his death properly divides the old covenant from the new.

V. 16. I say, *by means of death*; *for where such a covenant is, there must be the death of him by whom it is confirmed*—Seeing it is by his death that the benefits of it are purchased. It seems beneath the dignity of the apostle, to play upon the ambiguity of the *Greek* word, as the common translation supposes him to do.

V. 17. *After he is dead*—Neither this, nor
 after

* Numb. xix. 17, 18, 19.

18 Whence neither was the first *covenant* originally transacted without blood.
 19 For when Moses had spoken all the commandment according to the law
 to all the people,* he took the blood of calves and of goats, with water,
 and scarlet wool, and hyssop, and the book itself, and sprinkled all the
 20 people, Saying, † This is the blood of the covenant, which God hath
 21 enjoined unto you. And in like manner he sprinkled with blood both
 22 the tabernacle and all the vessels of the service. And almost all things
 are according to the law purified with blood, and without shedding of
 23 blood there is no forgiveness. *It was* therefore necessary, that the
 patterns of things in heaven should be purified by these, but the heavenly
 24 things themselves by better sacrifices than these. For Christ did not enter
 into the holy place made with hands, the figure of the true; but into
 25 heaven itself, now to appear in the presence of God for us. Nor *did he*
enter, that he might offer himself often (as the high-priest entered into the

after men are dead, is a literal translation of the words. It is a very perplexed passage.

V. 18. *Whence neither was the first*—The Jewish covenant, originally transacted without the blood of an appointed sacrifice.

V. 19. *He took the blood of calves*—Or heifers, and of goats, with water, and scarlet wool, and hyssop—All these circumstances are not particularly mentioned in that chapter of *Exodus*, but are supposed to be already known, from other passages of *Moses*: and the book itself—Which contained all he had said, and sprinkled all the people—Who were near him. The blood was mixt with water to prevent its growing too stiff for sprinkling: perhaps also, to typify that blood and water, *John* xix. 34.

V. 20. *Saying, This is the blood of the covenant which God hath enjoined me to deliver unto you*—By this it is established.

V. 21. *And in like manner he ordered the tabernacle*—When it was made, and all its vessels to be sprinkled with blood, once a year.

V. 22. *And almost all things*—(For some were purified by water, or fire:) are accord-

ing to the law, purified with blood—Offered or sprinkled: and according to the law, there is no forgiveness of sins, without shedding of blood—All this pointed to the blood of Christ, effectually cleansing from all sin, and intimated, there can be no purification from it, by any other means.

V. 23. *Therefore*—That is, it plainly appears from what has been said, *It was necessary*—According to the appointment of God, that the tabernacle and all its utensils, which were patterns—Shadowy representations, of things in heaven should be purified by these—Sacrifices and sprinklings: but the heavenly things themselves—Our heaven-born spirits: what more this, may mean, we know not yet; by better sacrifices than these—That is, by a better sacrifice, which is here opposed to all the legal sacrifices, and is expressed plurally, because it includes the signification of them all, and is of so much more eminent virtue.

V. 24. *For Christ did not enter into the holy place made with hands*—He never went into the Holy of Holies at Jerusalem, the figure of the true tabernacle in heaven, c. viii. 2. but:

* *Exod.* xxiv. 7, 8. † *Exod.* xxiv. 8.

26 holy place every year with the blood of others :) For then he must often have suffered since the foundation of the world: but now once at the consummation of the ages hath he been manifested, to abolish sin
27 by the sacrifice of himself. And as it is appointed for men once to die, and
28 after this the judgment: So Christ also, having been once offered to bear the sins of many, will appear the second time, without sin, to them that look for him, unto salvation.

X. For the law having a shadow of good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually, make the comers thereunto perfect.
2 Otherwise would they not have ceased to be offered? Because the worshippers, having been once purged, would have had no more
3 conscioufness of sins. But in those *sacrifices, there is a commemora-*
4 *tion of sins every year. For it is impossible, that the blood of bulls*

but into heaven itself, to appear in the presence of God for us—As our glorious high-priest and powerful intercessor.

V. 26. *For then he must often have suffered from the foundation of the world—*This supposes 1. That by suffering once, he atoned for all the sins which had been committed from the foundation of the world: 2. That he could not have atoned for them without suffering: *at the consummation of the ages—*The sacrifice of *Christ* divides the whole age or duration of the world into two parts, and extends its virtue backward and forward, from this middle point wherein they meet, to *abolish* both the guilt and power of *sin*.

V. 27. *After this, the judgment—*Of the great day: at the moment of death, every man's final state is determined. But there is not a word in Scripture, of a particular judgment, immediately after death.

V. 28. *Christ having once died, to bear the sins—*The punishment due to them: *of many—*Even as many as are born into the world: *will appear the second time—*When he comes to judgment: *without sin—*Not as

he did before, *bearing on himself the sins of many, but to bestow everlasting salvation.*

V. 1. From all that has been said it appears, that *the law, the Mosaic dispensation, being a bare, unsubstantial shadow of good things to come—*Of the gospel blessings, *and not the substantial, solid Image of them, can never with the same kind of sacrifices, though continually repeated, make the comers thereunto perfect—*Either as to justification or sanctification. How is it possible, that any who consider this, should suppose the attainments of *David*, or any who were under that dispensation, to be the proper measure of gospel-holiness? And that *Christian* experience is to rise no higher than *Jewish*?

V. 2. They who had *been once perfectly purged, would have been no longer conscious either of the guilt or power of their sins.*

V. 3. *There is a public commemoration of the sins both of the last and of all the preceding years: a clear proof, that the guilt thereof is not perfectly purged away.*

V. 4. *It is impossible the blood of goats should*

5 and of goats should take away sins. Therefore when he cometh into the world, he saith, * Sacrifice and offering thou hast not chosen, but a body
 6 hast thou prepared for me, Burnt-offerings and *sacrifices* for sin thou hast
 7 not delighted in. Then I said, Lo, I come (in the volume of the book it
 8 is written of me) to do thy will, O God. Above when he said, Sacrifice
 and offering, and burnt-offerings, and *offering* for sin thou hast not chosen,
 9 neither delighted in, which are offered according to the law; Then said
 he, Lo, I come, to do thy will. He taketh away the first, that he may
 10 establish the second: By which will we are sanctified, through the offering
 11 of the body of Jesus Christ once for all. And indeed every priest standeth
 daily ministering and offering often the same sacrifices, which can never
 12 take away sins: But he having offered one sacrifice for sins, for ever sat
 13 down at the right-hand of God, From thence waiting till his * enemies
 14 be made his footstool. For by one offering he hath perfected for ever
 15 them that are sanctified. And *this* the Holy Ghost also testifieth to us,
 16 after he said before, † This is the covenant which I will make with
 them after those days, saith the Lord: I will put my laws into their hearts,
 17 and write them on their minds, And their sins, and their iniquities will I
 18 remember no more. Now where remission of these *is, there is* no more
 offering for sin.

should take away sins—Either the guilt or the power of them.

V. 5. *When he cometh into the world*—In the 40th psalm the Messiah's coming into the world is represented. It is said, *Into the world, not into the tabernacle* (c. ix. 1.) because all the world is interested in his sacrifice. *A body hast thou prepared for me*—That I may offer up myself.

V. 7. *In the volume of the book*—In this very psalm, *it is written of me*. Accordingly *I come to do thy will*—By the sacrifice of myself.

V. 8. *Above when he said, Sacrifice thou hast not chosen*—That is, when the Psalmist pronounced those words in his name.

V. 9. *Then said he*—In that very instant he subjoined: *Lo I come to do thy will*—To

offer a more acceptable sacrifice; and by this very act, *he taketh away the legal, that he may establish the evangelical dispensation*.

V. 10. *By which will*—Of God, done and suffered by *Christ, we are sanctified*—Cleaned from guilt, and consecrated to God.

V. 11. *Every priest standeth*—As a servant in an humble posture.

V. 12. *But he*—The virtue of whose *one sacrifice*—remains for ever, *sat down*—As a son, in majesty and honour.

V. 14. *He hath perfected them for ever*—That is, has done all that was needful in order to their full reconciliation with God.

V. 15. In this, and the three following verses, the apostle winds up his argument, concerning the excellency and perfection

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* Psalm xl. 7, &c. * Psalm cx. 1. † Jer. xxxi. 33, &c.

19 Having therefore, brethren, free liberty to enter into the holiest by the
 20 blood of Jesus, By a new and living way, which he hath consecrated for us
 21 through the veil, that is, his flesh, And *having* a great high-priest over the
 22 house of God; Let us draw near with a true heart, in full assurance of
 faith, having our hearts sprinkled from an evil conscience, and our bodies
 23 washed with pure water. Let us hold fast the profession of our hope
 24 without wavering (for he *is* faithful that hath promised) And let us con-
 sider one another, to provoke *one another* to love and to good works:
 25 Not forsaking the assembling ourselves together, as the manner of some
is; but exhorting *one another*, and so much the more, as ye see the day
 26 approaching. For when we sin wilfully after having received the know-
 ledge of the truth, there remaineth no more sacrifice for sins, But a certain
 fearful looking out for of judgment and fiery indignation, which is ready
 28 to devour the adversaries. He that despised the law of Moses, died

of the priesthood and sacrifice of *Christ*. He had proved this before by a quotation from *Jeremiah*; which he here repeats, describing the new covenant, as now completely ratified, and all the blessings of it secured to us by the one offering of *Christ*, which renders all other expiatory sacrifices, and any repetition of his own, utterly needless.

V. 19. Having finished the doctrinal part of this epistle, the apostle now proceeds to exhortation, deduced from what has been treated of from ch. v. 4. which he begins by a brief recapitulation. *Having therefore liberty to enter—*

V. 20. *By a living way—*The way of faith whereby we *live* indeed: *which he hath consecrated—*Prepared, dedicated, and established *for us, through the veil—*That is, *his flesh—*As by rending the veil in the temple, the holy of holies became visible and accessible, so by wounding the body of *Christ* the God of heaven was manifested, and the way to heaven opened.

V. 22. *Let us draw near—*To God, *with a true heart—*In godly sincerity: *having our hearts sprinkled from an evil conscience—*So

as to condemn us no longer: *and our bodies washed with pure water—*All our conversation spotless and holy, which is far more acceptable to God than all the legal sprinklings, and washings.

V. 23. *The profession of our hope—*The hope which we professed at our baptism.

V. 25. *Not forsaking the assembling ourselves—*In public or private worship, *as the manner of some is—*Either through fear of persecution, or from a vain imagination that they were above external ordinances: *but exhorting one another—*To faith, love, and good works: *and so much the more, as ye see the day approaching—*The great day is ever in your eye.

V. 26. *For when we—*Any of us Christians, *sin wilfully—*By total apostasy from God, termed *drawing back*, ver. 38. *after having received the experimental knowledge of the gospel truth, there remaineth no more sacrifice for sins—*None but that which we obstinately reject.

V. 28. *He that—*In capital cases, *despised—*Presumptuously transgressed, *the law of Moses, died without mercy—*Without any delay or mitigation of his punishment. †

V. 29. *Of*

29 without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified, an unholy thing, and done despite to the spirit of
 30 grace? For we know him that hath said, * Vengeance is mine; I will
 31 recompense; and again, The Lord will judge his people. *It is* a fearful
 32 thing to fall into the hands of the living God. But call ye to mind the former days, in which, after ye were enlightened, ye endured so great
 33 a conflict of sufferings: Partly being made a gazing-stock, both by reproaches and afflictions; partly being partakers with them who were so
 34 treated. For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have for yourselves in heaven
 35 a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of
 36 patience, that, having done the will of God, ye may receive the promise.
 37 For yet a very little while, and he that cometh will come, and will not
 38 tarry. || Now the just shall live by faith; but if he draw back, my soul
 39 hath no pleasure in him. But we are not of them who draw back to perdition, but of them that believe to the saving of the soul.

V. 29. *Of how much sorer punishment is he worthy, who*—By wilful, total apostasy, (it does not appear that this passage refers to any other sin;) *hath, as it were, trodden under foot the Son of God*—A lawgiver far more honourable than *Moses, and counted the blood* wherewith the better covenant was established, *an unholy, a common, worthless thing: by which he hath been sanctified*—(Therefore *Christ* died for him also, and he was, at least, *justified* once :) *and done despite to the spirit of grace*—By rejecting all his motions.

V. 30. *The Lord will judge his people*—Yea, far more rigorously than the Heathens, if they rebel against him.

V. 31. *To fall into the hands*—Of his avenging justice.

V. 32. *Inlightened*—With the knowledge of God and of his truth.

V. 34. *For ye sympathized with all your suffering brethren, and with me in particular; and received joyfully the loss of your own goods.*

V. 35. *Cast not away therefore this your confidence*—Your faith and hope; which none can deprive you of, but yourselves.

V. 36. *The promise*—Perfect love, eternal life.

V. 37. *He that cometh*—To reward every man according to his works.

V. 38. *Now the just*—The justified person, *shall live*—In God's favour, a spiritual and holy life, *by faith*—As long as he retains that gift of God. *But if he draw back*—If he make shipwreck of his faith, *my soul hath no pleasure in him*—That is, I abhor him, I cast him off.

V. 39. *We are not of them that draw back to perdition*—Like him mentioned ver. 38. *but*

* Deut. xxxii. 35, &c. || Hab. ii. 3, &c.

XI. Now faith is the subsistence of things hoped for, the evidence of 2 things not seen. And by it the elders obtained a *good* testimony, 3 Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were made of things which 4 do not appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous, God

but of them that believe—To the end, so as to attain eternal life.

V. 1. The definition of faith given in this verse, and exemplified in the various instances following, undoubtedly includes justifying faith; but not directly as justifying. For faith justifies only as it refers to, and depends on *Christ*. But here is no mention of him, as the object of faith; and in several of the instances that follow, no notice is taken of him or his salvation, but only of temporal blessings obtained by faith. And yet they may all be considered as evidences of the power of justifying faith in *Christ*, and of its extensive exercise, in a course of steady obedience, amidst difficulties and dangers of every kind. *Now faith is the subsistence of things hoped for, the evidence or conviction of things not seen*—Things hoped for are not so extensive as things not seen. The former are only things future, and joyful, to us; the latter are either, future, past or present, and those either good or evil, whether to us or others. *The subsistence of things hoped for*—Giving a kind of present subsistence to the good things which God has promised: *the divine, supernatural evidence exhibited to, the conviction hereby produced in, a believer of things not seen*—Whether past, future, or spiritual; particularly of God and the things of God.

V. 2. *By it the elders*—Our forefathers. This chapter is a kind of summary of the Old Testament, in which the apostle comprizes the designs, labours, sojournings, expectations, temptations, martyrdoms, of the antients. The former of them had a

long exercise of their patience; the latter suffered shorter, but sharper trials; *obtained a good testimony*—A most comprehensive word. God gave a *testimony*, not only of them but to them: and they received his testimony, as if it had been the things themselves of which he testified, (ver. 4, 5, 39.) Hence they also gave testimony to others, and others testified of them.

V. 3. *By faith we understand that the worlds*—Heaven and earth and all things in them visible and invisible, *were made*—Formed, fashioned, and finished, *by the word*—The sole command of *God*—Without any instrument, or preceding matter. And as creation is the foundation and specimen of the whole divine oeconomy, so faith in the creation is the foundation and specimen of all faith; *so that things which are seen*—As the sun, earth, stars, *were made of things which do not appear*—Out of the dark, unapparent chaos, *Gen. i. 2.* And this very chaos was *created* by the divine power; for before it was thus created, it had no existence in nature.

V. 4. *By faith*—In the future Redeemer, *Abel offered a more excellent sacrifice*—The firstlings of his flock, implying both a confession of what his own sins deserved, and a desire of sharing in the great atonement: *than Cain*—Whose offering testified no such faith, but a bare acknowledgment of God the Creator; *by which faith he obtained both righteousness and a testimony of it: God testifying*—Visibly, that his gifts were accepted; probably, by sending fire from heaven to consume his sacrifice, a token that justice seized on the sacrifice, instead of the sinner who

5 testifying of his gifts: and by it, being dead, he yet speaketh. By faith
 Enoch was translated so as not to see death, and was not found, because
 God had translated him; for before his translation he had a testimony that
 6 he pleased God. But without faith *it is* impossible to please *him*; for he
 that cometh to God, must believe that he is, and *that* he is a rewarder of
 7 them that diligently seek him. By faith Noah, being warned of God of
 things not seen as yet, moved with fear, prepared an ark for the saving
 of his household, by which he condemned the world, and became heir
 8 of the righteousness which is by faith. * By faith Abraham, being called
 to go out into the place which he was to receive for an inheritance,
 9 obeyed and went out, though he knew not whither he went. § By faith he
 sojourned in the land of promise, as *in* a strange country, dwelling in tents
 10 with Isaac and Jacob, the joint-heirs of the same promise. For he
 looked for the city which hath foundations, whose builder and former *is*
 11 God. By faith † Sarah also herself received power to conceive seed,
 even when she was past age, because she accounted him faithful who had
 12 promised. Therefore there sprang even from one, and him as it were
 dead, *a posterity* as the stars in heaven for multitude, and as the sand

who offered it. *And by it*—By this faith, *being dead, he yet speaketh*—That a sinner is accepted only through faith in the great sacrifice.

V. 5. *Enoch was not any longer found among men, though perhaps they sought for him, as they did for Elijah, 2 Kings ii. 17. He had this testimony*—From God in his own conscience.

V. 6. *But without faith*—Even some divine faith in God, *it is impossible to please him: for he that cometh to God*—In prayer, or any other act of worship, *must believe that he is.*

V. 7. *Noah being warned of things not seen as yet*—Of the future deluge; *moved with fear, prepared an ark, by which open testimony he condemned the world*—Who neither believed, nor feared.

V. 9. *By faith he sojourned in the land of*

promise—The promise was made before, *Gen. xii. 7. dwelling in tents*—As a sojourner, *with Isaac and Jacob*—Who, by the same manner of living, shewed the same faith. *Jacob was born fifteen years before the death of Abraham; the joint heirs of the same promise*—Having all the same interest therein. *Isaac did not receive this inheritance from Abraham, nor Jacob from Isaac, but all of them from God.*

V. 10. *He looked for a city which hath foundations*—Whereas a tent has none: *whose builder and former is God*—Of which God is the sole contriver, former, and finisher.

V. 11. *Sarah also herself*—Though at first she laughed at the promise. *Gen. xviii. 12.*

V. 12. *As it were dead*—Till his strength was supernaturally restored, which continued for many years after.

V. 13. *All*

* Gen. xii. 1, 4, 5. § Gen. xvii. 8. † Gen. xxi. 2.

13 which is on the sea-shore innumerable. All these died in faith, not having received the promises, but having seen them afar off, and embraced *them*, and confessed that they were strangers and sojourners on the earth.
 14 For they who speak thus, shew plainly, that they seek their own country.
 15 And truly if they had been mindful of that from which they came out,
 16 they might have had opportunity to return. But now they desire a better *country*, that is, an heavenly: therefore God is not ashamed to be
 17 called their God; for he hath prepared a city for them. By faith
 * Abraham, being tried, offered up Isaac; yea, he that had received the
 18 promises, offered up his only begotten *son*, Of whom it had been said,
 19 † In Isaac shall thy seed be called: Accounting that God was able even
 to raise *him* from the dead; from whence also he did receive him in a
 20 figure. By faith Isaac blessed Jacob and Esau, concerning things to come.
 21 By faith Jacob when dying § blessed each of the sons of Joseph and
 22 || worshipped, *bowing down* on the top of his staff. By faith, Joseph,
 when dying, made mention of the children of Israel, and gave charge
 23 concerning his bones. By faith Moses, when he was born, was hid three

V. 13. *All these*—Mentioned ver. 7—11. *died in faith*—In death faith acts most vigorously: *and having received the promises*—The promised blessings. *Embraced*—As one does a dear friend when he meets him.

V. 14. *They who speak thus, shew plainly, that they seek their own country*—That they keep in view and long for their native home.

V. 15. *If they had been mindful of*—Their earthly country, *Ur*, of the *Chaldeans*, they might have easily returned.

V. 16. *But they desire a better country, that is, an heavenly*—This is a full, convincing proof, that the patriarchs had a revelation and a promise of eternal glory in heaven. *Therefore God is not ashamed to be called their God; seeing he hath prepared for them a city*—Worthy of God to give.

V. 17. *By faith Abraham*—When God made that glorious trial of him, *offered up Isaac*—The will being accepted, as if he had actually done it: *yea he that had received the*

promises—Particularly that grand promise, *in Isaac shall thy seed be called, offered up* this very *son*; the only one he had by *Sarah*.

V. 18. *In Isaac shall thy seed be called*—From him shall the blessed seed spring.

V. 19. *Accounting that God was able even to raise him from the dead*—Though there had not been any instance of this in the world. *From whence also*—To speak in a figurative way, *he did receive him*—Afterwards, snatched from the jaws of death.

V. 20. *Blessed*—*Gen. xxvii. 27, 39*. Prophetically foretold the particular blessings they should partake of: *Jacob and Esau*—Preferring the elder before the younger.

V. 21. *Jacob when dying*—That is, when near death; *bowing down on the top of his staff*—As he sat on the side of his bed.

V. 22. *Concerning his bones*—To be carried into the land of promise.

V. 23. *They saw*—Doubtless with a divine preface of things to come.

V. 24. *Refused*

* Gen. xxii. 1, &c. † Gen. xxi. 12.

§ Gen. xlviii. 16. || Gen. xlvii. 31.

months, by his parents, because they saw he was a beautiful child, and
 24 they were not afraid of the king's commandment. By faith Moses when
 he was grown up, refused to be called the son of Pharaoh's daughter,
 25 Choosing rather to suffer affliction with the people of God, than to enjoy
 26 the pleasures of sin for a season; Esteeming the reproach of Christ greater
 riches than the treasures in Egypt: for he looked off unto the recompence
 27 of reward. * By faith he left Egypt, not fearing the wrath of the king;
 28 for he endured as seeing him that is invisible. By faith † he celebrated
 the passover, and the pouring out of the blood, that he who destroyed the
 29 first-born might not touch them. By faith they passed through the Red
 Sea, as by dry land, which the Egyptians trying to do, were drowned.
 30 By faith the walls of Jericho, having been compassed seven days, fell down.
 31 By faith Rahab the harlot did not perish with them that believed not,
 32 having received the spies with peace. And what shall I say more? For
 the time would fail me, to discourse of Gideon, and Barak, and Sampson,
 33 and Jephthah, and David, and Samuel, and the prophets? Who by faith
 ‡ subdued kingdoms, § wrought righteousness, obtained promises, || stopped
 34 the mouth of the lions. ** Quenched the violence of fire, †† escaped

V. 24. *Refused to be called*—Any longer.

V. 26. *The reproach of Christ*—That which he bore, for believing in the Messiah to come, and acting accordingly: *for he looked off*—From all those perishing treasures, and beyond all those temporal hardships *unto the recompence of reward*—Not to an inheritance in Canaan: he had no warrant from God to look for this, nor did he ever attain it: but what his believing ancestors looked for, a future state of happiness in heaven.

V. 27. *By faith he left Egypt*—Taking all the Israelites with him: *not then fearing the wrath of the king*—As he did many years before. *Exod. ii. 14.*

V. 28. *The pouring out of the blood*—Of the paschal lamb, which was sprinkled on the door-posts, *lest the destroying angel should touch the Israelites.*

V. 29. *They, Moses, Aaron, and the Israelites, passed the Red Sea*—It washed the borders of *Edom*, which signifies *red*. Thus far the examples are cited from *Genesis* and *Exodus*: those that follow are from the former, and the latter prophets.

V. 30. *By the faith of Joshua.*

V. 31. *Rahab*—Though formerly, one not of the fairest character.

V. 32. After *Samuel, the prophets* are properly mentioned. *David* also was a prophet: but he was a king too: *the prophets—Elijah, Elisha, &c.* including likewise the believers who lived with them.

V. 33, 34. *David, in particular, subdued kingdoms; Samuel (not excluding the rest) wrought righteousness. The prophets, in general, obtained promises, both for themselves, and to deliver to others. Prophets also stopped the mouths of lions, as Daniel, and quenched*

* *Exod. xiv. 15.* † *Exod. xii. 12---18.* ‡ *2 Sam. vii. 1, &c.* § *1 Sam. viii. 9. xii. 3, &c.*
 || *Dan. vii. 22. iii. 27.* ** *Judges xii. 3.* †† *Judges xv. 19, &c. xvi. 28, &c.*

the edge of the sword, †† out of weakness was made strong, §§ became
 35 valiant in fight, ||| put to flight armies of the aliens; * Women received
 their dead raised to life again; others were tortured, not accepting
 36 deliverance, that they might obtain a better resurrection. And others
 had trial of mockings and scourging, yea, moreover of bonds and im-
 37 prisonment. They were stoned, were sawn afunder, were tempted, were
 slain with the sword: they wandered about in sheep-skins, in goat-skins,
 38 destitute, afflicted, tormented: (Of whom the world was not worthy) they
 wandered in deserts, and mountains, and dens, and caves of the earth.
 39 And all these having obtained a good testimony through faith, did not
 40 receive the promise, God having provided some better thing for us, that
 they might not be perfected without us.

XII. Wherefore, let us also, being encompassed with so great a cloud

quenched the violence of fire, as Shadrach, Meshach, and Abednego. To these examples, whence the nature of faith clearly appears, thence more ancient ones are subjoined, (by a transposition, and in an inverted order) which receive light from these. Jephthah, escaped the edge of the sword: Sampson out of weakness was made strong: Barak became valiant in fight; Gideon put to flight armies of the aliens. Faith animates to the most heroic enterprizes, both civil and military. Faith overcomes all impediments, effects the greatest things, attains to the very best, and inverts, by its miraculous power, the very course of nature.

V. 35. *Women*—Naturally weak, received their dead children; others were tortured—From those who acted great things, the apostle rises higher, to those who shewed the power of faith by suffering, not accepting deliverance—On sinful terms: that they might obtain a better resurrection—A higher reward, seeing the greater their sufferings, the greater would be their glory.

V. 36. *And others*—The apostle seems here to pass on to recent examples.

V. 37. *They were sawn afunder*—As, according to the tradition of the Jews, *Isaiah* was by *Manasseh*; were tempted—(Torments and death are mentioned alternately) every way; by threatenings, reproaches, tortures, the variety of which cannot be express: and again, by promises and allurements.

V. 38. *Of whom the world was not worthy*—It did not deserve so great a blessing: they wandered—Being driven out from men.

V. 39. *And all these*—Though they obtained a good testimony, ver. 2. yet did not receive the great promise, the heavenly inheritance.

V. 40. *God having provided some better thing for us*—Namely, everlasting glory, that they might not be perfected without us—That is, that we might all be perfected together in heaven.

V. 1. *Wherefore, being encompassed with a cloud*—A great multitude, tending upward with an holy swiftness, of witnesses—Of the power of faith; let us lay aside every weight—As all who run a race take care to do. Let us throw off whatever weighs us down, or damps the vigour of our soul, and the sin
 which

†† Judges iv. 14, &c. §§ Judges vii. 21. ||| 1 Kings xvii. 22. * 2 Kings. iv. 35.

of witnessers, lay aside every weight, and the sin which easily besetteth
 2 *us*, and run with patience the race that is set before us. Looking to
 Jesus, the author and finisher of *our* faith; who, for the joy that was
 set before him, endured the cross, despising the shame, and is set down
 3 at the right-hand of the throne of God. For, consider him that endured
 such contradiction from sinners against himself, lest ye be weary and faint
 4 in your minds. Ye have not resisted unto blood, striving against sin.
 5 And yet ye have forgotten the exhortation which speaketh to you as to
 sons, * My son, despise not thou the chastening of the Lord, nor faint
 6 when thou art rebuked of him. For, whom the Lord loveth, he chasteneth,
 7 and scourgeth every son whom he receiveth. If ye endure chastening,
 God dealeth with you as with sons; for what son is there whom his
 8 father chasteneth not? But if ye are without chastening, of which all are
 9 partakers, then are ye bastards, and not sons. Now if we have had
 fathers of our flesh, who corrected us, and we revered *them*: Shall
 we not much rather be in subjection to the Father of spirits, and live?
 10 For they, verily, for a few days chastened *us* as they thought good:

which easily besetteth us—As doth the sin of our constitution, the sin of our education, the sin of our profession.

V. 2. *Looking*—From all other things, to *Jesus*—As the wounded *Israelites* to the brazen serpent. Our crucified Lord was prefigured by the lifting up of this: our guilt, by the stings of the fiery serpents; and our faith, by their looking up to the miraculous remedy; *the author and finisher of our faith*—Who begins it in us, carries it on, and perfects it; *who, for the joy that was set before him*—Patiently and willingly endured the cross—With all the pains annexed thereto, and is set down—Where there is fulness of joy.

V. 3. *Consider*—Draw the comparison and think: the Lord bore all this; and shall his servants bear nothing? *Him that endureth such contradiction from sinners*—Such enmity and opposition of every kind, lest ye be weary—Dull and languid, and so actually faint in your course.

V. 4. *Unto blood*—Unto wounds and death.

V. 5. *And yet ye seem already to have forgotten the exhortation*—Wherein God speaketh to you with the utmost tenderness, *despise not thou the chastening of the Lord*—Do not slight or make little of it, do not impute any affliction to chance or second causes; but see and revere the hand of God in it: *neither faint when thou art rebuked of him*—But endure it patiently and fruitfully.

V. 6. *For* all springs from love. Therefore neither despise nor faint.

V. 7. *Whom his father chasteneth not*—When he offends.

V. 8. *Of which all sons are partakers*—More or less.

V. 9. *And we revered them*—We neither despised, nor fainted under their correction: *shall we not much rather*—Submit with reverence and meekness to the father of spirits, that we may live with him for ever?

V. 10. *For they verily for a few days*—How few are even all our days on earth! *chastened*

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* Prov. iii. 11, &c.

- 11 but he for our profit, that we may be partakers of his holiness. Now all chastening for the present is assuredly not joyous, but grievous; yet afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.
- 12 Wherefore † Lift up the hands that hang down, and the feeble knees;
- 13 And make straight paths for your feet, that the lame be not turned out of
- 14 the way, but rather healed. Follow peace with all men, and holiness,
- 15 without which no man shall see the Lord: Looking diligently, lest any one fall from the grace of God, lest any root of bitterness springing up
- 16 trouble *you*, and thereby many be defiled: Lest *there be* any fornicator or profane person, as Esau, who for one meal gave away his birth-right:
- 17 For ye know that afterward, even when he desired to inherit the blessing, he was rejected: for he found no place for repentance, though he sought it diligently with tears.

chastened us as they thought good—Though frequently they erred therein, by too much either of indulgence, or severity: *but he*—Always, unquestionably, *for our profit, that we may be partakers of his holiness*—That is, of himself and of his glorious image.

V. 11. *Now all chastening*—Whether from our earthly or heavenly father, *is for the present grievous, yet it yieldeth the peaceable fruit of righteousness*. Holiness and happiness, to *them that are exercised thereby*—That receive this exercise as from God, and improve it according to his will.

V. 12. *Wherefore lift up the hands*—Whether your own, or your brethren's, *that hang down*—Unable to continue the combat, *and the feeble knees*—Unable to continue on the race.

V. 13. *And make strait paths both for your own and for their feet*—Remove every hindrance, every offence: *that the lame*—They who are weak, scarce able to walk, *be not turned out of the way*—Of faith and holiness.

V. 14. *Follow peace with all men*—This

second branch of the exhortation concerns our neighbours, the third, God. *And holiness*—The not following after *all* holiness, is the direct way to fall into sin of every kind.

V. 15. *Looking diligently, lest any one*—If he do not lift up the hands that hang down, *fall from the grace of God: lest any root of bitterness*—Of envy, anger, suspicion, *springing up*, destroy the sweet peace: lest any, not following after holiness, fall into fornication or profaneness. In general, any corruption either in doctrine or practice, is a *root of bitterness*, and may pollute many.

V. 16. *Esau was profane*, for so slighting the *blessing* which went along with the *birth-right*.

V. 17. *He was rejected*—He could not obtain it: *for he found no place of repentance*—There was no room for any such repentance, as would regain what he had lost, *though he sought it*—The blessing of the *birth-right, diligently with tears*—He sought too late. Let us use the present time!

V. 18. *For*

† Isaiah xxxv. 3.

18 For, ye are not come to the mountain that could be touched, and the
 19 burning fire, and the thick cloud, and darkness, and tempest, And the
 sound of a trumpet, and the voice of words; which they that heard
 20 intreated, that no more might be spoken to **them**. For they could not
 bear that which was commanded, * If even a beast touch the mountain,
 21 let it be stoned. And so terrible was the appearance, *that* Moses said,
 22 I exceedingly fear and tremble. But ye are come to mount Sion, and to
 the city of the living God, the heavenly Jerusalem, and to an innumerable
 23 company, To the general assembly of angels, and to the church of the
 first-born, who are enrolled in heaven, and to God the judge of all, and to

V. 18. *For*—A strong reason this, why they ought the more to regard the whole exhortation drawn from the priesthood of *Christ*: because both salvation and vengeance are now nearer at hand; *ye are not come to the mountain that could be touched*—That was of an earthy, material nature.

V. 19. *The sound of a trumpet*—Formed without doubt by the ministry of angels, and preparatory, to *the words*, that is, the ten commandments, which were uttered with a loud voice. *Deut. v. 22.*

V. 20. *For they could not bear*—The terror which seized them, when they heard those words proclaimed, *if even a beast, &c.*

V. 21. *Even Moses*—Though admitted to so near an intercourse with God, who *spake to him as a man speaketh to his friend*. At other times he acted as a Mediator between God and the people. But while the ten words were pronounced, he stood as one of the hearers. *Exod. xix. 25. xx. 19.*

V. 22. *But ye*—Who believe in *Christ*, *are come*—The apostle does not here speak of their coming to the church militant, but of that glorious privilege of New Testament believers, their communion with the church triumphant. But this is far more apparent to the eyes of celestial spirits, than to ours, which are yet veiled. *St. Paul* here shews an excellent knowledge of the

heavenly oeconomy, worthy of him who had been caught up into the third heaven, *to mount Sion*—A spiritual mountain, *to the city of the living God, the heavenly Jerusalem*—All these glorious titles belong to the New Testament church, *and to an innumerable company*—Including all that are afterwards mentioned.

V. 23. *To the general assembly*—The word properly signifies a stated convention on some festival occasion: *And church*—The whole body of true believers, whether on earth or in paradise, *of the first-born*—*The first-born* of Israel were enrolled by *Moses*: but these are *enrolled in heaven*, as citizens there. It is observable, that in this beautiful gradation, these first-born are placed nearer to God than the angels: (See *James i. 18.*) *and to God the judge of all*—Propitious to you, adverse to your enemies: *And to the spirits*—The separate souls, *of just men*—It seems to mean, of New Testament believers. The number of these, being not yet large, is mentioned distinct from the *innumerable company of just men*—Whom their judge hath acquitted. These are now *made perfect* in a higher sense, than any who are still alive. Accordingly *St. Paul*, while yet on earth, denies that he was thus *made perfect*. *Phil. iii. 12.*

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* *Exod. xix. 12, &c.*V. 24. *To*

24 the spirits of just men made perfect, And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better
 25 things than *that of* Abel. See that ye refuse not him that speaketh: for, if they escaped not, who refused him that delivered the oracle on earth, much more *shall not* we, who turn away from him *that speaketh*
 26 from heaven: Whose voice then shook the earth: but now he has promised; saying,* Yet once more I will shake, not only the earth, but
 27 also the heaven. And this *word*, yet once more, sheweth the removal of the things which are shaken, as being made, that the things which are not
 28 shaken may remain. Therefore let us, receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God
 29 acceptably, with reverence and godly fear. For our God *is* a consuming fire.

V. 24. *To Jesus the Mediator*—Through whom they had been perfected, *and to the blood of sprinkling*—To all the virtue of his precious blood shed for you, whereby ye are sprinkled from an evil conscience. This blood of sprinkling was the foundation of our Lord's mediatorial office. Here the gradation is at the highest point. *Which speaketh better things than that of Abel*—Which cried for vengeance.

V. 25. *Refuse not*—By unbelief, *him that speaketh*—And whose speaking even now is a prelude to the final scene. The same voice which spake both by the law and in the gospel, when heard from heaven, will shake heaven and earth: *for if they escaped not*—His vengeance, *much more shall not we*—Those of us, who *turn from him that speaketh from heaven*—That is, who came from heaven to speak to us.

V. 26. *Whose voice then shook the earth*—When he spoke from mount Sinai: *but now*—With regard to his next speaking, *he hath promised*—It is a joyful promise to the saints, though dreadful to the wicked, *yet once more I will shake, not only the earth, but also the heaven*—These words may refer in a

lower sense, to the dissolution of the Jewish church and state. But in their full sense they undoubtedly look much farther, even to the end of all things. This universal shaking began at the first coming of *Christ*. It will be consummated at his second coming:

V. 27. *The things which are shaken*—N amely, heaven and earth, *as being made*—And consequently liable to change: *that the things which are not shaken, may remain*—Even the new heavens and the new earth, Rev. xxi. 1.

V. 28. *Therefore let us, receiving*—By willing and joyful faith, *a kingdom*—More glorious than the present heaven and earth, *hold fast, the grace, whereby we may serve God*—In every thought, word, and work, *with reverence*—Literally, *with shame*—Arising from a deep consciousness of our own unworthiness, *and godly fear*—A tender, jealous fear of offending, arising from a sense of the gracious majesty of God.

V. 29. *For our God is a consuming fire*—In the strictness of his justice, and purity of his holiness.

V. 1. *Brotherly*

* Hag. ii. 6.

XIII. 1, 2 Let brotherly love continue. Forget not hospitality, for 3 hereby † some have entertained angels unawares. Remember them that are in bonds, as being bound with them, *and* them that suffer 4 adversity, as being yourselves also in the body. Marriage is honourable in all men, and the bed undefiled: but whoremongers and adulterers God will judge. *Let your disposition be* without covetousness: 5 *be content with the things that are present; for he hath said,* No, I* 6 *will not leave thee: verily I will not forsake thee.* So that we may say, † The Lord is my helper; I will not fear what man can do unto 7 me. Remember them that had the rule over you, who spake to you the word of God, whose faith follow, considering the end of their 8 conversation. Jesus Christ is the same yesterday, and to-day, and for 9 ever. Be not carried about with various and strange doctrines; for *it is good*, that the heart be established with grace, not with meats, 10 in which they that have walked have not been profited. We have an altar, whereof they have no right to eat who serve the tabernacle.

V. 1. *Brotherly love*—Is explained in the following verses.

V. 2. *Some—Abraham and Lot, have entertained angels unawares*—So may an unknown guest, even now, be of more worth than he appears, and may have angels attending him, though unseen.

V. 3. *Remember*—In your prayers, and by your help. *them that are in bonds, as being bound with them*—Seeing ye are members one of another, *and them that suffer, as being yourselves in one body*—And consequently liable to the same.

V. 4. *Marriage is honourable in, or for all sorts of men, clergy as well as laity: though the Romanists teach otherwise; and the bed undefiled*—Consistent with the highest purity: though many spiritual writers, so called, say it is only *licensed whoredom: but whoremongers and adulterers God will judge*—Though they frequently escape the sentence of men.

V. 5. *He—God, hath said*—To all believers, in saying it to *Jacob, Joshua, and Solomon.*

V. 7. *Remember them*—Who are now with God, *considering the happy end of their conversation* on earth.

V. 8. Men may die. But *Jesus Christ* (yea and his gospel) *is the same* from everlasting to everlasting.

V. 9. *Be not carried about with various doctrines*—Which differ from that one faith in our one unchangeable Lord: *strange*—To the ears and hearts of all that abide in him; *for it is good*—It is both honourable before God, and pleasant and profitable, *that the heart be established with grace*—Springing from faith in *Christ, not with meats*—Jewish ceremonies, which indeed can never stablish the heart.

V. 10. On the former part of this verse, the 15th and 16th depend; on the latter, the intermediate verses. *We have an altar*

—The

† Gen. xviii. 2. xix. 1. * Gen. xxviii. 15. Jos. i. 5. 1 Chron. xxviii. 20.

† Psalm cxviii. 6.

11 For the bodies of those animals, whose blood is brought into the holy
 12 place by the high-priest for sin, are burnt without the camp. Wherefore
 Jesus also, that he might sanctify the people by his own blood, suffered
 13 without the gate. Let us then go forth to him without the camp, bearing
 14 his reproach. For we have here no continuing city; but we seek one to
 15 come. By him therefore let us offer the sacrifice of praise continually to
 16 God, that is, the fruit of *our* lips, giving thanks to his name. But to do
 good, and to distribute, forget not; for with such sacrifices God is well
 pleased.

17 Obey them that have the rule over you, and submit yourselves; for
 they watch over your souls, as they that shall give account; that they
 may do this with joy, and not with groans: for that is unprofitable for
 18 you. Pray for us; for we trust we have a good conscience, desiring to
 19 behave ourselves well in all things. And I beseech you to do this, the
 more earnestly, that I may be restored to you the sooner.

—The cross of *Christ*, whereof they have no right to eat—To partake of the benefits which we receive therefrom, *who serve the tabernacle*—Who adhere to the *Mosaic* law.

V. 11. *For*—According to their own law, the sin-offerings were wholly consumed, and no Jew ever ate thereof. But *Christ* was a sin-offering: Therefore they cannot feed upon him as we do, who are free from the *Mosaic* law.

V. 12. *Wherefore Jesus also*—Exactly answering those typical sin-offerings, *suffered without the gate*—Of *Jerusalem*, which answered to the old camp of *Israel*; that he might sanctify—Reconcile and consecrate to God, *the people*—Who believe in him. *by his own blood*—Not those shadowy sacrifices, which are now of no farther use.

V. 13. *Let us then go forth without the camp*—Out of the Jewish dispensation, *bearing his reproach*—All manner of shame, obloquy, and contempt for his sake.

V. 14. *For we have here*—On earth, *no continuing city*—All things here are but for a moment; and *Jerusalem* itself was just then on the point of being destroyed.

V. 15. *The sacrifice*—The altar is mentioned, ver. 10. Now the sacrifices: 1. Praise, 2. Beneficence: with both of which *God is well pleased*.

V. 17. *Obey them that have the rule over you*—The word implies also, that *lead or guide* you: namely in truth and holiness: *and submit yourselves*—Give up (not your conscience or judgment, but) your own will, in all things purely indifferent; *For they watch over your souls*—With all zeal and diligence, they guard and caution you against all danger, *as they that must give account*—To the great shepherd, for every part of their behaviour toward you. How vigilant then ought every pastor to be? How careful of every soul committed to his charge? *That they may do this*—Watch over you *with joy, not with groans*—He is not a good shepherd, who does not either rejoice over them, or groan for them. The groans of other creatures are heard: How much more shall these come up in the ears of God? Whoever answers *this* character of a Christian pastor, may undoubtedly demand this obedience.

V. 20. *The*

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep, our Lord Jesus, by the blood of the everlasting
 21 covenant, Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight through Christ Jesus; to whom *be* glory for ever and ever. Amen.

22 I beseech you, brethren, suffer the word of exhortation, for I have
 23 written a letter to you in few words. Know that *our* brother Timotheus
 24 is set at liberty, with whom, if he come soon, I will see you. Salute all them that have the rule over you, and all the faints. They of Italy
 25 salute you. *Grace be* with you all.

V. 20. *The everlasting covenant*--The Christian covenant, which is not temporary, like the Jewish, but designed to remain for ever. By the application of that *blood*, by which this covenant was established, may he make you, in every respect, inwardly and outwardly holy!

V. 22. *Suffer the word of exhortation*—

Addressed to you in this letter, which tho' longer than my usual letters, is yet contained *in few words*—considering the copiousness of the subject.

V. 23. *If he come*—To me.

V. 25. *Grace be with you all*—St. Paul's usual benediction. God apply it to our hearts!

N O T E S

O N

The General Epistle of St. JAMES.

THIS is supposed to have been written by *James* the son of *Alpheus*, the brother, or kinsman of our Lord. It is called a *General epistle*, because written not to a particular person or church, but to all the converted *Israelites*. Herein the apostle reproves that Antinomian spirit, which had even then infected many, who had perverted the glorious doctrine of justification by faith, into an occasion of licentiousness. He likewise comforts the true believers under their sufferings, and reminds them of the judgments that were approaching.

It

It has three parts :

I. The inscription,	Ch. i. 1	sons,	C. ii. 1—13
II. The exhortation,		and so faith univerfally	
1. To patience, enduring		with works :	14—26
outward, conquering in-	2—15	<i>b.</i> Let the <i>ſpeech</i> be mo- ward temptations	C. iii. 1—12
2. Conſidering the goodneſs	16—18	<i>c.</i> Let <i>anger</i> , with all the	
of God,		other paſſions be re-	
to be ſwift to <i>hear</i> , ſlow to		ſtrained.	13—C. iv. 1—17
<i>ſpeak</i> , ſlow to <i>wrath</i> .		3. To patience again :	
And theſe three are,		<i>a.</i> Conſumed by the	
1. Propoſed :	19—21	coming of the judge,	
2. Treated of at large		in which draws near	
<i>a.</i> Let <i>Hearing</i> be joined	22—26	The calamity of the wicked,	C. v. 1—6
with practice,		The deliverance of the	
particularly with bridling	26	righteous.	7—12
the tongue,	27	<i>b.</i> Nourished by prayer,	13—18
with mercy and purity,		III. The Conclusion.	19, 20
without reſpect of per-			

St. J A M E S.

I. **J**AMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting.

2 My brethren, count it all joy, when ye fall into divers tempta-
3 tions, Knowing that the trying of your faith worketh patience. But
4 let patience have *its* perfect work, that ye may be perfect and entire,
5 wanting nothing. If any of you want wiſdom, let him aſk of God,

V. 1. *A ſervant of Jeſus Chriſt*—Whoſe name the apoſtle mentions but once more in the whole epiſtle, (c. ii. 1.) And not at all in his whole diſcourſe. *Acts* xv. 14 &c. or c. xxi. 20—25. It might have ſeemed, if he mentioned him often, that he did it out of vanity, as being the brother of the Lord: *to the twelve tribes*—Of *Israel*; that is thoſe of them that believe: *which are ſcattered abroad*—In various countries: ten of the tribes were ſcattered ever ſince the reign of *Hoſea*. And great part of the reſt were now diſperſed through the *Roman*

empire. As was foretold, *Deut.* xxviii. 25. &c. xxx. 4. *Greeting*—That is, all bleſſings, temporal and eternal.

V. 2. *My brethren, count it all joy*—Which is the higheſt degree of patience, and contains all the reſt: *when ye fall into divers temptations*—That is, trials.

V. 4. *Let patience have its perfect work*—Give it full ſcope under whatever trials befall you: *that ye may be perfect and entire*—Adorned with every Chriſtian grace: *and wanting nothing*—Which God requires in you.

V. 5. *If any want*—The connection between

who giveth to all men liberally and upbraideth not, and it shall be
 6 given him. But let him ask in faith, nothing doubting; for he that
 doubteth is like a wave of the sea, driven with the wind and tossed.
 7 For let not that man think that he shall receive any thing from the
 8 Lord. A double-minded man is unstable in all his ways. Let the
 9 brother of low degree rejoice in that he is exalted: But the rich, in that
 10 he is made low; because as the flower of the grass he shall pass away.
 11 For the sun arose with a scorching heat, and withered the grass, and the
 flower fell off, and the beauty of its form perished: so also shall the rich
 12 man fade away in his ways. Happy is the man that endureth tempta-
 tion: for when he hath been proved, he shall receive the crown of life,
 13 which the Lord hath promised to them that love him. Let no man

tween the first and following verses, both here and in the fourth chapter, will be easily discerned by him who reads them, while he is suffering wrongfully. He will then readily perceive, why the apostle mentions all those various affections of the mind. *Wisdom*—To understand, whence and why temptations come, and how they are to be improved. Patience is in every pious man already. Let him exercise this, and ask for wisdom. The sum of wisdom, both in the temptation of poverty and of riches, is described in the 9th and 10th verses: *who giveth to all*—That ask aright: *and upbraideth not*—Either with their past wickedness, or present unworthiness.

V. 6. *But let him ask in faith*—A firm confidence in God. St. James also both begins and ends with faith: (ch. v. 15.) The hindrances of which he removes in the middle part of his epistle. *He that doubteth is like a wave of the sea*—Yea, such are all who have not asked and obtained wisdom: *driven with the wind*—From without; and *tossed*—From within, by his own unsteadiness.

V. 8. *A double-minded man*—Who has, as it were, two souls, whose heart is not simply given up to God; *is unstable*—Being with-

out the true wisdom, and perpetually disagrees both with himself and others, ch. iii. 16.

V. 9. *Let the brother*—St. James does not give this appellation to the rich: *of low degree*—Poor and tempted: *rejoice*—The most effectual remedy against double-mindedness: *in that he is exalted*—To be a child of God, and an heir of glory.

V. 10. *But the rich, in that he is made low*—Is humbled by a deep sense of his true condition: *because as the flower*—Beautiful, but transient: *he shall pass away*—Into eternity.

V. 11. *For the sun arose and withered the grass*—There is an unspeakable beauty and elegance, both in the comparison itself, and in the very manner of expressing it, intimating both the certainty and suddenness of the event. *So shall the rich fade away in his ways*—In the midst of his various pleasures and employments.

V. 12. *Happy is the man that endureth temptation*—Trials of various kinds: *he shall receive the crown*—That fadeth not away: *which the Lord hath promised to them that love him*—And his enduring proves his love. For it is love only that endureth all things.

V. 13. *But let no man who is tempted*—To

who is tempted say, I am tempted of God : for God cannot be tempted
 14 with evil, neither tempteth he any man. But every man is tempted,
 15 when he is drawn away by his own desire, and enticed. Then desire
 having conceived, bringeth forth sin ; and sin, being perfected, bringeth
 forth death.

16 Do not err, my beloved brethren. Every good gift and every perfect
 17 gift is from above, descending from the Father of lights, with whom is
 18 no variableness, neither shadow of turning. Of his own will begat
 he us by the word of truth, that we might be a kind of first-fruits of his
 creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow

fin, say I am tempted of God—God thus tempteth no man.

V. 14. *Every man is tempted, when--*In the beginning of the temptation, *he is drawn away, drawn out of* God, his strong refuge, *by his own desire*—We are therefore to look for the cause of every sin, *in* (not *out of*) ourselves. Even the injections of the devil cannot hurt, before we make them *our own*. And every one has *desires* arising from *his own* constitution, tempers, habits and way of life : *and enticed*—In the progress of the temptation, catching at the bait : so the original word signifies.

V. 15. *Then desire having conceived*—By our own will joining therewith, *bringeth forth* actual *sin*—It doth not follow that the *desire* itself is not sin. He that begets a man is himself a man : *and sin being perfected*—Grown up to maturity, which it quickly does, *bringeth forth death*—Sin is born big with death.

V. 16. *Do not err*—It is a grievous error, to ascribe the evil and not the good, which we receive, to God.

V. 17. No evil but *every good gift*—Whatever tends to holiness, *and every perfect gift*—Whatever tends to glory, *descendeth from the Father of lights*—The appellation of *Father* is here used with peculiar propriety. It follows, *he begat us*. He is the Father

of all light, material or spiritual, in the kingdom of grace and of glory : *with whom is no variableness—*No change in his understanding, *or shadow of turning*—In his will. He infallibly discerns all good and evil, and invariably loves one and hates the other. There is in both the *Greek* words a metaphor taken from the stars, particularly proper where the *Father of lights* is mentioned. Both are applicable to any celestial body, which has a daily vicissitude of day and night, and sometimes longer days, sometimes longer nights. In God is nothing of this kind. He is mere light. If there is any such vicissitude, it is in ourselves, not in him.

V. 18. *Of his own will*—Most loving, most free, most pure, just opposite to our evil *desire*, (ver. 15.) *begat he us*—Who believe, *by the word of truth*—The true word, emphatically so termed : the gospel : *that we might be a kind of first fruits of his creatures*—Christians are the chief and most excellent of his visible creatures ; and sanctify the rest. Yet he says *a kind of*—For *Christ* alone is absolutely *the first-fruit*.

V. 19. *Let every man be swift to hear*—This is treated of from ver. 21. to the end of the next chapter : *slow to speak*—Which is treated of in the third chapter : *slow to wrath*—Neither murmuring at God, nor angry
 at

20 to speak, flow to wrath. For the wrath of man worketh not the righ-
 21 teousness of God. Therefore laying aside all the filthiness and super-
 fluity of wickedness, receive with meekness the engrafted word, which
 22 is able to save your souls. But be ye doers of the word, and not hearers
 23 only, deceiving yourselves. For if any one be a hearer of the word, and
 not a doer, he is like a man beholding his natural face in a glass.
 24 For he beheld himself, and went away, and immediately forgot what
 25 manner of man he was. But he that looketh diligently into the perfect
 law, *the law* of liberty, and continueth *therein*, this man being not a
 forgetful hearer, but a doer of the work, this man shall be happy in his
 26 doing. If any one be ever so religious, and bridled not his tongue, but
 27 deceiveth his own heart, this man's religion is vain. Pure religion and
 undefiled before God, even the Father, is this; To visit the fatherless and
 widows in their affliction, *and* to keep himself unspotted from the world.

at his neighbour. This is treated of in the third, and throughout the fourth and fifth chapters.

V. 20. *The righteousness of God* here includes all duties prescribed by him and pleasing to him.

V. 21. *Therefore laying aside*—As a dirty garment *all the filthiness and superfluity of wickedness*—For, however specious or necessary it may appear to worldly wisdom, all wickedness is both vile, hateful, contemptible, and really *superfluous*. Every reasonable end may be effectually answered, without any kind or degree of it. Lay this, every known sin aside, or all your hearing is vain: *with meekness*—Constant evenness and serenity of mind, *receive*—Into your ears, your heart, your life: *the word*—Of the gospel; *ingrafted*—In believers, by *regeneration*, (ver. 18.) and by habit (*Heb. v. 14.*) *which is able to save your souls*—The hope of salvation nourishes meekness.

V. 23. *Beholding his face in the glass*—How exactly does the Scripture-glass show a man the face of his soul!

V. 24. *He beheld himself and went away*—

To other business: *and forgot*—But such forgetting does not excuse.

V. 25. *But he that looketh diligently*—Not with a transient glance, but *bending down*, fixing his eyes, and searching all to the bottom, *into the perfect law*—Of love, as established by faith. St. James here guards us against misunderstanding what St. Paul says concerning the *yoke and bondage* of the law. He who keeps the law of love is free, (*John viii. 31, &c.*) He that does not, is not free, but a slave to sin, and a criminal before God, (ch. ii. 10.) *and continueth therein*—Not like him who *forgot* it and *went away*. *This man*—There is a peculiar force in the repetition of the word, *shall be happy*—Not barely *in hearing*, but *doing* the will of God.

V. 26. *If any one be ever so religious*—Exact in the outward offices of religion: *and bridled not his tongue*—From backbiting, tale-bearing, evil-speaking, he only *deceiveth his own heart*, if he fancies he has any true religion at all.

V. 27. The only true religion in the sight of God, *is this, to visit*—With counsel, comfort,

II. My brethren, hold not the faith of our Lord Jesus Christ, *the Lord of*
 2 glory, with respect of persons. For, if there come unto your assembly a
 man with gold rings, in fine apparel, and there come in also a poor man
 3 in dirty raiment, And ye look upon him that weareth the fine apparel,
 and say to him, Sit thou here in a good place, and say to the poor man,
 4 Stand thou there, or Sit thou here under my foot-stool, Ye distin-
 guish not in yourselves, but are become evil-reasoning judges. Hearken,
 5 my beloved brethren. Hath not God chosen the poor of this world,
 rich in faith, and heirs of the kingdom, which he hath promised to them
 6 that love him? But ye have disgraced the poor. Do not the rich
 7 oppress you and drag you to the judgment-seats? Do they not blas-
 8 pheme that worthy name by which ye are called? If ye fulfil the royal
 law (according to the Scripture) * Thou shalt love thy neighbour as
 9 thyself, ye do well. But if ye have respect of persons, ye commit sin,
 10 being convicted by the law † as transgressors. For whosoever shall keep

fort, and relief, *the fatherless and widows*—
 Those who need it most, *in their affliction*—
 In their most helpless and hopeless state:
and to keep himself unspotted from the world—
 From the maxims, tempers, and customs of
 it. But this cannot be done, till we have
 given our hearts to God, and love our
 neighbour as ourselves.

V. 1. *My brethren*—The equality of *Christians* intimated by this name, is the ground of the admonition: *hold not the faith of our common Lord, the Lord of glory*—Of which glory all who believe in him partake: *with respect of persons*—That is, honour none, merely for being rich: despise none merely for being poor.

V. 2. *With gold rings*—Which were not then so common as now.

V. 3. *Ye look upon him*—With respect.

V. 4. *Ye distinguish not*—To which the most respect is due, to the poor or to the rich: *but are become evil-reasoning judges*—Ye reason ill, and so judge wrong. For fine apparel is no proof of worth in him that wears it.

V. 5. *Hearken*—As if he had said, stay, consider, ye that judge thus. Does not the presumption lie rather in favour of the poor man? *Hath not God chosen the poor*—That is, are not they, whom God hath chosen, generally speaking, poor *in this world*; who yet are *rich in faith, and heirs of the kingdom*—Consequently the most honourable of men? And those, whom God so highly honours, ought not ye to honour likewise?

V. 6. *Do not the rich often oppress you*—By open violence; often *drag you*—Under colour of law?

V. 7. *Do not they blaspheme that worthy name*—Of God and of *Christ*. The apostle speaks chiefly of rich Heathens. But are Christians, so called, a whit behind them?

V. 8. *If ye fulfil the royal law*—The supreme law of the great king, which is love; and that to every man, poor as well as rich, *ye do well*.

V. 9. *Being convicted*—By that very law.

V. 10. *Whosoever keepeth the whole law, except in one point, he is guilty of all*—

Is.

* Lev. xix. 18.

† Exod. xxiii. 3.

11 the whole law, but offend in one point, is become guilty of all; For he that said, Do not commit adultery, said also, do not commit murder.

If then thou commit no adultery, yet if thou commit murder, thou art
12 become a transgressor of the law. So speak ye, and so act, as they that
13 shall be judged by the law of liberty. For judgment without mercy
shall be to him that hath shewed no mercy: but mercy glorieth over
judgment.

14 What doth it profit, my brethren, though a man say he hath faith,
15 and have not works? Can *that* faith save him? If a brother or a sister
16 be naked, and want daily food, And one of you say to them, Depart
in peace; be ye warmed and filled, but give them not the things needful
17 for the body, what doth it profit? So likewise faith, if it hath not works,

Is as liable to condemnation, as if he had offended in every point.

V. 11. *For* it is the same authority which establishes every commandment.

V. 12. *So speak and act*—In all things, as they that *shall be judged*—Without respect of persons, *by the law of liberty*—The gospel: the law of universal love, which alone is perfect freedom. For their transgressions of this, both in word and deed, the wicked shall be condemned. And *according to their works*—done in obedience to this, the righteous shall be rewarded.

V. 13. *Judgment without mercy shall be to him*—In that day, *who hath shewed no mercy*—To his poor brethren. But the *mercy* of God to believers, answering to that which they have shewn, will then *glory over judgment*.

V. 14. From ch. i. ver. 22. the apostle has been enforcing Christian practice. He now applies to those, who neglect this, under the pretence of faith. St. Paul had taught, that *a man is justified by faith without the works of the law*. This some began already to wrest, to their own destruction. Wherefore St. James purposely repeating (ver. 21, 23, 25.) the same phrases, testimonies and examples which St. Paul had used, (*Rom. iv. 3. Heb. xi. 17, 31.*) refutes,

not the doctrine of St. Paul, but the error of those who abused it. There is therefore no contradiction between the apostles: they both delivered the truth of God; but in a different manner, as having to do with different kinds of men. On another occasion St. James himself pleaded the cause of faith (*Acts xv. 13—21.*) And St. Paul himself strenuously pleads for works, particularly in his latter epistles. This verse is a summary of what follows. *What profiteth it*, is enlarged on, ver. 15—17; *though a man say*, ver. 18, 19. *can that faith save him?* ver. 20. It is not, *though he have faith; but, though he say he hath faith*. Here therefore true, living faith is meant. But in other parts of the argument the apostle speaks of a dead, imaginary faith. He does not therefore teach, that true faith *can*, but that it *cannot* subsist without works. Nor does he oppose faith to works, but that empty name of faith, to real faith working by love. *Can that faith which is without works save him?* No more than it can profit his neighbour.

V. 17. *So likewise that faith, which hath not works, is a mere dead, empty notion: of no more profit to him that hath it, than the bidding the naked be clothed is to him.*

V. 18. *But*

18 is dead in itself. But one will say, Thou hast faith, and I have works.

Shew me thy faith without thy works, and I will shew thee my faith by
 19 my works. Thou believest there is one God: thou dost well: the devils
 20 also believe and tremble. But art thou willing to know O empty man,
 21 that the faith *which is* without works is dead? Was not Abraham our
 father justified by works, when he had offered up Isaac his son upon the
 22 altar? Thou seest that faith wrought together with his works, and by
 23 works was faith made perfect. And the Scripture was fulfilled which
 faith, * Abraham believed God, and it was imputed to him for righteous-

V. 18. *But one*—Who judges better, will say—To such a vain talker, *shew me*, if thou canst, *thy faith without works*.

V. 19. *Thou believest there is one God*—I allow this. But this proves only, that thou hast the same faith with the devils. Nay, they not only believe, but *tremble*—At the dreadful expectation of eternal torments. So far is that faith from either justifying or saving them that have it.

V. 20. *But art thou willing to know*—Indeed thou art not: thou wouldst fain be ignorant of it: *O empty man*—Empty of all goodness, *that the faith which is without works is dead?* And so is not properly *faith*, as a dead carcase is not a man.

V. 21. *Was not Abraham justified by works?* St. Paul says, he was *justified by faith*. Rom. iv. 2, &c. Yet St. James does not contradict him. For he does not speak of the same justification. St. Paul speaks of that which *Abraham* received many years before *Isaac* was born, Gen. xv. 6. St. James of that which he did not receive, till *he had offered up Isaac on the altar*. He was justified therefore in St. Paul's sense, that is, accounted righteous, by *faith* antecedent to his *works*. He was justified in St. James's sense, that is, made righteous, by *works* consequent to his *faith*. So that St. James's justification by *works*, is the fruit of St. Paul's justification by *faith*.

V. 22. *Thou seest that faith*—For by *faith*

Abraham offered him, (Heb. xi. 17.) *wrought together with his works*—Therefore faith has one energy and operation, works another. And the energy and operation of faith are before works, and *together with* them. Works do not give life to faith, but faith begets works, and then is perfected by them. *And by works was faith made perfect*—Here St. James fixes the sense wherein he uses the word *justified*: so that no shadow of contradiction remains, between his assertion and St. Paul's. *Abraham* returned from that sacrifice perfected in faith, and far higher in the favour of God. Faith hath not its being from works; for it is before them; but its perfection. That vigour of faith which begets works, is then excited and increased thereby; as the natural heat of the body begets motion, whereby itself is then excited and increased. (See 1 John iii. 22.)

V. 23. *And the Scripture*—Which was afterwards written, *was hereby eminently fulfilled, Abraham believed God, and it was imputed to him for righteousness*—This was twice fulfilled, when *Abraham* first believed, and when he offered up *Isaac*. St. Paul speaks of the former fulfilling, St. James of the latter. *And he was called the friend of God*—Both by his posterity, 2 Chron. xx. 7. and by God himself, *Isaiah* xli. 8. So pleasing to God were the works he wrought in faith.

V. 24. *Ye*

* Gen. xv. 6. 2 Chron. xx. 7.

24 nefs: and he was called the friend of God. Ye see then, that a man
 25 is justified by works, and not by faith only. In like manner was not
 Rahab the harlot also justified by works, having received the messengers,
 26 and sent them out another way? Therefore as the body without the
 spirit is dead, so the faith *which is* without works is dead also.

III. My brethren, be not many teachers, knowing that we shall receive
 2 greater condemnation. For in many things we all offend. If any one
 offend not in word, the same *is* a perfect man, able also to bridle the
 3 whole body. Behold we put bridles into the mouths of horses, that
 4 they may obey us, and we turn about their whole body. Behold also the
 ships, though they are so large, and driven by fierce winds, yet are turned
 5 about by a very small helm, whithersoever the steersman listeth. So the
 tongue also is a little member, yet boasteth great things. Behold how
 6 much matter a little fire kindleth. (And the tongue *is* a fire, a world of
 iniquity :) so is the tongue among the members, which defileth the whole
 body, and setteth on fire the course of nature, and is set on fire of hell.

V. 24. *Ye see then that a man is justified by works, and not by faith only*—St. Paul, on the other hand, declares, *a man is justified by faith, and not by works.* (Rom. iii. 28.) And yet there is no contradiction between the apostles: because, 1. They do not speak of the same faith; St. Paul speaking of *living* faith, St. James, here of *dead* faith. 2. They do not speak of the same works: St. Paul speaking of works antecedent to faith, St. James, of works subsequent to it.

V. 25. After *Abraham*, the father of the Jews, the apostle cites *Rahab*, a woman, and a sinner of the Gentiles; to shew that, in every nation and sex, true faith produces works, and is perfected by them; that is, by the grace of God working in the believer, while he is shewing his faith by his works.

V. 1. *Be not many teachers*—Let no more of you take this upon you, than God thrusts out; seeing it is so hard not to offend in speaking much: *knowing that we*

—That all who thrust themselves into the office: *shall receive greater condemnation*—For more offences. St. James here, as in several of the following verses, by a common figure of speech, includes himself, *We shall receive—we offend—we put bits—we curse*—None of which (as common sense shews) are to be interpreted either of him, or of the other apostles.

V. 2. *The same is able to bridle the whole body*—That is, the whole man. And doubtless some are able to do this, and so are in this sense *perfect*.

V. 3. *We*—That is, *men*.

V. 5. *Boasteth great things*—Hath great influence.

V. 6. *A world of iniquity*—Containing an immense quantity of all manner of wickedness: *it defileth*—As fire by its smoke: *the whole body*—The whole man: *and setteth on fire the course of nature*—All the passions, every *wheel* of his soul.

V. 7. *Every*

7 Every kind both of wild beasts and of birds, both of reptiles and things
8 in the sea, is tamed, and hath been tamed by mankind. But the tongue
9 can no man tame: *it is* an unruly evil, full of deadly poison. Therewith
bless we God even the Father, and therewith curse we men, made after
10 the likeness of God. Out of the same mouth proceedeth blessing and
cursing. My brethren, these things ought not so to be. Doth a fountain
11 send out of the same opening sweet *water* and bitter? Can a fig-tree, my
12 brethren, bear olives, or a vine, figs? Neither *can* a fountain yield salt
water and fresh.

13 Who *is* a wise and knowing man among you? Let him shew by a good
14 conversation his works with meekness of wisdom. But if ye have bitter
zeal and strife in your hearts, do not glory and lie against the truth.
15 This is not the wisdom which descendeth from above, but *is* earthly,
16 animal, devilish; For where bitter zeal and strife *is*, there is unquietness
17 and every evil work. But the wisdom that is from above is first pure,
then peaceable, gentle, easy to be intreated, full of mercy and good fruits,
18 without partiality, and without dissimulation. And the fruit of righteous-
ness is sown in peace for them that make peace.

V. 7. *Every kind*—The expression per-
haps is not to be taken strictly. *Reptiles*—
That is, creeping things.

V. 8. *But no man can tame the tongue*—
Of another; no, nor his own, without
peculiar help from God.

V. 9. *Men made after the likeness of God*—
Indeed we have now lost this likeness. Yet
there remains from thence an indelible
nobleness, which we ought to reverence
both in ourselves and others.

V. 13. *Let him shew his wisdom*, as well
as his faith, *by his works*; not by words only.

V. 14. *If ye have bitter zeal*—True Chris-
tian zeal is only the flame of love: even *in*
your hearts—Though it went no farther:
do not lie against the truth—As if such zeal
could consist with heavenly wisdom.

V. 15. *This wisdom* which is consistent
with such zeal: *is earthly*—Not heavenly,
not from the father of lights; *animal*—Not
spiritual; not from the spirit of God;

devilish—Not the gift of *Christ*, but such as
Satan breathes into the soul.

V. 17. *But the wisdom from above is first*
pure—From all that is earthly, natural,
devilish; *then peaceable*—True peace attend-
ing purity, it is quiet, inoffensive; *gentle*—
Soft, mild, yielding, not rigid: *easy to be*
intreated—To be persuaded, or convinced,
not stubborn, sour, or morose: *full of good*
fruits—Both in the heart, and in the life,
two of which are immediately specified:
without partiality—Loving all, without re-
spect of persons; embracing all good things,
rejecting all evil: *and without dissimulation*—
Frank, open.

V. 18. *And the principle productive of*
this righteousness, is sown, like good seed, in
the peace of a believer's mind, and brings
forth a plentiful harvest of happiness, (which
is the proper *fruit of righteousness*) *for them*
that make peace—That labour to promote
this pure and holy peace among all men.

V. 1. *From*

IV. From whence *come wars and fightings among you?* *Is it not hence,*
 2 *from your pleasures that war in your members?* Ye desire and have not,
 ye kill and envy, and cannot obtain: ye fight and war: yet ye have not,
 3 because ye ask not. Ye ask and receive not, because ye ask amiss, that
 4 ye may expend it on your pleasures. Ye adulterers and adulteresses,
 know ye not, that the friendship of the world is enmity against God?
 Whosoever therefore desireth to be a friend of the world, is an enemy of
 5 God. Do ye think, that the Scripture saith in vain, The Spirit that
 6 dwelleth in us lusteth against envy? But he giveth greater grace: there-
 fore it saith, * God resisteth the proud, but giveth grace to the humble.
 7 Submit yourselves, therefore to God: resist the devil, and he will flee
 8 from you. Draw nigh to God, and he will draw nigh unto you: cleanse

V. 1. *From whence come wars and fightings*
 --Quarrels and jars among you, quite opposite
 to this peace? *Is it not from your pleasures*
 --Your desires of earthly pleasures, which
 war--Against your souls, in your members?
 --Here is the first seat of the war. Hence
 proceeds the war of man with man, king
 with king, nation with nation.

V. 2. *Ye kill*--In your heart, for *he that*
hateth his brother is a murderer. Ye fight and
war--That is, furiously strive and contend.
Ye ask not--And no marvel. For a man
 full of evil desire, of envy or hatred, cannot
 pray.

V. 3. *But if ye do ask, ye receive not, be-*
cause ye ask amiss--That is, from a wrong
 motive.

V. 4. *Ye adulterers and adulteresses*--Who
 have broken your faith with God, your
 rightful spouse: *know ye not that the friend-*
ship or love of the world--The desire of the
 flesh, the desire of the eye, and the pride
 of life, or courting the favour of worldly
 men, *is enmity against God?*--*Whosoever*
desireth to be a friend of the world--*Whosoever*
 seeks either the happiness or favour of it,
 does thereby constitute himself *an enemy of*

God--And can he expect to obtain any
 thing of him?

V. 5. *Do ye think that the Scripture saith*
in vain--Without good ground. St. James
 seems to refer to many, not any one par-
 ticular Scripture. *The spirit of love that*
dwelleth in all believers lusteth against envy,
 (Gal. v. 17.) is directly opposite to all those
 unloving tempers, which necessarily flow
 from the friendship of the world.

V. 6. *But he giveth greater grace*--To all
 who shun those tempers; *therefore it*--The
 Scripture: *saith, God resisteth the proud*--
 And pride is the great root of all unkind
 affections.

V. 7. *Therefore by humbly submitting*
yourselves to God, resist the devil--The father
 of pride and envy.

V. 8. *Then draw nigh to God in prayer,*
and he will draw nigh unto you, will hear
 you; which that nothing may hinder,
cleanse your hands--Cease from doing evil,
and purify your hearts--From all spiritual
 adultery. Be no more *double-minded,* vainly
 endeavouring to serve both God and
 mammon.

6 C

V. 9. Be

* Prov. iii. 34.

9 *your hands, ye finners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned into*
 10 *mourning, and your joy into heaviness. Humble yourselves before the Lord, and he will lift you up.*

11 *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law,*
 12 *but a judge. There is one law-giver that is able to save and to destroy: Who art thou that judgest another?*

13 *Come now, ye that say, To-day or to-morrow we will go to such a city,*
 14 *and continue there a year, and traffick, and get gain: Who know not what shall be on the morrow; for what is your life? It is a vapour that*
 15 *appeareth for a little time, and then vanisheth away: Instead of your*
 16 *saying, If the Lord will, we shall both live, and do this or that. But now*
 17 *ye glory in your boastings: all such glorying is evil. Therefore to him that knoweth to do good, and doth it not, to him it is sin.*

V. *Come now, ye rich, weep and howl for your miseries that are coming 2 upon you. Your riches are corrupted, and your garments are become*

V. 9. *Be afflicted*—For your past unfaithfulness to God.

V. 11. *Speak not evil one of another*—This is a great hindrance of peace. O who is sufficiently aware of it? *He that speaketh evil of another*, does in effect, *speak evil of the law*, which so strongly prohibits it. *Thou art not a doer of the law, but a judge*—Of it, thou settest thyself above, and as it were condemnest it.

V. 12. *There is one law-giver that is able*—To execute the sentence he denounces. *But who art thou?*—A poor, weak, dying worm.

V. 13. *Come now, ye that say*—As peremptorily, as if your life were in your own hands.

V. 15. *Instead of your saying*—That is, whereas ye ought to say.

V. 17. *Therefore to him that knoweth to do good and doth it not*—That knows what is right, and does not practise it; *to him it is*

sin—His knowledge does not prevent, but increase his condemnation.

V. 1. *Come now, ye rich*—The apostle does not speak this so much for the sake of the rich themselves, as of the poor children of God, who were then groaning under their cruel oppression. *Weep and howl for your miseries which are coming upon you*—Quickly and unexpectedly. This was written not long before the siege of *Jerusalem*: during which, as well as after it, huge calamities came on the Jewish nation, not only in *Judea*, but through distant countries. And as these were an awful prelude of that wrath, which was to fall upon them in the world to come, so this may likewise refer to the final vengeance, which will then be executed on the impenitent.

V. 2. The *riches* of the ancients consisted much in large stores of corn, and of costly apparel.

V. 3. *The*

3 moth-eaten. Your gold and silver is cankered, and the canker of them
will be a testimony against you, and will eat your flesh as fire: ye have
4 laid up treasure in the last days. Behold the hire of your labourers who
have reaped your fields, which is kept back by you, crieth: and the
cries of them who have gathered in your harvest are entered into the
5 ears of the Lord of sabaoth. Ye have lived delicately and luxuriously
6 on earth: ye have cherished your hearts, as in a day of sacrifice. Ye
7 have condemned, ye have killed the just: he doth not resist you. Be
patient, therefore, brethren, till the coming of the Lord. Behold the
husbandman waiteth for the precious fruit of the earth, and hath patience
8 for it, till he receives the former and latter rain. Be ye also patient,
9 stablish your hearts: for the coming of the Lord is nigh. Murmur not
one against another, brethren, lest ye be condemned; behold the judge
10 standeth before the door. Take, my brethren, the prophets, who spoke
in the name of the Lord, for an example, of suffering affliction, and
11 patience. Behold, we count them happy that endured. Ye have heard

V. 3. *The canker of them*—Your perishing stores and moth-eaten garments, will be a testimony against you—Of your having buried those talents in the earth, instead of improving them according to your Lord's will: and will eat your flesh as fire—Will occasion you as great torment, as if fire were consuming your flesh. *Ye have laid up treasure in the last days*—When it is too late; when you have no time to enjoy them.

V. 4. *The hire of your labourers crieth*—Those sins chiefly cry to God, concerning which human laws are silent. Such are luxury, unchastity, and various kinds of injustice. The labourers themselves also cry to God, who is just coming to avenge their cause: *Of sabaoth*—Of hosts or armies.

V. 5. *Ye have cherished your hearts*—Have indulged yourselves to the uttermost, as in a day of sacrifice—Which were solemn feast-days among the Jews.

V. 6. *Ye have killed the just*—Many just men, in particular that just one, (*Acts iii. 14.*) They afterwards killed James, surnamed the Just, the writer of this epistle. *He doth not*

resist you—And therefore ye are secure. But the Lord cometh quickly, ver. 8.

V. 7. *The husbandman waiteth for the precious fruit*—Which will recompense his labour and patience: till he receives the former rain—Immediately after sowing, and the latter—Before the harvest.

V. 8. *Stablish your hearts*—In faith and patience; for the coming of the Lord—To destroy Jerusalem, is nigh—And so is his last coming to the eye of a believer.

V. 9. *Murmur not one against another*—Have patience also with each other. *The judge standeth before the door*—Hearing every word, marking every thought.

V. 10. *Take the prophets for an example*—Once persecuted like you, even for speaking in the name of the Lord—The very men that gloried in having prophets, yet could not bear their message. Nor did either their holiness, or their high commission screen them from suffering.

V. 11. *We count them happy that endured*—That suffered patiently. The more they once suffered, the greater is their present happiness.

of the patience of Job, and have seen the end of the Lord ; for the Lord
12 is full of compassion and of tender mercy. But above all things, my
brethren, swear not, neither by heaven, nor by earth, nor by any other
oath ; but let your yea be yea, and your nay nay, lest ye fall under
condemnation.

13 Is any among you afflicted ? let him pray. Is any chearful ? let him
14 sing psalms. Is any among you sick ? let him call for the elders of the
church, and let them pray over him, having anointed him with oil in the
15 name of the Lord ; And the prayer of faith shall save the sick, and the
Lord shall raise him up, and if he have committed sins, they shall be
16 forgiven him. Confess *your* faults one to another, brethren, and pray
one for another, that ye may be healed : the fervent prayer of a righteous
17 man availeth much. Elijah was a man of like passions with us ; and he
prayed earnestly that it might not rain : and it rained not on the land for

pinels. *Ye have seen the end of the Lord*—
The end which the Lord gave him.

V. 12. *Swear not*—However provoked. The Jews were notoriously guilty of common swearing, though not so much by God himself as by some of his creatures. The apostle here particularly forbids these oaths, as well as all swearing in common conversation. It is very observable how solemnly the apostle introduces this command : *above all things, swear not*. As if he had said, whatever you forget, do not forget this. This abundantly demonstrates the horrible iniquity of the crime. But he does not forbid the taking a solemn oath, before a magistrate. *Let your yea be yea, and your nay nay*—Use no higher asseverations in common discourse. And let your word stand firm. Whatever ye say, take care to make it good.

V. 14. *Having anointed him with oil*—This single, conspicuous gift, which *Christ* committed to his apostles, (*Mark* vi. 13.) remained in the church long after the other miraculous gifts were withdrawn. Indeed it seems to have been designed to remain

always, and St. *James* directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the Christian church, till it was lost through unbelief. That novel invention among the Romanists, extreme unction, practised not for cure, but where life is despaired of, bears no manner of resemblance to this.

V. 15. *And the prayer offered in faith shall save the sick*—From his sickness, and if any sin be the occasion of his sickness, *it shall be forgiven him*.

V. 16. *Confess your faults*—Whether ye are sick or in health, *to one another*—He does not say to the elders : (This may, or may not be done ; for it is no where commanded.) We may confess them to any who can pray in faith. He will then know how to pray for us, and be more stirred up so to do, *and pray one for another that ye may be healed*—Of all your spiritual diseases.

V. 17. *Elijah was a man of like passions*—Naturally as weak and sinful as we are : *and he prayed*—When idolatry covered the land.

V. 18: *He*.

18 three years and six months. And he prayed again, and the heaven gave rain, and the land brought forth her fruit.

19 Brethren, if any one among you err from the truth, and one convert.
20 him, Let him know, that he who converteth a finner from the error of his way, shall save a soul from death, and hide a multitude of sins.

V. 18. *He prayed again*—When idolatry was abolished.

If any one err from the truth—Practically, by sin.

V. 19. As if he had said, I have now warned you of those sins, to which ye are most liable. And in all these respects watch not only over yourselves, but every one over his brother also. Labour in particular to recover those that are fallen.

V. 20. *He shall save a soul*—Of how much more value than the body? ver, 14. *and hide a multitude of sins*—Which shall no more, how many soever they are, be remembered to his condemnation.

N O T E S

O N

The First Epistle General of St. P E T E R.

TH**E**R**E** is a wonderful weightiness, and yet liveness, and sweetness in the epistles of St. Peter. His design in both is, to stir up the minds of those to whom he writes, by way of remembrance, (2 Pet. iii. 1. and to guard them, not only against error, but also, against doubting, ch. v. 12.) This he does by reminding them of that glorious grace, which God had vouchsafed them through the gospel, by which believers are inflamed to bring forth the fruits of faith, hope, love, and patience.

The parts of this epistle are three :

- | | | | |
|--|------------|--|-------|
| I. The inscription, | C. i. 1, 2 | 1. God hath regenerated us to a living hope, to an eternal inheritance, | 3—12 |
| II. The stirring up of them to whom he writes : | | Therefore hope to the end ; | 13 |
| 1. As born of God. Here he recites and interweaves alternately, both the benefits of God toward believers, and the duties of believers toward God. | | 2. As obedient children bring forth the fruit of faith to your heavenly father : | 14—21 |
| | | 3. Being purified by the spirit, love with a pure heart, 22—C. ii. 10. | |
| | | b. As | |

2. As strangers in the world, *ab-*
stain from fleshly desires : 11
 And shew your faith by
 1. A good *conversation*, 12
 a. In particular
 Subjects, 13—17
 Servants, after the ex-
 ample of *Christ*, 18—25
 Wives, C. iii. 1—6
 Husbands : 7
 b. In general, all : 8—15
 2. A good *profession*,
a. By readiness to give an an-
 swer to every one, 15—22
b. By shunning evil company
 C. iv. 1—6
 (This part is enforced by
 what *Christ* both did and
 suffered, from his passion
 to his coming to judgment)
c. By the exercise of Christian
 virtues, and by a due use of
 miraculous gifts, 7—11
 3. As fellow-heirs of glory *sustain*
 adversity : let each do this,
 1. In general, as a Christian, 12—19
 2. In his own particular state,
 C. v. 1—11
 (The title *beloved* divides
 the second part from the
 first, C. ii. 11. and the third
 from the second, C. iv. 12.)
 III. The conclusion : 12—14

I. St. P E T E R.

I. **P**ETER an apostle of Jesus Christ to the sojourners scattered through
 2 **P**ontus, Galatia, Cappadocia, Asia, and Bithynia, Elect (according to
 the foreknowledge of God the Father) through sanctification of the spirit
 unto obedience, and sprinkling of the blood of Jesus Christ. Grace and
 peace be multiplied unto you.

V. 1. *To the sojourners*—Upon earth, the
Christians, chiefly those of *Jewish* extraction,
scattered—Long ago driven out of their
 own land (those scattered by the persecu-
 tion mentioned *A&S* viii. 1. were scattered
 only thro' *Judea* and *Samaria*, though after-
 wards some of them travelled to *Phenice*,
Cyprus, and *Antioch*) through *Pontus*, *Galatia*,
Cappadocia, *Asia* and *Bithynia*—He names
 these five provinces in the order wherein
 they occurred to him, writing from the
 east. All these countries lie in the lesser
Asia. The *Asia* here distinguished from the
 other provinces, is that which was usually
 called *The Proconsular Asia*, being a Roman
 province.

V. 2. *According to the foreknowledge of*
God—Speaking after the manner of men,
 Strictly speaking there is no *foreknowledge*,

no more than *after-knowledge* with God :
 but all things are *known* to him as *present*,
 from eternity to eternity. This is there-
 fore no other than an instance of the
 divine condescension to our low capacities.
Elect—By the free love and almighty power
 of God taken out of, separated from the
 world. *Election*, in the Scripture sense, is
 God's doing any thing that our merit or
 power have no part in. The true predesti-
 nation, or fore-appointment of God is,
 1. He that believeth shall be saved, from
 the guilt and power of sin. 2. He that en-
 dureth to the end, shall be saved eternally.
 3. They who receive the precious gift of
 faith, thereby become the sons of God :
 and being sons, they shall receive the spirit
 of holiness, to walk as *Christ* also walked.
 Throughout every part of this appoint-
 ment

3 Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a living hope, by the
4 resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,

ment of God, *promise* and *duty* go hand in hand. All is free gift; and yet such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of. Moreover, it is, 1. Cruel respect of persons: an unjust regard of one, and an unjust disregard of another. It is a mere *creature partiality*, and not *infinite justice*: 2. It is not *plain* Scripture doctrine (if true;) but rather, inconsistent with the express written word, that speaks of God's universal offers of grace: his invitations, promises, threatnings, being all *general*. 3. We are bid to chuse life and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that *must* be saved or *must* be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy *themselves* of the elect number. But the doctrine of predestination is entirely changed from what it formerly was. *Now* it implies neither faith, peace, nor purity. It is something that will do *without* them all. Faith is no longer, according to the modern predestinarian scheme, a divine *evidence of things not seen*, wrought in the soul by the immediate power of the Holy Ghost: not an *evidence* at all; but a *mere notion*. Neither is faith made any longer a means of holiness; but something that will do without it. *Christ* is no more a Saviour *from sin*; but a defence, a countenancer of it. He is no more a fountain of spiritual life in the soul of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful*; and is made little more than a refuge from the image of the heavenly: even from righteousness,

peace, and joy in the Holy Ghost; *through sanctification of the spirit*.—Through the renewing and purifying influences of his spirit on their souls: *unto obedience*.—To engage and enable them to yield themselves up to all holy obedience, the foundation of all which is, the *sprinkling of the blood of Jesus Christ*.—The atoning blood of *Christ*, which was typified by the sprinkling of the blood of sacrifices under the law; in allusion to which it is called *the blood of sprinkling*.

V. 3. Blessed *be* the God and Father of our Lord Jesus Christ—His *Father*, with respect to his divine nature, his *God*, with respect to his human; *who hath regenerated us to a living hope*.—An hope which implies true spiritual life, which revives the heart, and makes the soul lively and vigorous; *by the resurrection of Christ*.—Which is not only a pledge of ours, but a part of the purchase-price. It has also a close connexion, with our rising from spiritual death, that as he liveth, so shall we live with him. He was acknowledged to be the *Christ*, but usually called *Jesus* till his resurrection: then he was also called *Christ*.

V. 4. *To an inheritance*.—For if we are sons, then heirs; *incorruptible*.—Not like earthly treasures, *undefiled*.—Pure and holy, incapable of being itself defiled, or of being enjoyed by any polluted soul; *and that fadeth not away*.—That never decays in its value, sweetness, or beauty, like all the enjoyments of this world, like the garlands of leaves or flowers, with which the antient conquerors were wont to be crowned; *reserved in heaven for you*.—Who, *by patient continuance in well-doing, seek for glory, and honour, and immortality*.

V. 5. *Who*

5 Who are kept by the power of God through faith unto salvation, ready
 6 to be revealed in the last time. Wherein ye greatly rejoice, though now
 for a little while, (if need be) ye are in heaviness through manifold
 7 temptations: That the trial of your faith, *which is* much more precious
 than gold, (that perisheth, though it be tried with fire) may be found
 unto praise, and honour, and glory, at the revelation of Jesus Christ,
 8 Whom having not seen, ye love: in whom though ye see *him* not, yet
 believing, ye now rejoice with joy unspeakable and full of glory.
 9, 10 Receiving the end of your faith, the salvation of your souls. Of
 which salvation the prophets, who prophesied of the grace of God toward
 11 you, enquired and searched diligently, Searching what, and what manner
 of time the Spirit of Christ which was in them signified, when he testified
 before hand the sufferings of Christ and the glories that were to follow.
 12 To whom it was revealed, that not for themselves, but for us they

V. 5. *Who are kept*—The inheritance is reserved; the heirs are kept for it, by the power of God—Which worketh all in all, which guards us against all our enemies; *through faith*—Through which alone salvation is both received and retained; *ready to be revealed*—That Revelation is made in the last day. It was more and more ready to be revealed, ever since Christ came.

V. 6. *Wherein*—That is, in being so kept, ye even now greatly rejoice, though now for a little while—Such is our whole life, compared to eternity: *if need be*—(For it is not always needful) If God sees it to be the best means for your spiritual profit: *ye are in heaviness*—Or sorrow; but not in darkness: for they still retained both faith, (ver. 5.) hope and love: yea, at this very time were rejoicing with joy unspeakable, (ver. 8.)

V. 7 *That the trial of your faith*—That is, your faith which is tried, *which is much more precious than gold* (for gold, though it bear the fire, yet will perish with the world) *may be found*—Though it doth not yet appear; *unto praise*—From God himself; *and honour*—From men and angels: *and glory*—Assigned by the great judge.

V. 8. *Having not seen*—In the flesh.

V. 9. *Receiving*—Now already, *salvation*—From all sin into all holiness, which is the qualification for, the forerunner and pledge of eternal salvation.

V. 10. *Of which salvation*—So far beyond all that was experienced under the Jewish dispensation, *the very prophets who prophesied long ago of the grace of God toward you*—Of his abundant, overflowing grace to be bestowed on believers under the Christian dispensation, *enquired*—Were earnestly inquisitive, *and searched diligently*, (like miners searching after precious ore) after the meaning of the prophecies which they delivered.

V. 11. *Searching what time*—What particular period; *and what manner of time*—By what marks to be distinguished; *the glories that were to follow*—His sufferings: namely, the glory of his resurrection, ascension, exaltation, and the effusion of his spirit; the glory of the last judgment, and of his eternal kingdom: and also *the glories* of his grace, in the hearts and lives of Christians.

V. 12. *To whom*—So searching, *it was revealed, that not for themselves, but for us they ministered*

ministered the things which have been now declared to you by them that have preached the gospel to you, with the Holy Ghost sent down from
 13. heaven: which things angels desire to look into. Wherefore gird up the loins of your mind, be watchful and hope perfectly for the grace that
 14 shall be brought to you at the revelation of Jesus Christ. As obedient children, conform not yourselves to your former desires, in your ig-
 15 norance; But as he who hath called you is holy, so be ye yourselves also
 16 holy in all manner of conversation: For it is written, * Be ye holy; for
 17 I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work; pass the time of your sojourning
 18 in fear: Seeing ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation delivered by tradition
 19 from your fathers, But with the precious blood of Christ, as of a lamb
 20 without blemish and without spot, Who verily was foreknown before the foundation of the world, but was manifested in the last times for you,
 21 Who through him believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God.

ministered—They did not so much by those predictions serve themselves, or that generation, as they did us, who now enjoy what they saw afar off: *with the Holy Ghost sent down from heaven*—Confirmed by the inward, powerful testimony of the Holy Ghost, as well as the mighty effusion of his miraculous gifts; *which things angels desire to look into*—A beautiful gradation: prophets, righteous men, kings, desired to see and hear what *Christ* did and taught. What the Holy Ghost taught concerning *Christ*, the very angels long to know.

V. 13. *Wherefore*—Having such encouragement, *gird up the loins of your mind*—As persons in the eastern countries were wont in travelling or running, to gird up their long garments, so gather ye up all your thoughts and affections, and keep your mind always disincumbered and prepared to run the race which is set before you: *Be watchful*—As servants that wait for their

Lord: *and hope to the end*—Maintain a full expectation of all the *grace*—The blessings flowing from the free favour of God, *which shall be brought to you at the final revelation of Jesus Christ*: and which are now brought to you, *by the revelation of Christ* in you.

V. 14. *Your desires*—Which ye had while ye were ignorant of God.

V. 17. *Who judgeth according to every man's work*—According to the tenor of his life and conversation: *to pass the time of your sojourning*—Your short abode on earth, in—humble, loving *fear*—The proper companion and guard of hope.

V. 18. *Your vain conversation*—Your foolish, sinful way of life.

V. 19. *Without blemish*—In himself, *without spot*—From the world.

V. 21. *Who through him believe*—For all faith and hope proceed from the power of his resurrection; *in God*—that raised Jesus, *and gave him glory*—At his ascension: with-

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* Lev. xi. 44.

22 Having purified your souls by obeying the truth through the Spirit
 unto unfeigned love of the brethren, love one another with a pure heart
 23 fervently : Being born again, not by corruptible seed, but incorruptible,
 24 through the word of God which liveth and abideth for ever. For † all
 flesh is grass, and all the glory of it as the flower of grass : The grass is
 25 withered, and the flower is fallen off ; But the word of the Lord en-
 dureth for ever. And this is the word which is preached to you in the
 gospel.

II. Wherefore laying aside all wickedness, and all guile, and dissimulation,
 2 and envies, and all evil-speakings, As new-born babes, desire the sincere
 3 milk of the word, that ye may grow thereby : Since ye have tasted that
 4 the Lord is gracious : To whom coming, *as unto* a living stone, re-

out *Christ* we should only dread God : whereas through him we believe, hope and love.

V. 22. *Having purified your souls by obeying the truth through the Spirit*—Who bestows upon you freely, both obedience and purity of heart and *unfeigned love of the brethren* : go on to still higher degrees of love ; *love one another fervently*—With the most strong and tender affection, and yet *with a pure heart*—Pure from any spot of unholy desire or inordinate passion.

V. 23. *Which liveth*—Is full of divine virtue, and *abideth the same for ever*.

V. 24. *All flesh*—Every human creature is transient and withering as *grass* : and *all the glory of it*—His wisdom, strength, wealth, righteousness ; *as the flower*—The most short lived part of it. *The grass*—That is man : *the flower*—That is, his glory, *is fallen off*—As it were, while we are speaking.

V. 1. *Wherefore laying aside*—As inconsistent with that pure love, *all dissimulation*—Which is the outward expression of guile in the heart.

V. 2. *Desire*—Always, as earnestly as *new-born babes* do, ch. i. 3. *the milk of the word*—That word of God which nou-

rishes the soul as milk does the body, and which is *sincere*—Pure from all guile, so that none are deceived who cleave to it, *that ye may grow thereby*—In faith, love, holiness, unto the full stature of *Christ*.

V. 3. *Since ye have tasted*—Sweetly and experimentally known.

V. 4. *To whom coming*—By faith, *as unto a living stone*—Living from eternity, alive from the dead. There is a wonderful beauty and energy in these expressions, which describe *Christ* as a spiritual foundation, solid, firm, durable : and believers as a building erected upon it, in preference to that temple which the *Jews* accounted their highest glory. And St. *Peter* speaking of him thus, shews he did not judge himself, but *Christ* to be the rock on which the church was built : *rejected indeed by men*—Even at this day, not only by Jews, Turks, Heathens, Infidels ; but by all Christians, so called, who live in sin, or who hope to be saved by their own works : *but chosen of God*—From all eternity, to be the foundation of his church : *and precious*—In himself, in the sight of God, and in the eyes of all believers.

V. 5. *Ye*—

† Isaiah xl. 6, &c.

5 jected indeed by men, but chosen of God, *and* precious, Ye also as living
stones are built up, a spiritual house, a holy priesthood, to offer up
6 spiritual sacrifices, acceptable to God through Jesus Christ. Wherefore
also it is contained in the Scripture, * Behold, I lay in Sion a chief corner
stone, elect, precious, and he that believeth on him shall not be con-
7 founded. Therefore to you who believe, *he is* precious; but as to them
who believe not, † The stone which the builders rejected, is become the
8 head of the corner, And a stone of stumbling, and a rock of offence, *to*
9 *them* who stumble, not believing the word, whereunto also they were ap-
pointed. But ye *are* a chosen race, a royal priesthood, a holy nation, a
purchased people, that ye may shew forth the virtues of him who hath
10 called you out of darkness into his marvellous light: Who in time past
were not a people, but now *are* the people of God; who had not obtained
mercy, but now have obtained mercy.
11 Beloved, I beseech *you* as sojourners and pilgrims, abstain from fleshly

V. 5. *Ye*—Believers, *as living stones*—Alive to God through him, *are built up*—In union with each other, *a spiritual house*—Being spiritual yourselves, and a habitation of God through the spirit: *a holy priesthood*—Consecrated to God, and *holy as he is holy: to offer up*—Your souls and bodies, with all your thoughts, words, and actions, *as spiritual sacrifices to God.*

V. 6. *He that believeth, shall not be confounded*—In time or in eternity.

V. 7. *To them who believe, he is become the head of the corner*—The chief corner-stone, on which the whole building rests. Unbelievers too will at length find him such to their sorrow. *Matt. xxi. 44.*

V. 8. *Who stumble, whereunto also they were appointed*—They who *believe not, stumble, and fall.* and perish for ever: God having appointed from all eternity, *he that believeth not, shall be damned.*

V. 9. *But ye*—Who believe in *Christ,* are—in a higher sense than ever the Jews were, *a chosen or elect race, a royal priesthood—Kings and priests unto God,* (Rev. i. 6.) As

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* Isaiah xxviii. 16.

princes, ye have power with God, and victory over sin, the world, and the devil: As priests, ye are consecrated to God, for offering spiritual sacrifices. Ye Christians are as one *holy nation*—Under *Christ* your king, *a purchased people*—Who are his peculiar property: *that ye may shew forth—the virtues*—The excellent glory, the mercy, wisdom, and power of *him*—*Christ, who hath called you out of the darkness*—Of ignorance, error, sin, and misery.

V. 10. *Who in time past were not a people*—(Much less the people of God) but scattered individuals of many nations. The former part of the verse particularly respects the Gentiles; the latter, the Jews

V. 11. Here begins the exhortation drawn from the second motive. *Sojourners: pilgrims*—The first word properly means, those who are in a strange house; the second, those who are in a strange country. Ye *sojourn* in the body; ye are *pilgrims* in this world: *abstain from desires* of any thing in this house, or in this country.

V. 12. *Honest*—

† Psalm cxviii. 22.

12 desires, which war against the soul, Having your conversation honest
 amongst the Gentiles, that wherein they speak against you as evil-doers,
 they may, by your good works which they shall behold, glorify God in
 13 the day of visitation. Be subject to every ordinance of man for the
 14 Lord's sake, whether it be to the king as supreme, Or to governors, as
 sent by him, for the punishment of evil-doers, and the praise of them that
 15 do well. For so is the will of God, that by well-doing ye may put to
 16 silence the ignorance of foolish men: As free, yet not having your
 17 liberty for a cloak of wickedness, but as the servants of God. Honour
 18 all men, love the brotherhood, fear God, honour the king. Servants, be
 subject to *your* masters with all fear, not only to the good and gentle,
 19 but also to the froward. For this *is* thank-worthy, if a man for con-
 20 science toward God, endure grief, though he suffer wrongfully. For what
 glory *is it*, if when ye commit faults and are buffeted, ye take it patiently?
 But if when ye do well, and yet suffer, ye take it patiently, this *is* ac-
 21 ceptable with God. For even hereunto are ye called; for Christ also
 suffered for us, leaving you an example, that ye might follow his steps:
 22, 23 * Who did no sin, neither was guile found in his mouth: Who when.

V. 12. *Honest*—Not barely unblamable, but virtuous in every respect. But our language sinks under the force, beauty, and copiousness of the original expressions: *that they by your good works which they shall behold*—See with their own eyes, *may glorify God*—By owning his grace in you, and following your example: *in the day of visitation*—The time when he shall give them fresh offers of his mercy.

V. 13. *Submit yourselves to every ordinance of man*—To every secular power. Instrumentally these are *ordained* by men; but originally all the power is from God.

V. 14. *Or to subordinate governors, or magistrates.*

V. 15. *The ignorance*—Of them who blame you, because they do not know you: a strong motive to pity them.

V. 16. *As free*—Yet obeying governors, for God's sake.

V. 17. *Honour all men*—As being made in the image of God, bought by his son, and designed for his kingdom: *honour the king*—Pay him all that regard both in affection and action which the laws of God and man require.

V. 18. *Servants*—Literally, *household servants*: *with all fear* of offending them or God: *not only to the good*—Tender, kind; *and gentle*—Mild, easily forgiving.

V. 19. *For conscience toward God*—From a pure desire of pleasing him: *grief*—Severe treatment.

V. 21. *Hereunto are ye*—Christians, *called!*—To suffer wrongfully, *leaving you an example*—When he went to God, *that ye might follow his steps*—Of innocence and patience.

V. 22, 23. In all these instances the example of *Christ* is peculiarly adapted to the state of servants, who easily slide either into *sin* or *guile*, reviling their fellow-servants.

* Isaiah liii. 9, 7, 4, 6.

he was reviled, reviled not again; when he suffered, he threatened not,
 24 but committed *himself* to him that judgeth righteously: Who himself
 bore our sins in his own body on the tree, that we being dead to sin,
 25 might live to righteousnes; by whose stripes ye were healed. For ye
 were as sheep going astray, but are now returned to the Shepherd and
 Bishop of your souls.

III. In like manner, ye wives, be subject to your own husbands, that if
 any obey not the word, they also may, without the word, be won by
 2 the deportment of the wives. Beholding your chaste deportment *joined*
 3 with fear: Whose adorning let it not be the outward *adorning* of
 4 curling the hair, and of wearing gold, or of putting on apparel, But the
 hidden man of the heart, in the incorruptible *ornament* of a meek and
 5 quiet spirit, which in the sight of God is of great price. For thus the
 holy women also of old time, who trusted in God, adorned themselves,

vants, or *threatning* them, the natural result of anger without power. *He committeth himself to him that judgeth righteously*—The only solid ground of patience in affliction.

V. 24. *Who himself bore our sins*—That is, the punishment due to them, *in his afflicted, torn, dying body on the tree*—The cross, whereon chiefly slaves or servants were wont to suffer; *that we being dead to sin*—Wholly delivered both from the guilt and power of it: (indeed without an atonement first made for the guilt, we could never have been delivered from the power) *might live to righteousnes*—Which is one only. The *sins* we had committed and he bore, were manifold.

V. 25. *The bishop*—The kind observer, inspector, or overseer of your souls.

V. 1. *If any*—He speaks tenderly: won—Gained over to *Christ*.

V. 2. *Joined with a loving fear* of displeasing them.

V. 3. Three things are here expressly forbidden, *curling the hair, wearing gold* (by way of ornament) and *putting on costly or gay apparel*. These therefore ought never

to be allowed, much less defended by Christians.

V. 4. *The hidden man of the heart*—Com-
 pleat inward holiness, which implies a *meek and quiet spirit*. A *meek spirit* gives no trouble willingly to any: a *quiet spirit* bears all wrongs without being troubled: *in the sight of God*—Who looks at the heart. All superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have his eye to this by substituting *meekness* and *quietness* in the room of the ornaments he forbids. “I do not regard these things;” it is often said by those whose hearts are wrapped up in them. But offer to take them away, and you touch the very idol of their soul. Some indeed only dress elegantly that they may be *looked on*: that is, they squander away their Lord's talent, to gain applause: thus making sin to beget sin, and then plead one in excuse of the other.

V. 5. The adorning of those *holy women, who trusted in God*—And therefore did not act thus from servile fear, was, 1. Their *meek* subjection to their husbands, 2. Their *quiet*

6 being subject to their own husbands, As * Sarah obeyed Abraham, calling him lord, whose children ye are while ye do well, and are not
7 afraid with any amazement. In like manner, ye husbands, dwell according to knowledge with *the woman*, as the weaker vessel; giving them honour, as being also joint-heirs of the grace of life, that your prayers be not hindered.

8 Finally, *Be* ye all of one mind, sympathizing with each other, love
9 as brethren, *be* pitiful, *be* courteous: Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are called
10 to this, to inherit a blessing. For † let him that desireth to love life, and to see good days, refrain his tongue from evil, and his lips that they
11 speak no guile; Let him turn from evil, and do good: let him seek peace
12 and pursue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* to their prayer; but the face of the Lord *is* against them
13 that do evil. And who *is* he that will harm you, if ye be followers of

quiet spirit, not afraid or amazed, and 3. Their unblamable behaviour, *doing* all things well.

V. 6. *Whose children ye are*—In a spiritual as well as natural sense, and intitled to the same inheritance, *while ye* discharge your conjugal duties, not out of fear, but for conscience sake.

V. 7. *Dwell with the woman according to knowledge*—Knowing they are weak, and therefore to be used with all tenderness: yet do not despise them for this, but *give them honour*—Both in heart, in word, and in action, as those who are called to be *joint-heirs* of that eternal life which ye and they hope to receive by the free grace of God: *that your prayers be not hindered*—On the one part or the other. All sin hinders prayer, particularly anger. Any thing at which we are angry, is never more apt to come into our mind than when we are at prayer. And those who do not forgive, will find no forgiveness from God.

V. 8. *Finally*—This part of the epistle

reaches to ch. iv. 11. The apostle seems to have added the rest afterwards. *Sympathizing*—Rejoicing and sorrowing together: *love*—All believers, *as brethren, be pitiful*—Toward the afflicted; *be courteous*—To all men. Courtesy is, such a behaviour toward equals and inferiors, as shews respect mixt with love.

V. 9. *Ye are called to inherit a blessing*—Therefore their railing cannot hurt you. And by *blessing* them you imitate God who blesses you.

V. 10. *For he that desireth to love life, and to see good days*—That would make life amiable and desirable.

V. 11. *Let him seek*—To live peaceably with all men, *and pursue it*—Even when it seems to flee from him.

V. 12. *The eyes of the Lord are over the righteous*—For good: anger appears in the whole face: love chiefly in the eyes.

V. 13. *Who is he that will harm you?*—None can.

V. 14. *But*

* Gen. xviii. 12. † Psalm xxxiv. 13, &c.

14 that which is good? But even if ye do suffer for righteousness sake,
 15 happy *are* ye; and fear ye not their fear, neither be ye troubled, But
 sanctify the Lord God in your hearts: and *be* always ready to give an
 answer to every one that asketh you a reason of the hope that is in
 16 you, with meekness and fear: Having a good conscience, that wherein
 they speak against you as evil-doers, they may be ashamed who falsely
 17 accuse your good conversation in Christ. For *it is* better, if the will of
 18 God be so, to suffer for well-doing than for evil-doing. For Christ also
 once suffered for sins, the just for the unjust, that he might bring us to
 God, being put to death in the flesh, but raised up to life by the spirit,
 19, 20 By which likewise he went and preached to the spirits in prison, Who
 were disobedient of old, when the long-suffering of God waited in the
 days of Noah, while the ark was preparing, wherein few, that is, eight
 21 persons were carried safely through the water: The antitype whereof,

V. 14. *But if ye should suffer*—This is no harm to you, but a good: *fear ye not their fear*—The very words of the Septuagint. *Isaiah* viii. 12, 23. Let not that fear be in you, which the wicked feel.

V. 15. *But sanctify the Lord God in your hearts*—Have a holy fear and a full trust in his wise providence: *the hope*—Of eternal life: *with meekness*—For anger would hurt your cause as well as your soul: *and fear*—A filial fear of offending God, and a jealousy over yourselves, lest ye speak amiss.

V. 16. *Having a good conscience*—So much the more beware of anger, to which the very consciousness of your innocence may betray you. Join with a good conscience, meekness and fear, and you obtain a complete victory: *your good conversation in Christ*—That is, which flows from faith in him.

V. 17. *It is infinitely better, if it be the will of God ye should suffer.* His permissive will appears from his providence:

V. 18. *For*—This is undoubtedly best, whereby we are most conformed to *Christ*. Now *Christ suffered once*—To suffer no more for sins—Not his own, but ours: *the just*

for the unjust—The word signifies, not only them who have wronged their neighbours, but those who have transgressed any of the commands of God; as the preceding word *just*, denotes a person who has fulfilled, not barely social duties, but all kind of righteousness; *that he might bring us to God*—Now to his gracious favour, hereafter to his blissful presence, by the same steps, of suffering and of glory: *being put to death in the flesh*—As man, *but raised to life by the spirit*—Both by his own divine power, and by the power of the Holy Ghost.

V. 19. *By which spirit he preached*—Thro' the ministry of *Noah, to the spirits in prison*—The unholy men before the flood; who were then reserved by the justice of God as in a prison, till he executed the sentence upon them all: and are now also reserved to the judgment of the great day.

V. 20. *When the long-suffering of God waited*—For a hundred and twenty years, all the time *the ark was preparing*: during which *Noah* warned them all; to flee from the wrath to come.

V. 21. *The antitype whereof*—The thing typified by the ark, even *baptism, now saveth*

baptism, now saveth us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus
 22 Christ, Who being gone into heaven, is on the right-hand of God, angels, and authorities, and powers being subjected to him.

IV. Seeing then Christ hath suffered for us in the flesh, arm yourselves also with the same mind: (for he that hath suffered in the flesh hath ceased
 2 from sin.) That ye may no longer live the rest of *your* time in the flesh,
 3 to the desire of men, but to the will of God. For the time of life that is past sufficeth to have wrought the will of the Gentiles, when ye walked in lasciviousness, evil desires, excess of wine, banquetings, revellings, and
 4 abominable idolatries. Wherein they think it strange, that ye run not
 5 with them to the same profusion of riot, by speaking evil of *you*, Who shall give account to him that is ready to judge the living and the dead.
 6 For to this end was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, but live according
 7 to God in the spirit. But the end of all things is at hand; be ye

us—That is, through the water of baptism we are saved from the sin which overwhelms the world as a flood: *not* indeed the bare outward sign, but the inward grace: a divine consciousness, that both our persons and our actions are accepted, through him who died and rose again for us.

V. 22. *Angels, and authorities, and powers*—That is, all orders both of angels and men.

V. 1. *Arm yourselves with the same mind*—Which will be armour of proof against all your enemies: *for he that hath suffered in the flesh*—That hath so suffered as to be thereby made inwardly and truly conformable to the sufferings of *Christ: hath ceased from sin*—Is delivered from it.

V. 2. *That ye may no longer live in the flesh*—Even in this mortal body: *to the desires of men*—Either your own or those of others. These are various: but *the will of God* is one.

V. 3. *Revellings, banquetings*—Have these words any meaning now? They had,

seventeen hundred years ago. Then the former meant, *meetings to eat*, meetings, the direct end of which was, to please the taste; the latter, *meetings to drink*: both of which Christians then ranked with *abominable idolatries*.

V. 4. *The same*—As ye did once: *speaking evil of you*—As proud, singular, silly, wicked, and the like.

V. 5. *Who shall give account*—Of this as well as all their other ways, *to him who is ready*—So faith represents him now.

V. 6. *For to this end was the gospel preached*—Ever since it was given to *Adam: to them that are now dead*—In their several generations, *that they might be judged*—That though they were judged *in the flesh, according to the manner of men*—With rash, unrighteous judgment, *they might live according to the will and word of God, in the spirit*; the soul renewed after his image.

V. 7. *But the end of all things*—And so of their wrongs, and your sufferings, *is at hand*:
 be

8 therefore sober, and watch unto prayer. And above all things, have fervent love to each other; for love covereth a multitude of sins.*
 9 Use hospitality one to another without murmuring. As every one hath
 10 received a gift, *so* minister it one to another, as good stewards of the
 11 manifold grace of God. If any man speak, *let him speak* as the oracles of God: if any man minister, *let him minister* as of the ability which God supplieth, that God in all things may be glorified through Jesus Christ, whose is the glory and the might for ever and ever, Amen.
 12 Beloved, wonder not at the burning which is among you, which is
 13 for your trial, as if a strange thing befel you; But as ye partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, ye may

be ye therefore sober, and watch unto prayer—Temperance helps watchfulness, and both of them help by prayer. Watch, that ye may pray, and pray that ye may watch.

V. 8. *Love covereth a multitude of sins*—Yea, love covereth all things. He that loves another, covers his faults, how many soever they be. He turns away his own eyes from them; and, as far as is possible, hides them from others. And he continually prays, that all the sinner's iniquities may be forgiven and his sins covered. Mean-time the God of love measures to him *with the same measure into his bosom*.

V. 9. *One to another*—Ye that are of different towns or countries, *without murmuring*—With all cheerfulness.

V. 10. *As every one hath received a gift*—Spiritual or temporal, ordinary or extraordinary (although the latter seems primarily intended:) *so minister it one to another*—Employ it for the common good: *as good stewards of the manifold grace of God*—The talents wherewith his free love has intrusted you.

V. 11. *If any man speak, let him*—In his whole conversation, public and private, *speak as the oracles of God*—Let all his words be according to this pattern, both as to matter and manner, more especially in

public. By this mark we may always know who are, so far, the true or false prophets. *The oracles of God* teach that men should *repent, believe, obey*. He that treats of *faith*, and leaves out *repentance*, or does not enjoin practical holiness to believers, does not speak as the oracles of God: he does not preach *Christ*, let him think as highly of himself as he will. *If any man minister*—Serve his brother in love, whether in spirituals or temporals, *let him minister as of the ability which God giveth*—That is, humbly and diligently, ascribing all his power to God, and using it with his might. *Whose is the glory*—Of his wisdom, which teaches us to speak, *and the might*—Which enables us to act.

V. 12. *Wonder not at the burning which is among you*—This is the literal meaning of the expression. It seems to include both martyrdom itself, which so frequently was by fire, and all the other sufferings joined with or previous to it; which are permitted by the wisdom of God *for your trial*. Be not surprized at this.

V. 13. *But as ye partake of the sufferings of Christ*, (ver. 1.) while ye suffer for his sake, *rejoice* in hope of more abundant glory. For the measure of glory answers the measure of suffering; and much more abundantly.

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* Prov. x. 12.

V. 14. *If*

14 likewise rejoice with exceeding great joy. If ye are reproached for the name of Christ, happy *are ye*; for the spirit of glory, and of God resteth upon you; on their part he is blasphemed, but on your part he is
 15 glorified. But let none of you suffer as a murderer, or a thief, or an
 16 evil-doer, or as a meddler in other men's matters. Yet if *any suffer* as a Christian, let him not *be ashamed*; but let him glorify God on this behalf.
 17 For the time *is come* for judgment to begin at the house of God: but if it begin at us, what *shall* the end *be* of them that obey not the gospel of
 18 God? And if the * righteous scarcely be saved, where shall the ungodly
 19 and the sinner appear? Wherefore let them also that suffer according to the will of God, commit their souls *to him* in well-doing, as unto a faithful Creator.

V. The elders that are among you, I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and likewise a partaker of the glory

V. 14. *If ye are reproached for Christ*—Reproaches and cruel mockings were always one part of their sufferings: *the spirit of glory and of God resteth upon you*—The same spirit which was upon Christ, Luke iv. 18. He is here termed, *the spirit of glory*, conquering all reproach and shame, and *the spirit of God*, whose son, Jesus Christ is. *On their part he is blasphemed, but on your part he is glorified*—That is, while they are blaspheming Christ, you glorify him in the midst of your sufferings, ver. 16.

V. 15. *Let none of you deservedly suffer, as an evil-doer*—In any kind.

V. 16. *Let him glorify God*—Who giveth him the honour so to suffer, and so great a reward for suffering.

V. 17. *The time is come for judgment to begin at the house of God*—God first visits his church, and that both in justice and mercy: *What shall the end be of them that obey not the gospel?*—How terribly will he visit them? The judgments which are milder at the beginning, grow more and more severe. But good men, having already sustained their

part, are only spectators of the miseries of the wicked.

V. 18. *If the righteous scarcely be saved*—Escape with the utmost difficulty, *where shall the ungodly*—The man who knows not God, and the open sinner appear—In that day of vengeance? The salvation here primarily spoken of, is of a temporal nature. But we may apply the words to eternal things, and then they are still more awful.

V. 19. *Let them that suffer according to the will of God*—Both for a good cause, and in a right spirit, *commit to him their souls*—(Whatever becomes of the body) as a sacred depositum, *in well-doing*—Be this your care, to do and suffer well: he will take care of the rest: *as unto a faithful Creator*—In whose truth, love, and power, ye may safely trust.

V. 1. *I who am a fellow-elder*—So the first, though not the head, of the apostles appositely and modestly styles himself: *and a witness of the sufferings of Christ*—Having seen him suffer, and now suffering for him.

V. 2. *Feed*

* Prov. xi. 31.

2 which shall be revealed, Feed the flock of God which is among you,
 overseeing *it* not by constraint, but willingly, not for filthy gain, but of a
 3 ready mind, Neither as lording over the heritage, but being examples
 4 to the flock. And when the chief Shepherd shall appear, ye shall
 5 receive the crown of glory that fadeth not away. In like manner, ye
 younger, be subject to the elder, yea, being all subject to each other,
 Be clothed with humility; * for God resisteth the proud, but giveth
 6 grace to the humble. Humble yourselves therefore under the mighty
 7 hand of God, that he may exalt you in due time: Casting all your care
 8 upon him; for he careth for you. Watch: be vigilant: for your ad-
 versary the devil, walketh about, as a roaring lion, seeking whom he
 9 may devour: Whom resist, stedfast in the faith, knowing that the same
 afflictions are accomplished in your brethren that are in the world.
 10 Now the God of all grace, who hath called us by Christ Jesus to his
 eternal glory, after ye have suffered awhile, himself shall perfect, stablish,

V. 2. *Feed the flock*—Both by doctrine and discipline, *not by constraint*--Unwillingly, as a burden, *not for filthy gain*—Which, if it be the motive of acting, is *filthy* beyond expression. O consider this, ye that leave one flock, and go to another, merely “because there is *more gain*, a large salary?” Is it not astonishing, that men “can see no harm in this?” That it is not only *practised*, but *avowed* all over the nation?

V. 3. *Neither as lording over the heritage*—Behaving in a haughty, domineering manner, as though ye had dominion over their conscience. The word translated *heritage*, is literally *the portions*. There is one flock, under the one chief Shepherd; but many *portions* of this, under many pastors; *but being examples to the flock*—This procures the most ready and free obedience.

V. 5. *Ye younger, be subject to the elder*—In years, and *be all*—Elder or younger, *subject to each other*—Let every one be ready upon all occasions to give up his own will. *Be clothed with humility*—*Bind it on* (so the word

signifies) so that no force may be able to tear it from you.

V. 6. *The hand of God*—Is in all troubles.

V. 7. *Casting all your care upon him*—In every want or pressure.

V. 8. But in the mean time *watch*. There is a close connexion between this, and the duly *casting our care* upon him. How deeply had St. Peter himself suffered for want of watching? *Be vigilant*—As if he had said, awake, and keep awake. Sleep no more: be this *your care*. *As a roaring lion*—Full of rage, *seeking*—With all subtilty likewise, *whom he may devour* or *swallow up*—Both soul and body.

V. 9. Be the more *stedfast*, as ye know the same kind of *afflictions are accomplished in*—That is, suffered by *your brethren*, till the measure allotted them is filled up.

V. 10. *Now the God of all grace*—By which alone the whole work is begun, continued and finished in your soul: *after ye have suffered awhile*—A very little while compared with eternity: *himself*—Ye have only to

11 strengthen, settle you. To him *be* the glory and the might for ever and ever. Amen.

12 By Silvanus, a faithful brother, as I suppose, I have written briefly to you, exhorting and adding my testimony, that this is the true grace
13 of God wherein ye stand. The *church that is* at Babylon, elected to-
14 gether with you, saluteth you, and Mark, my son. Salute ye one another with a kiss of charity. Peace *be* with you all that are in Christ.

watch and resist the devil: the rest God will perform: *perfect*—That no defect may remain: *stablish*—That nothing may overthrow you: *strengthen*—That ye may conquer all adverse power: and *settle you*—As a house upon a rock. So the apostle, being converted, does now *strengthen his brethren*.

V. 12. *As I suppose*—As I judge, upon good grounds, though not by immediate inspiration, *I have written*—That is, sent my

letter by him, *adding my testimony*—To that which ye before heard from *Paul*, that this is the true gospel of the *grace of God*.

V. 13. *The church that is at Babylon*—Near which St. *Peter* probably was, when he wrote this epistle; *elected together with you*—Partaking of the same faith with you. *Mark*—It seems the evangelist, *my son*—Probably converted by St. *Peter*. And he had occasionally served him, *as a son in the gospel*.

N O T E S

O N

The Second Epistle General of St. P E T E R.

THE parts of this epistle, wrote not long before St. *Peter's* death, and the destruction of *Jerusalem*, with the same design as the former, are likewise three:

- | | | | |
|--|------------|--|--------------|
| I. The inscription: | C. i. 1, 2 | teachers, | C. ii. 1—22. |
| II. A farther stirring up of the minds of the believers, in which | | 3. He guards them against impostors, | |
| 1. He exhorts them, having received the precious gift, to give all diligence to <i>grow in grace</i> : | | 1. By confuting their error, | C. iii. 1—9. |
| | | 2. Describing the great day, adding suitable exhortations, | 10—14. |
| 2. To this he incites them | 3—11 | III. The conclusion, in which he | |
| 1. From the firmness of true teachers, | | 1. Declares his agreement with St. <i>Paul</i> , | 15, 16. |
| 2. From the wickedness of false | 12—21 | 2. Repeats the sum of the epistle, | 17, 18. |
- II. St. P E T E R.

II. St. P E T E R.

- I. **S**IMON PETER, a servant and an apostle of Jesus Christ, to them
 1 that have obtained like precious faith with us, through the righ-
 2 teousness of our God and Saviour Jesus Christ, Grace and peace be mul-
 3 tiplied unto you, through the knowledge of God, and of Jesus our Lord ;
 4 As his divine power hath given us all things that pertain to life and god-
 5 linefs, through the knowledge of him that hath called us by glory and
 6 virtue, Through which he hath given us precious and exceeding great
 7 promises; that by these, having escaped the corruption which is in the
 8 world through desire, ye may become partakers of the divine nature :
 9 For this very reason, giving all diligence, add to your faith courage, and

V. 1. *To them that have obtained*—Not by their own works, but by the free grace of God, *like precious faith with us*—The apostles. The faith of those who have not seen, being equally precious with that of those who saw our Lord in the flesh; *through the righteousness*—Both active and passive, *of our God and Saviour*—It is this alone by which the justice of God is satisfied, and for the sake of which he gives this precious faith.

V. 2. *Through the*—Divine, experimental knowledge of God and of Christ.

V. 3. *As his divine power has given us all things*—There is a wonderful cheerfulness in this exordium, which begins with the exhortation itself, *that pertain to life and godliness*—To the present, natural life, and to the continuance and increase of spiritual life, *through that divine knowledge of him—Of Christ, who hath called us by*—His own glorious power, to eternal *Glory*—As the end, by *Christian virtue*—Or *fortitude*, as the means.

V. 4. *Through which*—Glory and fortitude, *he hath given us exceeding great*—And inconceivably *precious promises*—Both the promises and the things promised, which follow in their due season, that, sustained and encouraged by the promises, we may obtain

all that he has promised: *that, having escaped the manifold corruption which is in the world*—From that fruitful fountain, *evil desire: ye may become partakers of the divine nature*—Being renewed in the image of God, and having communion with him, so as to dwell in God and God in you.

V. 5. *For this very reason*—Because God hath given you so great blessings, *giving all diligence*—It is a very uncommon word, which we render *giving*. It literally signifies, *bringing in by the by, or over and above*: implying, that God works the work; yet not unless we are diligent. Our diligence is to follow the gift of God, and is followed by an increase of all his gifts; *add to*—And in all the other gifts of God. Super-add the latter, without losing the former. The Greek word properly means *lead up*, as in a dance, one of these after the other, in a beautiful order. *Your faith, that evidence of things not seen*, termed before *the knowledge of God and of Christ*—The root of all Christian graces; *courage*—Whereby ye may conquer all enemies and difficulties, and execute whatever faith dictates. In this most beautiful connexion, each preceding grace leads to the following: each following tempers and perfects the preceding. They are

6 to courage knowledge, And to knowledge temperance, and to temperance
 7 patience, and to patience godliness, And to godliness brotherly kindness,
 8 and to brotherly kindness love. For these being in you, and abounding,
 make you neither slothful nor unfruitful in the knowledge of our Lord
 9 Jesus Christ. But he that wanteth these is blind, not able to see afar off,

are set down in the order of nature, rather than the order of time. For though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependence on each other, are placed together; *and to your courage knowledge*—Wisdom, teaching how to exercise it on all occasions.

V. 6. *And to your knowledge temperance, and to your temperance patience*—Bear and forbear; sustain and obtain. Deny yourself and take up your cross daily. The more knowledge you have, the more renounce your own will; indulge yourself the less. *Knowledge puffeth up*, and the great boasters of knowledge (the *Gnostics*) were those that turned the grace of God into wantonness. But see that your knowledge be attended with temperance. Christian temperance, implies the voluntary abstaining from all pleasure which does not lead to God. It extends to all things inward and outward: the due government of every thought, as well as affection. *It is using the world*, so to use all outward, and so to restrain all inward things, that they may become a means of what is spiritual; a scaling ladder to ascend to what is above. Intemperance is to *abuse* the world. He that uses any thing below, looking no higher, and getting no farther, is intemperate. He that uses the creature only so as to attain to more of the Creator, is alone temperate, and walks as *Christ himself walked*. *And to patience, godliness*—Its proper support: a continual sense of God's presence and providence, and a filial fear of and confidence in him. Otherwise your patience may be pride, surliness, stoicism; but not Christianity.

V. 7. *And to godliness, brotherly kindness*—No fullness, sternness, moroseness: *four godliness*, so called, is of the devil. Of Christian godliness it may always be said,

“Mild, sweet, serene, and tender is her mood,
 Nor grave with sternness, nor with lightness free;
 Against example resolutely good,
 Fervent in zeal, and warm in charity.”

And to brotherly kindness love—The pure and perfect love of God and of all mankind. The apostle here makes an advance upon the preceding article, *brotherly kindness*, which seems only to relate to the love of Christians toward one another.

V. 8. *For these being really in you*—Added to your faith, *and abounding*—Increasing more and more, otherwise we fall short, *make you neither slothful nor unfruitful*—Do not suffer you to be faint in your mind, or without fruit in your lives. If there is less faithfulness, less care and watchfulness, since we were pardoned, than there was before, and less diligence, less outward obedience, than when we were seeking remission of sin, we are both *slothful and unfruitful in the knowledge of Christ*—That is, in the faith, which then cannot work by love.

V. 9. *But he that wanteth these*—That does not add them to his faith, *is blind*—The eyes of his understanding are again closed. He cannot see God, or his pardoning love. He has lost the evidence of things not seen: *not able to see afar off*—Literally pur-blind. He has lost sight of the precious promises; perfect love and heaven are equally out of his sight. Nay, he cannot now see what himself once enjoyed; *having as it were fargot*

- 10 having forgotten the purification from his former sins. Wherefore, brethren, be the more diligent to make your calling and election firm ;
 11 for if ye do these things, ye shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord
 12 and Saviour Jesus Christ. Wherefore I will not neglect always to remind you of these things, though ye know them, and are established in the
 13 present truth ; Yea, I think it right, so long as I am in this tabernacle, to
 14 stir you up by reminding *you* : Knowing that shortly I must put off my
 15 tabernacle, even as our Lord Jesus Christ shewed me. But I will endeavour, that ye may be able after my decease, to have these things always in remembrance.
- 16 For we have not followed cunningly-devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but were

forgot the purification from his former sins— Scarce knowing what he himself then felt, when his sins were forgiven.

V. 10. *Wherefore—*Considering the miserable state of these apostates, *brethren—* St. Peter no where uses this appellation in either of his epistles, but in this important exhortation, *be the more diligent—*By courage, knowledge, temperance, &c. *to make your calling and election firm—*God hath called you by his word and his spirit; he hath elected you, separated you from the world, through sanctification of the spirit. O cast not away these inestimable benefits! *If ye are thus diligent to make your election firm, ye shall never finally fall.*

V. 11. *For if ye do so. an entrance shall be ministered to you abundantly into the everlasting kingdom—*Ye shall go in full triumph to glory.

V. 12. *Wherefore—*Since everlasting destruction attends your sloth, everlasting glory your diligence, *I will not neglect always to remind you of these things—*Therefore he wrote another, so soon after the former epistle, though ye are established in the present truth—That truth which I am now declaring.

V. 13. *In this tabernacle—*Or tent. How short is our abode in the body! How easily does a believer pass out of it!

V. 14. *Even as the Lord Jesus shewed me—* In the manner which he foretold, *John xxi. 18, &c.* It is not improbable, He had also shewed him, that the time was now drawing nigh.

V. 15. *That ye may be able—*By having this epistle among you.

V. 16. *These things are worthy to be always had in remembrance. For they are not cunningly-devised fables—*Like those common among the heathens; *while we made known to you the power and coming—*That is, the powerful coming of Christ in glory. But if what they advanced of Christ was not true, if it was of their own invention, then to impose such a lie on the world, as it was in the very nature of things, above all human power to defend, and to do this at the expense of life and all things, only to outrage the whole world, Jews and Gentiles, against them, was no cunning, but was the greatest folly that men could have been guilty of; *but were eye-witnesses of his majesty—*At his transfiguration, which was a specimen of his glory at the last day.

V. 17. *For*

17 eye-witnesses of his Majesty; For he received honour and glory from
 God the Father, when there came such a voice to him from the excellent
 18 glory,* This is my beloved Son, in whom I delight. And we being with
 19 him in the holy mountain, heard this voice coming from heaven. And
 we have the word of prophecy more confirmed, to which ye do well
 that ye take heed, as to a lamp that shone in a dark place, till the day
 20 should dawn, and the morning-star arise in your hearts: Knowing this
 21 before, that no Scripture prophecy is of private interpretation. For
 prophecy came not of old by the will of man, but the holy men of God
 spake, being moved by the Holy Ghost.

II. But there were false prophets also among the people, as there shall
 likewise be false teachers among you, who will privately bring in de-
 structive heresies, even denying the Lord that bought them, and bring

V. 17. *For he received divine honour and inexpressible glory*—Shining from heaven, above the brightness of the sun, *when there came such a voice from the excellent glory*—That is, from God the Father.

V. 18. *And we*—Peter, James and John. St. John was still alive: *being with him in the mount*—Made so by that glorious manifestation, as mount Horeb was of old. *Exod. iii. 4, 5.*

V. 19. *And we*—St. Peter here speaks in the name of all Christians, *have the word of prophecy*—The words of Moses, Isaiah, and all the prophets, are one and the same word, every way consistent with itself. St. Peter does not cite any particular passage, but speaks of their entire testimony, *more confirmed*—By that display of his glorious majesty; *to which word ye do well that ye take heed, as to a lamp which shone in a dark place*—Wherein there was neither light, nor window. Such antiently was the whole world, except that little spot where this lamp shone, *till the day should dawn*—Till the full light of the gospel should break through the darkness: as is the difference between the light of a lamp and that of the day, such is

that between the light of the Old Testament and of the New, *and the morning-star*—Jesus Christ, (*Rev. xxii. 16.*) *arise in your hearts*—Be revealed in you.

V. 20. Ye do well, *as knowing this, that no Scripture prophecy is of private interpretation.* It is not any man's own word. It is God, not the prophet himself, who thereby interprets things till then unknown.

V. 21. *For prophecy came not of old by the will of man*—Of any mere man whatever, *but the holy men of God*—Devoted to him, and set apart by him for that purpose, *spake, and wrote, being moved*—Literally carried. They were purely passive therein.

V. 1. *But there were false prophets also*—As well as true, *among the people*—Of Israel. Those that spake even the truth, when God had not sent them; and also those that were truly sent of him, and yet corrupted or softened their message, were *false prophets, as there shall be false*—As well as true teachers among you, *who will privately bring in*—Into the church, *destructive heresies*—They first, by denying the Lord, introduced *destructive heresies*, that is, divisions; or they occasioned first these divisions; and then
 were

* Matt. xvii. 5.

2 upon themselves swift destruction. And many will follow their pernicious
 3 ways, by means of whom the way of truth will be evil spoken of. And
 through covetousness will they with feigned speeches make merchandise
 of you, whose judgment now of a long time lingereth not, and their
 4 destruction slumbereth not. For if God spared not the angels that sinned,
 but having cast *them* down to hell, delivered them into chains of darkness,
 5 to be reserved unto judgment, And spared not the old world, (but he
 preserved Noah, the eighth *person*, a Preacher of righteousness) bringing
 6 a flood on the world of the ungodly; And condemned the cities of
 Sodom and Gomorrah to destruction, turning *them* into ashes, setting
 7 them *as* an example to them that should afterwards live ungodly: And
 delivered righteous Lot, grieved with the filthy behaviour of the wicked:
 8 (For that righteous man dwelling among them, by seeing and hearing
 tormented his righteous soul from day to day with *their* unlawful deeds.)
 9 The Lord knoweth how to deliver the godly out of temptation, and to
 10 reserve the unrighteous to the day of judgment to be punished. But
 chiefly them that walk after the flesh in the lust of uncleanness and despise
 government. Daring, self-willed; they are not afraid to rail at dignities:

were given up to a reprobate mind, even to deny the Lord that bought them. Either the heresies are the effect of denying the Lord, or the denying the Lord was the consequence of the heresies, *even denying*—Both by their doctrine and their works, *the Lord that bought them*—With his own blood. Yet these very men perish everlastingly. Therefore *Christ bought* even them that perish.

V. 2. *The way of truth will be evil spoken of*—By those who blend all, false and true Christians together.

V. 3. *They will make merchandise of you*—Only use you to gain by you, as merchants do their wares. *Whose judgments now of a long time lingereth not*—Was long ago determined, and will be executed speedily. All sinners are adjudged to destruction; and God's punishing some, proves he will punish the rest.

V. 4. *Cast them down to hell*—The bottom-

less pit, a place of unknown misery; *delivered them*—Like condemned criminals to safe custody, as if bound with the strongest chains, in a dungeon of darkness to be reserved unto the judgment of the Great Day: though still those chains do not hinder their often walking up and down, seeking whom they may devour.

V. 5. *And spared not the old*—The antediluvian world (but he preserved Noah the eighth person—That is Noah, and seven others, a Preacher, as well as practiser of righteousness) bringing a flood on the world of the ungodly—Whose numbers stood them in no stead.

V. 9. It plainly appears from these instances, that *the Lord knoweth*—Hath both wisdom and power, and will, to deliver the godly out of all temptations, and to punish the ungodly.

V. 10. *Chiefly them that walk after the flesh*—Corrupt nature, particularly in the lust of uncleanness, and despise governments—The

authority

11 Whereas angels, who are greater in strength and power, bring not a
 12 railing accusation against them before the Lord. But these men, as
 natural brute beasts born to be taken and destroyed, speaking evil of the
 13 things they understand not, shall perish in their own corruption, Re-
 ceiving the reward of unrighteousness. They count it pleasure to riot in
 the day-time; spots and blemishes, sporting themselves with their own
 14 deceivings, while they feast with you, Having eyes full of adultery, and
 that cease not from sin; ensnaring unstable souls, having a heart ex-
 15 ercised with covetousness, accursed children: Who have forsaken the
 right way and are gone astray, following the way of Balaam, *the son* of
 16 Bofor, who loved the reward of unrighteousness. But he had a rebuke
 for his iniquity: the dumb beast, speaking with man's voice, forbade the
 17 madness of the prophet. These are fountains without water, clouds
 driven by a tempest, to whom the blackness of darkness is reserved for
 18 ever. For by speaking swelling *words* of vanity, they ensnare in the
 desires of the flesh, in wantonness, those that were entirely escaped from
 19 them that live in error. While they promise them liberty, themselves
 are the slaves of corruption: for by whom a man is overcome, by him he
 20 is also brought into slavery. For if after they have escaped the pollutions:

authority of their governors; *dignities*—
 Persons in authority.

V. 11. *Whereas angels*—When they appear
before the Lord (*Job* i. 6. ii. 1.) to give an ac-
 count of what they have seen and done on
 the earth.

V. 12. *Savage as brute beasts*, several of
 which in the present disordered state of the
 world, seem *born to be taken and destroyed*.

V. 13. *They count it pleasure to riot in the
 day-time*—They glory in doing it in the face
 of the sun. They are *spots* in themselves,
blemishes to any church, *sporting themselves
 with their own deceivings*—Making a jest of
 those whom they deceive, and even jesting,
 while they are deceiving their own souls.

V. 15. *The way of Balaam, the son of Bofor*
 —(So the *Chaldeans* pronounced what the
Jews termed *Beor*) namely the way of
 covetousness; *who loved*—Earnestly desired,
 though he did not dare to take *the reward of*

unrighteousness—The money which *Balak*
 would have given him, for cursing *Israel*.

V. 16. *The beast*—Though naturally *dumb*.

V. 17. *Fountains and clouds* promise water;
 so do these promise, but do not perform.

V. 18. *They ensnare in the desires of the flesh*
 —Allowing them to gratify some unholy
 desire, *those who were before entirely escaped
 from* the spirit, custom and company of *them
 that live in error*—In sin.

V. 19. *While they promise them liberty*—From
 needless restraints and scruples, from the
 bondage of the law, *themselves are slaves of
 corruption*—Even sin, the vilest of all
 bondage.

V. 20. *For if after they*—Who are thus
 ensnared, *have escaped the pollutions of the
 world*—The sins which pollute all who know
 not God, *through the knowledge of Christ*—
 That is, through faith in him: (c. i. 3.) *they
 are again intangled therein, and overcome, their
 last*

of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, their last state is worse
 21 than the first. For it had been better for them, not to have known the
 22 way of righteousness, than having known *it*, to turn from the holy com-
 mandment delivered to them. But it has befallen them, according to the
 true proverb, The * dog is turned to his own vomit, and the sow that
 was washed, to her wallowing in the mire.

III. This second epistle, beloved, I now write to you, in *both* which I stir
 2 up your pure minds by way of remembrance. That ye may be mindful
 of the words which were spoken before by the holy prophets, and of the
 3 commandment of us, the apostles of the Lord and Saviour: Knowing
 this first, that there will come scoffers in the last days, walking after their
 4 own desires, And saying, Where is the promise of his coming? For ever
 since the fathers fell asleep, all things continue as *they were* from the be-
 5 ginning of the creation. For this they are willingly ignorant of, that by
 the word of God the heavens were of old, and the earth standing out of

last state is worse than the first—More inexcusable and causing a greater damnation.

V. 21. *The commandment*—The whole law of God, *once* not only delivered to their ears, but written in their hearts.

V. 22. *The dog, the sow*—Such are all men in the sight of God before they receive his grace, and after they have made shipwreck of the faith.

V. 2. *Be the more mindful* thereof, because ye know *scoffers will come first*—Before the Lord comes, *walking after their own evil desires*—Here is the origin of the error, the root of libertinism. Do we not see this eminently fulfilled?

V. 4. *Saying, where is the promise of his coming*—To judgment? (They who do not even deign to name him) we see no sign of any such thing. *For ever since the fathers*—Our first ancestors. *fell asleep, all things*—Heaven, water, earth, *continue as they were*

from the beginning of the creation—Without any such material change, as might make us believe they will ever end.

V. 5. *For this they are willingly ignorant of*—They do not care to know or consider, *that by the almighty word of God*—Which bounds the duration of all things, so that it cannot be either longer or shorter; *of old*—Before the flood, *the aerial heavens were, and the earth*—Not as it is now, but *standing out of the water, and, in the water*—Perhaps the interior globe of the earth was fixed in the midst of the great deep, the abyss of water; the shell or exterior globe, *standing out of the water*, covering the great deep. This or some other great and manifest difference between the original and present constitution of the terraqueous globe, seems then to have been so generally known, that St. Peter charges their ignorance of it totally upon their wilfulness.

6 F 2

V. 6. *Through*

* Prov. xxvi. 11.

6 the water, and in the water, Through which the world that then was, being
 7 overflowed with water, perished. But the heavens and the earth that are
 now, are by his word treasured up, reserved unto fire, at the day of judg-
 8 ment and destruction of ungodly men. † But, beloved, be not ye ignorant
 of this one thing, that one day *is* with the Lord as a thousand years, and
 9 a thousand years as one day. The Lord is not slow concerning his pro-
 mise, (though some count it slowness) but is long-suffering for your sake,
 not willing that any should perish, but that all should come to repentance.
 10 But the day of the Lord will come as a thief, in which the heavens shall
 pass away with a great noise, the elements shall melt with fervent heat,

V. 6. *Through which*—Heaven and earth, the windows of heaven being opened, and the fountains of the great deep broken up, *the world that then was*—The whole antediluvian race, *being overflowed with water, perished*—And the heavens and the earth themselves, though they did not perish, yet underwent a great change. So little ground have these scoffers for saying, that *all things continue as they were from the creation*.

V. 7. *But the heavens and the earth that are now*—Since the flood, *are reserved unto fire; at the day* wherein God will judge the world, and punish the ungodly with everlasting destruction.

V. 8. *But be ye not ignorant*—Whatever they are, *of this one thing*—Which casts much light on the point in hand, *that one day is with the Lord as a thousand years, and a thousand years as one day*. Moses had said, (Psalm xc. 4.) *a thousand years in thy sight are as one day*, which St. Peter applies, with regard to the last day; so as to denote both his eternity, whereby he exceeds all measure of time in his essence and in his operation: his knowledge, to which all things past or to come are present every moment: his power, which needs no long delay, in order to bring its work to perfection: and his long-suffering, which excludes all impatience of expectation, and desire of making haste. *One day is with the Lord*

as a thousand years—That is, in one day, in a moment, he can do the work of a thousand years. Therefore he *is not slow*: he is always equally ready to fulfil his promise: *and a thousand years are as one day*—That is, no delay is long to God. A thousand years are as one day to the eternal God. Therefore *he is long-suffering*; he gives us space for repentance, without any inconvenience to himself. In a word, with God time passes neither slower, nor swifter, than is suitable to him and his œconomy. Nor can there be any reason, why it should be necessary for him, either to delay or hasten the end of all things. How can we comprehend this? If we could comprehend it, St. Peter needed not to have added, *with the Lord*.

V. 9. *The Lord is not slow*—As if the time fixt for it were past, *concerning his promise*—Which shall surely be fulfilled in its season: *but is long-suffering towards us*—Children of men, *not willing that any*—Soul which he hath made *should perish*.

V. 10. *But the day of the Lord will come as a thief*—Suddenly, unexpectedly, *in which the heavens shall pass away with a great noise*—Surprizingly express'd by the very found of the original word, *the elements shall melt with fervent heat*—The elements seem to mean, the sun, moon, and stars: not the four, commonly so called; for air and water can-
 not

† Psalm xc. 4.

11 and the earth, and the works that are therein, shall be burnt up. Seeing then that all these things are dissolved, what manner of persons ought ye
 12 to be in all holy conversation and godliness. Looking for and hastning on *the* coming of the day of God, wherein the heavens being on fire shall be
 13 dissolved, and the elements shall melt with fervent heat? Nevertheless we look for new heavens and a new earth, according to his * promise,
 14 wherein dwelleth righteousness. Wherefore, beloved, seeing ye look for these things, labour to be found of him in peace, without spot and blame-
 15 less. And account the long-suffering of the Lord *is* salvation, as our beloved brother Paul also, according to the wisdom given him, † hath

not melt, and the earth is mentioned immediately after, *the earth and all the works*—Whether of nature or art, *that are therein shall be burnt up*—And has not God already abundantly provided for this? 1. By the stores of subterranean fire, which are so frequently bursting out at *Ætna, Vesuvius, Hecla*, and many other burning mountains: 2. By the *ethereal* (vulgarly called *electrical*) fire, diffused through the whole globe; which if the secret chain that now binds it up, were loosed, would immediately dissolve the whole frame of nature: 3. By comets, one of which if it touch the earth in its course toward the sun, must needs strike it into that abyfs of fire. If in its return from the sun, when it is heated (as a great man computes) two thousand times hotter than a red-hot cannon ball, it must destroy all vegetables and animals, long before their contact, and soon after *burn it up*.

V. 11. *Seeing then that all these things are dissolved*—To the eye of faith it appears as done already. *All these things* mentioned before: all that are included in that Scriptural expression, *The heavens and the earth*, that is, the universe. On the fourth day God *made the stars*, (*Gen. i. 16.*) which will be dissolved together with the earth. They are deceived therefore who restrain either the history of the creation, or this description of the destruction of the world, to the

earth and lower heavens, imagining the stars to be more antient than the earth and to survive it. Both the dissolution and renovation are ascribed, not to the *one heaven* which surrounds the earth, but to the *heavens* in general (ver. 10, 13.) without any restriction or limitation. *What persons ought ye to be, in all holy conversation*—With men, and *godliness*—Toward your Creator?

V. 12. *Hastning on*—As it were, by your earnest desires and fervent prayers, *the coming of the day of God*—Many myriads of days he grants to men: one, the last, is the day of God himself.

V. 13. *We look for new heavens and a new earth*—Raised as it were, out of the ashes of the old: (We look for an entire new state of things) *wherein dwelleth righteousness*—Only righteous spirits. How great a mystery!

V. 14. *Labour*—That whenever he cometh, *ye may be found in peace*—May meet him without terror, being sprinkled with his blood, and sanctified by his spirit, so as to be *without spot and blameless*.

V. 15. *And account the long-suffering of our Lord salvation*—Not only designed to lead men to *repentance*, but actually conducing thereto; a precious means of saving many more souls; *as our beloved brother Paul also hath written to you*—This refers not only to the single sentence preceding, but to all

that

* Isaiah lxxv. 17. lxxvi. 22. † Rom. ii. 4.

- 16 written to you : As also in all his epistles, speaking therein of these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as *they do* also the other Scriptures, to their own destruction.
- 17 Ye therefore, beloved, knowing *these things* before, beware, lest ye also being led away by the error of the wicked, fall from your own steadfast-
- 18 nefs : But grow in grace, and in the knowledge of our Lord and Saviour

that went before. St. Paul had written to the same effect concerning the end of the world, in several parts of his epistles, and particularly in the epistle to the *Hebrews*.

V. 16. *As also in all his epistles*—St. Peter wrote this a little before his own and St. Paul's martyrdom. St. Paul therefore had now written all his epistles ; and even from this expression we may learn that St. Peter had read them all, perhaps sent to him by St. Paul himself. Nor was he at all disgusted by what St. Paul had written concerning him, in the epistle to the *Galatians* : *speaking of these things*—Namely, of the coming of our Lord, delayed through his long-suffering, and of the circumstances preceding and accompanying it : *which things the unlearned*—They who are not taught of God : *and the unstable*—Wavering double-minded, unsettled men, *wrest*—As though Christ would not come : *as they do also the other Scriptures*—Therefore St. Paul's writings were now part of the Scriptures : *to their own destruction*—But that some use the Scriptures ill, is no reason why others should not use them at all.

V. 18. *But grow in grace*—That is, in every Christian temper. There may be, for a time, grace without growth ; as there may be natural life without growth. But such sickly life, of soul or body, will end in death, and every day draw nigher to it. Health is the means of both natural and spiritual growth. If the remaining evil of our fallen nature be not daily mortified, it will, like an evil humour in the body, destroy the whole man. *But if ye thro' the*

Spirit do mortify the deeds of the body (only so far as we do this) *ye shall live* the life of faith, holiness, and happiness. The end and design of grace being purchased and bestowed on us, is to destroy the image of the earthy, and restore us to that of the heavenly. And so far as it does this, it truly profits us ; and also makes way for more of the heavenly gift, that we may at last be filled with all the fulness of God. The strength and well-being of a Christian depends on what his soul feeds on, as the health of the body depends on whatever we make our daily food. If we feed on what is according to our nature, we grow : if not, we pine away and die. The soul is of the nature of God, and nothing but what is according to his holiness can agree with it. Sin, of every kind, starves the soul and makes it consume away. Let us not try to invert the order of God in his new creation : we shall only deceive ourselves. It is easy to forsake the will of God and follow our own ; but this will bring leanness into the soul. It is easy to satisfy ourselves without being possessors of the holiness and happiness of the gospel. It is easy to call these *frames and feelings*, and then to oppose *faith* to one and *Christ* to the other. Frames (allowing the expression) are no other than *heavenly tempers, the mind that was in Christ* : feelings are the *divine consolations* of the Holy Ghost, shed abroad in the heart of him that truly believes. And wherever faith is, and wherever *Christ* is, there are these blessed *frames and feelings*. If they are not in us, it is a sure sign that tho' the *wilderness became a pool,*
the

Jesus Christ : To him *be* the glory both now and to the day of eternity !
Amen.

the pool is become a wilderness again : *and in the knowledge of Christ*—That is, in faith, the root of all : *to him be the glory to the day of eternity*—An expression naturally flowing from that sense, which the apostle had felt in his soul throughout this whole chapter. Eternity is a day without night, without interruption, without end.

N O T E S

O N

The First Epistle of St. J O H N.

THE great similitude, or rather sameness both of spirit and expression, which runs through St. *John's* gospel, and all his epistles, is a clear evidence of their being written by the same person. In this epistle he speaks not to any particular church, but to all the Christians of that age, and in them to the whole Christian church in all succeeding ages.

Some have apprehended, that it is not easy to discern the scope and method of this epistle. But if we examine it with simplicity, these may readily be discovered. St. *John* in this letter, or rather tract (for he was present with part of those to whom he wrote) has this apparent aim, to confirm the happy and holy communion of the faithful with God and *Christ*, by describing the marks of that blessed state.

The parts of it are three :

- | | |
|-----------------------|-------------|
| I. The preface | C. i. 1—4 |
| II. The tract itself, | 5—C. v. —12 |
| III. The conclusion, | 13—21 |

In the preface he shews the authority of his own preaching and writing, and expressly points out (ver. 3.) the design of his present writing. To the preface exactly answers the conclusion, more largely and explaining the same design, and recapitulating, those marks, by *we know* thrice repeated (ch. v. 18, 19, 20.)

The tract itself has two parts, treating,

- | | | |
|--------------------------|-----------------------------|-------------|
| I. Severally, | 2. Of communion with the | |
| 1. Of communion with the | son | C. ii. 1—12 |
| father | With a distinct application | to |
| C. i. 5—10 | | |

to fathers, young men,
and little children, 13—27
Whereto is annext, an ex-
hortation to *abide* in him,
28—C. iii. 1—24

That the fruit of his *mani-
festation* in the flesh, may
extend to his *manifestation*
in glory.

3. Of the confirmation and
fruit of this abiding thro'

the spirit,

C. iv. 1—21

II. Conjointly,
Of the testimony of the
father, and *son*, and *spirit*:
on which faith in *Christ*,
the being born of God,
love to God and his chil-
dren, the keeping his
commandments, and vic-
tory over the world are
founded, C. v. 1—12

The parts frequently begin and end alike. Sometimes there is an allusion in a preceding part, and a recapitulation in the subsequent. Each part treats of a benefit from God, and the duty of the faithful derived therefrom by the most natural inferences.

I. St. J O H N.

1. **T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands
2 have handled of the word of life: (For the life was manifested, and we saw *it*, and testify and declare to you the eternal life which was
3 with the Father, and was manifested to us:) That which we have seen and heard declare we to you, that ye also may have fellowship with us;

V. 1. *That which was*—Here means, he which was the word himself; afterwards it means, that which they had heard from him: *which was*—Namely, with the father (v. 2.) before he was manifested: *from the beginning*—This phrase is sometimes used in a limited sense. But here it properly means from eternity, being equivalent with *in the beginning*, John i. 1. *that which we*—The apostles, *have not only heard*, but *seen with our eyes, which we have beheld*—Attentively considered on various occasions: *of the word of life*—He is termed *the word*, John i. 1. *the life*, John i. 4. as he is the living word of God, who with the father and the spirit, is the fountain of life to all creatures, particularly of spiritual and eternal life.

V. 2. *For the life*—The living word, *was manifested*—In the flesh, to our very senses: *and we testify and declare*—We testify by declaring, by preaching and writing, (ver. 3, 4.) Preaching lays the foundation, (ver. 5—10.) Writing builds thereon: *to you*—Who have not seen: *the eternal life*—Which always was, and afterward *appeared to us*. This is mentioned in the beginning of the epistle. In the end of it is mentioned the same *eternal life*, which we shall always enjoy.

V. 3. *That which we have seen, and heard*—Of him and from him, *declare we to you*—For this end; *that ye also may have fellowship with us*—May enjoy the same fellowship which we enjoy: *and truly our fellowship*—Whereby he is in us and we in him: *is with the*

and truly our fellowship *is* with the Father, and with his Son, Jesus Christ :

4 And these things write we to you, that your joy may be full.

5 And this is the message which we have heard of him and declare
6 to you, that God is light, and in him is no darkness at all. If we say
we have fellowship with him, and walk in darkness, we lie and do not
7 the truth. But if we walk in the light as he is in the light, we have
fellowship one with another, and the blood of Jesus Christ his Son
8 cleanseth us from all sin. If we say, we have no sin, we deceive our-
9 selves, and the truth is not in us. If we confess our sins, he is faithful,
and just to forgive us our sins, and to cleanse us from all unrighteousness.
10 If we say, we have not sinned, we make him a liar, and his word is not in us.

the father, and with the son—Of the Holy Ghost he speaks afterwards.

V. 4. *That your joy may be full*—So our Lord also, (*John xv. 11. xvi. 22*) There is a joy of hope, a joy of faith, and a joy of love. Here the joy of faith is directly intended. It is a concise expression: *your joy*—That is, your faith and the joy arising from it: but it likewise implies the joy of hope and love.

V. 5. *And this is the sum of the message which we have heard from him*—The Son of God: *that God is light*—The light of wisdom, love, holiness, glory. What light is to the natural eye, that God is to the spiritual eye: *and in him is no darkness at all*—No contrary principle. He is pure, unmixed light.

V. 6. *If we say*—Either with our tongue, or in our heart, if we endeavour to persuade either ourselves or others, *we have fellowship with him*—While we walk, either inwardly or outwardly, *in darkness*—In sin of any kind; *we do not the truth*—Our actions prove, that the truth is not in us.

V. 7. *But if we walk in the light*—In all holiness, *as God is* (a deeper word than *walk*, and more worthy of God) *in the light*—Then we may truly say, *we have fellowship one with another*—We who have seen, and you who have not seen, do alike enjoy that

fellowship with God: the imitation of God being the only sure proof of our having fellowship with him. *And the blood of Jesus Christ his Son*—With the grace purchased thereby: *cleanseth us from all sin*—Both original and actual, taking away all the guilt and all the power.

V. 8. *If we say*—Any child of man, before his blood has cleansed us; *we have no sin*—To be cleansed from, instead of *confessing our sins*, ver. 9. *the truth is not in us*—Neither in our mouth nor in our heart,

V. 9. But *if*, with with a penitent and believing heart, *we confess our sins, he is faithful*—Because he had promised this blessing, by the unanimous voice of all his prophets. *Just*—Surely then he will punish: no, for this very reason he will pardon. This may seem strange; but upon the evangelical principle of atonement and redemption, it is undoubtedly true. Because, when the debt is paid, or the purchase made, it is the part of equity to cancel the bond, and consign over the purchased possession: *both to forgive us our sins*—To take away all the guilt of them, *and to cleanse us from all unrighteousness*—To purify our souls from every kind, and every degree of it.

V. 10. Yet still we are to retain, even to our lives end, a deep sense of our past sins. Still *if we say, we have not sinned, we make him*

II. My beloved children, I write these things to you, that ye may not sin. But if any one sin, we have an advocate with the Father, Jesus Christ the righteous, And he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, verily in him the love of God is perfected: hereby we know that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked. Beloved, I write not a new commandment to you, but the old commandment, which ye have had from the beginning; the old commandment is the word which

him a liar—Who saith, all have sinned: and his word is not in us—We do not receive it; we give it no place in our hearts.

V. 1. *My beloved children*—So the apostle frequently addresses the whole body of Christians. It is a term of tenderness and endearment, used by our Lord himself to his disciples. (*John* xiii. 33.) And perhaps many to whom St. *John* now wrote, were converted by his ministry. It is a different word from that which is translated *little children*, in several parts of the epistle, to distinguish it from which, it is here rendered *beloved children*. *I write these things to you, that ye may not sin*—Thus he guards them before-hand against abusing the doctrine of reconciliation. All the words, institutions, and judgments of God are levelled against sin, either that it may not be committed, or that it may be abolished. *But if any one sin*—Let him not lie in sin, despairing of help: *we have an advocate*—We have for our *advocate*, not a mean person, but him, of whom it was said, *this is my beloved Son*: not a guilty person, who stands in need of pardon for himself; but *Jesus Christ the righteous*; not a mere petitioner, who relies purely upon liberality, but one that has merited, fully merited, whatever he asks.

V. 2. *And he is the propitiation*—The

atonement sacrifice, by which the wrath of God is appeased: *for our sins*—Who believe: and not for ours only, but also for *the sins of the whole world*—Just as wide as sin extends, the propitiation extends also.

V. 3. *And hereby we know that we truly and savingly know him*—As he is the advocate, the righteous, the propitiation: *if we keep his commandments*—Particularly those of faith and love.

V. 5. *But whoso keepeth his word*—His commandments, *verily in him the love of God*—Reconciled to us through *Christ, is perfected*—Is perfectly known: *hereby*—By our keeping his word, *we know that we are in him*—So is the tree known by its fruits. *To know him, to be in him, to abide in him*, are nearly synonymous terms: only with a gradation: knowledge, communion, constancy.

V. 6. *He that saith, he abideth in him*—Which implies a durable state, a constant, lasting knowledge of, and communion with him: *ought himself*—Otherwise they are vain words, *so to walk, even as he walked*—In the world. *As he*, are words that frequently occur in this epistle. Believers having their hearts full of him, easily supply his name.

V. 7. When I speak of *keeping his word, I write not a new commandment*—I do not speak of any new one; *but the old commandment,*

8 ye have heard from the beginning. Again, I do write a new commandment to you, which is true in him and in you : for the darknes is past
 9 away, and the true light now shineth. He that faith, he is in the light,
 10 and hateth his brother, is in darknes until now. He that loveth his
 brother, abideth in the light, and there is no occasion of stumbling in
 11 him : But he that hateth his brother, is in darknes, and walketh in
 darknes, and knoweth not whither he goeth, because darknes hath
 12 blinded his eyes. I have written to you, beloved children, because your
 13 sins are forgiven you for his name sake. I write to you, fathers, because
 ye have known him that is from the beginning. I write to you, young

ment, which ye had—Even from your forefathers.

V. 8. *Again, I do write a new commandment to you*—Namely, with regard to loving one another. A commandment, *which* though it also was given long ago, yet is truly new *in him, and in you*—It was exemplified *in him*, and is now fulfilled by you, in such a manner as it never was before. For there is no comparison between the state of the Old Testament-believers, and that which ye now enjoy : *the darknes* of that dispensation *is past away* ; and Christ *the true light now shineth* in your hearts.

V. 9. *He that faith, he is in the light*—In Christ, united to him, and *hateth his brother*—(The very name shews the love due to him) *is in darknes until now*—Void of Christ, and of all true light.

V. 10. *He that loveth his brother*—For Christ's sake, *abideth in the light*—Of God, and *there is no occasion of stumbling in him*—Whereas he that hates his brother, is an occasion of stumbling to himself. He stumbles against all things within and without : while he that loves his brother, has a free, disincumbered journey.

V. 11. *He that hateth his brother*—And he must hate, if he does not love him ; there is no medium ; *is in darknes*—In sin, perplexity, intanglement. He *walketh in darknes and knoweth not*, that he is in the high road to hell.

V. 12. *I have written to you, beloved children*—Thus St. John bespeaks all to whom he writes. But from the 13th to the 27th verse he divides them particularly into *fathers, young men, and little children* : because *your sins are forgiven you*—As if he had said, this is the sum of what I have now written. He then proceeds to other things, which are built upon this foundation.

V. 13. The address to spiritual fathers, young men, and little children, is first proposed in this verse, wherein he says, *I write to you, fathers* : *I write to you young men* : *I write to you little children* : and then enlarged upon, in doing which he says, *I have written to you, fathers*, ver. 14. *I have written to you, young men*, ver. 14—17. *I have written to you, little children*, ver. 18—27. Having finished his address to each, he returns to all together, whom he again terms (as ver. 12.) *beloved children*. *Fathers, ye have known him that is from the beginning*—Ye have known the eternal God, in a manner wherein no other, even true believers, know him. *Young men, ye have overcome the wicked one*—In many battles, by the power of faith. *Little children, ye have known the Father*—As your father, (though ye have not yet overcome) by the *spirit witnessing with your spirit, that ye are the children of God*.

men, because ye have overcome the wicked one. I write to you, little
 14 children, because ye have known the Father. I have written to you,
 fathers, because ye have known him that is from the beginning. I have
 written to you, young men, because ye are strong, and the word of God
 15 abideth in you, and ye have overcome the wicked one. Love not the
 world, neither the things that are in the world: if any one love the
 16 world, the love of the Father is not in him. For all that is in the world,
 the desire of the flesh, and the desire of the eye, and the pride of life,
 17 is not of the Father, but is of the world. And the world passeth away,
 and the desire thereof; but he that doth the will of God abideth for ever.
 18 Little children, it is the last time: and as ye have heard that Antichrist
 cometh, *so* even now there are many Antichrists, whereby we know that
 19 it is the last time. They went out from us, but they were not of us:
 for if they had been of us, they would have continued with us: but

V. 14. *I have written to you, fathers*—As if he had said, observe well what I but now wrote. He speaks very briefly and modestly to these, who needed not much to be said to them, as having that deep acquaintance with God, which comprises all necessary knowledge. *Young men, ye are strong*—In faith, and the word of God abideth in you—Deeply rooted in your hearts, whereby ye have often foiled your great adversary.

V. 15. To you all, whether fathers, young men, or little children, I say, *love not the world*—Pursue your victory, by overcoming the world. *If any man love the world*—Seek happiness in visible things, he does not love God.

V. 16. *The desire of the flesh*—Of the pleasure of the outward senses, whether of the taste, smell, or touch: *the desire of the eye*—Of the pleasures of imagination (to which the eye chiefly is subservient;) of that internal sense, whereby we relish whatever is grand, new, or beautiful: *the pride of life*—All that pomp in clothes, houses, furniture, equipage, manner of living, which generally procure honour from the bulk of mankind, and so gratify pride and vanity. It there-

fore directly includes the desire of praise, and remotely, covetousness. All these desires are not from God, but from the prince of this world.

V. 17. *The world passeth away and the desire thereof*—That is, all that can gratify those desires passeth away with it: *but he that doth the will of God*—That loves God, not the world, *abideth*—In the enjoyment of what he loves, *for ever*.

V. 18. *Little children, it is the last time*—The last dispensation of grace, that which is to continue to the end of time, is begun: *Ye have heard that Antichrist cometh*—Under the term *Antichrist*, or *the spirit of Antichrist*, he includes all false teachers, and enemies to the truth, yea, whatever doctrines or men are contrary to *Christ*. It seems to have been long after this, that the name of Antichrist was appropriated to that grand adversary of *Christ*, *the man of sin*, (2 Theff. ii. 3.) *Antichrist*, in St. John's sense, that is Antichristianism, has been spreading from this time till now; and will do so, till that great adversary arises, and is destroyed by *Christ's* coming.

V. 19. *They were not of us*—When they went:

they went out, that they might be made manifest, that they were not all
 20 of us. But ye have an anointing from the Holy One, and know all things.
 21 I have not written to you, because ye know not the truth: but because
 ye know it, and that no lie is of the truth. Who is that liar, but he that
 22 denieth that Jesus is the Christ? He is Antichrist who denieth the Father
 23 and the Son. Whosoever denieth the Son, he hath not the Father:
 24 he that acknowledgeth the Son, hath the Father also. Therefore let that
 abide in you which ye heard from the beginning: if that which ye heard
 from the beginning abide in you, ye also shall abide in the Son and in
 25 the Father. And this is the promise which he hath promised us, eternal
 26 life. These things have I written to you, concerning them that seduce
 27 you. But the anointing which ye have received of him, abideth in you,
 and ye need not that any should teach you, save as the same anointing
 teacheth you of all things, and is true, and is no lie; and as it hath taught
 you, ye shall abide in him.

went: their hearts were before departed from God, otherwise *they would have continued with us: but they went out, that they might be made manifest*—That is, this was *made manifest*, by their going out.

V. 20. *But ye have an anointing*--A *chrism*: perhaps so termed in opposition to the name of Antichrist, an inward teaching from the Holy Ghost, whereby ye know all things—Necessary for your preservation from these seducers, and for your eternal salvation. St. John here but just touches upon the Holy Ghost, of whom he speaks more largely, ch. iii. 24. iv. 13. v. 6.

V. 21. *I have written*—Namely, ver. 13. *to you, because ye know the truth*—That is, to confirm you in the knowledge ye have already. *Ye know that no lie is of the truth*—That all the doctrines of these Antichrists are irreconcilable to it.

V. 22. *Who is that liar*—Who is guilty of that lying, but he who denies that truth which is the sum of all Christianity: That *Jesus is the Christ*; that he is the Son of God; that he came in the flesh, is one un-

divided truth; and he that denies any part of this, in effect denies the whole. *He is an Antichrist*—And the spirit of Antichrist, who in denying the Son denies the Father also.

V. 23. *Whosoever denieth the eternal Son of God, he hath not communion with the Father, but he that truly and unbelievingly acknowledgeth the Son, hath communion with the Father also.*

V. 24. *If that*—Truth, concerning the Father and the Son, *which ye have heard from the beginning, abide*—Fixt and rooted in you, *ye also shall abide in that happy communion with the Son and the Father.*

V. 25. *He*—The Son, *hath promised us*—If we abide in him.

V. 26. *These things*—From ver. 21. *I have written to you*—St. John, according to his custom, begins and ends with the same form, and having finished a kind of parenthesis (ver. 20—26.) continues ver. 27, what he said in the 20th verse. *Concerning them that would seduce you.*

V. 27. *Ye need not that any should teach you,*

28 And now, beloved children, abide in him, that when he shall appear,
we may have confidence, and not be ashamed before him at his coming.
29 Since ye know, that he is righteous, ye know that every one who practi-
sith righteousness, is born of him.

III. Behold, what manner of love the Father hath bestowed upon us, that
we should be called the children of God; therefore the world knoweth
2 us not, because it knoweth not him. Beloved, now are we the children
of God, and it doth not yet appear what we shall be: but we know,
when he shall appear, we shall be like him, for we shall see him as he is.
3 And every one that hath this hope in him, purifieth himself, even as he is
4 pure. Whosoever committeth sin, transgresseth also the law; for sin is
5 the transgression of the law. And ye know that he was manifested, to
6 take away our sins, and in him is no sin. Whosoever abideth in him,

*you, save as that anointing teacheth you—*Which is always *the same*, always consistent with itself. But this does not exclude our need of being taught by them who partake of the same anointing: *of all things—*Which it is necessary for you to know: *and is no lie—*Like that which Antichrist teaches. *Ye shall abide in him—*This is added, both by way of comfort and exhortation. The whole discourse, from ver. 18. to this, is peculiarly adapted to *little children*.

V. 28. *And now, beloved children—*Having finished his address to each, he now returns to all in general: *abide in him, that we—*A modest expression: *may not be ashamed before him at his coming—*O how will ye, *Jews, Socinians, nominal Christians,* be ashamed in that day.

V. 29. *Every one—*And none else, *who practiseth righteousness—*From a believing, loving heart, *is born of him—*For all his children are like himself.

V. 1. *That we should be called—*That is, should be *the children of God*. *Therefore the world knoweth us not—*They know not what to make of us. We are a mystery to them.

V. 2. *It doth not yet appear—*Even to

ourselves, *what we shall be—*It is something ineffable, which will raise the children of God to be in a manner as God himself. *But we know—*In general, *that when he—*The Son of God, *shall appear, we shall be like him—*The glory of God penetrating our inmost substance, *for we shall see him as he is—*Manifestly, without a veil. And that sight will transform us into the same likeness.

V. 3. *And every one that hath this hope in him—*In God.

V. 4. *Whosoever committeth sin—*Thereby transgresseth the holy, just and good law of God, and so sets his authority at nought: *for this is implied in the very nature of sin.*

V. 5. *And ye know, that he—*Christ, *was manifested—*That he came into the world for this very purpose, *to take away our sins—*To destroy them all, root and branch, and leave none remaining. *And in him is no sin—*So that he could not suffer on his own account, but to make us as himself.

V. 6. *Whosoever abideth in communion with him—*By loving faith, *sinneth not—*While he so abideth: *whosoever sinneth certainly seeth him not—*The loving eye of his soul is not then fixed upon God: *neither doth*

finneth not; whosoever finneth, seeth him not, neither knoweth him.
 7 Beloved children, let no one deceive you. He that practiseth righteouf-
 8 nefs is righteous, even as he is righteous. He that committeth sin is of
 the devil; for the devil finneth from the beginning: to this end the Son
 9 of God was manifested, to destroy the works of the devil. Whosoever is
 born of God doth not commit sin; for his seed abideth in him, and he
 10 cannot sin, because he is born of God. Hereby the children of God are
 manifested and the children of the devil: whosoever practiseth not
 11 righteousness is not of God; neither he that loveth not his brother. For
 this is the message which ye have heard from the beginning, that we love
 12 one another. Not as Cain, *who* was of the wicked one, and slew his
 13 brother. And wherefore slew he him? Because his own works were
 evil, and his brother's righteous. Marvel not, my brethren, if the world
 14 hate you. We know, that we are passed from death to life, because we
 love the brethren: he that loveth not his brother, abideth in death.
 15 Whosoever hateth his brother, is a murtherer, and ye know no mur-

doth he then experimentally *know him*—
 Whatever he did in time past.

V. 7. *Let no one deceive you*—Let none persuade you, that any man is righteous, but *he that uniformly practises righteousness: he alone is righteous*—After the example of his Lord.

V. 8. *He that committeth sin is a child of the devil; for the devil finneth from the beginning*—That is, was the first sinner in the universe, and has continued to sin ever since. *The Son of God was manifested to destroy the works of the devil*—All sin. And will he not perform this in all that trust in him?

V. 9. *Whosoever is born of God*—By living faith, whereby God is continually breathing spiritual life into his soul, and his soul is continually breathing out love and prayer to God, *doth not commit sin. For the divine seed*—Of loving faith, *abideth in him: and*—So long as it doth, *he cannot sin, because he is born of God*—Is inwardly and universally changed.

V. 10. *Neither he that loveth not his brother*

—Here is the transition from the general proposition to one particular.

V. 12. *Who was of the wicked one*—Who shewed he was a child of the devil, by killing his brother. *And wherefore slew he him?* For any fault? No, but just the reverse: for his goodness.

V. 13. *Marvel not, if the world hate you*—For the same cause.

V. 14. *We know*—As if he had said, we ourselves could not love our brethren, unless we were *passed from spiritual death to life*, that is, born of God. *He that loveth not his brother abideth in death*—That is, is not born of God. And he that is not born of God, cannot love his brother.

V. 15. He, I say, abideth in spiritual death, is void of the life of God. For *whosoever hateth his brother*—And there is no medium between loving and hating him, is—In God's account, *a murtherer*: every degree of hatred being a degree of the same temper, which moved *Cain* to murder his brother—*And no murtherer hath eternal life abiding*

16 therer hath eternal life abiding in him. Hereby we know the love of God,
 because he laid down his life for us; and we ought to lay down our lives
 17 for the brethren. But whofo hath this world's good, and seeth his brother
 have need, and shutteth up his bowels of compassion from him, how
 18 dwelleth the love of God in him? My beloved children, let us love, not
 19 in word, neither in tongue, but in deed and in truth. And hereby we know
 20 that we are of the truth, and shall assure our hearts before him. For
 if our heart condemn us, God is greater than our heart, and knoweth all,
 21 things. Beloved, if our heart condemn us not, *then* have we confidence
 22 toward God. And whatsoever we ask, we receive of him, because we
 keep his commandments, and do those things that are pleasing in his sight.

abiding in him. But every loving believer hath. For love is the beginning of eternal life. It is the same, in substance, with glory.

V. 16. The word God is not in the original. It was omitted by the apostle just as the particular name is omitted by *Mary*, when she says to the gardener, *Sir, if thou hast borne him hence:* and by the church, when she says, *let him kiss me with the kisses of his mouth,* (*Sol. Song* i. 1.) in both which places there is a language, a very emphatical language, even in silence. It declares how totally the thoughts were possessed by the blessed and glorious subject. It expresses also the superlative dignity and amiableness of the person meant; as though *he, and he alone,* was, or deserved to be, both known and admired by all. *Because he laid down his life*—Not merely for sinners, but for us in particular. From this truth believed, from this blessing enjoyed, the love of our brethren takes its rise, which may very justly be admitted as an evidence that our faith is no delusion.

V. 17. *But whofo hath this world's good*—worldly substance, far less valuable than life, *and seeth his brother have need*—(The very sight of want knocks at the door of the spectator's heart) *and shutteth up*—Whether asked or not, *his bowels of compassion from him, how dwelleth the love of*

God in him?—Certainly not at all, however he may talk (ver. 18.) of loving God.

V. 18. *Not in word*—Only, *but in deed*—In action: *not in tongue*—By empty professions, *but in truth.*

V. 19. *And hereby we know*—We have a farther proof, by this real, operative love, *that we are of the truth*—That we have true faith, that we are true children of God, *and shall assure our hearts before him*—Shall enjoy the assurance of his favour, and the *testimony of a good conscience toward God.* The heart, in St. John's language, is the conscience. The word, *conscience* is not found in his writings.

V. 20. *For if*—We have not this testimony, if in any thing *our heart*—Our own conscience, *condemn us*—Much more does God, who *is greater than our heart*—An infinitely holier and a more impartial judge, *and knoweth all things*—So that there is no hope of hiding it from him.

V. 21. *If our heart condemn us not*—If our conscience duly enlightened by the word and spirit of God, and comparing all our thoughts, words and works with that word, pronounce, that they agree therewith, *then have we confidence toward God*—Not only our consciousness of his favour continues and increases, but we have a full persuasion, that *whatsoever we ask, we shall receive of him.*

V. 23. *And*

23 And this is his commandment, that we should believe on the name of his
 Son Jesus Christ, and love one another, as he hath given us command-
 24 ment. And he that keepeth his commandments, abideth in Him, and He
 in him : and hereby we know that he abideth in us, by the Spirit which
 he hath given us.

IV. Beloved, believe not every spirit, but try the spirits, whether they
 are of God, because many false prophets are gone out into the world.
 2 Hereby ye know the Spirit of God : every spirit which confesseth Jesus
 3 Christ, who is come in the flesh, is of God. And every spirit which
 confesseth not Jesus Christ, who is come in the flesh, is not of God :
 and this is that *spirit* of Antichrist, whereof ye have heard that it cometh ;
 4 and now already it is in the world. Ye are of God, beloved children,
 and have overcome them ; because greater is he that is in you, than he
 5 that is in the world. They are of the world : therefore speak they of the
 6 world, and the world heareth them. We are of God ; he that knoweth
 God, heareth us ; he that is not of God, heareth not us : hereby know

V. 23. *And this is his commandment*—All his commandments in one word, *that we should believe and love*—In the manner and degree which he hath taught. This is the greatest and most important command that ever issued from the throne of glory. If this be neglected, no other can be kept : If this be observed, all others are easy.

V. 24. *And he that keepeth his commandments*—That thus believes and loves, *abideth in him and God in him. And hereby we know that he abideth in us, by the spirit which he hath given us*—Which *witnesses* with our spirits that we are his children, and brings forth his *fruits* of peace, love, holiness. This is the transition to the treating of the holy spirit, which immediately follows.

V. 1. *Believe not every spirit*—Whereby any teacher is actuated : *but try the spirits*—By the rule which follows. We are to try all spirits by the written word : *to the law and to the testimony!* If any man speak not

according to these, the spirit which actuates him is not of God.

V. 2. *Every spirit*—Or teacher *which confesseth*—Both with heart and voice, *Jesus Christ who is come in the flesh, is of God*—This his coming pre-supposes, contains, and draws after it the whole doctrine of *Christ*.

V. 3. *Ye have heard*—From our Lord, and us, *that it cometh*.

V. 4. *Ye have overcome* the seducers, *because greater is the spirit of Christ that is in you, than the spirit of Antichrist that is in the world*.

V. 5. *They*—Those false prophets, *are of the world*—Of the number of those that know not God : *therefore speak they of the world*—From the same principle, wisdom, spirit, and of consequence *the world heareth them*—With approbation.

V. 6. *We*—Apostles, *are of God*—Immediately taught, and sent by him. *Hereby we know*—From what is said, ver. 2—6.

V. 7. *Let*

7 we the spirit of truth, and the spirit of error. Beloved, let us love one
 8 another; for love is of God, and every one that loveth is born of God,
 9 and knoweth God. He that loveth not, knoweth not God; for God is
 10 love. Hereby was manifested the love of God toward us, because God
 11 sent his only begotten Son into the world, that we might live through
 12 him. Herein is love; not that we loved God, but that he loved us, and
 13 sent his Son, a propitiation for our sins. Beloved, if God so loved us,
 14 we ought also to love one another. No man hath seen God at any time.
 15 If we love one another, God abideth in us, and his love is perfected in
 16 us. Hereby we know that we abide in him, and he in us, because he
 17 hath given us of his Spirit. And we have seen and testify, that the
 18 Father sent the Son to be the Saviour of the world. Whosoever shall
 confess, that Jesus is the Son of God, God abideth in him, and he in God.
 And we know and believe the love that God hath to us. God is love,
 and he that abideth in love, abideth in God, and God in him. Hereby
 is our love made perfect, that we may have boldness in the day of
 judgment, because as he is, so are we in this world. There is no fear in
 love, but perfect love casteth out fear, because fear hath torment. He

V. 7. *Let us love one another*—From the doctrine he has just been defending, he draws this exhortation. It is by the spirit, that the love of God is shed abroad in our hearts. *Every one that truly loveth God and his neighbour, is born of God.*

V. 8. *God is love*—This little sentence brought St. John more sweetness, even in the time he was writing it, than the whole world can bring. God is often stiled holy, righteous, wise; but not holiness, righteousness or wisdom in the abstract: as he is said to be love; intimating that this is his darling, his reigning attribute; the attribute that sheds an amiable glory on all his other perfections.

V. 12. *If we love one another, God abideth in us*—This is treated of ver. 13—16. *and his love is perfected*—Has its full effect, in us—This is treated of ver. 17—19.

V. 14. *And in consequence of this, we have seen and testify, that the Father sent the*

Son—These are the foundation and the criteria of our abiding in God and God in us, the communion of the spirit, and the confession of the Son.

V. 15. *Whosoever shall*—From a principle of loving faith, openly *confesses*—In the face of all opposition and danger, *that Jesus is the Son of God, God abideth in him.*

V. 16. *And we know and believe*—By the same spirit, *the love that God hath to us.*

V. 17. *Hereby*—That is; by this communion with God, *is our love made perfect, that we may*—That is, so that we shall *have boldness in the day of judgment*—When all the stout-hearted shall tremble; *because as he—Christ, is*—All love, *so are we*—Who are Fathers in Christ, *even in this world.*

V. 18. *There is no fear in love*—No slavish fear can be where love reigns; *but perfect, adult love casteth out slavish fear; because such fear hath torment,* and so is inconsistent with the happiness of love. A natural man
 has

19 that feareth is not made perfect in love. We love him, because he first
 20 loved us. If any man say, I love God, and hateth his brother, he is a
 liar; for he that loveth not his brother, whom he hath seen, how can
 21 he love God, whom he hath not seen? And this commandment have we
 from him, that he who loveth God, love his brother also.

V. Whosoever believeth that Jesus is the Christ, is born of God; and
 every one who loveth him that begat, loveth him also that is begotten
 2 of him. Hereby we know that we love the children of God, when we
 3 love God, and keep his commandments. For this is the love of God,
 that we keep his commandments; and his commandments are not
 4 grievous. For whatsoever is born of God overcometh the world; and
 5 this is the victory that overcometh the world, *even* our faith. Who is he
 that overcometh the world, but he that believeth that Jesus is the Son of

has neither fear, nor love; one that is awakened, fear without love; a babe in *Christ*, love and fear; a father in *Christ*, love without fear.

V. 19. *We love him, because he first loved us*—This is the sum of all religion, the genuine model of Christianity. None can say more: why should any one say less? or less intelligibly?

V. 20. *Whom he hath seen*—Who is daily presented to his senses, to raise his esteem, and move his kindness or compassion toward him.

V. 21. *And this commandment we have from him*—Both God and *Christ*, that he who loveth God, love his brother—Every one, whatever his opinions or mode of worship be, purely because he is the child, and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions and receives his way of worship; and he loves them for that, and not for *Christ's* sake.

V. 1. The scope and sum of this whole paragraph, appears from the conclusion of it: (ver. 13.) *These things have I written to*

you who believe, that ye may know that ye who believe have eternal life. So faith is the first and last point with St. *John* also. *Every one who loveth God that begat, loveth him also that is begotten of him*—Hath a natural affection to all his brethren.

V. 2. *Hereby we know*—This is a plain proof, that we love the children of God—As his children.

V. 3. *For this is the love of God*—The only sure proof of it, that we keep his commandments: and his commandments are not grievous—To any that are born of God.

V. 4. *For whatsoever*—This expression implies the most unlimited universality, is born of God, overcometh the world—Conquers whatever it can lay in the way; either to allure or fright the children of God from keeping his commandments. *And this is the victory*—The grand means of overcoming, *even our faith*—Seeing all things are possible to him that believeth.

V. 5. *Who is he that overcometh the world?*—That is superior to all worldly care, desire, fear? Every believer, and none else. The seventh verse (usually so reckoned) is a brief recapitulation of all which has
 been

6 God? This is he that came by water and blood; *even* Jesus Christ: not
 7 by the water only, but by the water and the blood: and it is the Spirit who
 7 testifieth; because the Spirit is truth. For there are three that testify on
 earth, the Spirit, and the water, and the blood, and these three agree in
 8 one. And there are three that testify in heaven, the Father, the Word,

been before advanced concerning the Father, the Son, and the Spirit. It is cited, in conjunction with the 6th and eighth, by *Tertullian*, *Cyprian*, and an uninterrupted train of fathers. And indeed what the sun is in the world, what the heart is in a man, what the needle is in the mariner's compass, this verse is in the epistle. By this the sixth, eighth, and ninth verses are indissolubly connected: as will be evident, beyond all contradiction, when they are accurately considered.

V. 6. *This is he*—St. *John* here shews the immoveable foundation of that faith that *Jesus* is the Son of God; not only the testimony of man, but the firm, indubitable testimony of God, *who came*—*Jesus* is he of whom it was promised that he should come: and who accordingly *is come*. And this the spirit, and the water, and the blood testify: *Even Jesus*—Who coming by water and blood, is by this very thing demonstrated to be the *Christ*: *not by the water only*—Wherein he was baptized; *but by the water and the blood*—Which he shed when he had finished the work his Father had given him to do. He not only undertook at his baptism *to fulfill all righteousness*, but on the cross accomplished what he had undertaken: In token whereof, when all was finished, *blood and water* came out of his side. *And it is the Spirit who likewise testifieth*—Of *Jesus Christ* named by *Moses* and all the prophets, by *John* the Baptist, by all the apostles, and in all the writings of the New Testament. And against his testimony there can be no exception, *because the spirit is truth*—The very God of truth.

V. 7. What *Bengelius* has advanced both

concerning the transposition of these two verses, and the authority of the controverted verse, partly in his *Gnomon*, and partly in his *Apparatus Criticus*, will abundantly satisfy any impartial person. *For there are three that testify*—Literally, *testifying on bearing witness*—The participle is put for the noun *witness*, to intimate, that the act of testifying, and the effect of it are continually present. Properly, persons only can testify: and that *three* are described *testifying on earth*, as if they were persons, is elegantly subservient to the *three persons testifying in heaven, the spirit*—In the word, confirmed by miracles, *the water*—Of baptism, wherein we are dedicated to the Son, (with the Father and Spirit) typifying his spotless purity, and the inward purifying of our nature, *and the blood*—Represented in the Lord's supper, and applied to the consciences of believers. *And these three*—Harmoniously agree in one—In bearing the same testimony, that *Jesus Christ* is the divine, the compleat, the only *Saviour of the world*.

V. 8. *And there are three that testify in heaven*—The testimony of the spirit, the water and the blood, is by an eminent gradation corroborated by three, who give a still greater testimony, *the Father*—Who clearly testified of the Son, both at his baptism, and at his transfiguration, the *Word*—Who testified of himself, on many occasions, while he was on earth: and again, with still greater solemnity, after his ascension into heaven: (*Rev. i. 5. xix. 13.*) *And the Spirit*—Whose testimony was added, chiefly after his glorification, (*ch. ii. 27. John xv. 16. Acts v. 32. Rom. viii. 16.*) *And these three*

are

9 and the Holy Ghost, and these three are one. If we receive the testimony of men, the testimony of God is greater; and this is the testimony of
 10 God, which he hath testified of his Son. He that believeth on the Son of God, hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth not the testimony which he hath
 11 testified of his Son. And this is the testimony, that God hath given us
 12 eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

are one—Even as those two, *the Father and the Son are one*, (*John* x. 30.) Nothing can separate the Spirit from the Father and the Son. If he were not one with the Father and the Son, the apostle ought to have said, *the Father and the word (who are one) and the spirit are two*. But this is contrary to the whole tenor of revelation. It remains that these three are one. They are one in essence, in knowledge, in will, and in their testimony.

It is observable, the three in the one verse are opposed not conjointly, but severally to the three in the other: as if he had said, not only the Spirit testifies, but also the Father; (*John* v. 37.) Not only the water, but also the word: (*John* iii. 11. x. 41.) Not only the blood, but also the Holy Ghost, (*John* xv. 26, &c.) It must now appear to every reasonable man, how absolutely necessary the eighth verse is, *St. John* could not think of the testimony of the spirit, and water, and blood, and subjoin *the testimony of God is greater*, without thinking also of the testimony of the Son and Holy Ghost, yea and mentioning it in so solemn an enumeration. Nor can any possible reason be devised, why without *three testifying in heaven*—he should enumerate three, and no more *who testify on earth*—The testimony of all is given *on earth*, not *in heaven*; but they who testify are part on earth, part in heaven; the witnesses who are on earth testify chiefly concerning his abode on earth, though not excluding his state of exaltation. The witnesses who are

in heaven testify chiefly concerning his glory at God's right hand, though not excluding his state of humiliation.

The seventh verse therefore, with the sixth, contains a recapitulation of the whole oeconomy of *Christ*, from his baptism to Pentecost: the eighth, the sum of the divine oeconomy, from the time of his exaltation.

Hence it farther appears, that this position of the seventh and eighth verses, which places those who testify *on earth*, before those who testify *in heaven*, is abundantly preferable to the other, and affords a gradation admirably suited to the subject.

V. 9. *If we receive the testimony of men*—As we do continually, and must do in a thousand instances, *the testimony of God is greater*—Of higher authority and much more worthy to be received: namely, *this very testimony*, which God the Father, together with the word and the spirit, *hath testified of the Son*, as the Saviour of the world.

V. 10. *He that believeth on the Son of God, hath the testimony*—The clear evidence of this, *in himself*: *he that believeth not God*, in this, *hath made him a liar*, because he supposes that to be false which God has expressly testified.

V. 11. *And this is the sum of that testimony; that God hath given us a title to, and the real beginning of, eternal life; and that this is purchased by, and treasured up in, his Son*, who has all the springs and the fulness of it in himself, to communicate to his body the church, first in grace, and then in glory.

V. 12. It plainly follows, *he that hath the Son*—

13 These things have I written to you who believe on the name of the
 Son of God, that ye may know, that ye who believe on the name of the
 14 Son of God, have eternal life. And this is the confidence which we
 have in him, that if we ask any thing according to his will, he heareth us.
 15 And if we know that he heareth us, whatsoever we ask, we know that we
 16 have the petitions which we have asked of him. If any one see his
 brother sin a sin *which is* not unto death, let him ask, and he will give him
 17 life for them that sin not unto death. There is a sin unto death. I do
 18 not say that he shall pray for that. All unrighteousness is sin : but there
 19 is a sin not unto death. We know that whosoever is born of God, sinneth
 not ; but he that is born of God keepeth himself, and the wicked one
 toucheth him not. We know, that we are of God, and the whole world

Son—Living and reigning in him by faith, *hath this life* : he that *hath not the Son of God hath not this life*—Hath no part or lot therein. In the former clause the apostle says simply *the Son* ; because believers know him : in the latter : *the Son of God*, that unbelievers may know how great a blessing they fall short of.

V. 13. *These things have I written*—In the introduction (ch. i. 4.) he said, *I write* ; now in the close, *I have written* ; *that ye may know*—With a fuller and stronger assurance, *that ye have eternal life*.

V. 14. *And we*—Who believe, *have this farther confidence in him, that he heareth*—That is, favourably regards, whatever prayer we offer in faith, *according to his revealed will*.

V. 15. *We have*—Faith anticipates the blessings, *the petitions which we asked of him*—Even before the event. And when the event comes, *we know* it comes in answer to our prayer.

V. 16. This extends to things of the greatest importance. *If any one sees his brother*—That is, any man, *sin a sin which is not unto death*—That is, any sin, but total apostasy from both the power and form of godliness, *let him ask, and God will give him life*—Pardon and spiritual life, for that sinner. *There is a sin unto death* ; *I do not*

say, that he shall pray for that—That is let him not pray for it. *A sin unto death* may likewise mean, one which God has determined to punish with death.

V. 17. *All deviation from perfect holiness is sin* : but all sin is not unpardonable.

V. 18. Yet this gives us no encouragement to sin. On the contrary, it is an indisputable truth, *he that is born of God*—That sees and loves God, *sinneth not*—So long as that loving faith abides in him. He neither speaks nor does any thing which God hath forbidden. *He keepeth himself*—Watching unto prayer : *and*—While he does this, *the wicked one toucheth him not*—So as to hurt him.

V. 19. *We know that we are children of God*—By the witness and the fruit of his spirit : (ch. iii. 24.) *But the whole world*—All who have not his spirit, not only is touched by him, but by idolatry, fraud, violence, lasciviousness, impiety, all manner of wickedness : *lieth in the wicked one*—Void of life, void of sense. In this short expression the horrible state of the world is painted in the most lively colours : A comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.

V. 20. *And*

20 lieth in the wicked one. But we know that the Son of God is come; and he hath given us an understanding that we may know the true one; and we are in the true one, *even* in his Son Jesus Christ: this is the true God
21 and eternal life. Beloved children, keep yourselves from idols.

V. 20. *And we know*—By all these infallible proofs, *that the Son of God is come*—Into the world. *And he hath given us a spiritual understanding, that we may know him, the true one, the faithful and true witnesses: and we are the true one*—As branches in the vine, even in *Jesus Christ*, the eternal Son of God. *This Jesus is the only living and true God*, together with the Father and the Spirit, and the original fountain of

eternal life. So the beginning and the end of the epistle agree.

V. 21. *Keep yourselves from idols*—From all worship of false gods, from all worship of images or of any creature, and from every inward idol; from loving, desiring, fearing any thing more than God. Seek all help and defence from evil, all happiness in the true God alone.

N O T E S

O N

The Second Epistle of St. J O H N.

The parts of this epistle (written to some Christian matron and her religious children) are three:

- | | | | |
|---------------------------------|----------|-------------------------|-------------|
| I. The inscription, | ver. 1—3 | in true faith and love, | ver. 3—11 |
| II. An exhortation to persevere | | III. The conclusion, | ver. 12, 13 |

II. St. J O H N.

I. **T**HE elder unto the elect Kuria and her children, whom I love in the truth, and not I only, but likewise all who know the

V. 1. *The elder*—An appellation suited to a familiar letter, but upon a weighty subject, *to the elect*—That is Christian. *Kuria* is undoubtedly a proper name, both

here and in ver. 5. For it was not then usual to apply the title of *lady* to any but the Roman empress, neither would such a manner of speaking have been suitable to

2 truth, For the truth's sake, which abideth in us, and shall be with us
3 for ever. Grace be with you, mercy, and peace from God the Father,
and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in the truth,
5 as we received commandment from the Father. And now I beseech
thee, Kuria, (not as writing a new commandment to thee, but that which
6 we had from the beginning) that we may love one another. And this
is love, that we walk after his commandments. This is the commandment
7 as ye have heard from the beginning, that ye may walk in it. For many
seducers are entered into the world, who confess not Jesus Christ that
8 came in the flesh. This is the seducer and the antichrist. Look to your-
selves, that we lose not the things we have wrought, but receive a full
9 reward. Whosoever transgresseth and abideth in the doctrine of Christ,
hath not God: he that abideth in the doctrine of Christ, he hath both
10 the Father and the Son. If any come to you, and bring not this doctrine,

to the simplicity and dignity of the apostle; whom—Both her and her children, I love in the truth—With unfeigned and holy love.

V. 2. *For the truth's sake, which abideth in us*—As a living principle of faith and holiness.

V. 3. *Grace takes away guilt: mercy, misery: peace* implies the abiding in grace and mercy. It includes the testimony of God's spirit, both that we are his children, and that all our ways are acceptable to him. This is the very foretaste of heaven itself, where it is perfected: *in truth and love*—Or, *faith and love*, as St. Paul speaks. *Faith and Truth* are here synonymous terms.

V. 4. *I found of thy children*—Probably in their aunt's house, (ver. 13.) *walking in the truth*—In faith and love.

V. 5. *That which we had from the beginning*—Of our Lord's ministry. Indeed it was in some sense from the beginning of the world: *that we may love one another*—More abundantly.

V. 6. *And this is the proof of true love*, universal obedience, built on the love of

God; *This—Love, is the great commandment which ye have heard from the beginning of our preaching.*

V. 7. *Carefully keep what ye have heard from the beginning, for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh*—Who disbelieve either his prophetic, or priestly, or kingly office. Whosoever does *this is the seducer*—From God, and the antichrist—Fighting against Christ.

V. 8. *That we lose not the things which we have wrought*—Which every apostate does; *but receive a full reward*—Having fully employed all our talents, to the glory of him that gave them. Here again the apostle modestly transfers it to himself.

V. 9. *Receive this as a certain rule. Whosoever transgresseth*—Any law of God, *hath not God*—For his Father and his God. *He that abideth in the doctrine of Christ*—Believing and obeying it, *he hath both the Father and the Son*—For his God.

V. 10. *If any come to you*—Either as a teacher or a brother, *and bring not this doctrine*—That is, advance any thing contrary

to

11 receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write to you, I was not minded to write with paper and ink : but I trust to come to you and speak face to face, 13 that our joy may be full. The children of thy elect sifter salute thee.

to it, receive him not into your house—As either a teacher or a brother; neither bid him God speed—Give him no encouragement therein.

V. 11. For he that biddeth him God speed—that gives him any encouragement, is accessory to his evil deeds.

V. 12. Having many things to write, I was not minded to write now—Only of these; which were then peculiarly needful.

V. 13. The children of thy elect, or Christian sifter—Absent, if not dead, when the apostle wrote this.

N O T E S

O N

The Third Epistle of St. J O H N.

The third epistle has likewise three parts :

- | | | | |
|----------------------------------|------|-------------------------|-------|
| I. The inscription, | 1, 2 | and a recommendation of | |
| II. The commendation of Caius, | 3—8 | Demetrius | 12 |
| with a caution against Diotrefes | 9—11 | III. The conclusion, | 13—15 |

III. St. J O H N.

1 **T**HE elder unto the beloved Caius, whom I truly love. Beloved, I 2 pray, that in every respect thou mayest prosper and be in health, as thy soul prospereth.

3 For I rejoiced greatly when the brethren came, and testified of the 4 truth that is in thee, as thou walkest in the truth. I have no greater

V. 1. Caius was probably that Caius of Corinth, whom St. Paul mentions Rom. xvi. 23. If so, either he was removed from Achaia into Asia, or St. John sent this letter to Corinth.

V. 3. For—I know thou usest all thy talents to his glory : the truth that is in thee —The true faith and love.

V. 4. I have no greater joy than this—Such is the spirit of every true Christian pastor :

6 I

to

5 joy than this, to hear that my children walk in the truth. Beloved,
 6 thou dost faithfully whatsoever thou dost to the brethren and to strangers,
 7 who have testified of thy love before the church; Whom if thou send
 8 forward on their journey after a godly sort, thou shalt do well. For
 9 they went forth for his sake, taking nothing of the Gentiles. We ought
 10 therefore to receive such, that we may be fellow-helpers to the truth.
 11 I wrote to the church; but Diotrophes, who loveth to have the pre-
 12 eminence among them, receiveth us not. Wherefore if I come, I will
 remember his wicked deeds which he doth, prating against us with
 malicious words: and not content therewith, neither doth he himself
 receive the brethren, and forbiddeth them that would, and casteth them
 13 out of the church. Beloved, follow not that which is evil, but that which
 14 is good. He that is a doer of good, is of God; he that is a doer of evil,
 hath not seen God. Demetrius hath a good testimony from all men, and
 from the truth itself: yea, we also bear testimony, and ye know that our
 testimony is true.
 I had many things to write; but I will not write to thee with ink and
 pen. But I trust to see thee shortly, and we shall speak face to face.
 Peace *be* to thee. Our friends salute thee. Salute the friends by name.

to hear that my children walk in the truth—
Caius probably was converted by St. Paul.
 Therefore when St. John speaks of him,
 with other believers, as his children, it may
 be considered as the tender stile of paternal
 love, whoever were the instruments of their
 conversion. And his using this appellation,
 when writing under the character of *the elder*,
 has its peculiar beauty.

V. 5. *Faithfully*—Uprightly and sincerely.

V. 6. *Who have testified of thy love before the church*—The congregation with whom I now reside: *whom if thou send forward on their journey*—Supplied with what is needful: *thou shalt do well*—How tenderly does the apostle enjoin this?

V. 7. *They went forth*—To preach the gospel.

V. 8. *To receive*—With all kindness, *the truth*—Which they preach.

V. 9. *I wrote to the church*—Probably that to which they came: *but Diotrophes*—Perhaps the pastor of it: *who loveth to have the*

pre-eminence among them—To govern all things according to his own will: *receiveth us not*—Neither them nor me. So did the mystery of iniquity already work!

V. 10. *He prateth against us*—Both them and me, and thereby endeavouring to excuse himself.

V. 11. *Follow not that which is evil*—In *Diotrophes*, but that which is good—In *Demetrius*. *He hath not seen God*—Is a stranger to him.

V. 12. *And from the truth itself*—That is, what they testify is the very truth. *Yea, we also bear testimony*—I and they that are with me.

V. 14. *Salute the friends by name*—That is, in the same manner as if I had named them one by one. The word *friend* does not often occur in the New Testament, being swallowed up in the more endearing one of *brother*.

NOTES

N O T E S

O N

The General Epistle of St. *J U D E*.

This epistle has three parts :

I. The inscription,	1, 2	series,	4—16
II. The treatise, in which		3. Warns the believers,	17—19
1. He exhorts them to con- tend for the faith,	3	1. Confirms them,	20, 21
2. Describes the punishment and the manner of its adver-		5. Instructs them in their duty to others,	22, 23
		III. The conclusion,	24, 25

This epistle greatly resembles the second of St. *Peter*, which St. *Jude* seems to have had in view while he wrote. That was written but a very little before his death; and hence we may gather that St. *Jude* lived some time after it, and saw that grievous declension in the church, which St. *Peter* had foretold. But he passes over some things mentioned by St. *Peter*, repeats some, in different expressions, and with a different view, and adds others; clearly evidencing thereby the wisdom of God which rested upon him. Thus St. *Peter* cites and confirms St. *Paul's* writings, and is himself cited and confirmed by St. *Jude*.

St. *J U D E*.

1 **J**UDE, a servant of Jesus Christ, and brother of James, to them that are beloved of God the Father, and preserved through

V. 1. *Jude, a servant of Jesus Christ*—The highest glory which any, either angel or man, can aspire to. The word *servant*, under the old covenant, was adapted to the spirit of fear and bondage that cleave to that dispensation. But when the time appointed of the Father was come; for the sending of his Son to redeem them that were under the law, the word *servant* (used by the apostles concerning themselves and all the children of God) signified one that having the spirit of *adoption* is made free by the Son of God. His being a *servant* is the fruit and perfection of his being a son. And whenever the throne of God and of the Lamb shall be in the *New Jerusalem*, then will it be indeed that *his servants shall serve him*, Rev. xxii. *The brother of James*—St. James

6 I 2

- 2 Jesus Christ, and called, Mercy unto you, and peace, and love be multiplied.
- 3 Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you and exhort you, to contend earnestly for the faith which was once delivered to the saints.
- 4 For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and
- 5 Lord, Jesus Christ. I am therefore willing to remind you, you who once knew this, that the Lord, having saved the people out of the
- 6 land of Egypt, afterwards destroyed them that believed not. And the
* Angels, who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of

James was the more eminent, usually siled, the brother of the Lord: to them that are beloved—The conclusion, ver. 21. exactly answers the introduction: and preserved through Jesus Christ—So both the spring and the accomplishment of salvation are pointed out. This is premised, lest any of them should be discouraged, by the terrible things which are afterwards mentioned: and called—To receive the whole blessing of God, in time and eternity.

V. 3. *When I gave all diligence to write to you of the common salvation—Designed for all, and enjoyed by all believers. Here the design of the epistle is expressed; the end of which exactly answers the beginning: it was needful to exhort you to contend earnestly—Yet humbly, meekly, and lovingly; otherwise your contention will only hurt your cause, if not destroy your soul: for the faith—All the fundamental truth, once delivered—By God, to remain unvaried for ever.*

V. 4. *There are certain men crept in, who were of old described before—Even as early as Enoch; of whom it was foretold, that by their wilful sins they would incur this con-*

demnation: turning the grace of God—Revealed in the gospel: into lasciviousness—Into an occasion of more abandoned wickedness.

V. 5. *He afterwards destroyed—The far greater part of that very people, whom he had once saved—Let none therefore presume upon past mercies, as if he was now out of danger.*

V. 6. *And the angels, who kept not their first dignity—Once assigned them under the Son of God, but voluntarily left their own habitation—Then properly their own, by the free gift of God: he reserved—Delivered to be kept: in everlasting chains under darkness—O how unlike their own habitation! When these fallen angels came out of the hands of God they were holy (else God made that which was evil) and being holy, they were beloved of God: (else he hated the image of his own spotless purity.) But now he loves them no more; they are doomed to endless destruction: (for if he loved them still, he would love what is sinful) and both his former love, and his present righteous and eternal displeasure towards the same work of his own hands, are because he changeth not: because*

7 the great day. Even as Sodom and Gomorrah, and the cities about them, which in the same manner with these gave themselves over to fornication, and went after strange flesh, are set forth for an example, suffering the
8 vengeance of eternal fire. In like manner these dreamers also defile the
9 flesh, † despise authority, rail at dignities. Yet Michael the archangel, when contending with the devil, he disputed concerning the body of
10 Moses, durst not bring against him a railing accusation, but said, The
11 Lord rebuke thee. But these rail at all things which they know not : and all the things which they know naturally, as the brute beasts, in
these they are defiled. Woe to them ; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainfaying of Korah.

because he invariably loveth righteousness, and hateth iniquity.

V. 7. *The cities who gave themselves over to fornication*—The word here means, *unnatural lusts*: are set forth as an example, suffering the vengeance of eternal fire—That is, the vengeance which they suffered is an example or a type of eternal fire.

V. 8. *In like manner these dreamers*—Sleeping and dreaming all their lives, *despise authority*—Those that are invested with it by Christ, and made by him the overseers of his flock : *rail at dignities*—The apostle does not seem to speak of *worldly dignities*. These they had in admiration for the sake of gain ; (ver. 16.) but those holy men, who for the doctrine, purity of their lives, the soundness of their doctrine, and the greatness of their labours in the work of the ministry, were truly honourable before God and all good men ; and who were grossly vilified by those who turned the grace of God into lasciviousness. Probably they were the impure followers of Simon Magus, the same with the Gnostics and Nicolaitans, Rev. ii. 15.

V. 9. *Yet Michael*—It does not appear, whether St. Jude learned this by any revelation, or from antient tradition. It suffices, that these things were not only true, but

acknowledged as such by them to whom he wrote : *the archangel*—This word occurs, but once more in the sacred writings, 1 *Theff.* iv. 16. So that whether there be one archangel only, or more, it is not possible for us to determine : *when he disputed with the devil*—At what time we know not : *concerning the body of Moses*—Possibly the devil would have discovered the place where it was buried, which God for wise reasons had concealed : *durst not bring even against him a railing accusation*—Though so far beneath him in every respect : *but simply said*, (so great was his modesty !) *the Lord rebuke thee*—I leave thee to the judgment of all.

V. 10. *But these*—Without all shame : *rail at the things of God, which they know not*—Neither can know, having no spiritual senses : *and the natural things which they know*—By their natural senses, they abuse into occasions of sin.

V. 11. *Woe unto them*—Of all the apostles St. Jude alone, and that in this single place denounces a woe. St. Peter, to the same effect, pronounces them *curfed children* : *for they have gone in the way of Cain*—The murderer, *and ran greedily* (literally, *have been poured out*, like a torrent without banks) *after the error of Balaam*—The covetous
false

† 2 Peter ii. 10.

- 12 These are spots in your feasts of love, while they banquet with you, feeding themselves without fear: clouds without water, driven about of winds; trees without leaves, without fruit, twice dead, plucked up by the
- 13 roots; Raging waves of the sea, foaming out their own shame; wandering
- 14 stars, for whom is reserved the blackness of darkness for ever. And of these also, Enoch the seventh from Adam, prophesied, saying, Behold
- 15 the Lord cometh with ten thousands of his holy ones, To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds, which they have impiously committed, and of all the grievous things which ungodly finners have spoken against him.
- 16 These are murmurers, complainers, walking after their own desires, and their mouth speaketh great swelling things, having men's persons in
- 17 admiration for the sake of gain. But ye, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ.

false prophet: *and perished in the gainsaying of Korah*—Vengeance has overtaken them as it did *Korah*, rising up against those whom God had sent.

V. 12. *These are spots*—Blemishes, in your feasts of love—Antiently observed in all the churches, *feeding themselves without fear*—Without any fear of God, or jealousy over themselves, *twice dead*—In sin, first by nature, and afterwards by apostasy, *plucked up by the roots*—And so incapable of ever reviving.

V. 13. *Wandering stars*—Literally, *planets*—Which shine for a time, but have no light in themselves, and will be soon cast into utter darkness. Thus the apostle illustrates their desperate wickedness, by comparisons drawn from the air, earth, sea, and heavens.

V. 14. *And of these also*—As well as the antediluvian finners, *Enoch*—So early was the prophecy referred to ver. 4. *the seventh from Adam*—There were only five of the fathers between *Adam* and *Enoch*. (1 Chron. i. 1.) The first coming of *Christ* was revealed to *Adam*: his second glorious coming to *Enoch*; and *the seventh from Adam* fore-

told the things which will conclude the seventh age of the world. St. *Jude* might know this either from some antient book, or tradition, or immediate revelation. *Behold!* As if it were already done, *the Lord cometh!*

V. 15. *To execute judgment*—*Enoch* herein looked beyond the flood, *upon all*—Sinners in general, *and to convict all the ungodly*—In particular, *of all the grievous things which ungodly finners* (a *finner* is bad; but the *ungodly* who sin without fear, are worse) *have spoken against him*, (ver. 8, 10.) though they might not think, all those speeches were *against him*.

V. 16. *These are murmurers*—Against men, *complainers*—(Literally, *complainers of their fate*) against God, *walking*, with regard to themselves, *after their own* foolish and mischievous *desires*, *having men's persons in admiration for the sake of gain*—Admiring and commending them only for what they can get.

V. 17. *By the apostles*—He does not exempt himself from the number of apostles. For in the next verse he says, they told you, not us.

V. 19. *These*

- 18 For they told you; in the last time. there will be mockers, walking after their own ungodly desires.
- 19 These are they who separate themselves, sensual, not having the
20 spirit. But ye, beloved, building yourselves up in your most holy faith,
21 praying through the Holy Spirit, Keep yourselves in the love of God,
looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 And some, that are wavering, convince; Some save, snatching *them* out
23 of the fire; On others have compassion with fear, hating even the garment spotted by the flesh.
- 24 Now to him *who is* able to keep them from falling, and to present
25 *them* faultless in the presence of his glory with exceeding joy, To the only God, our Saviour, *be* glory, and majesty, might and authority, both now and to all ages. Amen.

V. 19. *These are they who separate themselves, sensual, not having the spirit*—Having natural senses and understanding only, not the spirit of God: otherwise they could not separate. For that it is a sin, and a very heinous one, *to separate from the church*, is out of all question. But then it should be observed, 1. That by *the church* is meant, a body of living Christians, who are an *habitation of God through the spirit*: 2. That by *separating* is understood, renouncing all religious intercourse with them; no longer joining with them in solemn prayer, or the other public offices of religion: and 3. That we have no more authority from Scripture, to call even this, *schism*, than to call it *murder*.

V. 20. *But ye, beloved*—Not separating, but *building yourselves up in your most holy faith*—Than which none can be more holy in itself, or more conducive to the most refined and exalted holiness: *praying through the Holy Spirit*—Who alone is able to build you up, as he alone laid the foundation. In this and the following verse St. Jude mentions the Father, Son, and Spirit, together with faith, love, and hope.

V. 21. By these means, through his grace,

keep yourselves in the love of God, and in the confident expectation of that *eternal life*, which is purchased for you, and conferred upon you, through the mere *mercy of our Lord Jesus Christ*.

V. 22. Mean time watch over others, as well as yourselves, and give them such help, as their various needs require. For instance, 1. *Some, that are wavering* in judgment, staggered by others or by their own evil reasoning, endeavour more deeply to *convince* of the whole truth as it is in *Jesus*. 2. *Some snatch*, with a swift and strong hand, *out of the fire* of sin and temptation. 3. *On others shew compassion* in a milder and gentler way; though still *with a jealous fear*, lest yourselves be infected with the disease you endeavour to cure. See therefore, that while ye love the sinners, ye retain the utmost abhorrence of their sins, and of any the least degree of; or approach to them.

V. 24. *Now to him who alone is able to keep them from falling*—Into any of these errors or sins, *and to present them faultless in the presence of his glory*—That is, in his own presence, when he shall be revealed in all his glory.

NOTES