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HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS.
THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

Authorised Translation,

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS.

WITH

A COMMENTARY AND CRITICAL NOTES ;

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

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING ; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

The New Testament.

VOLUME II.

I. CORINTHIANS TO REVELATION.



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INTRODUCTION TO THE FIRST EPISTLE

TO THE

CORINTHIANS.

IN my preface to the Epistle to the Romans I have made several extracts from Dr. Paley's *Horæ Paulinæ*, in which, from internal evidence, he demonstrates the *authenticity* of that epistle. His observations on the first Epistle to the Corinthians are distinguished by the same profound learning and depth of thought: and as, in an age in which *scepticism* has had an unbridled range, it may be of great consequence to a sincere inquirer after truth to have all his doubts removed relative to the *authenticity* of the epistle in question; and as Dr. Paley's observations cast considerable light on several passages in the work, I take the liberty to introduce them, as something should be said on the subject; and I do not pretend to have any thing equal to what is here prepared to my hands. I have scarcely made any other change than to introduce the word *section* for *number*.

SECTION I.

§ Before we proceed to compare this *epistle* with the *history*, says Dr. Paley, or with any other *epistle*, we will employ one section in stating certain remarks applicable to our argument, which arise from a perusal of the epistle itself.

By an expression in the first verse of the seventh chapter, "Now, concerning the things whereof *ye wrote* unto me," it appears that this letter to the Corinthians was written by St. Paul in *answer* to one which he had received from them; and that the *seventh*, and some of the following chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the *authenticity* of the epistle; for it must have been a far-fetched contrivance in a forgery first to have feigned the receipt of a letter from the church of Corinth, which letter does not appear, and then to have drawn up a fictitious answer to it, relative to a great variety of doubts and inquiries, purely economical and domestic; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian church then was, it must have very much exercised the author's invention, and could have answered no imaginable purpose of forgery, to introduce the mention of it at all. Particulars of the kind we refer to are such as the following: the rule of duty and prudence relative to entering into marriage, as applicable to *virgins* and to *widows*; the case of *husbands* married to *unconverted wives*, of wives having *unconverted husbands*; that case where the *unconverted party* chooses to *separate*, or where he chooses to *continue* the union; the effect which their conversion produced upon their prior state; of *circumcision*; of *slavery*; the *eating of things offered to idols*, as it was in *itself*, or as *others* were affected by it; the *joining in idolatrous sacrifices*; the *decorum* to be observed in their *religious assemblies*, the *order of speaking*, the *silence of women*, the *covering or uncovering of the head*, as it became *men*, as it became *women*. These subjects, with their several subdivisions, are so particular, minute, and numerous, that though they be exactly agreeable to the circumstances of the persons to whom the letter was written, nothing I believe but the existence and the reality of those circumstances could have suggested them to the writer's thoughts.

But this is not the *only* nor the *principal* observation upon the correspondence between the church of Corinth and their apostle which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians *had written* to St. Paul, requesting his *answer* and his directions in the several points above enumerated; yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their *letter*, but communicated to St. Paul by more private intelligence: "It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (i. 11, 12). The incestuous marriage "of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of this epistle, and which was not the crime of an individual only, but a crime in which the whole church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by the *letter*, but by a rumour which had reached his ears: "*It is reported commonly* that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife; and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (v. 1, 2). Their *going to law* before the *judicature of the country* rather than arbitrate and adjust their disputes *among themselves*, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the *letter*, because he tells them his opinion of this conduct before he comes to the contents of the letter. Their *litigiousness* is censured by St. Paul in the *sixth* chapter of his epistle: and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof ye wrote unto me" (vii. 1); which introduction he would not have used if he had been already discussing any of the subjects concerning which they had written. Their *irregularities* in celebrating the *Lord's Supper*, and the utter perversion of the institution which ensued, were not in the letter, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse; for first of all, when ye come together in the church, *I hear* that there be divisions among you, and *I partly believe it*." Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle, and conceal from him the faults of their behaviour, was extremely natural and extremely probable: but it was a distinction which would not, I think, have easily occurred to the author of a forgery; and much less likely is it, that it should have entered into his thoughts to make the distinction *appear* in the way in which it does appear, viz. not by the original letter, not by any express observation upon it in the answer, but distantly by marks perceivable in the manner, or in the order in which St. Paul takes notice of their faults.

SECTION II.

§ This epistle purports to have been written after St. Paul had already been at Corinth: "I, brethren, *when I came unto you*, came not with excellency of speech or of wisdom" (ii. 1): and in many other places to the same effect. It purports also to have been written upon the *eve of another visit* to that church: "I will come to you shortly, if the Lord will" (iv. 19); and again: "I will come to you when I shall pass through Macedonia" (xvi. 5). Now the history relates that St. Paul did in fact visit Corinth *twice*; once as recorded at length in the *eighteenth*, and a *second* time as mentioned briefly in the *twentieth* chapter of the Acts. The same history also informs us (Acts xx. 1) that it was from Ephesus St. Paul proceeded upon his second journey into Greece. Therefore, as the epistle purports to have been written a short time preceding that journey; and as St. Paul, the history tells us, had resided more than two years at Ephesus before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the epistle was written; and every note of *place* in the epistle agrees with this supposition. "If, after the manner of men, I have fought with beasts at *Ephesus*, what advantageth it me, if the dead rise not?"

(xv. 32.) I allow that the apostle might say this wherever he was; but it was more natural and more to the purpose to say it if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates. "The churches of Asia salute you." (xvi. 19.) Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country called Lydian Asia, divided from the rest much as Portugal is from Spain, and of which district *Ephesus* was the capital. "Aquila and Priscilla salute you." (xvi. 19.) Aquila and Priscilla were at *Ephesus* during the period within which this epistle was written. (Acts xviii. 18, 26.) "I will tarry at *Ephesus* until Pentecost." (xvi. 8.) This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the epistle.—"A great and effectual door is opened unto me." (xvi. 9.) How well this declaration corresponded with the state of things at Ephesus and the progress of the gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there: "So mightily grew the word of God and prevailed" (Acts xix. 20); as well as from the complaint of Demetrius, "that not only at Ephesus, but also throughout all Asia, this Paul hath persuaded, and turned away much people." (xix. 26.) "And there are many adversaries," says the epistle. (xvi. 9.) Look into the history of this period: "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples." The conformity therefore upon this head of comparison is circumstantial and perfect. If any one think that this is a conformity so obvious, that any forger of tolerable caution and sagacity would have taken care to preserve it, I must desire such a one to read the epistle for himself; and, when he has done so, to declare whether he has discovered one mark of art or design; whether the notes of *time* and *place* appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history in respect of them.

SECTION III.

§ Chap. iv. 17—19: "For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord; who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come unto you; but I will come unto you shortly, if the Lord will."

With this I compare Acts xix. 21, 22: "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and *Achaia*, to go to Jerusalem; saying, "After I have been there, I must also see Rome; so he sent unto Macedonia two of them that ministered unto him, *Timotheus* and Erastus."

Though it be not said, it appears I think with sufficient certainty, I mean from the history, independently of the epistle, that Timothy was sent upon this occasion into *Achaia*, of which Corinth was the capital city, as well as into Macedonia: for the sending of Timothy and Erastus is, in the passage where it is mentioned, plainly connected with St. Paul's own journey: *he sent them before him*. As he therefore purposed to go into *Achaia* himself, it is highly probable that they were to go thither also. Nevertheless, they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus; being directed, as we suppose, to proceed afterwards from thence into *Achaia*. If this be so, the *narrative* agrees with the *epistle*; and the agreement is attended with very little appearance of design. One thing at least concerning it is certain; that if this passage of St. Paul's history had been taken from his letter, it would have sent Timothy to Corinth by name, or expressly however into *Achaia*.

But there is another circumstance in these two passages much less obvious, in which an agreement holds without any room for suspicion that it was produced by design. We have observed that the sending of Timothy into the peninsula of Greece was connected in the narrative with St. Paul's own journey thither; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia; "so he sent two of them that ministered unto him, *Timotheus* and Erastus." Now in the epistle also you remark, that when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit: "For this cause have I sent unto you Timotheus, who is my beloved son, &c. Now some are puffed up, as though I would not come to you; but I will come to you shortly,

if God will." * Timothy's journey, we see, is mentioned, in the *history* and in the *epistle*, in close connexion with St. Paul's own. Here is the same order of thought and intention; yet conveyed under such diversity of circumstances and expression, and the mention of them in the epistle so allied to the occasion which introduces it, viz. the insinuation of his adversaries that he would come to Corinth no more, that I am persuaded no attentive reader will believe that these passages were written in concert with one another, or will doubt that the agreement is unsought and uncontrived.

But, in the Acts, Erastus accompanied Timothy in this journey, of whom no mention is made in the epistle. From what has been said in our observations upon the Epistle to the Romans, it appears probable that Erastus was a Corinthian. If so, though he accompanied Timothy to Corinth, he was only returning home, and Timothy was the messenger charged with St. Paul's orders. At any rate, this discrepancy shows that the passages were not taken from one another.

SECTION IV.

§ Chap. xvi. 10, 11: "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him, but conduct him forth in peace, that he may come unto me, for I look for him with the brethren."

From the passage considered in the preceding section, it appears that Timothy was sent to Corinth, either with the epistle, or before it: "For this cause have I sent unto you Timotheus." From the passage now quoted we infer that Timothy was not sent *with* the epistle; for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, "*If* Timothy come?" Nor is the sequel consistent with the supposition of his carrying the letter; for if Timothy was with the apostle when he wrote the letter, could he say as he does, "I look for him with the brethren?" I conclude therefore that Timothy had left St. Paul to proceed upon his journey before the letter was written. Farther, the passage before us seems to imply that Timothy was not expected by St. Paul to arrive at Corinth till after they had received the letter. He gives them directions in the letter how to treat him when he should arrive: "If he come," act towards him so and so. Lastly, the whole form of expression is most naturally applicable to the supposition of Timothy's coming to Corinth, not directly from St. Paul, but from some other quarter; and that his instructions had been, when he should reach Corinth, to return. Now how stands this matter in the history? Turn to the *nineteenth chapter* and *twenty-first verse* of the Acts, and you will find that Timothy did not, when sent from Ephesus, where he left St. Paul, and where the present epistle was written, proceed by a straight course to Corinth, but that he went *round through Macedonia*. This clears up every thing; for although Timothy was sent forth upon his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there; and he would come to Corinth, when he did come, not *directly* from St. Paul at Ephesus, but from some part of Macedonia. Here therefore is a circumstantial and critical agreement, and unquestionably without design; for neither of the two passages in the epistle mentions Timothy's journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expressions which the writer uses.

SECTION V.

§ Chap. i. 12: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Also iii. 6: "I have planted, Apollos watered, but God gave the increase."

This expression, "I have planted, Apollos watered," imports two things; first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this epistle. This implied account of the several events and of the order in which they took place, corresponds exactly with the history. St Paul, after his first visit into Greece, returned from Corinth into Syria, by the way of Ephesus; and dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem; from Jerusalem he descended to Antioch, and from thence made a progress through some of the

upper or northern provinces of the Lesser Asia, Acts xviii. 19, 23; during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this epistle, which was at Ephesus, two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. Whilst St. Paul was engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the church at Ephesus, he passed over to Achaia; and when he was there we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publickly;" Acts xviii. 27, 28. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian church, and to have shown that he preached the Gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name as the place in which Apollos, after his arrival in Achaia, fixed his residence; for, proceeding with the account of St. Paul's travels, it tells us that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus, xix. 1. What is said, therefore, of Apollos in the *epistle*, coincides exactly and especially in the point of *chronology* with what is delivered concerning him in the *history*. The only question now is, whether the allusions were made with a regard to this coincidence? Now the occasions and purposes for which the name of Apollos is introduced in the Acts and in the Epistles are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts in immediate connexion with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the baptism of John." In the epistle, where none of these circumstances are taken notice of, his name first occurs, for the purpose of reproving the contentious spirit of the Corinthians; and it occurs only in conjunction with that of some others: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, Apollos watered," fixes, as we have observed, the order of *time* amongst three distinct events; but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. The sentence fixes this order in exact conformity with the *history*; but it is itself introduced solely for the sake of the reflection which follows: "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

SECTION VI.

§ Chap. iv. 11, 12: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands."

We are expressly told in the *history*, that at Corinth St. Paul laboured with his own hands: "He found Aquila and Priscilla; and, because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." But in the text before us he is made to say, that "He laboured *even unto this present hour*," that is, to the time of writing the epistle at Ephesus. Now, in the narration of St. Paul's transactions at Ephesus, delivered in the *nineteenth* chapter of the Acts, nothing is said of his *working with his own hands*; but in the *twentieth* chapter we read, that upon his return from Greece he sent for the elders of the church of Ephesus to meet him at Miletus; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following: "I have coveted no man's silver, or gold, or apparel; yea, you yourselves also know, that *these hands have ministered unto my necessities*, and to them that were with me." The reader will not forget to remark, that though St. Paul be now at Miletus, it is to the elders of the church, Ephesus he is speaking, when he says, "Ye yourselves know that these hands have ministered to my necessities;" and that the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus; and not only so, but continued it during that particular residence at Ephesus, near the conclusion of which this epistle was written; so that he might with the strictest truth say, at the time of writing the epistle, "Even unto *this present hour* we labour, working with our own hands." The correspondency is sufficient, then, as to the undesignedness of it. It is manifest

to my judgment, that if the *history* in this article had been taken from the *epistle*, this circumstance, if it appeared at all, would have appeared in its *place*, that is, in the direct account of St. Paul's transactions at Ephesus. The correspondency would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus, should have been made the subject of a factitious allusion, in an epistle purporting to be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forgery whatever.

SECTION VII.

§ Chap. ix. 20: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law."

We have the disposition here described exemplified in two instances which the *history* records; one, Acts xvi. 3: "Him (Timothy) would Paul have to go forth with him, and took and circumcised him, *because of the Jews in those quarters*; for they knew all that his father was a Greek." This was before the writing of the epistle. The other, Acts xxi. 23, 26, and after the writing of the epistle: "Do this that we say to thee; we have four men which have a vow on them; them take, and purify thyself with them, that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law. Then Paul took the men, and the next day, *purifying himself with them, entered into the temple.*" Nor does this concurrence between the *character* and the *instances* look like the result of contrivance. St. Paul, in the *epistle*, describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men indeed of every variety of character: "To them that are without law as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might gain some." This is the sequel of the text which stands at the head of the present section. Taking therefore the whole passage together, the apostle's condescension to the Jews is mentioned only as a part of his general disposition towards all. It is not probable that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take his hint from those instances, and then extend it so much beyond them; and it is still more incredible that the two instances in the Acts, circumstantially related and interwoven with the history, should have been fabricated, in order to suit the character which St. Paul gives of himself in the epistle.

SECTION VIII.

§ Chap. i. 14—17: "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in my own name; and I baptized also the household of Stephanas: besides, I know not whether I baptized any other; for Christ sent me not to baptize, but to preach the Gospel."

It may be expected that those whom the apostle baptized with his own hands were converts distinguished from the rest by some circumstance, either of eminence or of connexion with him. Accordingly, of the three names here mentioned, *Crispus*, we find from Acts xviii. 8, was a "chief ruler of the Jewish synagogue at Corinth, who believed in the Lord with all his house." *Gaius*, it appears from Romans xvi. 23, was St. Paul's host at Corinth, and the host, he tells us, "of the whole church." The household of *Stephanas*, we read in the sixteenth chapter of this epistle, "were the firstfruits of Achaia." Here therefore is the propriety we expected; and it is a proof of reality not to be contemned; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it: and on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us in order to display a conformity of names, is both improbable

in itself, and is rendered more so by the purpose for which they are introduced. They come in to assist St. Paul's exculpation of himself against the possible charge of having assumed the character of the founder of a separate religion, and with no other visible or, as I think, imaginable design.*

SECTION IX.

§ Chap. xvi. 10, 11. "Now if Timotheus come, let no man despise him."—Why *despise* him? This charge is not given concerning any other messenger whom St. Paul sent: and, in the different epistles, many such messengers are mentioned. Turn to 1st of Timothy, chap. iv. 12, and you will find that Timothy was a *young man*, younger probably than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should on that account be exposed to contempt, urges upon him the caution which is there inserted: "Let no man despise thy youth."

SECTION X.

§ Chap. xvi. 1. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."

The churches of Galatia and Phrygia were the last churches which St. Paul had visited before the writing of this epistle. He was now at Ephesus, and he came thither immediately from visiting these churches: "He went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And it came to pass that Paul, having passed through the upper coasts (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor), came to Ephesus;" Acts xviii. 23; xix. 1. These, therefore, probably, were the last churches at which he left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this epistle, yet it does not appear that during that time he visited any other church. That he had not been silent when he was in Galatia upon this subject of contribution for the poor, is farther made out from a hint which he lets fall in his epistle to that church: "Only they (viz. the other apostles) would that we should remember the poor; the same which I also was forward to do."

SECTION XI.

§ Chap. iv. 18. "Now some are puffed up, as though I would not come to you."

* Chap. i. 1. "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God, which is at Corinth." The only account we have of any person who bore the name of Sosthenes is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment-seat; "then all the Greeks," says the historian, "took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat." The *Sosthenes* here spoken of was a Corinthian; and, if he was a Christian, and with St. Paul when he wrote this epistle, was likely enough to be joined with him in the salutation of the Corinthian church. But here occurs a difficulty: If Sosthenes was a *Christian* at the time of this uproar, why should the *Greeks* beat him? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the *Jews* also who had beaten Sosthenes, I should not have doubted that he had been a favourer of St. Paul, and the same person who is joined with him in the epistle. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives *παντες* alone, without *οι Έλληνες*, and is followed in this reading by the Coptic version, by the Arabic version published by Erpenius, by the Vulgate, and by Bede's Latin version. Three Greek manuscripts again, as well as Chrysostom, give *οι Ιουδαιοι*, in the place of *οι Έλληνες*. A great plurality of manuscripts authorise the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote *παντες* alone, and that *οι Έλληνες*, and *οι Ιουδαιοι*, have been respectively added as explanatory of what the word *παντες* was supposed to mean. The sentence without the addition of either name would run very perspicuously, thus: "Και απηλασεν αυτους απο του βηματος. Επιλαβομενοι δε παντες Σωσθηνην τον αρχισυναγωγον, ειπικτον ιεροσθεν τον βηματος" and he drove them away from the judgment-seat; and they all," viz. the crowd of Jews whom the judge had bid begone, "took Sosthenes, and beat him before the judgment-seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them was unusual and hard. If I were describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English, acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description.—See the Note on Acts xviii. 17, where the subject mentioned here by the learned Archdeacon is particularly considered.

Why should they suppose that he would not come? Turn to the first chapter of the *Second Epistle* to the Corinthians, and you will find that he had already *disappointed* them. "I was minded to come unto you before, that you might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But, as God is true, our word toward you was not yea and nay. It appears from this quotation that he had not only *intended*, but that he had *promised* them a visit before; for, otherwise, why should he apologise for the change of his purpose, or express so much anxiety lest this change should be imputed to any culpable fickleness in his temper; and lest he should thereby seem to them as one whose word was not in any sort to be depended upon? Besides which, the terms made use of plainly refer to a promise. "Our word toward you was not yea and nay." St. Paul, therefore, had signified an intention which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with some who were evil affected towards him, given birth to a suggestion that he would come no more to Corinth.

SECTION XII.

§ Chap. v. 7, 8. "For even Christ, our passover, is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Dr. Benson tells us, that from this passage, compared with chapter xvi. 8, it has been conjectured that this epistle was written about the time of the Jewish passover; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this: "I will tarry at Ephesus until Pentecost." With this passage he ought to have joined another in the same context: "And it may be that I will abide, yea, and winter with you;" for, from the two passages laid together, it follows that the epistle was written before Pentecost, yet after winter; which necessarily determines the date to the part of the year within which the passover falls. It was written before Pentecost, because he says, "I will tarry at Ephesus until Pentecost." It was written after winter, because he tells them, "It may be that I may abide, yea, and winter with you." The winter which the apostle purposed to pass at Corinth was undoubtedly the winter next ensuing to the date of the epistle; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey till after that feast. The words, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," look very like words suggested by the season; at least they have, upon that supposition, a force and significancy which do not belong to them upon any other; and it is not a little remarkable that the hints casually dropped in the epistle concerning particular parts of the year should coincide with this supposition.

London, Oct. 1, 1814.

PREFACE TO THE FIRST EPISTLE

TO THE

CORINTHIANS.

CORINTH, to which this and the following epistle were sent, was one of the most celebrated cities of Greece. It was situated on a gulf of the same name, and was the capital of the Peloponnesus or Achaia, and was united to the continent by an isthmus or neck of land, that had the port of *Lecheum* on the *west* and that of *Cenchrea* on the *east*, the former in the gulph of Lepanto, the latter in the gulph of Egina, by which it commanded the navigation and commerce both of the *Ionian* and *Ægean* seas, consequently of Italy on the one hand and of all the Greek islands on the other: in a word, it embraced the commerce of the whole *Mediterranean* sea, from the *straits* of *Gibraltar* on the *west* to the port of *Alexandria* on the *east*, with the coasts of *Egypt*, *Palestine*, *Syria*, and *Asia Minor*. It is supposed, by some, to have been founded by Sisyphus, the son of Eolus, and grandfather of Ulysses, about the year of the world 2490 or 2500, and before the Christian era 1504 years. Others report that it had both its origin and name from *Corinthus*, the son of Pelops. It was at first but a very inconsiderable town; but at last, through its extensive commerce, became the most opulent city of Greece, and the capital of a powerful state. It was destroyed by the Romans under Mummius, about 146 years before Christ, but was afterwards rebuilt by Julius Cæsar.

Corinth exceeded all the cities of the world, for the splendour and magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices; all enriched with a beautiful kind of columns, capitals, and bases, from which the Corinthian order in architecture took its rise. Corinth is also celebrated for its statues; those, especially, of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c. The temple of Venus was not only very splendid, but also very rich, and maintained, according to Strabo, not less than 1000 courtesans, who were the means of bringing an immense concourse of strangers to the place. Thus riches produced luxury, and luxury a total corruption of manners; though arts, sciences, and literature continued to flourish long in it, and a measure of the martial spirit of its ancient inhabitants was kept alive in it by means of those public games which, being celebrated on the isthmus which connects the Peloponnesus to the main land, were called the *Isthmian* games, and were exhibited once every *five* years. The exercises in these games were, *leaping*, *running*, throwing the *quoit* or *dart*, *boxing*, and *wrestling*. It appears that, besides these, there were contentions for *poetry* and *music*; and the conquerors in any of these exercises were ordinarily crowned either with *pine leaves* or with *parsley*. It is well known that the apostle alludes to those games in different parts of his epistles, which shall all be particularly noticed as they occur.

Corinth, like all other opulent and well-situated places, has often been a subject of contention between rival states, has frequently changed masters, and undergone all forms of govern-

ment. The Venetians held it till 1715, when the Turks took it from them; under whose dominion it has till lately remained. Under this deteriorating government it was greatly reduced, its whole population amounting only to between 13 and 14,000 souls. It has now got into the hands of the Greeks, its natural owners. It lies about 46 miles to the east of Athens, and 342 south-west of Constantinople. A few vestiges of its ancient splendour still remain, which are objects of curiosity and gratification to all intelligent travellers.

As we have seen that Corinth was well situated for *trade*, and consequently very *rich*, it is no wonder that, in its heathen state, it was exceedingly corrupt and profligate. Notwithstanding this, every part of the Grecian learning was highly cultivated here; so that, before its destruction by the Romans, Cicero (*Pro lege Manl. cap. v.*) scrupled not to call it *totius Græciæ lumen*—the eye of all Greece. Yet the inhabitants of it were as *lascivious* as they were *learned*. Public prostitution formed a considerable part of their religion; and they were accustomed, in their public prayers, to request the gods to multiply their prostitutes! and, in order to express their gratitude to their deities for the favours they received, they bound themselves, by *vows*, to increase the number of such women; for commerce with them was neither esteemed sinful nor disgraceful. *Lais*, so famous in history, was a Corinthian prostitute, and whose price was not less than 10,000 drachmas. Demosthenes, from whom this price was required by her for one night's lodging, said, "I will not buy repentance at so dear a rate." So notorious was this city for such conduct, that the verb *κορινθιαζεσθαι*, to *Corinthize*, signified to act the prostitute; and *Κορινθια κορη*, a *Corinthian damsel*, meant a harlot or common woman. I mention these things the more particularly because they account for several things mentioned by the apostle in his letters to this city, and things which, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is true, as the apostle states, that they carried these things to an extent that was not practised in any other Gentile country. And yet, even in Corinth—the gospel of Jesus Christ prevailing over universal corruption—there was founded a Christian church!

Analysis of the First Epistle to the Corinthians.

This epistle, as to its subject matter, has been variously divided: into *three* parts, by some; into *four, seven, eleven, &c.*, parts, by others. Most of these divisions are merely artificial, and were never intended by the apostle. The following seven particulars comprise the whole:—

- I.—The *Introduction*, ch. i. 1—9.
- II.—Exhortations relative to their *dissensions*, ch. i. 9 to ch. iv., inclusive.
- III.—What concerns the *person who had married his step-mother*, commonly called the *incestuous person*, ch. v., vi., and vii.
- IV.—The question concerning the lawfulness of *eating things* which had been *offered to idols*, ch. viii., ix., and x., inclusive.
- V.—Various *ecclesiastical regulations*, ch. xi. —xiv., inclusive.
- VI.—The important question concerning the *resurrection of the dead*, ch. xv.
- VII.—*Miscellaneous matters*; containing exhortations, salutations, commendations, &c., &c., ch. xvi.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

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

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, as used by the emperors of the east in their diplomata, &c., and thence also called the "civil era of the Greeks," 5564.—Year of the Alexandrian era of the world, or Greek ecclesiastical epocha, 5558.—Year of the Antiochian era of the world, 5548.—Year of the Eusebian epocha of the creation, or that used in the Chronicon of Eusebius, and the Roman Martyrology, 4234.—Year of the Julian period, 4764.—Year of the Usherian era of the world, or that used in the English Bibles, 4060.—Year of the minor Jewish era of the world, 3816.—Year of the greater Rabbinical era of the world, 4415.—Year since the Deluge, according to archbishop Usher and the English Bible, 2404.—Year of the Cali Yuga, or Indian era of the Deluge, 3158.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 996.—Year of the two hundred and eighth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, who flourished in the time of the first Punic war, and who is styled by Dionysius of Halicarnassus an accurate writer, 803. (This epoch is used by Diodorus Siculus.)—Year from the building of Rome, according to Polybius, 807.—Year from the building of Rome, according to Cato and the *Fasti Consulares*; and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c., 808.—Year from the building of Rome according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 809. N.B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations.—Year of the epocha of Nabonassar, king of Babylon, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 803. (The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch began on Feb. 26th, B. C. 747; and consequently, the commencement of the 803rd year of the era of Nabonassar corresponded to the IVth of the Ides of August, A. D. 55.)—Year of the era of the Seleucidæ, or since Seleucus, one of the generals of Alexander's army, took Babylon, and ascended the Asiatic throne; sometimes called the Grecian era, and the era of Principalities, in reference to the division of Alexander's empire, 368.—Year of the Cæsarean era of Antioch, 104.—Year of the Julian era, or since the calendar of Numa Pompilius was reformed by Julius Cæsar, 101.—Year of the Spanish era, or since the second division of the Roman provinces among the *Triumviri*, 94. (This epoch continued in use among the Spaniards till A. D. 1383, and among the Portuguese till about A. D. 1422.)—Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia in Thessaly, called, by Catrou and Rouillé, the commencement of the Roman empire, 104.—Year of the Actiac, or Actian era, or proper epocha of the Roman empire, commencing with the defeat of Antony by Augustus at Actium, 86.—Year from the birth of Jesus Christ, 60.—Year of the vulgar era of Christ's nativity, 56.—Year of the Dionysian period, or Easter Cycle, 57.—Common Golden Number, or year of the Grecian or Metonic Cycle of 19 years, 19, or the seventh Embolismic.—Jewish Golden Number, or year of the Rabbinical Cycle of 19 years, 16, or the second after the fifth Embolismic.—Year of the Solar Cycle, 9.—Dominical Letters, it being Bissextile or Leap-year, DC; D standing till the 24th of February, or the sixth of the Calends of March (the two following days after Feb. 23rd, or the seventh of the Calends of March, being named the sixth of the same month), and the other letter for the remainder of the year.—Jewish Passover (15th of Nisan), Saturday, April 17th, or the XVth of the Calends of May.—Number of Direction, or number of days on which Easter Sunday happens after the 21st of March, 28.—Mean time of the Paschal Full Moon at Corinth (its longitude being twenty-three degrees to the east of London), according to Ferguson's Tables, April 19th, or the XIIIth of the Calends of May, at fifteen minutes and fifty-eight seconds past eleven at night. (The reason of the discrepancy of the fifteenth of Nisan with the day of the mean Paschal Full Moon arises from the inaccuracy of the Metonic Cycle, which reckoned 235 mean lunations to be precisely equal to nineteen solar years, these lunations being actually performed in one hour and a half less time. The correspondence of the Passover with the mean Full Moon, according to the Julian account, was in

A. D. 325.)—True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, the XIIth of the Calends of May (April 20th), at fifty-seven minutes and forty-one seconds past five in the morning.—Easter Sunday, April 18th. or the XIVth of the Calends of May.—Epaet, or moon's age on the twenty-second of March, or the XIth of the Calends of April, 18.—Year of the reign of Nero Cæsar, the Roman emperor, and fifth Cæsar, 3.—Year of Claudius Felix, the Jewish Governor, 4.—Year of the reign of Vologesus, king of the Parthians, of the family of the Arsacidæ, 7.—Year of Caius Numidius Quadratus, governor of Syria, 6.—Year of Ishmael, high-priest of the Jews, 2.—Year of the reign of Corbred I., king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterwards released by the emperor, 2.—According to Struyk's catalogue of eclipses, which he collected from the Chinese chronology, the sun was eclipsed at Canton in China, on the 25th of December of this year, or on the VIIIth of the Calends of January, A. D. 57. The middle of the eclipse was at twenty-eight minutes past twelve at noon; the quantity eclipsed at this time being nine digits and twenty minutes. The day of this eclipse was the 19th of Tybi, in the 804th year of the Nabonassarean era, and on the 24th of Cisleu, of the minor Rabbinical or Jewish era of the world, 3817, or 4416 of their greater era.—Roman Consuls, Q. Volusius Saturninus, and P. Cornelius Scipio.

CHAPTER I.

The salutation of Paul and Sosthenes, 1, 2. The apostolical benediction, 3. Thanksgiving for the prosperity of the church at Corinth, 4. In what that prosperity consisted, 5—9. The apostle reproves their dissensions, and vindicates himself from being any cause of them, 10—17. States the simple means which God uses to convert sinners and confound the wisdom of the wise, &c., 18—21. Why the Jews and Greeks did not believe, 22. The matter of the apostle's preaching, and the reasons why that preaching was effectual to the salvation of men, 23—29. All should glory in God, because all blessings are dispensed by Him through Christ Jesus, 30, 31.

Written a little before the Passover of A. D. 56.

PAUL, ^a called to be an apostle of Jesus Christ ^b through the will of God, and ^c Sosthenes our brother,

2 Unto the church of God which is at Corinth,

^d to them that ^e are sanctified in Christ Jesus, ^f called to be saints, with all that in every place ^g call upon the name of Jesus Christ ^h our Lord, ⁱ both theirs and ours :

Written a little before the Passover of A. D. 56.

^a Rom. i. 1. — ^b 2 Cor. i. 1. Ephes. i. 1. Col. i. 1. — ^c Acts xviii. 17. — ^d Jude 1. — ^e John xvii. 19. Acts xv. 9.

^f Rom. i. 7. 2 Tim. i. 9. — ^g Acts ix. 14, 21. xxii. 16. 2 Tim. ii. 22. — ^h Ch. viii. 6. — ⁱ Rom. iii. 22. x. 12.

NOTES ON CHAP. I.

Verse 1. *Paul, called to be an apostle*] Bishop Pearce contends that a comma should be placed after κληρος, called, which should not be joined to αποστολος, apostle: the first signifies being called to, the other sent from. He reads it, therefore, *Paul the called; the apostle of Jesus Christ.* The word κληρος, called, may be here used, as in some other places, for constituted. For this, and the meaning of the word apostle, see the note on Rom. i. 1.

As the apostle had many irregularities to reprehend in the Corinthian church, it was necessary that he should be explicit in stating his authority. He was called—invited to the gospel feast; had partaken of it, and, by the grace he received, was qualified to proclaim salvation to others: Jesus Christ therefore made him an apostle, that is, gave him a divine commission to preach the gospel to the Gentiles.

Through the will of God] By a particular appointment from God alone; for, being an extraordinary messenger, he derived no part of his authority from man.

Sosthenes our brother] Probably the same person mentioned Acts xviii. 17, where see the note.

Verse 2. *The church of God which is at Corinth*] This church was planted by the apostle himself about A. D. 52, as we learn from Acts xviii. 1, &c., where see the notes.

Sanctified in Christ Jesus] ἁγιασμενοις, Separated from the corruptions of their place and age.

Called to be saints] Κληροις ἁγιοις, Constituted saints, or invited to become such; this was the design of the gospel, for Jesus Christ came to save men from their sins.

With all that in every place, &c.] All who profess Christianity, both in Corinth, Ephesus, and other parts of Greece or Asia Minor; and by this we see that the apostle intended that this epistle should be a general property of the universal church of Christ; though there are several matters in it that are suited to the state of the Corinthians only.

Both theirs and ours] That is, Jesus Christ is the common Lord and Saviour of all. He is the exclusive property of no one church, or people, or nation.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

3 ^a Grace *be* unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 ^b I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

5 That in every thing ye are enriched by him, ^c in all utterance, and *in* all knowledge ;

6 Even as ^d the testimony of ^e Christ was confirmed in you :

7 So that ye come behind in no gift ; ^f waiting for the ^g coming of our Lord Jesus Christ :

^a Rom. i. 7. 2 Cor. i. 2. Ephes. i. 2. 1 Pet. i. 2.—^b Rom. i. 8.—^c Ch. xii. 8. 2 Cor. viii. 7.—^d Ch. ii. 1. 2 Tim. i. 8. Rev. i. 2.—^e Phil. iii. 20. Titus ii. 13. 2 Pet. iii. 12. ^f Gr. revelation. Col. iii. 4.—^g 1 Thess. iii. 13.—^h Col.

Calling on or invoking the name of the Lord Jesus, was the proper distinguishing mark of a *Christian*. In those times of apostolic light and purity no man attempted to invoke God but in the name of Jesus Christ ; this is what genuine Christians still mean when they ask any thing from God *for Christ's sake*.

Verse 3. *Grace be unto you*] For a full explanation of all these terms, see the notes on Rom. i. 7.

Verse 4. *For the grace—which is given you*] Not only their calling to be saints, and to be sanctified in Christ Jesus ; but for the various spiritual gifts which they had received, as specified in the succeeding verses.

Verse 5. *Ye are enriched—ye abound—in all utterance*] *Εν παντι λογος*, *In all doctrine* ; for so the word should certainly be translated and understood. All the truths of God relative to their salvation had been explicitly declared to them ; and they had *all knowledge* ; so that they perfectly *comprehended* the doctrines which they had heard.

Verse 6. *As the testimony of Christ, &c.*] The testimony of Christ is the *gospel* which the apostle had preached, and which had been *confirmed* by various gifts of the Holy Spirit, and miracles wrought by the apostle.

Verse 7. *So that ye come behind in no gift*] Every gift and grace of God's Spirit was possessed by the members of that church, some having their gifts after this manner, others after that.

Waiting for the coming of our Lord] It is difficult to say whether the apostle means the *final judgment*, or our Lord's *coming to destroy Jerusalem*, and make an end of the Jewish polity.—See 1 Thess. iii. 13. As he does not explain himself particularly, he must refer to a subject with which they were well acquainted. As the Jews in general continued to contradict and blaspheme, it is no wonder if the apostle should be directed to point out to the believing Gentiles that the judgments of God were speedily to fall upon this rebellious people, and scatter them over the face of the earth ; which shortly afterwards took place.

Verse 8. *Who shall—confirm you*] As the testi-

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

8 ^h Who shall also confirm you unto the end, ⁱ that ye may *be* blameless in the day of our Lord Jesus Christ.

9 ^j God *is* faithful, by whom ye were called unto ^k the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, ^l that ye all speak the same thing, and *that* there be no ^m divisions among you ; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

i. 22. 1 Thess. v. 23.—^l Isai. xlix. 7. Ch. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. Hebr. x. 23.—^k John xv. 4. xvii. 21. 1 John i. 3. iv. 13.—^m Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iii. 16. 1 Pet. iii. 8.—ⁿ Gr. schisms, ch. xi. 18.

mony of Christ was *confirmed* among you, so, in conscientiously believing and obeying, God will *confirm* you through that testimony.—See ver. 6.

In the day of our Lord Jesus] In the day that he comes to judge the world, according to some ; but, in the day in which he comes to destroy the Jewish polity, according to others. While God destroys them who are disobedient, he can save you who believe.

Verse 9. *God is faithful*] The *faithfulness of God* is a favourite expression among the ancient Jews ; and by it they properly understand the integrity of God in preserving whatever is intrusted to him. And they suppose that in this sense the *fidelity of man* may illustrate the *fidelity of God*, in reference to which they tell the two following stories. “ Rabbi *Phineas*, the son of *Jair*, dwelt in a certain city, whither some men came who had two measures of barley, which they desired him to preserve for them. They afterwards forgot their barley and went away. Rabbi *Phineas* each year sowed the barley, reaped, thrashed, and laid it up in his granary. When seven years had elapsed the men returned, and desired to have the barley with which they had intrusted him. Rabbi *Phineas* recollected them, and said, ‘ Come and take your treasure,’ i. e. the barley they had left, with all that it had produced for seven years. Thus, from the faithfulness of man ye may know the faithfulness of God.”

“ Rabbi *Simeon*, the son of *Shetach*, bought an ass from some Edomites, at whose neck his disciples saw a *diamond* hanging ; they said unto him, Rabbi, *the blessing of the Lord maketh rich*, Prov. x. 22. But he answered : The *ass* I have bought, but the *diamond* I have not bought ; therefore he returned the diamond to the Edomites. Thus, from the fidelity of man ye may know the fidelity of God.” This was an instance of rare honesty, not to be paralleled among the *Jews* of the present day, and probably among few *Gentiles*. Whatever is committed to the keeping of God he will most carefully preserve ; for he is *faithful*.

Unto the fellowship, &c.] *Εις κοινωνιαν*, Into the

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are con-

tentions among you.

12 Now this I say, ^a that every one of you

^a Ch. iii. 4.—^b Acts xvii. 24. xix. 1. Ch. xvi. 12.

communion or participation of Christ, in the graces of his Spirit and the glories of his future kingdom. God will continue to uphold and save you, if you intrust your bodies and souls to him. But can it be said that God will keep what is either *not* intrusted to him; or, after being intrusted, is *taken away*?

Verse 10. *Now I beseech you, brethren*] The apostle having finished his *introduction* comes to his *second* point, exhorting them to abstain from dissensions, that they might be of the same heart and mind, striving together for the hope of the gospel.

By the name of our Lord Jesus] By his *authority*, and in his place; and on account of your infinite obligations to his mercy in calling you into such a state of salvation.

That ye all speak the same thing] If they did not agree exactly in *opinion* on every subject, they might, notwithstanding, agree in the words which they used to express their religious faith. The members of the church of God should labour to be of the *same mind*, and to speak the *same thing*, in order to prevent divisions, which always hinder the work of God. On every essential doctrine of the gospel all genuine Christians agree: why then need religious communion be interrupted? This *general* agreement is all that the apostle can have in view; for it cannot be expected that any number of men should in *every respect* perfectly coincide in their views of all the minor points, on which an exact conformity in sentiment is impossible to minds so variously constituted as those of the human race. *Angels* may thus agree, who see nothing through an *imperfect* or *false* medium; but to man this is impossible. Therefore, men should bear with each other, and not be so ready to imagine that none have the truth of God but they and their party.

Verse 11. *By them which are of the house of Chloe*] This was doubtless some very religious matron at Corinth, whose family were converted to the Lord; some of whom were probably sent to the apostle to inform him of the dissensions which then prevailed in the church at that place. *Stephanas, Fortunatus, and Achaicus*, mentioned chap. xvi. 17, were probably the sons of this *Chloe*.

Contentions] *Ἐριδες, Altercations*; produced by the *σχίσματα, divisions*, mentioned above. When once they had *divided*, they must necessarily *have contended*, in order to support their respective parties.

Verse 12. *Every one of you saith*] It seems from this expression that the whole church at Corinth was in a state of *dissension*: they were all *divided* into the following sects: 1. *Pautians*, or followers of St.

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saith, I am of Paul; and I of ^b Apollos; and I of ^c Cephas; and I of Christ.

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13 ^d Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

^c John i. 42.—^d 2 Cor. xi. 4. Eph. iv. 5.

Paul; 2. *Apollonians*, or followers of Apollos; 3. *Kephians*, or followers of Kephass; 4. *Christians*, or followers of Christ. See the Introduction, sect. v.

The converts at Corinth were partly *Jews*, and partly *Greeks*. The *Gentile* part, as Dr. Lightfoot conjectures, might boast the names of *Paul* and *Apollos*; the *Jewish*, those of *Kephass* and *Christ*. But these again might be subdivided; some probably considered themselves disciples of *Paul*, he being the immediate instrument of their conversion, while others might prefer *Apollos* for his extraordinary eloquence.

If by *Kephass* the apostle *Peter* be meant, some of the *circumcision* who believed might prefer him to all the rest; and they might consider him more immediately sent to *them*; and therefore have him in higher esteem than they had *Paul*, who was the minister or apostle of the *uncircumcision*: and on this very account the converted Gentiles would prize him more highly than they did Peter.

Instead of *Christ*, *Χριστος*, some have conjectured that we should read *Κριστος*, of *Crispus*; who is mentioned ver. 14. And some think that *Χριστος*, of *Christ*, is an interpolation, as it is not likely that Christ in any sense of the word could be said to be the *head of a sect*, or *party*, in his own church; as all those parties held that *gospel*, of which himself was both the *author* and the *subject*. But it is very easy to conceive that, in a church so divided, a party might be found, who, dividing Christ from his ministers, might be led to say, "We will have nothing to do with your *parties*, nor with your *party spirit*; we are the *disciples of Christ*, and will have nothing to do with *Pautians, Apollonians, or Kephians*, as contradistinguished from Christ." The reading *Κριστος* for *Χριστος* is not acknowledged by any MS. or Version.

Verse 13. *Is Christ divided?*] Can he be split into different sects and parties? Has he different and opposing systems? Or, is the Messiah to appear under different persons?

Was Paul crucified for you?] As the gospel claims salvation through the *crucified* only, has Paul poured out his blood as an atonement for you? This is impossible, and therefore your being called by my name is absurd; for his disciples you should be, alone, who has bought you by his blood.

Were ye baptized in the name of Paul?] To be *baptized in*, or *into* the *name* of one, implied that the *baptized* was to be the *disciple* of him into whose name, religion, &c., he was baptized. As if he said: Did I ever attempt to set up a *new* religion, one

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14 I thank God that I bap-
tized none of you, but ^a Crispus
and ^b Gaius;

15 Lest any should say that I
had baptized in mine own name.

16 And I baptized also the household of

^a Acts xviii. 8. — ^b Rom. xvi. 23. — ^c Ch. xvi. 15, 17.

founded on *my own authority*, and coming from myself? On the contrary, have I not preached Christ crucified for the sin of the world; and called upon all mankind, both Jews and Gentiles, to believe on Him?

Verse 14. *I thank God that I baptized none of you*] None of those who now live in Corinth, except *Crispus*, the ruler of the synagogue, Acts xviii. 8. And *Gaius*, the same person probably with whom Paul lodged, Rom. xvi. 23, where see the notes. Dr. Lightfoot observes: "If this be Gaius, or Caius, to whom the third epistle of John was written, which is very probable when the first verse of that epistle is compared with Rom. xvi. 23, then it will appear probable that John wrote his first epistle to the *Corinthians*. I wrote, says he, *unto the church*—What church? Certainly it must have been some *particular church* which the apostle has in view, and the church *where* Gaius himself resided. And if this be true, we may look for *Diotrephes* (3 John ver. 9) in the Corinthian church; and the author of the *schism* of which the apostle complains. See the *Introduction*, sect. viii.

Verse 15. *Lest any should say, &c.*] He was careful not to baptize, lest it should be supposed that he wished to make a party for himself; because superficial observers might imagine that he baptized them *into his own name*—to be his *followers*, though he baptized them into the name of Christ only.

Instead of *βαπτισα*, *I have baptized*, the Codex *Alexandrinus*, the Codex *Ephraim*, and several others, with the *Coptic*, *Sahidic*, later *Syriac* in the margin, *Armenian Vulgate*, some copies of the *Itala*, and several of the *Fathers*, read *βαπτισθητε*, *ye were baptized*. And if we read *iva*, *so that*, instead of *lest*, the sentence will stand thus: *So that no one can say that ye were baptized into my name*. This appears to be the true reading, and for it Bp. Pearce offers several strong arguments.

Verse 16. *The household of Stephanas*] From chap. xvi. 15, we learn that the family of *Stephanas* were the *first converts* in Achaia, probably converted and baptized by the apostle himself. *Epenetus* is supposed to be one of this family. See the note on Rom. chap. xvi. 5.

I know not whether I baptized any other.] I do not recollect that there is any person now residing in *Corinth*, or *Achaia*, besides the above mentioned, whom I have baptized. It is strange that the *doubt* here expressed by the apostle should be construed so as to affect his *inspiration*! What, does the *inspiration* of prophet or apostle necessarily imply that he

^c *Stephanas*: besides, I know
not whether I baptized any
other.

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17 For Christ sent me not to
baptize, but to preach the gospel: ^d not with
wisdom of ^e words, lest the cross of Christ

^d Ch. ii. 1, 4, 13. 2 Pet. i. 16. — ^e Or, *speech*.

must understand the geography of the universe, and have an intuitive knowledge of all the inhabitants of the earth, and how *often*, and *where* they may have changed their residence! Nor was that *inspiration* ever given so to work on a man's memory that he could not forget any of the *acts* which he had performed during life. Inspiration was given to the holy men of old that they might be able to write and proclaim the *mind of God* in the things which concern the *salvation* of men.

Verse 17. *For Christ sent me not to baptize*] Bp. Pearce translates thus: *For Christ sent me, not so much to baptize as to preach the gospel*: and he supports his version thus—"The writers of the Old and New Testaments do, almost every where (agreeably to the Hebrew idiom), express a preference given to one thing beyond another by an *affirmation* of that which is *preferred*, and a *negation* of that which is *contrary* to it: and so it must be understood here, for if St. Paul was not sent *at all* to baptize, he baptized *without a commission*; but if he was sent, not only to baptize but to preach *also*, or to preach *rather* than baptize, he did in fact discharge his duty aright." It appears sufficiently evident that *baptizing* was considered to be an *inferior* office; and though every minister of Christ might administer it, yet apostles had more *important* work. Preparing these adult heathens for baptism by the continual preaching of the word, was of much greater consequence than baptizing them when thus prepared to receive and profit by it.

Not with wisdom of words] Ουκ εν σοφια λογου. In several places in the New Testament the term *λογος* is taken not only to express a *word*, a *speech*, a *saying*, &c., but *doctrine*, or the *matter of teaching*. Here, and in 1 Thess. i. 5, and in several other places, it seems to signify *reason*, or that mode of *rhetorical argumentation* so highly prized among the Greeks. The apostle was sent, not to pursue this mode of conduct, but simply to announce the truth; to proclaim Christ crucified for the sin of the world; and to do this in the *plainest* and *simplest* manner possible, lest the numerous conversions which followed might be attributed to the *power* of the apostle's *eloquence*, and not to the *demonstration* of the *Spirit of God*. It is worthy of remark that, in all the revivals of religion with which we are acquainted, God appears to have made very little use of human *eloquence*, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners. Human *eloquence*

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should be made of none effect. 18 For the preaching of the cross is to them that perish b foolishness; but unto us c which are saved it is the d power of God.

19 For it is written, e I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

a 2 Cor. ii. 15.—b Acts xvii. 18. Ch. ii. 14.—c Ch. xv. 2.—d Rom. i. 16. Ver. 24.—e Job v. 12, 13. Isai. xxix. 14. Jer. viii. 9.—f Isa. xxxiii. 18.—g Job xii. 17, 20, 24.

and learning have often been successfully employed in defending the out-works of Christianity; but simplicity and truth have preserved the citadel.

It is farther worthy of remark that when God was about to promulgate his laws he chose Moses as the instrument, who appears to have laboured under some natural impediment in his speech, so that Aaron his brother was obliged to be his spokesman to Pharaoh; and that, when God had purposed to publish the gospel to the Gentile world—to Athens, Ephesus, Corinth, and Rome, he was pleased to use Saul of Tarsus as the principal instrument; a man whose bodily presence was weak, and his speech contemptible, 2 Cor. x. 1, 10. And thus it was proved that God sent him to preach, not with human eloquence, lest the cross of Christ should be made of none effect, but with the demonstration and power of his own Spirit; and thus the excellence of the power appeared to be of God, and not of man.

Verse 18. For the preaching of the cross] Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ, The doctrine of the cross; or, the doctrine that is of or concerning the cross; that is, the doctrine that proclaims salvation to a lost world through the crucifixion of Christ.

Is to them that perish foolishness] There are, properly speaking, but two classes of men known where the gospel is preached: ἀπολλύμενοι, the unbelievers and gainsayers, who are perishing; and σοφόμενοι, the obedient believers, who are in a state of salvation. To those who will continue in the first state, the preaching of salvation through the merit of a crucified Saviour is folly. To those who believe, this doctrine of Christ crucified is the power of God to their salvation; it is divinely efficacious to deliver them from all the power, guilt, and pollution of sin.

Verse 19. For it is written] The place referred to is Isai. xxix. 14.

I will destroy the wisdom of the wise] Τῶν σοφῶν, Of wise men—of the philosophers who in their investigations seek nothing less than God, and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the invisible world, and the true end of man, which the gospel has brought to light. Let me add, that the very discoveries which are really useful have been made by men who feared God, and conscientiously credited divine revelation: witness Newton, Boyle, Pascal, and many others. But all the sceptics and deists, by

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching

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Isai. xlv. 25. Rom. i. 22.—b Rom. i. 20, 21, 28 See Matt. xi. 25. Luke x. 21.

their schemes of natural religion and morality, have not been able to save one soul! No sinner has ever been converted from the error of his ways by their preaching or writings.

Verse 20. Where is the wise—the scribe—the disputer of this world?] These words most manifestly refer to the Jews; as the places (Isai. xxix. 14; xxxiii. 18; and xlv. 25) to which he refers cannot be understood of any but the Jews.

The wise man, σοφός, of the apostle, is the חכם chakam of the prophet, whose office it was to teach others.

The scribe, γραμματεὺς, of the apostle, is the סופר sopher of the prophet; this signifies any man of learning, as distinguished from the common people, especially any master of the traditions.

The disputer, ἀντιζητήτης, answers to the דרוש derosh, or דרשן darshan, the propounder of questions; the seeker of allegorical, mystical, and cabalistical senses from the holy scriptures. Now as all these are characters well known among the Jews, and as the words αἰσῶνος τούτου, of this world, are a simple translation of עולם הזה olam hazzeh, which is repeatedly used to designate the Jewish republic, there is no doubt that the apostle has the Jews immediately in view. This wisdom of theirs induced them to seek out of the sacred oracles any sense but the true one; and they made the word of God of none effect by their traditions. After them, and precisely on their model, the schoolmen arose; and they rendered the doctrine of the gospel of no effect by their hypercritical questions, and endless distinctions without differences. By the preaching of Christ crucified God made foolish the wisdom of the Jewish wise men; and, after that the pure religion of Christ had been corrupted by a church that was of this world, God rendered the wisdom and disputing of the schoolmen foolishness, by the revival of pure Christianity at the Reformation. The Jews themselves allow that nothing is wise, nothing strong, nothing rich, without God.

“Our rabbins teach that there were two wise men in this world; one was an Israelite, Achitophel, the other was a Gentile, Balaam; but both were miserable in this world.”

“There were also two strong men in the world; one an Israelite, Samson, the other a Gentile, Goliath; but they were both miserable in this world.”

“There were two rich men in the world; one an

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to save them that believe.
22 For the ^a Jews require a
sign, and the Greeks seek after
wisdom.

23 But we preach Christ crucified, ^b unto

^a Matt. xii. 38. xvi. 1. Mark viii. 11. Luke xi. 16. John
iv. 48. — ^b Issi. viii. 14. Matt. xi. 6. xiii. 57. Luke ii. 34.

Israelite, *Korah*, the other a Gentile, *Haman*; but both these were miserable in this world. And why? Because their gifts came not from God." See *Schoettgen*.
In truth, the world has derived very little, if any, moral good, either from the Jewish rabbins or the Gentile philosophers.

Verse 21. For after that in the wisdom of God] Dr. Lightfoot observes, "That σοφια του Θεου, the wisdom of God, is not to be understood of that wisdom which had God for its author, but that wisdom which had God for its object. There was, among the heathen, σοφια της φυσικης, wisdom about natural things, that is, philosophy; and σοφια του Θεου, wisdom about God, that is, divinity. But the world in its divinity could not, by wisdom, know God." The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God; nor had the most refined philosophers among them just and correct views of the divine nature, nor of that in which human happiness consists. The work of *Lucretius*, *De Natura Rerum*, and the work of *Cicero*, *De Natura Deorum*, are incontestable proofs of this. Even the writings of *Plato* and *Aristotle* have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God could ever penetrate and illuminate the human mind.

By the foolishness of preaching] By the preaching of Christ crucified, which the Gentiles termed μωρια, foolishness, in opposition to their own doctrines, which they termed σοφια, wisdom. It was not by the foolishness of preaching, literally, nor by the foolish preaching, that God saved the world; but by that gospel which they called μωρια, foolishness; which was, in fact, the wisdom of God, and also the power of God to the salvation of them that believed.

Verse 22. For the Jews require a sign] Instead of σημων, a sign, ABCDEFG, several others, both the *Syriac*, *Coptic*, *Vulgate*, and *Itala*, with many of the *Fathers*, have σημια, signs; which reading, as undoubtedly genuine, Griesbach has admitted into the text. There never was a people in the universe more difficult to be persuaded of the truth than the Jews: and had not their religion been incontestably proved by the most striking and indubitable miracles, they never would have received it. This slowness of heart to believe, added to their fear of being deceived, induced them to require miracles to attest every thing that professed to come from God. They were a wicked and adulterous generation, continually seek-

the Jews a stumbling-block,
and unto the Greeks ^c foolish-
ness;

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24 But unto them which are
called, both Jews and Greeks, Christ ^d the

John vi. 60, 66. Rom. ix. 32. Gal. v. 11. 1 Pet. ii. 8.
^c Ver. 18. Ch. ii. 14. — ^d Rom. i. 4, 16. Ver. 18.

ing signs, and never saying, It is enough. But the sign which seems particularly referred to here is the assumption of *secular power*, which they expected in the Messiah; and because this sign did not appear in Christ, therefore they rejected him.

And the Greeks seek after wisdom.] Such wisdom, or philosophy, as they found in the writings of *Cicero*, *Seneca*, *Plato*, &c., which was called philosophy, and which came recommended to them in all the beauties and graces of the Latin and Greek languages.

Verse 23. But we] Apostles, differing widely from these Gentile philosophers—

Preach Christ crucified] Call on men, both Jews and Gentiles, to believe in Christ, as having purchased their salvation by shedding his blood for them.

Unto the Jews a stumbling-block] Because Jesus came meek, lowly, and impoverished; not seeking worldly glory, nor affecting worldly pomp; whereas they expected the Messiah to come as a mighty prince and conqueror; because Christ did not come so, they were offended at him. Out of their own mouths we may condemn the gainsaying Jews. In *Sohar Chadash*, fol. 26, the following saying is attributed to Moses, relative to the brazen serpent: "Moses said, This serpent is a stumbling-block to the world. The holy blessed God answered: Not at all; it shall be for punishment to sinners, and life to upright men." This is a proper illustration of the apostle's words.

Unto the Greeks foolishness] Because they could not believe that proclaiming supreme happiness through a man that was crucified at Judea as a malefactor could ever comport with reason and common sense; for both the matter and manner of the preaching were opposite to every notion they had formed of what was dignified and philosophic. In *Justin Martyr's* dialogue with *Trypho* the Jew we have these remarkable words, which serve to throw light on the above. "Your Jesus," says Trypho, "having fallen under the extreme curse of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes εν' ανθρωπον σταυρωθεντα, upon a man that was crucified." The same writer adds: "They count us mad, that after the eternal God, the Father of all things, we give the second place, ανθρωπη σταυρωθεντι, to a man that was crucified." "Where is your understanding," said the Gentiles, "who worship for a God him who was crucified?" Thus Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness. See *Whitby* on this verse.

Verse 24. But unto them which are called] Τοις κλητοις. Those, both of Jews and Greeks, who were by the preaching of the gospel called or invited to the

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power of God, and ^a the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that ^b not many wise *men* after the flesh, not many mighty, not many noble, are called;

27 But ^c God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

^a Col. ii. 3.—^b John vii. 48.—^c Matt. xi. 25. James ii. 5. See Pa. viii. 2.—^d Rom. iv. 17.—^e Ch. ii. 6.—^f Rom. iii. 27. Eph. ii. 9.—^g Ver. 24.—^h Jer. xxiii. 5, 6. Rom.

marriage feast, and have accordingly believed in Christ Jesus; they prove this doctrine to be divinely powerful, to enlighten and convert the soul, and to be a proof of God's infinite wisdom, which has found out such an effectual way to glorify both his justice and mercy, and save, to the uttermost, all that come to him through Christ Jesus. The *called*, or *invited*, κλητοι, is a title of genuine *Christians*, and is frequently used in the New Testament. Άγιοι, *saints*, is used in the same sense.

Verse 25. *The foolishness of God is wiser, &c.*] The meaning of these strong expressions is, that the things of God's appointment, which seem to men *foolishness*, are infinitely beyond the highest degree of human wisdom; and those works of God, which appear to superficial observers weak and contemptible, surpass all the efforts of human power. The *means* which God has appointed for the salvation of men are so *wisely* imagined and so *energetically powerful*, that all who properly use them shall be infallibly brought to the *end*—final blessedness, which he has promised to them who *believe* and *obey*.

Verse 26. *Ye see your calling*] Την κλησιν. The *state* of grace and blessedness to which ye are *invited*. I think βλεπετε την κλησιν, &c., should be read in the imperative: *Take heed to, or consider your calling, brethren; that (οτι) not many of you are wise after the flesh, not many mighty, not many noble: men* is not in the original, and Paul seems to allude to the Corinthian believers in particular. This seems to have been said in opposition to the high and worldly notions of the Jews, who assert that the divine Spirit never rests upon any man, unless he be *wise, powerful, and rich*. Now this divine Spirit did rest upon the Christians at Corinth, and yet these were, in the sense of the *world*, neither *wise, rich, nor noble*. We spoil, if not corrupt, the apostle's meaning, by adding *are called*, as if God did not send his gospel to the *wise, the powerful, and the noble*, or did not *will* their salvation. The truth is, the gospel has an equal call to all classes of men; but the *wise, the mighty, and the noble*, are too busy, or too sensual, to pay any attention to an invitation so *spiritual* and so *divine*; and therefore there are few of these in the church of Christ in general.

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and ^d things which are not, ^e to bring to nought things that are:

29 ^f That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us ^g wisdom, and ^h righteousness, and ⁱ sanctification, and ^k redemption.

31 That, according as it is written, ^l He that glorieth, let him glory in the Lord.

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iv. 25. 2 Cor. v. 21. Phil. iii. 9.—^l John xvii. 19. ^k Eph. i. 7.—^l Jer. ix. 23, 24. 2 Cor. x. 17.

Verse 27. *But God hath chosen the foolish things*] God has chosen by means of men who are esteemed *rude and illiterate* to confound the greatest of the Greek *philosophers*, and overturn their *systems*; and, by means of men *weak*, without secular *power or authority*, to confound the *scribes* and *pharisees*, and in spite of the exertions of the Jewish *sanhedrin*, to spread the doctrine of Christ crucified all over the land of Judea, and by such instruments as these to convert thousands of souls to the faith of the gospel, who are ready to lay down their lives for the truth. The Jews have proverbs that express the same sense as these words of the apostle. In *Shemoth Rabba*, sect. 17, fol. 117, it is said: "There are certain matters which appear *little* to men, yet by them God points out *important precepts*. Thus *hyssop* in the sight of man is *worth nothing*, but in the sight of God its *power* is great; sometimes he equals it to the *cedar*, particularly in the ordinance concerning the *lepers*, and in the burning of the *red heifer*. Thus God commanded them in Egypt, Exod. xii. 22: *And ye shall take a bunch of hyssop, &c.* And concerning Solomon it is said, 1 Kings iv. 33: *And he discoursed of trees, from the cedar on Lebanon to the hyssop that grows out of the wall.* Whence we may learn that *great and small things are equal* in the eyes of the Lord, and that even by *small things* He can work *great miracles*."

Verse 28. *And base things—and things which are despised*] It is very likely that the apostle refers here to the *Gentiles* and to the Gentile converts, who were considered base and despicable in the eyes of the Jews, who counted them no better than *dogs*, and who are repeatedly called *the things that are not*. By these very people, converted to Christianity, God has *brought to nought* all the Jewish pretensions; and by means of the Gentiles themselves, He has annihilated the whole Jewish polity; so that even Jerusalem itself was, soon after this, trodden under foot of the Gentiles.

Verse 29. *That no flesh should glory*] God does his mighty works in such a way as proves that though he may condescend to employ *men* as instruments, yet they have no part either in the *contrivance* or *energy* by which such works were performed.

Verse 30. *But of him are ye in Christ Jesus*] Even the good which you possess is granted by God, for it is by and through him that Christ Jesus comes, and all the blessings of the gospel dispensation.

Who of God is made unto us wisdom] As being the author of that *evangelical wisdom* which far excels the wisdom of the philosopher and the scribe, and even that *legal constitution* which is called the *wisdom of the Jews*, Deut. iv. 6.

And righteousness] *δικαιοσύνη*, *Justification*, as procuring for us that remission of sins which the law could not give, Gal. ii. 21; iii. 21.

And sanctification] As procuring for and working in us, not only an external and relative *holiness*, as was that of the Jews, but *ἁγιότητα της αληθείας*, *true and eternal holiness*, Eph. iv. 24, wrought in us by the Holy Spirit.

And redemption] He is the author of *redemption*, not from the Egyptian *bondage*, or Babylonish *captivity*, but from the *servitude of Satan*, the *dominion of sin and death*, and from the *bondage of corruption*, into the *glorious liberty of the sons of God*, or the *redemption of the body*, Rom. viii. 21, 23. See *Whitby*.

The object of the apostle is to show that man of himself possesses no good, that whatever he has comes from God, and from God only through Christ. For the different acceptations of the word *righteousness* the reader may consult the note on Rom. i. 17, where the subject is considered in every point of view.

Verse 31. *According as it is written*] In Jerem. ix. 23, 24: *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this—That he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth.* So then, as all good is of and from God, let him that has either *wisdom, strength, riches, pardon, holiness*, or any other blessing, whether *temporal or spiritual*, acknowledge that he has nothing but what he has received; and that, as he has cause of *glorying* (*boasting or exultation*) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him *boast* in God alone, by whom, through Christ Jesus, he has received the whole.

1. This is an admirable chapter, and drawn up with great skill and address. The *divided state* of the

Corinthian church we have already noticed, and it appears that in these factions the apostle's authority had been set at nought by some, and questioned by many. St. Paul begins his letter with showing his authority; he had it immediately through Christ Jesus himself, by the *will of God*. And indeed the *success* of his preaching was a sufficient proof of the divinity of his call. Had not God been with him he never could have successfully opposed the whole system of the national religion of the Corinthians, supported as it was by the prejudice of the people, the authority of the laws, and the eloquence and learning of their most eminent philosophers. It was necessary, therefore, that he should call the attention of this people to the divine origin of his mission, that they might acknowledge that the excellency of the power was of God, and not of man.

2. It was necessary also that he should conciliate their esteem, and therefore speak as favourably concerning them as truth would allow; hence he shows them that they were a *church of God, sanctified in Christ Jesus, and called to be saints*; that they abounded and even *excelled* in many extraordinary *gifts and graces*; and that they were not *inferior* to any church of God in any gift. And he shows them that they received all these through God's *confirmation* of that *testimony* which he had delivered among them, ver. 4—7.

3. When he had thus prepared their minds to receive and profit by his admonitions he proceeds to their schisms, which he mentions and reprehends in the most delicate manner, so that the most obstinate and prejudiced could take no offence.

4. Having gained this point, he gently leads them to consider that, as God is the fountain of all good, so their good had all come from him; and that none of them should *rest* in the *gift*, but in the *giver*; nor should they consider themselves as of particular consequence on account of possessing such gifts, because all earthly good is transitory, and those who trust in power, wisdom, or wealth, are confounded and brought to nought; and that they alone are *safe* who receive every thing as from the hand of God, and, in the strength of his gifts, *glorify* him who is the *donor* of all good. He who can read this chapter without getting much profit has very little spirituality in his soul, and must be utterly unacquainted with the work of God in the heart.

CHAPTER II.

The apostle makes an apology for his manner of preaching, 1. And gives the reason why he adopted that manner, 2—5. He shows that this preaching, notwithstanding it was not with excellence of human speech or wisdom, yet was the mysterious wisdom of God, which the princes of this world did not know, and which the Spirit of God alone could reveal, 6—10. It is the Spirit of God only that can reveal the things of God, 11. The apostles of Christ know the things of God by the Spirit of God, and teach them, not in the words of man's wisdom, but in the words of that Spirit, 12, 13. The natural man cannot discern the things of the Spirit, 14. But the spiritual man can discern and teach them, because he has the mind of Christ, 15, 16.

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AND I, brethren, when I came to you, ^acame not with excellency of speech or of wisdom, declaring unto you ^bthe testimony of God:

2 For I determined not to know any thing among you, ^csave Jesus Christ, and him crucified.

^a Ch. i. 17. Ver. 4, 13. 2 Cor. x. 10, xi. 6.—^b Ch. i. 6. ^c Gal. vi. 14. Phil. iii. 8.—^d Acts xviii. 1, 6, 12.—^e 2 Cor. iv. 7. x. 1, 10. xi. 30. xii. 5, 9. Gal. iv. 13.—^f Ver. 1.

NOTES ON CHAP. II.

Verse 1. *When I came to you*] Acting suitably to my mission, which was to preach the gospel, but not with human eloquence, chap. i. 17. I declared to you the *testimony*, the gospel, of *God*, *not with excellency of speech*, not with arts of rhetoric, used by your own philosophers, where the excellence of the speech recommends the matter, and compensates for the want of solidity and truth: on the contrary, the testimony concerning Christ and his salvation is so supremely excellent, as to dignify any kind of language by which it may be conveyed.—See the *Introduction*, sect. ii.

Verse 2. *I determined not to know any thing among you*] Satisfied that the gospel of God could alone make you wise unto salvation, I determined to cultivate no other knowledge, and to teach nothing but Jesus Christ, and him crucified, as the foundation of all true wisdom, piety, and happiness. No other doctrine shall I *proclaim* among you.

Verse 3. *I was with you in weakness*] It is very likely that St. Paul had not only something in his *speech* very unfavourable to a ready and powerful elocution, but also some infirmity of *body* that was still more disadvantageous to him. A fine *appearance* and a fine *voice* cover many weaknesses and defects, and strongly and forcibly recommend what is spoken, though not remarkable for depth of thought or solidity of reasoning. Many popular orators have little besides their *persons* and their *voice* to recommend them. Louis XIV. styled Peter du Bosc *le plus beau parleur de son royaume*, the finest speaker in his kingdom; and among his own people he was styled *l'orateur parfait*, the perfect orator. Look at the works of this French protestant divine, and you find it difficult to subscribe to the above sayings. The difficulty is solved by the information that the *person* of M. du Bosc was noble and princely, and his *voice* full, harmonious, and majestic. Paul had none of these advantages, and yet idolatry and superstition fell before him. Thus God was seen in the work, and the *man* was forgotten.

In fear, and in much trembling.] This was often the state of his mind; dreading lest he should at any time be unfaithful, and so grieve the Spirit of God; or that, after having preached to others, himself should be a castaway. See chap. ix. 27.

An eminent divine has said that it requires three things to make a good preacher; *study*, *temptation*,

3 And ^dI was with you ^ein weakness, and in fear, and in much trembling.

4 And my speech and my preaching ^fwas not with ^genticing words of man's wisdom, ^hbut in demonstration of the Spirit and of power:

5 That your faith should not ⁱstand in the

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Ch. i. 17. 2 Pet. i. 16.—^s Or, *persuasive*.—^h Rom. xv. 19. 1 Thess. i. 5.—ⁱ Gr. *be*.

and *prayer*. The latter, no man that lives near to God can neglect; the former, no man who endeavours rightly to divide the word of truth will neglect; and with the *second* every man will be more or less exercised whose whole aim is to save souls. Those of a different cast the devil permits to pass quietly on in their own indolent and prayerless way.

Verse 4. *And my speech*] *Ὁ λόγος μου*, My *doctrine*; the *matter* of my preaching.

And my preaching] *Τὸ κηρυγμα μου*, My proclamation, my *manner* of recommending the grand but simple truths of the gospel.

Was not with enticing words of man's wisdom] *Ἐν πειθουσ ἀνθρωπίνης σοφίας λόγοις*, With *persuasive doctrines of human wisdom*: in every case I left *man* out, that *God* might become the more evident. I used none of the means of which great orators avail themselves in order to become *popular*, and thereby to gain *fame*.

But in demonstration of the Spirit] *Ἀποδειξει*, In the *manifestation*; or, as two ancient MSS. have it, *ἀποκαλυψαι*, in the *revelation* of the Spirit. The doctrine that he preached was *revealed* by the Spirit: that it was a *revelation* of the Spirit, the holiness, purity, and usefulness of the doctrine rendered *manifest*: and the overthrow of idolatry, and the conversion of souls, by the *power* and energy of the preaching, were the *demonstration* that all was divine. The greater part of the best MSS., *Versions*, and *Fathers*, leave out the adjective *ἀνθρωπίνης*, *man's*, before *σοφίας*, *wisdom*: it is possible that the word may be a *gloss*, but it is necessarily implied in the clause. *Not with the persuasive discourses or doctrines of wisdom*; i. e. of *human* philosophy.

Verse 5. *That your faith should not stand*] That the illumination of your souls and your conversion to God might appear to have nothing *human* in it: your belief, therefore, of the truths which have been proposed to you is founded, not in *human wisdom*, but in *divine power*: *human wisdom* was not employed; and *human power*, if it had been employed, could not have produced the change.

Verse 6. *We speak wisdom among them that are perfect*] By the *ἐν τοις τέλεις*, among those that are *perfect*, we are to understand *Christians* of the highest knowledge and attainments—those who were *fully instructed* in the knowledge of God through Christ Jesus. Nothing, in the judgment of St. Paul, deserved the name of *wisdom* but this. And though

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wisdom of men, but ^ain the power of God.

6 Howbeit, we speak wisdom among them ^bthat are perfect:

yet not ^cthe wisdom of this world, nor of the princes of this world ^dthat come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, ^ewhich God ordained before the world unto our glory:

^a2 Cor. iv. 7. vi. 7.—^bCh. xiv. 20. Eph. iv. 13. Phil. iii. 15. Hebr. v. 14.—^cCh. i. 20. iii. 19. Ver. 1, 13. 2 Cor. i. 12. James iii. 15.—^dCh. i. 28.—^eRom. xvi. 25, 26. Eph. iii. 5, 9. Col. i. 26. 2 Tim. i. 9.—^fMatt. xi.

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8 ^fWhich none of the princes of this world knew: for ^ghad they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written, ^hEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But ⁱGod hath revealed *them* unto us by

² John vii. 48. Acts xiii. 27. 2 Cor. iii. 14.—^f Luke xxiii. 34. Acts iii. 17. See John xvi. 3.—^gIsai. lxi. 4. ^hMatt. xiii. 11. xvi. 17. John xiv. 26. xvi. 13. 1 John ii. 27.

he apologizes for his not coming to them with excellency of speech or wisdom, yet he means what was reputed wisdom among the Greeks, and which, in the sight of God, was mere *folly* when compared with that wisdom that came from above. Dr. Lightfoot thinks that the apostle mentions a *fourfold* wisdom. 1. *Heathen wisdom*, or that of the Gentile philosophers, chap. i. 22, which was termed by the Jews חכמה יבאית *chokmah yevanith*, Grecian wisdom; and which was so undervalued by them, that they joined these two under the same curse: *Cursed is he that breeds hogs; and cursed is he who teaches his son Grecian wisdom.* Bava Kama, fol. 82.

2. *Jewish wisdom*; that of the scribes and Pharisees, who crucified our Lord, ver. 8.

3. *The gospel*, which is called the *wisdom of God in a mystery*, ver. 7.

4. *The wisdom, τὴν αἰσῶς τοῦτου, of this world*; that system of knowledge which the *Jews* made up out of the writings of their scribes and doctors. This state is called חכמה הווה *haolam hazzeh*, this or the present world; to distinguish it from חכמה הוה *haolam habba*, the world to come; i. e. the days of the Messiah. Whether we understand the term, *this world*, as relating to the state of the Gentiles, cultivated to the uttermost in philosophical learning, or the then state of the Jews, who had made the word of God of no effect by their traditions, which contained a sort of learning of which they were very fond and very proud; yet, by this Grecian and Jewish wisdom, no soul ever could have arrived at any such knowledge or wisdom as that communicated by the revelation of Christ. This was *perfect wisdom*; and they who were thoroughly instructed in it, and had received the grace of the gospel, were termed *perfect*, the perfect. This, says the apostle, is not the *wisdom of this world*, for that has not the *manifested Messiah* in it; nor the *wisdom of the rulers of this world*—the chief men, whether *philosophers* among the *Greeks*, or *rabbins* among the *Jews* (for those we are to understand as implied in the term *rulers*, used here by the apostle)—these rulers *came to nought*; for they, their wisdom, and their government, were shortly afterwards overturned in the destruction of Jerusalem. This declaration of the apostle is *prophetic*. The ruin of the Grecian super-
stition soon followed.

Verse 7. *The wisdom of God in a mystery*] The GOSPEL of Jesus Christ, which had been comparatively *hidden* from the *foundation of the world* (the settling of the Jewish economy, as this phrase often means), though appointed from the beginning to be *revealed* in the fulness of time. For, though this gospel was, in a certain sense, announced by the prophets, and prefigured by the law, yet it is certain that even the most intelligent of the Jewish *rulers*, their *doctors*, *scribes*, and *Pharisees*, had no adequate knowledge of it; therefore it was still a mystery to them and others, till it was so gloriously revealed by the preaching of the apostles.

Verse 8. *Which none of the princes of this world knew*] Here it is evident that *this world* refers to the Jewish state, and to the degree of knowledge in that state: and the *rulers*, the *priests*, *rabbins*, &c., who were principally concerned in the crucifixion of our Lord.

The Lord of glory.] Or the *glorious Lord*, infinitely transcending all the *rulers* of the universe; whose is *eternal glory*; who gave that *glorious* gospel in which his followers may glory, as it affords them such cause of triumph as the heathens had not, who gloried in their *philosophers*. Here is a teacher who is come from God; who has taught the most *glorious* truths which it is possible for the soul of man to conceive; and has promised to lead all the followers of his crucified Master to that state of *glory* which is ineffable and eternal.

Verse 9. *But, as it is written*] The quotation is taken from Isai. lxi. 4. The sense is continued here from verse the seventh, and λαλοῦμεν, *we speak*, is understood—We do not *speak* or preach the wisdom of this world; but that mysterious wisdom of God, of which the prophet said: *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him.* These words have been applied to the state of glory in a *future* world; but they certainly belong to the *present* state, and express merely the wondrous light, life, and liberty which the gospel communicates to them that believe in the Lord Jesus Christ in that way which the gospel itself requires. To this the prophet himself refers; and it is evident, from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which

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his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ^a save the spirit of man which is in him? ^b even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but ^c the Spirit which is of God; that we might know the things that are freely given to us of God.

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13 ^d Which things also we speak, not in the words which man's wisdom teacheth, but

^a Prov. xx. 27. xxvii. 19. Jer. xvii. 9.—^b Rom. xi. 33, 34.

^c Rom. viii. 15.—^d 2 Pet. i. 16. See ch. i. 17. Ver. 4.

God's glory and man's felicity should be equally secured, had never been seen, never heard of, nor could any mind but that of God have conceived the idea of so vast a project; nor could any power but his own have brought it to effect.

Verse 10. *But God hath revealed them unto us*] A manifest proof that the apostle speaks here of the glories of the *gospel*, and not of the glories of the *future world*.

For the Spirit searcheth all things] This is the Spirit of God, which spoke by the prophets, and has now given to the apostles the *fulness* of that heavenly truth, of which He gave to the former only the *outlines*.

Yea, the deep things of God.] It is only the Spirit of God which can reveal the counsels of God: these are the purposes which have existed in His infinite wisdom and goodness from eternity; and particularly what refers to creation, providence, redemption, and eternal glory, as far as men and angels are concerned in these purposes. The apostles were so fully convinced that the scheme of redemption proclaimed by the *gospel* was divine, that they boldly asserted that these things infinitely surpassed the wisdom and comprehension of man. God was now in a certain way become *manifest*; many attributes of his, which to the heathen world would have for ever lain in obscurity (for the world by wisdom knew not God), were now not only brought to light as existing in him, but illustrated by the gracious displays which He had made of himself. It was the Spirit of God alone that could reveal these things; and it was the energy of that Spirit alone that could bring them all into effect—stamp and seal them as attributes and works of God for ever. The apostles were as truly conscious of their *own inspiration* as they were that they had consciousness at all; and what they spoke, they spoke as they were moved by the Holy Ghost.

Verse 11. *For what man knoweth the things of a man*] The word *ανθρωπων* in the first clause is omitted by the *Codex Alexandrinus*, and one other; and by *Athanasius*, *Cyril*, and *Vigil* of Tapsus. Bishop *Pearce* contends strongly against the authenticity of the word, and reads the passage thus: "For what is there that knoweth the things of a man, except the spirit of a man that is in him?" "I leave out," says the learned Bishop, "*ανθρωπων*, with the Alexandrian MS., and read *τις γαρ οιδεν τα του ανθρωπου*; because I conceive that the common reading is wide of St. Paul's meaning; for to say, *What man except the spirit of a man*, is (I think) to

speak improperly, and to suppose that the spirit of a man is a man: but it is very proper to say, *What except the spirit of a man: τις* is feminine as well as masculine, and therefore may be supplied with *ουσα*, or some such word, as well as with *ανθρωπος*." Though the authority for omitting this word is comparatively slender, yet it must be owned that its omission renders the text much more intelligible. But even *one MS.* may preserve the true reading.

The spirit of a man knows the things of a man: that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind; and no man can know these things but himself. So, the Spirit of God, He whom we call the *Third Person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being. As the Spirit is here represented to live in God as the soul lives in the body of a man, and as this Spirit knows all the things of God, and had revealed those to the apostles which concern the salvation of the world, therefore what they spoke and preached was true, and men may implicitly depend upon it. The miracles which they did, in the name of Christ, were the proof that they had that Spirit, and spoke the truth of God.

Verse 12. *Now we have received, not the spirit of the world*] We, who are the genuine apostles of Christ, have received this Spirit of God, by which we know the deep things of God; and, through the teaching of that Spirit, we preach Christ crucified. We have not therefore *received the spirit of the world*—of the *Jewish teachers*, who are all looking for a *worldly kingdom* and a *worldly Messiah*, and interpret all the scriptures of the Old Testament which relate to Him in a *carnal* and *worldly* sense.

That we might know the things] We receive this teaching that we may know what those supereminently excellent things are which God has purposed *freely to give* to mankind. It is evident that, as the apostle means by *princes of the world* the rulers of the Jews, ver. 6—8, so by *spirit of the world* he here means Jewish wisdom, or their carnal mode of interpreting the sacred oracles, and their carnal expectation of a worldly kingdom under the Messiah.

Verse 13. *Which things also we speak*] We dare no more use the *language* of the Jews and the Gentiles in speaking of those glorious things, than we can indulge their *spirit*. The Greek orators affected a high and florid language, full of tropes and figures, which dazzled more than it enlightened. The rabbins affected *obscurity*, and were studious to find out

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which the Holy Ghost teach-
eth; comparing spiritual things
with spiritual.

14 * But the natural man re-
ceiveth not the things of the Spirit of God:
b for they are foolishness unto him: c neither
can he know them, because they are spiritually
discerned.

* Matt. xvi. 23.—b Ch. i. 18, 23.—c Rom. viii. 5, 6, 7.
Jude 19.—d Prov. xxviii. 5. 1 Thess. v. 21. 1 John iv. 1.
e Or, discerneth.—f Or, discerned.—g Job xv. 8. Isai.

eclesiastical meanings, which had no tendency to make
the people wise unto salvation. The apostles could
not follow any of these; they spoke the things of
God in the words of God; every thing was plain and
intelligible; every word well placed, clear, and
nervous. He who has a spiritual mind will easily
comprehend an apostle's preaching.

[Comparing spiritual things with spiritual.] This is
commonly understood to mean, comparing the spiri-
tual things under the Old Testament with the spiritual
things under the New: but this does not appear to
be the apostle's meaning. The word *συγκρινομενς*,
which we translate *comparing*, rather signifies *con-*
ferring, discussing, or explaining; and the word
πνευματικος should be rendered to *spiritual men*,
and not be referred to *spiritual things*. The passage
therefore should be thus translated: *Explaining spiri-*
tual things to spiritual persons. And this sense the
following verse absolutely requires.

Verse 14. *But the natural man*] *ψυχικος*, The animal
man—the man who is in a mere state of nature, and
lives under the influence of his animal passions; for
the word *ψυχη*, which we often translate *soul*, means
the lower and sensitive part of man, in opposition to
νοος, the *understanding or rational part*. The Latins
use *anima* to signify these lower passions; and *ani-*
mus to signify the higher. The person in question
is not only one who either has had no spiritual
teaching, or has not profited by it; but one who lives
for the present world, having no respect to spiritual
or eternal things. This *ψυχικος*, or *animal man*, is
opposed to the *πνευματικος*, or *spiritual man*: and,
as this latter is one who is under the influence of the
Spirit of God, so the former is one who is without
that influence.

The apostle did *speak* of those high and sublime
spiritual things to these *animal men*; but he *ex-*
plained them to those which were spiritual. He uses
this word in this sense, chap. iii. 1; ix. 11; and par-
ticularly in verse 15 of the present chapter: *He that*
is spiritual judgeth all things.

But the natural man—The apostle appears to give
this as a reason why he explained those deep spiri-
tual things to spiritual men; because the *animal man*
—the man who is in a state of nature, without the
regenerating grace of the Spirit of God, *receiveth*
not the things of the Spirit—neither apprehends nor
comprehends them: he has no relish for them; he
considers it the highest *wisdom* to live for *this world*.

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15 d But he that is spiritual
e judgeth all things, yet he
himself is f judged of no man.

16 * For who hath known
the mind of the Lord, that he h may in-
struct him? i But we have the mind of
Christ.

xl. 13. Jer. xxiii. 18. Wisd. ix. 13. Rom. xi. 34.—h Gr.
shall.—i John xv. 15.

Therefore these spiritual things *are foolishness to him*;
for while he is in his *animal* state he cannot see their
excellency, *because they are spiritually discerned*, and
he has no spiritual mind.

Verse 15. *But he that is spiritual judgeth all things*] He
who has the mind of Christ discerns and judges
of all things spiritual; yet he himself is not discerned
by the mere animal man. Some suppose that the
word *ανακρινομεναι* should be understood thus: *He*
examines, scrutinizes, convinces, reproveth, which it
appears to mean in chap. xiv. 24; and they read the
verse thus: *The spiritual man*—the well-taught Chris-
tian, convinces, i. e. can easily convict, all men (*παντα*
accus. sing.), every animal man, of error and vice;
yet he himself is convicted of no man; his mind is
enlightened, and his life is holy; and therefore the
animal man cannot convict him of sin. This is a good
sense, but the first appears the most natural. See
Pearce and Rosenmüller.

Verse 16. *For who hath known the mind of the Lord*] Who
that is still an animal man can know the mind
of God? so as to instruct him, viz. the spiritual man,
the same that is spoken of, ver. 15. But the words
may be better understood thus: How can the animal
man know the mind of the Lord? and how can any
man communicate that knowledge which he has
never acquired, and which is foolishness to him, be-
cause it is spiritual, and he is animal? This quota-
tion is made from Isai. xl. 13.

But we have the mind of Christ.] He has endowed
us with the same disposition, being born again by
his Spirit; therefore we are capable of knowing his
mind and receiving the teachings of his Spirit. These
teachings we do receive, and therefore are well qual-
ified to convey them to others.

The words, *that he may instruct him, ος συμβιβασει*
αυρον, should be translated *that he may teach it*: that
is, the mind of God; not instruct God, but teach his
mind to others. And this interpretation the Hebrew
will also bear.

Bishop Pearce observes: “The principal questions
here are, what *συμβιβασει* signifies, and what *αυρον*
is relative to. The Hebrew word which the Septua-
gint translate by these two is יודיעניו *yodiennu*: now,
since יודיע *yodia* signifies as well to *make known* as to
know (and indeed this is the most frequent sense
of it in the Old Testament), the suffix (postfix) נו
may relate to a *thing*, as well as to a *person*; and
therefore it may be rendered not by *him*, but by *it*.

i. e. the *mind* of the Lord. And in this sense the apostle seems to have used the words of the Seventy; for, if we understand *avrov* here to be the relative to *Κυριου*, *Lord*, this verse contains no reason for what went before; whereas, if it be a relative to *vovv*, *mind*, it affords a reason for what had been said before, ver. 14." The true translation of the passage, as used by the apostle, appears to be this: *For who hath known the mind of the Lord, that he should TEACH IT?* And this translation agrees with every part of the context, and particularly with what follows.

1. This chapter might be considered a good model for a Christian minister to regulate his conduct by, or his public ministry; because it points out the mode of preaching used by St. Paul and the apostles in general. This great apostle *came not* to the people with *excellency of speech and of wisdom, when he declared unto them the counsel of God*. They know little, either of the spirit of St. Paul or the design of the gospel, who make the chief excellence of their preaching to consist in the eloquence of language, or depth of human reasoning. That may be *their testimony*, but it is not *God's*. The *enticing words of man's wisdom* are seldom accompanied by the *demonstration and power of the Holy Spirit*.

2. One justly remarks, that "the foolishness of preaching has its wisdom, loftiness, and eloquence; but this consists in the sublimity of its truths, the depth of its mysteries, and the ardour of the Spirit of God." In this respect Paul may be said to have *preached wisdom among those which were perfect*. The wisest and most learned men in the world, who have seriously read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in that book of God which are sought in vain any where else: and indeed it would not be a revelation from

God were it not so. The men who can despise and ridicule this sacred book are those who are too *blind* to discover the objects presented to them by this brilliant light, and are too *sensual* to feel and relish spiritual things. They above all others are incapable of judging, and should be no more regarded when employed in talking against the sacred writings than an ignorant peasant should be who, not knowing his alphabet, pretends to decry mathematical learning.

3. A new mode of preaching has been diligently recommended—"Scriptural phraseology should be generally avoided where it is antiquated, or conveys ideas inconsistent with modern delicacy." St. Paul did not preach in the words which man's wisdom teacheth—such words are too mean and too low for a religion so divine. That which the Holy Spirit alone can discover, he alone can explain. Let no man dare to speak of God in any other way than he speaks of himself in his word. Let us take care not to profane his truths and mysteries, either by such *low and abject* ideas as are merely *human*, or by *new and worldly expressions* altogether unworthy of the Spirit of God.

4. It is the glory of God, and ought to be ours, not to be acceptable to carnal men. The *natural man* always finds some pretence to excuse himself from believing, by looking on the mysteries of religion as being either too much above man or too much below God; the spiritual man judges them to be so much the more credible, the less credible they are to the natural man.

The opposition, contempt, and blindness of the world, with regard to the things of God, render all its judgments concerning them liable to exception: this blindness in spiritual things is the just punishment of a carnal life. The principal part of the above is extracted from the reflections of the pious *Quesnel*.

CHAPTER III.

Because of the carnal, divided state of the people at Corinth, the apostle was obliged to treat them as children in the knowledge of sacred things, 1—3. Some were for setting up Paul, others Apollos, as their sole teachers, 4. The apostle shows that himself and fellow-apostles were only instruments which God used to bring them to the knowledge of the truth; and even their sowing and watering the seed was of no use unless God gave the increase, 5—8. The church represented as God's husbandry, and as God's building, the foundation of which is Christ Jesus, 9—11. Ministers must beware how and what they build on this foundation, 12—15. The church of God is his temple, and he that defiles it shall be destroyed, 16, 17. No man should depend on his own wisdom; for the wisdom of the world is foolishness with God, 18—20. None should glory in man as his teacher; God gives his followers every good, both for time and eternity, 21—23.

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AND I, brethren, could not speak unto you as unto ^a spiritual, but as unto ^b carnal,

even as unto ^c babes in Christ.
2 I have fed you with ^d milk, and not with meat: ^e for hitherto

^a Ch. ii. 15.—^b Ch. ii. 14.—^c Hebr. v. 13.

^d Hebr. v. 12, 13. 1 Pet. ii. 2.—^e John xvi. 13.

NOTES ON CHAP. III.

Verse 1. *I, brethren, could not speak unto you as*
1170

unto spiritual] This is a continuation of the preceding discourse. See the notes there.

A. M. 4060. ye were not able to bear it,
 A. D. 56. neither yet now are ye able.
 A. U. C. 809. 3 For ye are yet carnal: for
 Anno Imp. Nero-
 nis Cæs. 3. * whereas *there is* among you

envying, and strife, and ^b divisions, are ye not carnal, and walk as ^c men?

4 For while one saith, ^d 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 A. M. 4060.
 believed, ^f even as the Lord A. D. 56.
 gave to every man? A. U. C. 809.
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6 ^g I have planted, ^h Apollos watered; ⁱ but God gave the increase.

7 So then, ^k neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; ^l and every man shall receive his

^a Ch. i. 11. xi. 18. Gal. v. 20, 21. Jam. iii. 16.—^b Or, factions.—^c Gr. according to man.—^d Ch. i. 12.—^e Ch. iv. 1. 2 Cor. iii. 3.—^f Rom. xii. 3, 6. 1 Pet. iv. 11. ^g Acts xviii. 4, 8, 11. Ch. iv. 15. ix. 1. xv. 1. 2 Cor. x. 14, 15.

^h Acts xviii. 24, 27. xix. 1.—ⁱ Ch. i. 30. xv. 10. 2 Cor. iii. 5.—^j 2 Cor. xii. 11. Gal. vi. 3.—^k Ps. lxii. 12. Rom. ii. 6. Ch. iv. 5. Gal. vi. 4, 5. Rev. ii. 23. xxii. 12.

But as unto carnal] *Σαρκευς*, Persons under the influence of fleshly appetites; coveting and living for the things of this life.

Babel in Christ.] Just beginning to acquire some notion of the Christian religion, but as yet very incapable of judging what is most suitable to yourselves, and consequently utterly unqualified to discern between one teacher and another; so that your making the distinctions which you do make, so far from being a proof of mature judgment, is on the contrary a proof that you have no right judgment at all; and this springs from your want of knowledge in divine things.

Verse 2. *I have fed you with milk*] I have instructed you in the elements of Christianity—in its simplest and easiest truths; because, from the low state of your minds in religious knowledge, you were incapable of comprehending the higher truths of the gospel: and in this state you will still continue. The apostle thus exposes to them the absurdity of their conduct in pretending to judge between preacher and preacher, while they had but a very partial acquaintance even with the first principles of Christianity.

Verse 3. There is among you envying, and strife, and divisions] *Ζηλος και ερις και διχοστασαι*. There are three things here worthy of note: these people were wrong in *thought, word, and deed*. *Ζηλος*, envying, refers to the state of their souls; they had inward grudgings and disaffection towards each other. *Ερις*, strife or contention, refers to their words; they were continually disputing and contending whose party was the best, each endeavouring to prove that he and his party were alone in the right. *Διχοστασαι*, divisions, refers to their conduct; as they could not agree, they contended till they separated from each other, and thus rent the church of Christ. Thus the envying and grudging led to *strife* and evil speaking, and this led to *divisions* and fixed parties. In this state well might the apostle say, *Are ye not carnal, and walk as men?* Ye act just as the people of the world, and have no more of the spirit of religion than they.

Verse 4. *For while one saith, I am of Paul, &c.*] It was notorious that both Paul and Apollos held the same creed; between them there was not the slightest difference: when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of

their carnality; because in the doctrines of these apostles there was no difference: so that what the people were captivated by must be something in their outward manner, Apollos being probably more eloquent than Paul. Their preferring one to another on such an account proved that they were carnal—led by their senses and mere outward appearances, without being under the guidance either of reason or grace. There are thousands of such people in the Christian church to the present day. See the notes on chap. i. 10, &c.

Verse 5. *Ministers by whom ye believed*] The different apostles who have preached unto you the word of life are the means which God has used to bring you to the knowledge of Christ. No one of those has either preached or recommended himself; they all preach and recommend Christ Jesus the Lord.

Even as the Lord gave to every man?] Whatever difference there may be in our talents, it is of God's making; and he who knows best what is best for his church, has distributed both gifts and graces according to his own mind; and, as his judgment is infallible, all these dispensations must be right. Paul, therefore, is as necessary to the perfecting of the church of Christ as Apollos; and Apollos, as Paul. Both, but with various gifts, point out the same Christ, building on one and the same foundation.

Verse 6. *I have planted*] I first sowed the seed of the gospel at Corinth, and in the region of Achaia.

Apollos watered] Apollos came after me, and, by his preachings and exhortations, watered the seed which I had sowed; but God gave the increase. The seed has taken root, has sprung up, and borne much fruit; but this was by the especial blessing of God. As in the natural so in the spiritual world; it is by the especial blessing of God that the grain which is sown in the ground brings forth thirty, sixty, or a hundred-fold: it is neither the sower nor the waterer that produces this strange and inexplicable multiplication; it is God alone. So it is by the particular agency of the Spirit of God that even good seed, sown in good ground, the purest doctrine conveyed to the honestest heart, produces the salvation of the soul.

Verse 7. *So then, neither is he that planteth any thing*] God alone should have all the glory, as the

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own reward, according to his
own labour.

9 For ^a we are labourers to-
gether with God : ye are God's
^b husbandry, *ye are* ^c God's building.

10 ^d According to the grace of God which is
given unto me, as a wise master-builder, I
have laid ^e the foundation, and another build-
eth thereon. But ¹ let every man take heed
how he buildeth thereupon.

^a Acts xv. 4. ² Cor. vi. 1.—^b Or, *tillage*.—^c Eph. ii. 20.
Col. ii. 7. Hebr. iii. 3, 4. ¹ Pet. ii. 5.—^d Rom. i. 5. xii. 3.
^e Rom. xv. 20. Ver. 6. Ch. iv. 15. Rev. xxi. 14.—^f 1

seed is his, the ground is his, the labourers are his, and
the produce all comes from himself.

Verse 8. *He that planteth and he that watereth are
one*] Both Paul and Apollos have received the same
doctrine, preach the same doctrine, and labour to
promote the glory of God in the salvation of your
souls. Why should you be divided with respect to
ONE and Apollos, while these apostles are intimately
ONE in spirit, design, and operation ?

According to his own labour.] God does not re-
ward his servants according to the success of their
labour, because that depends on himself ; but he
rewards them according to the quantum of faithful
labour which they bestow on his work. In this sense
none can say, I have laboured in vain, and spent my
strength for nought.

Verse 9. *For we are labourers together with God*]
We do nothing of ourselves, nor in reference to our-
selves ; we labour together in that work which God
has given us to do, expect all our success from him,
and refer the whole to his glory. It would perhaps
be more correct to translate Θεου γαρ εσμεν συνεργοι,
we are fellow-labourers of God ; for, as the preposition
συν may express the joint labour of the teachers one
with another, and not with God, I had rather, with
Bishop Pearce, translate as above : i. e. we labour
together in the work of God. Far from being divided
among ourselves, we jointly labour, as oxen in the
same yoke, to promote the honour of our Master.

Ye are God's husbandry, ye are God's building.]
Θεου γεωργιον, Θεου οικοδομη εστε. The word γεωργιον,
which we translate *husbandry*, signifies properly an
arable field ; so Prov. xxiv. 30 : *I went by the field,*
γεωργιον, *of the slothful* ; and chap. xxxi. 16 : *The
wise woman considereth a field,* γεωργιον, *and buyeth
it.* It would be more literal to translate it, *Ye are
God's farm* : γεωργιον in Greek answers to מה sadeh
in Hebrew, which signifies properly a *sown field*.

Ye are God's building.—Ye are not only the field
which God cultivates, but ye are the house which God
builds, and in which he intends to dwell. As no
man in viewing a fine building extols the quarryman
that dug up the stones, the hewer that cut and squared
them, the mason that placed them in the wall, the
woodman that hewed down the timber, the carpenter
that squared and jointed it, &c., but the architect

11 For other foundation can
no man lay than ^a that is laid,
^b which is Jesus Christ.

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12 Now if any man build
upon this foundation gold, silver, precious
stones, wood, hay, stubble ;

13 ¹ Every man's work shall be made mani-
fest : for the day ^k shall declare it, because ¹ it
^m shall be revealed by fire ; and the fire shall
try every man's work of what sort it is.

Pet. iv. 11.—^s Isai. xxviii. 16. Matt. xvi. 18. ² Cor.
xi. 4. Gal. i. 7.—^b Eph. ii. 20.—¹ Ch. iv. 5.—^k 1 Pet.
i. 7. iv. 12.—¹ Luke ii. 35.—^m Gr. *is revealed*.

who planned it, and under whose direction the whole
work was accomplished ; so, no man should consider
Paul, or Apollos, or Kephas, any thing, but as persons
employed by the great Architect to form a building
which is to become a habitation of himself through
the Spirit, and the design of which is entirely his
own.

Verse 10. *As a wise master-builder*] Ὁς σοφος
αρχιτεκτων. The design or plan of the building
is from God ; all things must be done according to
the pattern which he has exhibited ; but the execu-
tion of this plan was intrusted chiefly to St. Paul ;
he was the wise or experienced architect which God
used in order to lay the foundation ; to ascertain the
essential and immutable doctrines of the gospel—
those alone which came from God, and which alone
he would bless to the salvation of mankind.

Let every man take heed how he buildeth thereupon.]
Let him take care that the doctrines which he preaches
be answerable to those which I have preached ; let
him also take heed that he enjoin no other practice
than that which is suitable to the doctrine, and in
every sense accords with it.

Verse 11. *Other foundation can no man lay*] I do
not speak particularly concerning the foundation of
this spiritual building ; it can have no other founda-
tion than Jesus Christ : there cannot be two opinions
on this subject among the true apostles of our Lord.
The only fear is lest an improper use should be made
of this heavenly doctrine ; lest a bad superstructure
should be raised on this foundation.

Verse 12. *If any man build—gold, silver, &c.*]
Without entering into curious criticisms relative to
these different expressions, it may be quite enough for
the purpose of edification to say, that, by *gold, silver,*
and *precious stones*, the apostle certainly means pure
and wholesome doctrines : by *wood, hay, and stubble,*
false doctrines ; such as at that time prevailed in the
Corinthian church ; for instance, that there should be
no resurrection of the body ; that a man may, on his
father's death, lawfully marry his step-mother ; that
it was necessary to incorporate much of the Mosaic
law with the gospel ; and, perhaps, other matters,
equally exceptionable, relative to marriage, concu-
binage, fornication, frequenting heathen festivals, and
partaking of the flesh which had been offered in

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14 If any man's work abide which he hath built thereupon, ^a he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he him-

self shall be saved; ^b yet so as by fire.

16 ^c Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

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^a Ch. iv. 5.—^b Jude 23.—^c Ch. vi. 19. 2 Cor.

vi. 16. Eph. ii. 21, 22. Hebr. iii. 6. 1 Pet. ii. 5.

sacrifice to an idol; with many other things, which, with the above, are more or less hinted at by the apostle in these two letters.

Verse 13. *The day shall declare it, because it shall be revealed by fire*] There is much difference of opinion relative to the meaning of the terms in this and the two following verses. That the apostle refers to the approaching destruction of Jerusalem I think very probable; and when this is considered, all the terms and metaphors will appear clear and consistent.

The *day* is the time of punishment coming on this disobedient and rebellious people. And this day being *revealed by fire*, points out the extreme rigour, and totally destructive nature, of that judgment.

And the fire shall try every man's work] If the apostle refers to the Judaizing teachers, and their insinuations that the law, especially circumcision, was of eternal obligation; then the *day of fire*—the time of vengeance, which was at hand, would sufficiently disprove such assertions; as, in the judgment of God, the whole temple-service should be destroyed; and the people, who fondly presumed on their permanence and stability, should be dispossessed of their land, and scattered over the face of the whole earth. The difference of the Christian and the Jewish systems should then be seen: the latter should be destroyed in that *fiery day*, and the former prevail more than ever.

Verse 14. *If any man's work abide*] Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand the fire were to be purified by the fire; and those which could not resist the action of the fire were to be purified by water, Numb. xxxi. 23. The gold, silver, and precious stones, could stand the fire; but the wood, hay, and stubble, must be necessarily consumed. So, in that great and terrible day of the Lord, all *false doctrine*, as well as the *system* that was to *pass away*, should be made sufficiently manifest; and God would then show that the *gospel*, and that alone, was that system of doctrine which he should bless and protect, and none other.

He shall receive a reward.] He has not only preached the *truth*, but he has *laboured* in the word and doctrine. And the *reward* is to be according to the *labour*. See on ver. 8.

Verse 15. *If any man's work shall be burned, he shall suffer loss*] If he have preached the necessity of incorporating the *law* with the *gospel*, or proclaimed as a doctrine of God any thing which did not proceed from heaven, *he shall suffer loss*—all his time and labour will be found to be uselessly employed and spent. Some refer the *loss* to the *work*, not

to the *man*; and understand the passage thus: *If any man's work be burned, it shall suffer loss*—much shall be taken away from it; nothing shall be left but the measure of truth and uprightness which it may have contained.

But he himself shall be saved] If he have sincerely and conscientiously believed what he preached, and yet preached what was wrong, not through *malice* or *opposition* to the gospel, but through mere *ignorance*, he *shall be saved*; God in his mercy will pass by his errors; and he shall not suffer punishment because he was *mistaken*. Yet, as in most erroneous teachings there is generally a portion of *wilful* and *obstinate* ignorance, the salvation of such erroneous teachers is very *rare*; and is expressed here, *yet so as by fire*, i. e. with great difficulty; a *mere escape*; a *hair's breadth deliverance*; he shall be like a *brand plucked out of the fire*.

The apostle obviously refers to the case of a man, who, having builded a house, and begun to dwell in it, the house happens to be set on fire, and he has warning of it just in time to escape with his life, losing at the same time his house, his goods, his labour, and *almost* his own life. So he who, while he holds the doctrine of Christ crucified as the only foundation on which a soul can rest its hopes of salvation, builds at the same time, on that foundation, *antinomianism*, or any other erroneous or destructive doctrine, he shall lose all his labour, and his own soul scarcely escape everlasting perdition; nor even this unless sheer ignorance and inveterate prejudice, connected with much sincerity, be found in his case.

The popish writers have applied what is here spoken to the *fire of purgatory*; and they might with equal propriety have applied it to the discovery of the *longitude*, the *perpetual motion*, or the *philosopher's stone*; because it speaks just as much of the former as it does of any of the latter. The *fire* mentioned here is to try the man's *work*, not to purify his *soul*; but the dream of *purgatory* refers to the *purging* in another state what left this *impure*; not the *work* of the man, but the *man himself*; but here the *fire* is said to *try the work*: ergo, purgatory is not meant, even if such a place as purgatory could be proved to exist; which remains yet to be demonstrated.

Verse 16. *Ye are the temple of God*] The apostle resumes here what he had asserted in ver. 9: *Ye are God's building*. As the whole congregation of Israel were formerly considered as the *temple* and *habitation* of God, because God *dwelt among them*, so here the whole church of Corinth is called the *temple of God*, because all genuine believers have the *Spirit* of God to dwell in them; and Christ has promised to be always in the midst even of two or three who are

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17 If any man ^adefile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 ^bLet no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For ^cthe wisdom of this world is fool-

^a Or, *destroy*.—^b Prov. v. 7. Isai. v. 21.—^c Ch. i. 20. ii. 6.—^d Job v. 13.

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ishness with God: for it is written, ^dHe taketh the wise in their own craftiness.

20 And again, ^eThe Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore ^flet no man glory in men: for ^gall things are yours;

22 Whether Paul, or Apollos, or Cephas, or

^e Ps. xciv. 11.—^f Ch. i. 12. iv. 6. Ver. 4, 5, 6.—^g 2 Cor. iv. 5, 15.

gathered together in his name. Therefore where God is, *there* is his temple.

Verse 17. *If any man defile the temple*] This clause is not consistently translated: *Ἐι τις τον ναον του θεου φθειρει, φθειρει τον τον ο θεος*: *If any man destroy the temple of God, him will God destroy*. The verb is the same in both clauses. If any man injure, corrupt, or destroy the church of God by false doctrine, God will destroy him—will take away his part out of the book of life. This refers to him who wilfully opposes the truth; the erring, mistaken man shall barely *escape*; but the obstinate opposer shall be destroyed. The former shall be treated *leniently*; the latter shall have judgment without *mercy*.

Verse 18. *If any man among you seemeth to be wise*] *Ἐι τις δοκει σοφος ειναι*: *If any pretend or affect to be wise*. This seems to refer to some individual in the church of Corinth, who had been very troublesome to its peace and unity: probably *Diotrephes* (see on chap. i. 14), or some one of a similar spirit, who wished to have the *pre-eminence*, and thought himself wiser than seven men that could render a reason. Every Christian church has less or more of these.

Let him become a fool] Let him divest himself of his worldly wisdom, and be contented to be *called* a *fool*, and *esteemed* one, that he may become wise unto salvation, by renouncing his own wisdom, and seeking that which comes from God. But probably the apostle refers to him who, *pretending* to great wisdom and information, taught doctrines contrary to the gospel; endeavouring to show reasons for them, and to support his own opinions with arguments which he thought unanswerable. This man brought his worldly wisdom to bear against the doctrines of Christ; and probably through such teaching many of the scandalous things which the apostle reprehends among the Corinthians originated.

Verse 19. *The wisdom of this world*] Whether it be the pretended deep and occult wisdom of the rabbins, or the wire-drawn speculations of the Grecian philosophers, *is foolishness with God*; for as folly consists in spending time, strength, and pains to no purpose, so these may be fitly termed *fools* who acquire no saving knowledge by their speculations. And is not this the case with the major part of all that is called *philosophy*, even in the present day? Has one soul been made wise unto salvation through it? Are our most eminent philosophers either pious

or useful men? Who of them is meek, gentle, and humble? Who of them directs his researches so as to meliorate the moral condition of his fellow-creatures? Pride, insolence, self-conceit, and complacency, with a general forgetfulness of God, contempt for his word, and despite for the poor, are their general characteristics.

He taketh the wise in their own craftiness.] This is a quotation from Job v. 13, and powerfully shows what the wisdom of this world is: it is a sort of *craft*, a *subtle trade*, which they carry on to wrong others and benefit themselves; and they have generally too much *cunning* to be caught by *men*; but God often overthrows them with their own devisings. *Paganism* raised up *persecution* against the church of Christ, in order to destroy it: this became the very means of quickly spreading it over the earth, and of destroying the whole pagan system. Thus the wise were taken in their own craftiness.

Verse 20. *The Lord knoweth the thoughts of the wise*] They are always full of schemes and plans for earthly good; and God knows that all this is *vain*, *empty*, and unsatisfactory; and will stand them in no stead when He comes to take away their souls. This is a quotation from Psalm xciv. 11. What is here said of the vanity of human knowledge is true of every kind of wisdom that leads not immediately to God himself.

Verse 21. *Let no man glory in men*] Let none suppose that he has any cause of *exultation* in any thing but God. *All are yours*; he that has God for his portion has every thing that can make him happy and glorious: *all are his*.

Verse 22. *Whether Paul, or Apollos*] As if he had said: God designs to help you by all *things* and *persons*; every teacher sent from him will become a blessing to you, if you abide faithful to your calling. God will press every thing into the service of his followers. The *ministers* of the church of Christ are appointed for the *hearers*, not the *hearers* for the *ministers*. In like manner, all the ordinances of grace and mercy are appointed for them, not they for the ordinances.

Or the world] The word *κοσμος*, here, means rather the *inhabitants* of the world than what we commonly understand by the world itself; and this is its meaning in John iii. 16, 17; vi. 33; xiv. 31; xvii. 21. See particularly John xii. 19: *Ὁ κοσμος οπισω αυτου*

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the world, or life, or death,
or things present, or things to
come; * all are yours;

23 And ^b ye are Christ's; and
Christ is God's.

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* Ch. vi. 2. Rom. viii. 23. 2 Cor. iv. 15. 1 Tim. iv. 8.

^b Rom. xiv. 8. Ch. xi. 3. 2 Cor. x. 7. Gal. iii. 29.

αρχῶν, *the world is gone after him*—the great mass of the people believe on him. The Greek word has the same meaning, in a variety of places both in the *sacred* and the *profane writers*, as *le monde*, the world, literally has in *French*, where it signifies, not only the *system of created things*, but, by metonymy, the people—*every body*, the *mass*, the *populace*. In the same sense it is often found in English. The apostle's meaning evidently is: Not only Paul, Apollos, and Kephas, are yours—appointed for and employed in your service; but *every person* besides with whom you may have any intercourse or connexion, whether Jew or Greek, whether enemy or friend. God will cause every person, as well as every thing, to work for your good, while you love, cleave to, and obey Him.

Or life] With all its trials and advantages; every hour of it, every tribulation in it, the *whole course* of it, as the grand state of your probation, is a general blessing to you: and you have *life*, and that life preserved, in order to prepare for an eternity of blessedness.

Or death] That solemn hour, so dreadful to the wicked; and so hateful to those who live without God: *that is yours*. *Death* is your *servant*; he comes a special messenger from God for you; he comes to undo a knot that now connects body and soul, which it would be unlawful for yourselves to untie; he comes to take your souls to glory; and he cannot come *before* his due time to those who are waiting for the salvation of God. A saint wishes to live only to glorify God; and he who wishes to live longer than he can *get and do good*, is not worthy of life.

Or things present] Every occurrence in *providence*, in the *present life*; for God rules in *providence* as well as in *grace*.

Or things to come] The whole order and economy of the *eternal world*; all in *heaven* and all in *earth* are even now working together for your good.

Verse 23. *And ye are Christ's*] You are called by his name; you have embraced his doctrine; you depend on him for your salvation; he is your foundation-stone; he has gathered you out of the world, and acknowledges you as his people and followers. Ἰησοῦς δὲ Χριστοῦ, *ye are of Christ*; all the light and life which ye enjoy ye have received *through and from him*, and he has bought you with his blood.

And Christ is God's.] Χριστός δὲ Θεοῦ, *And Christ is of God*. Christ, the *Messiah*, is the gift of God's eternal love and mercy to mankind; *for God so loved the world that he gave his only begotten Son, that they who believe in him should not perish, but have everlasting life*. Christ in his *human nature* is as much the property of God as any other human being. And as *mediator* between God and man, he must be considered, in a certain way, inferior to God; but,

in his own *essential, eternal nature*, there is no inequality—he is God over all. Ye, therefore, do not belong to *men*. Why then take *Paul, Apollos, Kephas*, or any other man for your *head*? All these are your *servants*; ye are not their property, ye are Christ's property: and as he has taken the human nature into heaven, so will he take yours; because he that sanctifieth and they that are sanctified are all of one: ye are his brethren; and as his *human nature* is eternally safe at the throne of God, so shall your bodies and souls be, if ye cleave to him and be faithful unto death.

1. A finer and more conclusive argument, to correct what was wrong among this people, could not have been used than that with which the apostle closes this chapter. It appears to stand thus: "If you continue in these *divisions*, and arrange yourselves under *different teachers*, you will meet with nothing but disappointment, and lose much good. If ye *will* have Paul, Apollos, &c., on your present plan, you will have *them* and nothing else; nor can they do you any good, for they are only *instruments* in God's hand, at best, to communicate good, and he will not use them to help you while you act in this unchristian way. On the contrary, if you take God as your portion, you shall get *these* and every good besides. Act as you *now* do, and you get *nothing* and lose *all!* Act as I advise you to do, and you shall not only lose nothing of the good which you now possess, but shall have every possible advantage: the *men* whom you now wish to make your *heads*, and who, in *that* capacity, cannot profit you, shall become God's *instruments* of doing you endless good. Leave your dissensions, by which you offend God, and grieve his Christ; and then God, and Christ, and all will be yours." How agitated, convinced, and humbled must they have been when they read the masterly conclusion of this chapter!

2. A want of *spirituality* seems to have been the grand fault of the Corinthians. They regarded *outward things* chiefly, and were carried away with *sound and show*. They lost the *treasure* while they eagerly held fast the *earthen vessel* that contained it. It is a true saying, that he who lends only the *ear* of his *body* to the word of God, will follow that man most who pleases the *ear*; and these are the persons who generally profit the soul least.

3. All the ministers of God should consider themselves as *jointly* employed by Christ for the salvation of mankind. It is their interest to serve God and be faithful to his calling; but shall they dare to make *his church their interest*? This is generally the origin of religious disputes and schisms. Men will have the church of Christ for their own property, and Jesus Christ will not trust it with any man.

4. Every man employed in the work of God should take that part only upon himself that God has assigned him. The church and the soul, says pious *Queenel*, are a *building*, of which God is the *master* and chief *architect*; *JESUS CHRIST* the main *foundation*; the *APOSTLES* the subordinate *architects*; the *BISHOPS* the *workmen*; the *PRIESTS* their *helpers*; *GOOD WORKS* the main *body* of the building; *FAITH* a sort of *second foundation*; and *CHARITY* the *top* and *perfection*. Happy is that man who is a *living stone* in this building.

5. He who expects any good out of God is confounded and disappointed in all things. God alone can content, as he alone can satisfy the soul. All our restlessness and uneasiness are only proofs that we are endeavouring to live without God in the world. A contented mind is a continual feast; but none can have such a mind who has not taken God for his portion. How is it that Christians are continually forgetting this most plain and obvious truth, and yet wonder how it is that they cannot attain true peace of mind?

CHAPTER IV.

Ministers should be esteemed by their flocks as the stewards of God, whose duty and interest it is to be faithful, 1, 2. Precipitate and premature judgments condemned, 3—5. The apostle's caution to give the Corinthians no offence, 6. We have no good but what we receive from God, 7. The worldly-mindedness of the Corinthians, 8. The enumeration of the hardships, trials, and sufferings of the apostles, 9—13. For what purpose St. Paul mentions these things, 14—16. He promises to send Timothy to them, 17. And to come himself shortly, to examine and correct the abuses that had crept in among them, 18—21.

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LET a man so account of us, as of ^a the ministers of Christ, ^b and stewards of the mysteries of God.

2 Moreover, it is required in stewards,

^a Matt. xxiv. 45. Ch. iii. 5. ix. 17. ² Cor. vi. 4. Col. i. 25.

NOTES ON CHAP. IV.

Verse 1. *Let a man so account of us*] This is a continuation of the subject in the preceding chapter; and should not have been divided from it. The fourth chapter would have begun better at ver. 6, and the third should have ended with the fifth verse.

As of the ministers of Christ] Ὡς ὑπηρέτας Χριστοῦ. The word ὑπηρέτης means an *under-rower*, or one who, in the *Trireme*, *Quadrireme*, or *Quinquereme* galleys, rowed in one of the *undermost* benches; but it means also, as used by the Greek writers, any inferior officer or assistant. By the term here the apostle shows the Corinthians that, far from being *heads* and *chiefs*, he and his fellow-apostles considered themselves only as inferior officers, employed under Christ; from whom alone they received their appointment, their work, and their recompence.

Stewards of the mysteries of God.] Καὶ οἰκονομῶν μυστηρίων Θεοῦ, *Economists* of the divine mysteries. See the explanation of the word *steward* in the note on Matt. xxiv. 45; Luke viii. 3; and xii. 42.

The *steward*, or *oikonomos*, was the master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family, and kept exact accounts, which he was obliged at certain times to lay before the master. The *mysteries*, the *doctrines of God*, relative to the salvation of the world by the passion and death of Christ; and the inspiration,

that a man be found faithful.

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3 But with me it is a very small thing that I should be judged of you, or of man's

^c judgment; yea, I judge not mine own self:

^b Luke xii. 42. Tit. i. 7. 1 Pet. iv. 10.—^c Gr. day. Ch. iii. 13.

illumination, and purification of the soul by the Spirit of Christ, constituted a principal part of the divine treasure intrusted to the hands of the stewards by their heavenly master; as the *food* that was to be dispensed at proper times, seasons, and in proper proportions, to the children and domestics of the church, which is the *house of God*.

Verse 3. *It is a very small thing that I should be judged of you*] Those who preferred *Apollos* or *Kephas* before St. Paul, would of course give their reasons for this preference; and these might, in many instances, be very unfavourable to his character as a man, a Christian, or an apostle; of this he was regardless, as he sought not his own glory, but the glory of God in the salvation of their souls.

Or of man's judgment] Ἡ ὑπο ἀνθρωπίνης ἡμέρας, literally, or of *man's day*: but ἀνθρωπίνη ἡμέρα signifies any day set apart by a judge or magistrate to try a man on. This is the meaning of ἡμέρα, Psal. xxxvii. 13: *The Lord shall laugh at him: for he seeth that his day, ἡ ἡμέρα αὐτοῦ, his judgment, is coming.* Malac. iii. 17: *And they shall be mine in the day, ἡ ἡμέραν, in the judgment, when I make up my jewels.* It has the same meaning in 2 Pet. iii. 10: *But the day, the judgment, of the Lord will come.* The word ἀνθρωπίνος, *man's*, signifies *miserable*, *wretched*, *woeful*; so Jerem. xvii. 16: *Neither have I desired, ὡς ἐν ἡμέρῃ ἡμερῶν, the day of man*; but very properly translated in our version, the *woeful day*. *God's days*, Job xxiv. 1, certainly signify *God's judgments*. And the *day of our Lord Jesus*, in this epistle, chap. i. 8, and

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4 For I know nothing by myself; ^a yet am I not hereby justified: but he that judgeth me is the Lord.

5 ^b Therefore judge nothing before the time, until the Lord come, ^c who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and ^d then shall every man have praise of God.

6 And these things, brethren, ^e I have in a figure transferred to myself and to Apollos

^a Job ix. 2. Ps. cxxx. 3. cxliii. 2. Prov. xxi. 2. Rom. iii. 20. iv. 2. — ^b Matt. vii. 1. Rom. ii. 1, 16. xiv. 4, 10, 13. Rev. xi. 12. — ^c Ch. iii. 13. — ^d Rom. ii. 29. 2 Cor. v. 10.

v. 5, signifies the day in which Christ will judge the world; or rather the judgment itself.

[I judge not mine own self.] I leave myself entirely to God, whose I am, and whom I serve.

Verse 4. For I know nothing by myself] Ουδεν γαρ εμαυτον συννοειδα. I am not conscious that I am guilty of any evil, or have neglected to fulfil faithfully the duty of a steward of Jesus Christ. The import of the verb συννοειδεν is to be conscious of guilt; and conscire has the same meaning: so, in Horace, Nil conscire sibi, to know nothing to one's self, is the same as nulla palleescere culpa, not to grow pale at being charged with a crime, through a consciousness of guilt.

[Yet am I not hereby justified] I do not pretend to say that though I am not conscious of any offence towards God I must therefore be pronounced innocent; no: I leave those things to God; he shall pronounce in my favour, not I myself. By these words the apostle, in a very gentle yet effectual manner, censures those rash and precipitate judgments which the Corinthians were in the habit of pronouncing on both men and things—a conduct than which nothing is more reprehensible and dangerous.

Verse 5. Judge nothing before the time] God, the righteous Judge, will determine every thing shortly: it is his province alone to search the heart, and bring to light the hidden things of darkness. If you be so pure and upright in your conduct, if what you have been doing in these divisions, &c., be right in his sight, then shall you have praise for the same; if otherwise, yourselves are most concerned. Some refer the praise to St. Paul and his companions: Then shall every one of us apostles have praise of God.

Verse 6. These things] Which I have written, chap. iii. 5, &c.

[I have in a figure transferred to myself and to Apollos] I have written as if myself and Apollos were the authors of the sects which now prevail among you; although others, without either our consent or knowledge, have proclaimed us heads of parties. Bishop Pearce paraphrases the verse thus: "I have made use of my own and Apollos' name in my arguments against your divisions, because I would spare

for your sakes; ^f that ye might learn in us not to think of men above that which is written; that no one of you ^g be puffed up for one against another.

7 For who ^h maketh thee to differ from another? and ⁱ what hast thou that thou didst not receive; now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, ^k now ye are rich, ye have reigned as kings without us: and I

^e Ch. i. 12. iii. 4. — ^f Rom. xii. 3. — ^g Ch. iii. 21. v. 2. 6. ^h Gr. distinguisheth thee. — ⁱ John iii. 27. Jam. i. 17. 1 Pet. iv. 10. — ^k Rev. iii. 17.

to name those teachers among you who are guilty of making and heading parties; and because I would have you, by our example, not to value them above what I have said of teachers in general in this epistle; so that none of you ought to be puffed up for one against another." Doubtless there were persons at Corinth who, taking advantage of this spirit of innovation among that people, set themselves up also for teachers, and endeavoured to draw disciples after them. And perhaps some even of these were more valued by the fickle multitude than the very apostles by whom they had been brought out of heathenish darkness into the marvellous light of the gospel. I have already supposed it possible that Diotrophes was one of the ringleaders in these schisms at Corinth. See on chap. i. 14.

Verse 7. For who maketh thee to differ] It is likely that the apostle is here addressing himself to some one of those puffed up teachers, who was glorying in his gifts, and in the knowledge he had of the gospel, &c. As if he had said: If thou hast all that knowledge which thou professest to have, didst thou not receive it from myself or some other of my fellow-helpers who first preached the gospel at Corinth? God never spoke to thee to make thee an apostle. Hast thou a particle of light that thou hast not received from our preaching? Why then dost thou glory, boast, and exult, as if God had first spoken by thee and not by us?

This is the most likely meaning of this verse; and a meaning that is suitable to the whole of the context. It has been applied in a more general sense by religious people, and the doctrine they build on it is true in itself, though it does not appear to me to be any part of the apostle's meaning in this place. The doctrine I refer to is this: God is the foundation of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from scandalous enormities, let him consider that he has received it as a mere free gift from God's mercy. Let him not despise his neighbour who has it not; there was a time when he himself did not possess it; and a time may come when the man whom he now affects to despise, and on whose conduct he is unmerciful and severe, may receive it, and probably

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would to God ye did reign, that
we also might reign with you.

9 For I think that God hath
set forth ^aus the apostles last,

^bas it were appointed to death: for ^cwe are
made a ^dspectacle unto the world, and to
angels, and to men.

10 ^eWe are ^ffools for Christ's sake, but ye are

wise in Christ; ^gwe are weak,
but ye are strong; ye are
honourable, but we are de-
spised.

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11 ^hEven unto this present hour we both
hunger and thirst, and ⁱare naked, and ^jare
buffeted, and have no certain dwelling-place;

12 ^kAnd labour, working with our own

^a Or, *us the last apostles, as.*—^b Pa. xlv. 22. Rom. viii. 36. Ch. xv. 30, 31. 2 Cor. iv. 11. vi. 9.—^c Hebr. x. 33. ^d Gr. *theatre.*—^e Ch. ii. 3.—^f Acts xvii. 18. xxvi. 24. Ch. i. 18, &c. ii. 14. iii. 18. See 2 Kings ix. 11.—^g 2 Cor.

xiii. 9.—^h 2 Cor. iv. 8. xi. 23—27. Phil. iv. 12.—ⁱ Job xxii. 6. Rom. viii. 35.—^j Acts xxiii. 2.—^k Acts xviii. 3. xx. 34. 1 Thes. ii. 9. 2 Thes. iii. 8. 1 Tim. iv. 10.

may make a more evangelical use of it than he is now doing. This caution is necessary to many religious people, who imagine that they have been eternal objects of God's favour, and that others have been eternal objects of his hate, for no reason that they can show for either the one or the other. He can have little acquaintance with his own heart, who is not aware of the possibility of *pride* lurking under the exclamation, *Why me!* when comparing his own gracious state with the unregenerate state of another.

Verse 8. *Now ye* Corinthians are full of secular wisdom; *now ye are rich*, both in wealth and spiritual gifts (chap. xiv. 26); *ye have reigned as kings*, flourishing in the enjoyment of these things, in all tranquillity and honour; *without any want of us: and I would to God ye did reign, in deed*, and not in conceit only, *that we also*, poor, persecuted, and despised apostles, *might reign with you.*—Whitby.

Though this paraphrase appears natural, yet I am of opinion that the apostle here intends a strong irony; and one which, when taken in conjunction with what he had said before, must have stung them to the heart. It is not an unusual thing for many people to *forget*, if not *despise*, the men by whom they were brought to the knowledge of the truth; and take up with *others* to whom, in the things of God, they owe nothing. Reader, is this *thy* case?

Verse 9. *God hath set forth us the apostles last*] This whole passage is well explained by Dr. Whitby. "Here the apostle seems to allude to the Roman spectacles, *της των θηριομαχων, και μονομαχιας ανδροφονου*, that of the *Bestiarii* and the *gladiators*, where in the *morning* men were brought upon the theatres to fight with *wild beasts*, and to them was allowed armour to defend themselves and smite the beasts that assailed them; but in the *meridian* or noon-day spectacles the gladiators were brought forth *naked*, and without any thing to defend themselves from the sword of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *επιθαναριοι*, *men appointed for death*; and this being the *last* appearance on the theatre for that day, they are said here to be set forth *εσχαρας*, *the last.*" Of these two spectacles *Seneca* speaks thus, Epist. vii.: "In the *morning* men are exposed to lions and bears; at *mid-day* to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter;

the conclusion of the fight is *death*. The former fighting compared to this was mercy; now it is mere *butchery*: they have nothing to cover them; their whole body is exposed to every blow, and every stroke produces a wound," &c.

We are made a spectacle] *Ὅτι θεατρον εισηθημεν*, We are exhibited on the *theatre* to the world; we are lawful booty to all mankind, and particularly to the *men of the world*, who have their portion in this life. *Angels* are astonished at our treatment, and so are the more considerate part of *men*. Who at that time would have coveted the apostolate?

Verse 10. *We are fools for Christ's sake*] Here he still carries on the allusion to the public spectacles among the Romans, where they were accustomed to hiss, hoot, mock, and variously insult the poor victims. To this *Philo* alludes, in his embassy to *Caius*, speaking of the treatment which the Jews received at Rome: *ὡσπερ γαρ εν θεατρον κλωμοσουργουτων, καταρκωμενων, αμετρα χλευαζουτων* "For, as if exhibited upon a theatre, we are hissed, most outrageously hooted, and insulted beyond all bounds." Thus, says the apostle, we are fools on Christ's account; we walk in a conformity to his will, and we bear his cross: and did we walk according to the course of this world, or according to the *man-pleasing* conduct of some among you, we should have no such cross to bear.

Ye are wise in Christ] Surely all these expressions are meant *ironically*; the *apostles* were neither *fools*, nor *weak*, nor *contemptible*; nor were the *Corinthians*, morally speaking, *wise*, and *strong*, and *honourable*. Change the *persons*, and then the *epithets* will perfectly apply.

Verse 11. *We both hunger and thirst, &c.*] Who would then have been an apostle of Christ, even with all its spiritual honours and glories, who had not a soul filled with love both to God and man, and the fullest conviction of the reality of the doctrine he preached, and of that spiritual world in which alone he could expect rest? See the *Introduction*, sect. vi.

Have no certain dwelling-place] We are mere itinerant preachers, and when we set out in the morning know not *where*, or whether we shall or not, get a night's lodging.

Verse 12. *Working with our own hands*] They were obliged to labour in order to supply themselves with the necessaries of life while preaching the gospel to

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hands : * being reviled, we bless ;
being persecuted, we suffer it ;
13 Being defamed, we entreat :

† we are made as the filth of the

earth, and are the offscouring of all things
unto this day.

14 I write not these things to shame you, but
as my beloved sons I warn you.

* Matt. v. 44. Luke vi. 28. xxiii. 34. Acts vii. 60. Rom.
xii. 14, 20. 1 Pet. ii. 23. iii. 9.—† Lam. iii. 45.—‡ 1
Thes. ii. 11.—§ Acts xviii. 11. Rom. xv. 20. Ch. iii. 6.

others. This, no doubt, was the case in every place
where no church had been as yet formed : afterwards,
the people of God supplied their ministers, according
to their power, with food and raiment.

Being reviled, see bless, &c.] What a most amiable
picture does this exhibit of the power of the grace o.
Christ ! Man is naturally a proud creature, and his
pride prompts him always to avenge himself in what-
ever manner he can, and repay insult with insult.
It is only the grace of Christ that can make a man
patient in bearing injuries, and render blessing for
cursing, beneficence for malevolence, &c. The
apostles suffered all indignities for Christ's sake ; for
it was on his account that they were exposed to per-
secutions, &c.

Verses 13. Being defamed] Βλασφημουμένοι, Being
blasphemed. I have already remarked that βλασφημειν
signifies to speak injuriously, and may have reference
either to God or to man. God is blasphemed when his
attributes, doctrines, providence, or grace, are treated
contemptuously, or any thing said of him that is con-
trary to his holiness, justice, goodness, or truth. Man
is blasphemed when any thing injurious is spoken of
his person, character, conduct, &c. Blaspheming
against men is any thing by which they are injured in
their persons, characters, or property.

We are made as the filth of the earth—the offscouring
of all things] The Greek word, which we render filth,
is περιβαρματα, a purgation, or lustrative sacrifice ;
that which we translate offscouring is περιψημα, a
redemption sacrifice. To understand the full force of
these words, as applied by the apostle in this place,
we must observe that he alludes to certain customs
among the heathens, who, in the time of some public
calamity, chose out some unhappy men of the most
abject and despicable character to be a public expia-
tion for them ; these they maintained a whole year at
the public expense ; and then they led them out,
crowned with flowers, as was customary in sacrifices ;
and, having heaped all the curses of the country upon
their heads, and whipped them seven times, they
burned them alive, and afterwards their ashes were
thrown into the sea, while the people said these words :
πρόψημα ἡμῶν γίνου, be thou our propitiation. Some-
times the person thus chosen was thrown into the sea
as a sacrifice to Neptune, the people saying the words
as before. Hence Origen says that our Lord, in giving
up himself as a propitiation for our sins, was much
more than his apostles—περικαθαρματα του κοσμου,

15 For though ye have ten
thousand instructors in Christ,
yet have ye not many fathers :
for, in Christ Jesus, I have
begotten you through the gospel.

16 Wherefore, I beseech you, be ye follow-
ers of me.

17 For this cause have I sent unto you † Ti-

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Gal. iv. 19. Philem. 10. Jam. i. 18.—* Ch. xi. 1.
Phil. iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.—† Acts xix. 22.
Ch. xvi. 10. Phil. ii. 19. 1 Thess. iii. 2.

παντων περιψημα, the lustration of the world, and the
peculiar sacrifice for all men. The apostle, therefore,
means that he and his fellows were treated like those
wretched beings who were judged to be fit for nothing
but to be expiatory victims to the infernal gods, for
the safety and redemption of others. Our words,
filth and offscouring, convey no legitimate sense of the
original. See several useful remarks upon these terms
in Pearce, Whitby, and Parkhurst.

Verse 14. I write not these things to shame you] It
is not by way of finding fault with you for not pro-
viding me with the necessaries of life that I write
thus ; but I do it to warn you to act differently for the
time to come ; and be not so ready to be drawn aside
by every pretender to apostleship, to the neglect of
those to whom, under God, you owe your salvation.

Verse 15. For though ye have ten thousand instructors]
Μυριοις παιδαγωγους, Myriads of leaders, that is, an
indefinite multitude ; for so the word is often used.
The παιδαγωγος, from which we have our word peda-
gogue which we improperly apply to a schoolmaster,
was, among the Greeks, the person or servant who
attended a child, had the general care of him, and
who led him to school for the purpose of being in-
structed by the διδασκαλος, or teacher. It seems there
were many at Corinth who offered their services to
instruct this people, and who were not well affected
towards the apostle.

Not many fathers] Many offer to instruct you
who have no parental feeling for you ; and how can
they ? you are not their spiritual children, you stand
in this relation to me alone ; for in Christ Jesus—by the
power and unction of his Spirit, I have begotten you—
I was the means of bringing you into a state of sal-
vation, so that you have been born again : ye are my
children alone in the gospel. Schoettgen produces a
good illustration of this from Shemoth Rabba, sect. 46,
fol. 140. "A girl who had lost her parents was
educated by a guardian, who was a good and faithful
man, and took great care of her ; when she was grown
up, he purposed to bestow her in marriage ; the scribe
came, and, beginning to write the contract, said, What
is thy name ? The maid answered, N. The scribe
proceeded, What is the name of thy father ? The
maid was silent. Her guardian said, Why art thou
silent ? The maid replied, Because I know no other
father but thee ; for he who educates a child well, is
more properly the father than he who begot it."

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motheus, ^a who is my beloved son, and faithful in the Lord, who shall bring you ^b into remembrance of my ways which

be in Christ, as I ^c teach every where ^d in every church.

18 ^e Now some are puffed up, as though I would not come to you.

19 ^f But I will come to you shortly, ^g if the

^a 1 Tim. i. 2. ² Tim. i. 2.—^b Ch. xi. 2.—^c Ch. vii. 17.
^d Ch. xiv. 33.—^e Ch. v. 2.—^f Acts xix. 21. Ch. xvi. 5.

This is the same kind of sentiment which I have already quoted from *Terence*, Rom. xvi. 13.

Natura tu illi pater es, consiliis ego.

Adelphi, Act i., scen. 2, ver. 47.

Thou art his father by nature, I by instruction.

Verse 16. *Wherefore, I beseech you, be ye followers of me.*] It should rather be translated, Be ye imitators of me; *μιμητας*, from which we have our word *mimic*, which, though now used only in a bad or ludicrous sense, simply signifies an imitator of another person, whether in speech, manner, habit, or otherwise. As children should imitate their parents in preference to all others, he calls on them to imitate him, as he claims them for his children. He lived for God and eternity, seeking not his own glory, emolument, or ease: those sowers of sedition among them were actuated by different motives. Here then the apostle compares himself with them: follow and imitate me, as I follow and imitate Christ: do not imitate them who, from their worldly pursuits, show themselves to be actuated with a worldly spirit.

Verse 17. *For this cause*] That you imitate me, and know in what this consists:

I sent unto you Timotheus] The same person to whom he wrote the two epistles that are still extant under his name, and whom he calls here his beloved son, one of his most intimate disciples; and whom he had been the means of bringing to God through Christ.

My ways which be in Christ] This person will also inform you of the manner in which I regulate all the churches; and show to you that what I require of you is no other than what I require of all the churches of Christ which I have formed, as I follow the same plan of discipline in every place. See the *Introduction*, sect. iii.

Verse 18. *Some are puffed up*] Some of your teachers act with great haughtiness, imagining themselves to be safe, because they suppose that I shall not revisit Corinth.

Verse 19. *But I will come to you shortly*] God being my helper, I fully purpose to visit you; and then I shall put those proud men to the proof, not of their speech—eloquence, or pretensions to great knowledge and influence, but of their power—the authority they profess to have from God, and the evidences of that authority in the works they have performed. See the *Introduction*, sect. xi.

Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For ^b the kingdom of God is not in word, but in power.

21 What will ye? ^c shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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2 Cor. i. 15, 23.—^f Acts xviii. 21. Rom. xv. 32. Hebr. vi. 3. Jam. iv. 15.—^b Ch. ii. 4. 1 Thess. i. 5.—^c 2 Cor. x. 2. xiii. 10.

Verse 20. *For the kingdom of God*] The religion of the Lord Jesus is not in word—in human eloquence, excellence of speech, or even in doctrines; but in power, *ev duvames*, in the mighty energy of the Holy Spirit; enlightening, quickening, converting, and sanctifying believers; and all his genuine apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by miracles; for this the original word often means.

Verse 21. *Shall I come unto you with a rod, or in love*] Here he alludes to the case of the teacher and father, mentioned in ver. 15. Shall I come to you with the authority of a teacher, and use the rod of discipline? or shall I come in the tenderness of a father, and entreat you to do what I have authority to enforce? Among the Jews, those who did not amend, after being faithfully admonished, were whipped, either publicly or privately, in the synagogue. If on this they did not amend, they were liable to be stoned. We see, from the cases of Ananias and Sapphira, Elymas the sorcerer, Hymenæus and Alexander, &c., that the apostles had sometimes the power to inflict the most awful punishments on transgressors. The Corinthians must have known this, and consequently have dreaded a visit from him in his apostolical authority. That there were many irregularities in this church, which required both the presence and authority of the apostle, we shall see in the subsequent chapters.

1. In the preceding chapter we find the ministers of God compared to STEWARDS, of whom the strictest fidelity is required. (1.) Fidelity to God, in publishing his truth with zeal, defending it with courage, and recommending it with prudence. (2.) Fidelity to CHRIST, whose representatives they are, in honestly and fully recommending his grace and salvation on the ground of his passion and death, and preaching his maxims in all their force and purity. (3.) Fidelity to the Church, in taking heed to keep up a godly discipline, admitting none into it but those who have abandoned their sins; and permitting none to continue in it that do not continue to adorn the doctrine of God their Saviour. (4.) Fidelity to their own MINISTRY, walking so as to bring no blame on the gospel; avoiding the extremes of indolent tenderness on one hand, and austere severity on the other. Considering the flock, not as their flock, but the flock of

Jesus Christ; watching, ruling, and feeding it according to the order of their Divine Master.

2. A minister of God should act with great caution: every man, properly speaking, is placed between the secret judgment of God and the public censure of men. He should do nothing rashly, that he may not justly incur the censure of men; and he should do nothing but in the loving fear of God, that he may not incur the censure of his Maker. The man who scarcely ever allows himself to be *wrong*, is one of whom it may be safely said, he is seldom *right*. It is possible for a man to mistake his own will for the will of God, and his own obstinacy for inflexible adherence to his duty. With such persons it is dangerous to have any commerce. Reader, pray to God to save thee from an inflated and self-sufficient mind.

3. *Zeal* for God's truth is essentially necessary for every minister; and *prudence* is not less so. They should be wisely tempered together, but this is not always the case. *Zeal* without *prudence* is like a flambeau in the hands of a blind man; it may enlighten and warm, but it may also destroy the spiritual building. *Human prudence* should be avoided as well as *intemperate zeal*; this kind of prudence consists in a man's being careful not to bring himself into trouble, and not to hazard his reputation, credit, interest, or fortune, in the performance of his duty. *Evangelical wisdom* consists in our suffering and losing all things, rather than be wanting in the discharge of our obligations.

4. From St. Paul's account of himself we find him often suffering the severest hardships in the prosecution of his duty. He had for his patrimony, hunger, thirst, nakedness, stripes, &c.; and wandered about testifying the gospel of the grace of God, without even a *cottage* that he could claim as his own. Let those who dwell in their elegant houses, who profess to be *apostolic* in their *order*, and *evangelic* in their *doctrines*, think of this. In their state of affluence they should have extraordinary degrees of *zeal*, *humility*, *meekness*, and *charity*, to recommend them to our notice as *apostolical men*. If God, in the course of his providence, has saved them from an apostle's hardships, let them devote their lives to the service of that church in which they have their emoluments; and labour incessantly to build it up on its most holy faith. Let them not be *masters*, to govern with rigour and imperiousness; but tender *fathers*, who feel every member in the church as their own child, and labour to feed the heavenly family with the mysteries of God, of which they are stewards.

5. And while the people require much of their spiritual pastors, these pastors have equal right to require much of their people. The obligation is not all on one side; those who watch for our souls have a right not only to their own support, but to our reverence and confidence. Those who despise their ecclesiastical rulers, will soon despise the church of Christ itself, neglect its ordinances, lose sight of its doctrines, and at last neglect their own salvation.

CHAPTER V.

Account of the incestuous person, or of him who had married his father's wife, 1. The apostle reproveth the Corinthians for their carelessness in this matter, and orders them to excommunicate the transgressor, 2—5. They are reprehended for their glorying, while such scandals were among them, 6. They must purge out the old leaven, that they may properly celebrate the Christian Passover, 7—9. They must not associate with any who, professing the Christian religion, were guilty of any scandalous vice, and must put away from them every evil person, 10—13.

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IT is reported commonly that there is fornication among you, and such fornication as is not so much as ^a named among

the Gentiles, ^b that one should have his ^c father's wife.

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2 ^d And ye are puffed up, and have not rather ^e mourned, that

^a Eph. v. 3.—^b Lev. xviii. 8. Deut. xxii. 30. xxvii. 20.

^c 2 Cor. vii. 12.—^d Ch. iv. 18.—^e 2 Cor. vii. 7, 10.

NOTES ON CHAP. V.

Verse 1. There is *fornication among you*] The word *porneia*, which we translate *fornication* in this place, must be understood in its utmost latitude of meaning, as implying all kinds of impurity; for, that the Corinthians were notoriously guilty of every species of irregularity and debauch, we have already seen; and it is not likely that in speaking on this subject, in reference to a people so very notorious, he would refer to only one species of impurity, and that not the most flagitious.

[That one should have his father's wife.] Commentators and critics have found great difficulties in this statement. One part of the case is sufficiently clear, that a man who professed Christianity had illegal connexions with his father's wife; but the principal question is, was his father *alive* or *dead*? Most think that the father was *alive*, and imagine that to this the apostle refers, 2 Cor. vii. 12, where, speaking of the person who *did* the wrong, he introduces also him who had *suffered* the wrong; which must mean the father, and the father then *alive*. After all that has

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he that hath done this deed
might be taken away from
among you.

3 * For I verily, as absent in
body, but present in spirit, have^b judged
already, as though I were present, *concerning*
him that hath so done this deed ;

4 In the name of our Lord Jesus Christ,
when ye are gathered together, and my spirit,
^c with the power of our Lord Jesus Christ,

* Col. ii. 5.—^b Or, *determined*.—^c Matt. xvi. 19. xviii.
18. John xx. 23. 2 Cor. ii. 10. xiii. 3, 10.—^d Job ii. 6.
Ps. cix. 6. 1 Tim. i. 20.—^e Acts xxvi. 18.—^f Ver. 2. Ch.

been said on this subject, I think it most natural to
conclude that the person in question had married the
wife of his *deceased* father, not his *own* mother, but
step-mother, then a *widow*.

This was a crime which the text says *was not so
much as named among the Gentiles* ; the apostle must
only mean that it was not *accredited* by them, for it
certainly did often occur : but by their best writers
who notice it, it was branded as superlatively infam-
ous. Cicero styles it, *scelus incredibile et inauditum*,
an incredible and unheard-of wickedness ; but it was
heard of and practised ; and there are several stories
of this kind in heathen authors, but they *reprobate*,
not *commend* it. The word *ονομαζεται*, *named*, is
wanting in almost every MS. and Version of import-
ance, and certainly makes no part of the text. The
words should be read, *and such fornication as is not
amongst the Gentiles*, i. e. not *allowed*. Some think
that this woman might have been a proselyte to the
Jewish religion from heathenism ; and the rabbins
taught that proselytism annulled all former relation-
ship, and that a woman was at liberty in such a case
to depart from an unbelieving husband, and to marry
even with a believing *son*, i. e. of her husband by
some former wife.

Verse 2. *Ye are puffed up*] Ye are full of strife and
contention relative to your parties and favourite
teachers, and neglect the discipline of the church.
Had you considered the greatness of this crime, ye
would have rather *mourned*, and have put away this
flagrant transgressor from among you.

Taken away from among you.] *Ἰνα ἐκάρθῃ ἐκ μέσου
ὑμῶν*. This is supposed by some to refer to the
punishment of *death*, by others to excommunication.
The Christian church was at this time too young to
have those *forms of excommunication* which were
practised in succeeding centuries. Probably no more
is meant than a simple *disowning* of the person,
accompanied with the refusal to admit him to the
sacred ordinances, or to have any intercourse or con-
nexion with him.

Verse 3. *Absent in body, but present in spirit*] Per-
haps St. Paul refers to the gift of the discernment of
spirits, which it is very likely the apostles in general
possessed on extraordinary occasions. He had already
seen this matter so clearly, that he had determined on

5 ^d To deliver such an one
unto ^e Satan for the destruction
of the flesh, that the spirit may
be saved in the day of the Lord
Jesus.

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6 ^f Your glorying *is* not good. Know ye
not that ^g a little leaven leaveneth the whole
lump ?

7 Purge out therefore the old leaven, that
ye may be a new lump, as ye are unleavened.

iii. 21. iv. 19. Jam. iv. 16.—^g Ch. xv. 33. Gal. v. 9. 2
Tim. ii. 17.

that sort of punishment which should be inflicted for
this crime.

Verse 4. *In the name of our Lord Jesus*] Who is
the *head* of the church ; and under whose authority
every act is to be performed.

And my spirit] My apostolical authority derived
from Him ; *with the power, οὐκ ὀψαμῆς*, with the *mi-
raculous energy of the Lord Jesus*, which is to inflict
the punishment that you pronounce :—

Verse 5. *To deliver such an one unto Satan*] There
is no evidence that delivering to Satan was any *form*
of excommunication known either among the Jews or
the Christians. *Lightfoot*, *Selden*, and *Schoettgen*,
who have searched all the Jewish records, have found
nothing that answers to this : it was a species of
punishment administered in extraordinary cases, in
which the body and the mind of an incorrigible trans-
gressor were delivered by the authority of God into
the power of Satan, to be tortured with diseases and
terrors as a warning to all ; but, while the body and
mind were thus tormented, the immortal spirit was
under the influence of the Divine mercy ; and the af-
fliction, in all probability, was in general only for a
season ; though sometimes it was evidently unto
death, as the *destruction of the flesh* seems to imply.
But the soul found mercy at the hand of God ; for
such a most extraordinary interference of God's
power and justice, and of Satan's influence, could
not fail to bring the person to a state of the deepest
humiliation and contrition ; and thus, while the *flesh*
was *destroyed*, the *spirit was saved in the day of the
Lord Jesus*. No such power as this remains in the
church of God ; none such should be assumed ; the pre-
tensions to it are as *wicked* as they are *vain*. It was
the same power by which *Ananias* and *Sapphira* were
struck dead, and *Elymas* the sorcerer struck blind.
Apostles alone were intrusted with it.

Verse 6. *Your glorying is not good.*] You are tri-
umphing in your superior knowledge, and busily em-
ployed in setting up and supporting your respective
teachers, while the church is left under the most
scandalous corruptions—corruptions which threaten
its very existence if not purged away.

Know ye not] With all your boasted wisdom, do
you not know and acknowledge the truth of a com-
mon maxim, *a little leaven leaveneth the whole lump* ?

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For even ^aChrist our ^bpass-
over ^cis sacrificed for us :

8 Therefore ^dlet us keep ^ethe
feast, ^fnot with old leaven,

neither ^gwith the leaven of malice and wick-
edness ; but with the unleavened *bread* of sin-
cerity and truth.

9 I wrote unto you in an epistle ^hnot to
company with fornicators :

^a 1st Cor. i. 7. John i. 29. Ch. xv. 3. 1 Pet. i. 19. Rev. v.
6. 12.—^b John xix. 14.—^c Or, *is slain*.—^d Exod. xii.
15. xiii. 6.—^e Or, *holiday*.—^f Deut. xvi. 3.—^g Matt.
xii. 12. Mark viii. 15. Luke xii. 1.—^h See ver. 2, 7.

If this *leaven*—the incestuous person, be permitted to
remain among you ; if his conduct be not exposed
by the most formidable censure ; the flood-gates of
impurity will be opened on the church, and the
whole state of Christianity ruined in Corinth.

Verse 7. *Purge out therefore the old leaven*] As it
is the custom of the Jews previously to the *passover*
to search their houses in the most diligent manner
for the old leaven, and throw it out, sweeping every
part clean ; so act with this incestuous person. I
have already shown with what care the Jews purged
their houses from all leaven previously to the *passover* ;
see the note on Exod. xii. 8—19, and on the term
passover, and Christ as represented by this ancient
Jewish sacrifice ; see on Exod. xii. 27. and my *Dis-
course on the Nature and Design of the Eucharist*.

Verse 8. *Therefore let us keep the feast*] It is very
likely that the time of the passover was now ap-
proaching, when the church of Christ would be
called to extraordinary acts of devotion, in com-
memorating the passion, death, and resurrection of
Christ ; and of this circumstance the apostle takes
advantage in his exhortation to the Corinthians. See
the *Introduction*, sect. xii.

Not with old leaven] Under the Christian dispen-
sation we must be saved equally from *Judaism*,
Heathenism, and from sin of every kind ; *malice* and
wickedness must be destroyed ; and *sincerity* and *truth*,
inward purity and outward holiness, take their place.

The apostle refers here not more to wicked *princi-
ples* than to wicked *men* ; let us keep the feast, not
with the old leaven—the impure principles which ac-
tuated you while in your heathen state ; neither with
the leaven of malice and wickedness, *κακιας και κωνη-
ρας*, wickedness, radical depravity, producing un-
righteousness in the life ; nor with the *persons* who
are thus influenced, and thus act ; but with the un-
leavened bread, *αλλα εν αζυμοις*, but with *upright* and
spicy men, who have *sincerity*, *ελικρινια*, such purity
of affections and conduct, that even the light of God
shining upon them discovers no flaw, and *truth*—who
have received the testimony of God, and who are in-
wardly as well as outwardly what they profess to be.

The word *κωνηρας*, which we translate *wickedness*,
is so very like to *κονηρας*, *fornication*, that some very
ancient MSS. have the latter reading instead of the
former ; which, indeed, seems most natural in this
place ; as *κακιας*, which we translate *malice*, includes

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10 Yet not altogether with
the fornicators ^kof this world,
or with the covetous, or extor-
tioners, or with idolaters ; for

then must ye needs go ^lout of the world.

11 But now I have written unto you not to
keep company, ^mif any man that is called a
brother be a fornicator, or covetous, or an
idolater, or a railer, or a drunkard, or an ex-

2 Cor. vi. 14. Eph. v. 11. 2 Thess. iii. 14.—^l Ch. x. 27.
^k Ch. i. 20.—^m John xvii. 15. 1 John v. 19.—ⁿ Matt.
xviii. 17. Rom. xvi. 17. 2 Thess. iii. 6, 14. 2 John 10.

every thing that is implied in *κωνηρας*, *wickedness* ;
whereas *κονηρας*, as being the subject in question, see
ver. 1, would come more pointedly in here : *Not with
wickedness and fornication*, or rather, *not with wicked
men and fornicators* : but I do not contend for this
reading.

Verse 9. *I wrote unto you in an epistle*] The
wisest and best skilled in biblical criticism agree
that the apostle does not refer to any other epistle
than *this* ; and that he speaks here of some general
directions which he had given in the foregoing part of
it ; but which he had now in some measure changed
and greatly strengthened, as we see from ver. 11. The
words *εγραψα εν τη επιστολη* may be translated, I *had
written to you in this epistle* ; for there are many
instances in the New Testament where the *corist*,
which is here used, and which is a sort of indefinite
tense, is used for the *perfect* and the *plusquam-per-
fect*. Dr. Whitby produces several proofs of this, and
contends that the conclusion drawn by some, viz.
that it refers to some epistle that is lost, is not legiti-
mately drawn from any premises which either this
text or antiquity affords. The principal evidence
against this is 2 Cor. vii. 8, where *εν τη επιστολη*, the
same words as above, appear to refer to this *first*
epistle. Possibly the apostle may refer to an epistle
which he had written though not sent ; for, on re-
ceiving further information from *Stephanas*, *Fortu-
natus*, and *Achaicus*, relative to the state of the Corin-
thian church, he suppressed that, and wrote this, in
which he considers the subject much more at large.
See Dr. *Lightfoot*.

Not to company with fornicators] With which, as
we have already seen, Corinth abounded. It was not
only the *grand sin*, but *staple*, of the place.

Verse 10. *For then must ye needs go out of the
world*.] What an awful picture of the general cor-
ruption of manners does this exhibit ! The Christians
at Corinth could not transact the ordinary affairs of
life with any others than with fornicators, covetous
persons, extortioners, railers, drunkards, and idol-
aters, because there were none others in the place !
How necessary was Christianity in that city !

Verse 11. *But now I have written*] I not only
write this, but I add more : if any one *who is
called a brother*, i. e. professes the Christian religion,
be a *fornicator, covetous, idolater, railer, drunkard, or
extortioner*, not even to eat with such—have no

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tortioner; with such an one,
* no not to eat.

12 For what have I to do to
judge ^b them also that are with-
out? do not ye judge ^c them that are within?

* Gal. ii. 12.—^b Mark iv. 11. Col. iv. 5. 1 Thess. iv. 12.
1 Tim. iii. 7.

communion with such an one, in things either *sacred* or *civil*. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man *professing Christianity*, who is scandalous in his conduct. Let *him* have this extra mark of your abhorrence of all sin; and let the world see that the church of God does not tolerate iniquity.

Verse 12. *For what have I to do to judge them also that are without?* [The term *without*, *χωρὶς ἐξω*, signifies those who were not members of the church, and in this sense its correspondent term *חיצונים* *hachitsonim*, those that *are without*, is generally understood in the Jewish writers, where it frequently occurs. The word *kai*, *also*, which greatly disturbs the sense here, is wanting in ABCFG, and several others, with the *Syriac*, *Coptic*, *Slavonic*, *Vulgate*, and the *Itala*; together with several of the *Fathers*. The sentence, I think, with the omission of *kai*, *also*, should stand thus: *Does it belong to me to pass sentence on those which are without*—which are *not* members of the church? *By no means* (*οὐχι*). *Pass ye sentence on them which are within*—which are members of the church: *those which are without*—which are not members of the church, *God will pass sentence on*, in that way in which he generally deals with the heathen world. *But put ye away the evil from among yourselves*. This is most evidently the apostle's meaning, and renders all comments unnecessary. In the last clause there appears to be an allusion to Deut. xvii. 7, where the like directions are given to the congregation of Israel, relative to a person found guilty of idolatry: *Thou shalt put away the evil from among you*—where the Version of the Septuagint is almost the same as that of the apostle: *καὶ ἐλαρείς τον πονηρον ἐξ ὑμων αυτων*.

There are several important subjects in this chapter which intimately concern the Christian church in general.

1. If evil be tolerated in religious societies, the work of God cannot prosper there. If one scandal appear, it should be the cause of general humiliation and mourning to the followers of God where it occurs; because the soul of a brother is on the road to perdition, the cause of God so far betrayed and injured, and Christ re-crucified in the house of his friends. *Pity* should fill every heart towards the transgressor, and prayer for the backslider occupy all the members of the church.

2. *Discipline* must be exercised in the Christian church; without this it will soon differ but little from

13 But them that are without
God judgeth. Therefore ^d put
away from among yourselves
that wicked person.

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^c Ch. vi. 1, 2, 3, 4.—^d Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21, 22, 24.

the *wilderness of this world*. But what judgment prudence, piety, and caution, are requisite in the execution of this most important branch of a minister's duty! He may be too *easy* and *tender*, and permit the gangrene to remain till the flock be infected with it. Or he may be *rigid* and *severe*, and destroy parts that are vital while only professing to take away what is vitiated. A backslider is one who once knew less or more of the salvation of God. Hear what God says concerning such: *Turn, ye backsliders, for I am married unto you*. See how unwilling *He* is to give them up! He suffers long and is kind: do thou likewise; and when thou art obliged to cut off the offender from the church of Christ, follow him still with thy best advice and heartiest prayers.

3. A soul cut off from the flock of God is in an awful state! his outward defence is departed from him; and being no longer accountable to any for his conduct, he generally plunges into unprecedented depths of iniquity; and the last state of that man becomes worse than the first. Reader, art thou *without the pale of God's church*? remember it is here written, *them that are without God judgeth*, verse 13.

4. Christians who wish to retain the spirituality of their religion should be very careful how they mingle with the world. He who is *pleased* with the company of ungodly men, no matter howsoever witty or learned, is either himself one with them, or is drinking into their spirit. It is impossible to associate with such *by choice* without receiving a portion of their contagion. A man may be amused or delighted with such people, but he will return even from the *festival of wit* with a lean soul. Howsoever con-tiguous they may be, yet the church and the world are separated by an impassable gulf.

5. If all the fornicators, adulterers, drunkards, extortioners, and covetous persons which bear the Christian name, were to be publicly excommunicated from the Christian church, how many, and how awful would the examples be! If however the discipline of the visible church be so lax that such characters are tolerated in it, they should consider that this is no passport to heaven. In the sight of God they are not members of his church; their citizenship is not in heaven, and therefore they have no right to expect the heavenly inheritance. It is not under *names*, *creeds*, or *professions*, that men shall be saved at the last day; those alone who were holy, who were here conformed to the image of Christ, shall inherit the kingdom of God. Those who expect it in any other way, or on any other account, will be sadly deceived.

CHAPTER VI.

The Corinthians are reprov'd for their litigious disposition; brother going to law with brother, and that before the heathen, 1—6. They should suffer wrong rather than do any, 7, 8. No unrighteous person can enter into the glory of God, 9, 10. Some of the Corinthians had been grievous sinners, but God had saved them, 11. Many things may be lawful which are not at all times expedient, 12. Meats are for the belly, and the belly for meats; but the body is not for uncleanness, 13. Christ's resurrection a pledge of ours, 14. The bodies of Christians are members of Christ, and must not be defiled, 15—17. He that commits fornication sins against his own body, 18. Strong dissuasives from it, 19, 20.

A. M. 4660.
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nis Cæs. 3.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall

* Pa. xlix. 14. Dan. vii. 22. Matt. xix. 23. Luke

NOTES ON CHAP. VI.

Verse 1. *Dare any of you, &c.*] From the many things that are here reprehended by the apostle, we learn that the Christian church at Corinth was in a state of great imperfection, notwithstanding there were very many eminent characters among them. Divided as they were among themselves, there was no one person who possessed any public authority to settle differences between man and man; therefore, as one party would not submit to the decisions of another, they were obliged to carry their contentions before heathen magistrates; and probably these very subjects of litigations arose out of their ecclesiastical divisions. The thing, and this issue of it, the apostle strongly reprehends.

Before the unjust, and not before the saints?] The heathen judges were termed *δικασται* from their presumed *righteousness* in the administration of justice; here the apostle, by a paronomasia, calls them *αδικοι*, *unrighteous* persons; and it is very likely that at Corinth, where such corruption of manners reigned, there was a great *perversion* of public justice; and it is not to be supposed that matters relative to the Christians were fairly decided. The Christians the apostle terms *αγιας*, *saints*, which they were all by profession; and doubtless many were so in spirit and in truth.

Verse 2. *The saints shall judge the world?*] Nothing can be more evident than that the writers of the New Testament often use *ὁ κόσμος*, *the world*, to signify the Jewish people; and sometimes the Roman empire, and the Jewish state; and in the former sense it is often used by our Lord. *When, says he, the Son of man shall sit on the throne of his glory, then shall ye sit on twelve thrones, judging the twelve tribes of Israel*, Matt. xix. 28. It is supposed that he refers to the same subject as that mentioned here—the saints judging the world; and that St. Paul has

judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels?

xxii. 30. Rev. ii. 26. iii. 21. xx. 4.—2 Pet. ii. 4. Jude 6.

his words in view in what he says here to the Corinthians. By *judging the twelve tribes of Israel*, some have imagined that *having authority in the church* is merely intended; but Dr. Lightfoot contends that the words referred to the coming of our Lord to execute judgment on the Jews, and to destroy their state; and that the doctrine of the apostles, not themselves, was to judge and condemn that most disobedient people. The place before us is generally understood to imply, that the redeemed of the Lord shall be, on the great day, *assessors* with him in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words, and that no such *assessorship* as is contended for ever will take place; and that the interpretation is clogged with a multitude of absurdities.

1. The *saints* themselves are to appear before the judgment-seat of Christ, and shall be judged by him, after which they shall *reign with him*; but it is never said in scripture that they shall *judge with him*.

2. It would be absurd to suppose that *thrones* should be erected for the purpose of saints sitting on them to give their *approbation* in the condemnation of the wicked; of what use can such an approbation be? is it necessary to the validity of Christ's decision? and will not even the damned themselves, without this, acknowledge the justice of their doom? I therefore think, with Dr. Lightfoot, that these words of the apostle refer to the prediction of Daniel, chap. vii. 18, 27, and such like prophecies, where the *kingdoms of the earth* are promised to the *saints of the Most High*; that is, that a time shall come when Christianity shall so far prevail that the civil government of the world shall be administered by *Christians*, which, at that time, was administered by *heathens*. And this is even now true of all those parts of the earth which may be considered of the greatest

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how much more things that pertain to this life?

4 * If then ye have judgments of things pertaining to 'this life,

set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with

* Ch. v. 12.—^b Prov. xx. 22. Matt. v. 39, 40. Luke vi. 29. Rom. xii. 17, 19. 1 Thess. v. 15.—^c 1 Thess. iv. 6.

political consequence. They profess Christianity, and the kings and other governors are *Christians* in this general sense of the term.

Verse 3. *Know ye not that we shall judge angels?* Dr. Lightfoot observes that "the apostle does not say here, as he said before, the *saints* shall judge the angels, but *we* shall judge them. By *angels* all confess that *demons* are intended; but certainly all *saints*, according to the *latitude* with which that word is understood, i. e. all who profess Christianity, shall not judge angels. Nor is this judging of angels to be understood of the *last day*; but the apostle speaks of the ministers of the gospel, himself and others, who, by the preaching of the gospel, through the power of Christ, should spoil the devils of their oracles and their idols, should deprive them of their worship, should drive them out of their seats, and strip them of their dominion. Thus would God subdue the whole world under the Christian power, so that Christian *magistrates* should judge *men*, and Christian *ministers* judge *devils*."

Verse 4. *Things pertaining to this life*] They could examine all civil cases among themselves, which they were permitted to determine without any hinderance from the heathen governments under which they lived.

Who are least esteemed in the church.] Τους εὐθενημένους, Those who were in the *lowest order of judges*; for the apostle may refer here to the *order* in the Jewish benches, as Dr. Lightfoot conjectures, of which there were *five*, viz :—

1. The great *Sanhedrin*, consisting of seventy-two elders, which presided in Jerusalem.

2. The little *Sanhedrin* of twenty-five, in large cities, out of Jerusalem.

3. The Bench of *Three* in every synagogue.

4. The *Authorised*, or *Authentic* Bench.

5. The Bench *not authorised*, εὐθενημένος. This latter bench was so called because it received not its authority *immediately* from the *Sanhedrin*, but was chosen by the parties between whom the controversy depended. The apostle certainly does not mean

another. ^b Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, ^c and thate your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; ^d neither fornicators, nor idolaters nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

^d Ch. xv. 50. Gal. v. 21. Eph. v. 5. 1 Tim. i. 9. Hebr. xii. 14. xiii. 4. Rev. xxii. 15.

persons of *no repute*, but such as these *arbitrators* who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates. The following verse make it pretty evident that the apostle refers to this *lower kind of tribunal*; and hence he says,

Verse 5. *Is it so, that there is not a wise man among you?*] Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals?

Verse 6. *Brother goeth to law with brother*] One Christian sues another at law! This is almost as great a scandal as can exist in a Christian society. Those in a religious community who *will* not submit to a proper arbitration, made by persons among themselves, should be expelled from the church of God.

Verse 7. *There is utterly a fault among you*] There is a most manifest *defect* among you, 1. Of *peaceableness*; 2. Of *brotherly love*; 3. Of *mutual confidence*; and, 4. Of *reverence for God*, and concern for the *honour of his cause*.

Why do ye not rather take wrong?] Better suffer an injury than take a method of redressing yourselves which must injure your own peace, and greatly dishonour the cause of God.

Verse 8. *Nay, ye do wrong*] Far from suffering, ye are the aggressors; and defraud your pious, long-suffering brethren, who submit to this wrong rather than take those methods of redressing their grievances which the spirit of Christianity forbids. Probably the apostle refers to him who had taken his father's wife.

Verse 9. *The unrighteous shall not inherit the kingdom*] The unrighteous, ἀδικοί, those who act *contrary to right*, cannot *inherit*, for the inheritance is by *right*. He who is not a *child of God* has no *right* to the family inheritance, for that inheritance is for the *children*. If children, then heirs; heirs of God, and joint heirs with Christ, Rom. viii. 17. There are here *ten* classes of transgressors which the apostle excludes from the kingdom of God; and any man

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11 And such were ^a some of you : ^b 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.

^a Ch. xii. 2. Eph. ii. 2. iv. 22. v. 8. Col. iii. 7. Tit. iii. 3.

who is guilty of any one of the evils mentioned above is thereby excluded from this kingdom, whether it imply the church of Christ here below, or the state of glory hereafter.

Several of the evils here enumerated will not bear to be particularly explained; they are, however, sufficiently plain of themselves, and show us what abominations were commonly practised among the Corinthians.

Verse 11. *And such were some of you*] It was not with the prospect of collecting saints that the apostles went about preaching the gospel of the kingdom. None but sinners were to be found over the face of the earth; they preached that sinners might be converted unto God, made saints, and constituted into a church; and this was the effect as well as the object of their preaching.

But ye are washed] Several suppose that the order in which the operations of the grace of God take place in the soul is here inverted; but I am of a very different mind. Every thing will appear here in its order, when we understand the terms used by the apostle.

Ye are washed, ἀπελουσασθε; ye have been baptized into the Christian faith, and ye have promised in this baptism to put off all filthiness of the flesh and spirit; and the washing of your bodies is emblematical of the purification of your souls.

Ye are sanctified] ἁγιασθητε; from *a*, privative, and γη, the earth; ye are separated from earthly things to be connected with spiritual. Ye are separated from time to be connected with eternity. Ye are separated from idols to be joined to the living God. Separation from common, earthly, or sinful uses, to be wholly employed in the service of the true God, is the ideal meaning of this word, both in the Old and New Testaments. It was in consequence of their being separated from the world that they became a church of God. Ye were formerly workers of iniquity, and associated with workers of iniquity; but now ye are separated from them, and united together to work out your salvation with fear and trembling before God.

Ye are justified] ἔδικαιωθητε. Ye have been brought into a state of favour with God; your sins having been blotted out through Christ Jesus, the Spirit of God witnessing the same to your conscience, and carrying on by his energy the great work of regeneration in your hearts. The process here is plain and simple:—1. Paul and his brother apostles preached the gospel at Corinth, and besought the people to turn from darkness to light—from idol vanities to the living God, and to believe in the Lord Jesus for the remission of sins. 2. The people who

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12 ^c All things are lawful unto me, but all things are not ^d expedient: all things are lawful for me, but I will not be brought under the power of any.

^b Ch. i. 30. Hebr. x. 22.—^c Ch. x. 23.—^d Or, profitable.

heard were convinced of the divine truths delivered by the apostle, and flocked to baptism. 3. They were baptized in the name of the Lord Jesus, and thus took upon them the public profession of the gospel. 4. Being now baptized into the Christian faith, they were separated from idols and idolaters, and became incorporated with the church of God. 5. As penitents, they were led to the Lord Jesus for justification, which they received through faith in his blood. 6. Being justified freely—having their sins forgiven through the redemption that is in Jesus, they received the Spirit of God to attest this glorious work of grace to their consciences; and thus became possessed of that principle of righteousness, that true leaven which was to leaven the whole lump, producing that universal holiness without which none can see the Lord.

Verse 12. *All things are lawful unto me*] It is likely that some of the Corinthians had pleaded that the offence of the man who had his father's wife, as well as the eating the things offered to idols, was not contrary to the law, as it then stood. To this the apostle answers: Though such a thing be lawful, yet the case of fornication, mentioned chap. v. 1, is not expedient, οὐ συμφέρει—it is not agreeable to propriety, decency, order, and purity. It is contrary to the established usages of the best and most enlightened nations, and should not be tolerated in the church of Christ.

They might also be led to argue in favour of their eating things offered to idols, and attending idol feasts, thus:—that an idol was nothing in the world; and as food was provided by the bounty of God a man might partake of it any where without defiling his conscience, or committing sin against the Creator. This excuse also the apostle refers to: All these things are lawful, taken up merely in the light that none of your laws is against the first; and that, on the ground that an idol is nothing in the world, there can be no reason against the last;

But I will not be brought under the power of any.] Allowing that they are all lawful, or at least that there is, no law against them, yet they are not expedient; there is no necessity for them; and some of them are abominable, and forbidden by the law of God and nature, whether forbidden by yours or not; while others, such as eating meats offered to idols, will almost necessarily lead to bad moral consequences: and who, that is a Christian, would obey his appetite so far as to do these things for the sake of gratification? A man is brought under the power of any thing which he cannot give up. He is the slave of that thing, whatsoever it be, which he cannot relinquish; and then, to him, it is sin.

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13 ^a Meats for the belly, and the belly for meats; but God shall destroy both it and them.

Now the body *is* not for fornication, but ^b for the Lord; ^c and the Lord for the body.

14 And ^d God hath both raised up the Lord, and will also raise up us ^e by his own power.

15 Know ye not that ^f your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for ^g two,

saith he, shall be one flesh.

17 ^h But he that is joined unto the Lord is one spirit.

18 ⁱ Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth ^l against his own body.

19 What! ^k know ye not that your body is the temple of the Holy Ghost *which is* in you which ye have of God, ^m and ye are not your own?

20 For ⁿ ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

^a Matt. xv. 17. Rom. xiv. 17. Col. ii. 22, 23. — ^b Ver. 15, 19, 20. 1 Thess. iv. 3, 7. — ^c Eph. v. 23. — ^d Rom. vi. 5, 8, viii. 11. 2 Cor. iv. 14. — ^e Eph. i. 19, 20. — ^f Rom. xii. 5. Ch. xii. 27. Eph. iv. 12, 15, 16. v. 30. — ^g Gen. ii. 24. Matt. xix. 5. Eph. v. 31. — ^h John xvii. 21, 22, 23. Eph.

iv. 4. v. 30. — ⁱ Rom. vi. 12, 13. Hebr. xiii. 4. — ^j Rom. 24. 1 Thess. iv. 4. — ^k Ch. iii. 16. 2 Cor. vi. 16. — ^l Rom. xiv. 7, 8. — ^m Acts xx. 28. Ch. vii. 23. Gal. iii. 13. Hebr. ix. 12. 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9.

Verse 13. *Meats for the belly*] I suppose that *κοιλια* means the animal appetite, or propensity to food, &c., and we may conceive the apostle to reason thus: I acknowledge that God has provided different kinds of aliments for the appetite of man, and among others those which are generally offered to idols; and he has adapted the appetite to these aliments, and the aliments to the appetite: but God shall destroy both it and them; none of these is eternal; all these lower appetites and sensations will be destroyed by death, and have no existence in the resurrection body; and the earth and its productions shall be burnt up.

Now the body is not for fornication] Though God made an appetite for food, and provided food for that appetite, yet he has not made the body for any uncleanness, nor indulgence in sensuality; but he has made it for Christ; and Christ was provided to be a sacrifice for this body as well as for the soul, by taking our nature upon him; so that now, as human beings, we have an intimate relationship to the Lord; and our bodies are made not only for his service, but to be his temples.

Verse 14. *And God hath both raised up the Lord*] He has raised up the human nature of Christ from the grave, as a pledge of our resurrection; and will also raise us up by his own power, that we may dwell with him in glory for ever.

Verse 15. *Know ye not that your bodies are the members of Christ?*] Because he has taken your nature upon him, and thus, as believers in him, ye are the members of Christ.

Shall I then take, &c.] Shall we, who profess to be members of his body, of his flesh, and of his bones, connect ourselves with harlots, and thus dishonour and pollute the bodies which are members of Christ? God forbid! These passages admit of a more literal interpretation. This, if given at all, I must give in a strange language.

Membra humana, ad generationem pertinentia, vocun-
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tur Membra Christi, quia mysterium conjunctionis Christi et Ecclesiae per conjunctionem maris et feminae indigitatur, Ephes. v. 32. In Vet. Test. idem valebat de membro masculino, quippe quod circumcissione, tanquam signo fœderis, honoratum est. Vide Schoettger Hor. Hebr.

Verse 16. *He that is joined to a harlot is one body*] In *Sohar Genes.*, fol. 19, we have these remarkable words: *Whosoever connects himself with another man's wife, does in effect renounce the holy blessed God, and the church of the Israelites.*

Verse 17. *Is one spirit.*] He who is united to God by faith in Christ Jesus, receives his Spirit, and becomes a partaker of the divine nature. Who can change such a relationship for communion with a harlot; or for any kind of sensual gratification? He who can must be far and deeply fallen!

Verse 18. *Flee fornication.*] Abominate, detest and escape from every kind of uncleanness. Some sins, or solicitations to sin, may be reasoned with; in the above cases, if you *parley* you are undone; *reason* not, but FLY!

Sinneth against his own body.] Though sin of every species has a tendency to destroy life, yet none are so mortal as those to which the apostle refers; they strike immediately at the basis of the constitution. By the just judgment of God, all these irregular and sinful connexions are married to death. Neither prostitute whoremongers, nor unclean persons of any description, can live out half their days. It would be easy to show, and *prove* also, how the end of these things even with respect to the body, is death; but I forbear and shall finish the subject with the words of the prophet: *The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not; woe unto their soul, for they have rewarded evil unto themselves.*

Verse 19. *Your body is the temple of the Holy Ghost*] What an astonishing saying is this! As truly as the living God dwelt in the Mosaic tabernacle, and in the

(temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the temple and all its utensils were *holy, separated* from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone.

And ye are not your own?] Ye have no right over yourselves, to dispose either of your body, or any of its members, as you may think proper or lawful; you are bound to God, and to him you are accountable.

Verse 20. *Ye are bought with a price*] As the slave who is purchased by his master for a sum of money is the sole property of that master, so ye, being bought with the price of the blood of Christ, are not your own, you are his property. As the slave is bound to use all his skill and diligence for the emolument of his master, so you should employ body, soul, and spirit in the service of your Lord; promoting, by every means in your power, the honour and glory of

your God, whom you must also consider as your Lord and Master.

There are strange discordances in MSS., *Versions*, and *Fathers*, on the conclusion of this verse; and the clause, *καὶ ἐν τῷ πνεύματι ὑμῶν, ἵνα εἴσθε τοῦ Θεοῦ, and in your spirit, which is God's*, is wanting in ABC* D*EFG, some others, *Coptic, Æthiopic, Vulgate, and Itala*, and in several of the primitive *Fathers*. Almost every critic of note considers them to be spurious. Whether retained or expunged, the sense is the same. Instead of *price* simply, the Vulgate and some of the Latin Fathers read, *pretio magno*, with a great price; and instead of *glorify*, simply, they read *glorificate et portate*, glorify and carry God in your bodies. These readings appear to be glosses, intended to explain the text. Litigious Christians, who will have recourse to law for every little difference, as well as the impure, may read this chapter either to their conviction or confusion.

CHAPTER VII.

A solution of several difficult cases concerning marriage and married persons, 1—6. God has given every man his proper gift, 7. Directions to the unmarried and widows, 8, 9. Directions to the married, 10, 11. Directions to men married to heathen women, and to women married to heathen men, 12—16. Every man should abide in his vocation, 17—24. Directions concerning virgins, and single persons in general, 25—28. How all should behave themselves in the things of this life, in reference to eternity, 29—31. The trials of the married state, 32—35. Directions concerning the state of virginity or œlibacy, 36—38. How the wife is bound to her husband during his life, and her liberty to marry another after his death, 39, 40.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

NOW, concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless, ^b to avoid fornication, let every man have his own wife, and let every woman have her own husband.

A. M. 4060.
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^a Ver. 8, 26. Matt. xix. 10. Prov. vi. 29.

^b Ch. vi. 18. Matt. xiv. 4. xv. 19. Hebr. xiii. 4.

NOTES ON CHAP. VII.

Verse 1. *The things whereof ye wrote unto me*] It is sufficiently evident that the principal part of this epistle was written in answer to some questions which had been sent to the apostle in a letter from the Corinthian church; and the first question seems to be this: *Is it proper for a man to marry in the present circumstances of the church?*

The question concerning the expediency or in expediency of marriage was often agitated among the ancient philosophers; and many, though inclined to decide against it, because of the troubles and cares connected with it, tolerated it in their opinions; because, though an evil, it was judged to be a necessary evil. The words of *Menander* are full to this effect: Γαμῶν, εἰν τις τὴν ἀληθειᾶν σκοπῶν, κακὸν μὲν εἶναι, ἀλλ' ἀναγκαῖον κακόν. "If a man consider marriage in a proper point of view, it is an evil; but then it is a necessary evil." *Metellus Numidicus* spoke of

it nearly in the same way. *Si sine uxore possemus, Quirites, esse, omnes ea molestia careremus; sed quoniam ita natura tradidit, ut nec cum illis satis commode, nec sine illis ullo modo vivi possit, salutis perpetuæ potius quam brevi voluptati consulendum.* "If, O ye Romans, we could live unmarried, we should be saved from a great deal of trouble; but, seeing that nature has so ordered it that we cannot live very comfortably with wives, and without them cannot live at all, marriage should be adopted, not for the sake of the short-lived pleasure, but rather for perpetual safety." But this was not the common opinion; the Jews absolutely required that every man should marry, and reputed those as murderers who *did not*.—See on ver. 6. By the laws of *Lycurgus* unmarried persons were prohibited from seeing the public games. By the laws of the *Spartans* bachelors were punished. And *Plato* declares all such unworthy of any honour. And to this the Commentator says, *Amen*.

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3 * Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

* Exod. xxi. 10. 1 Pet. iii. 7. —^b Joel ii. 16. Zech. vii. 3. Exod. xix. 15. 1 Sam. xxi. 4, 5.

[Not to touch a woman] Γυναίκοσ μη ἀπτεσθαί. The learned reader need not be informed in what sense ἀπτεσθαί is used among the Greeks, and *tangere* among the Latins. For examples *Wetstein* may be consulted.

Verse 2. To avoid fornication] Δια τας πορνείας. *verto, propter exercendam libidinem, vel ut libidinem licite exercere liceat.* Probo hanc notionem ex Hebræo, ibi זָנָה, *zanah, est libidinem exercere, Hos. iv. 10: For they shall eat and not have enough; they shall commit whoredom, זָנָה libidinem exercebunt, and shall not increase.* Here the prophet certainly does not speak of *whoredom* in our sense of the word; for the persons he mentions expected to *have children*, which cannot be said of those who are addicted to improper connexions: the prophet speaks concerning *married* persons, whom he threatens with a privation of children, notwithstanding *libidinem exercebant* in order to have numerous families.—See *Schoettgen*. The following verse shows that this is the apostle's meaning.

[Let every man have his own wife] Let every man have *one* woman, *his own*; and every woman one man, *her own*. Here, *plurality* of wives and husbands is most strictly forbidden; and they are commanded to marry for the purpose of procreating children.

In the Jewish constitutions there are some things not only curious, but useful, respecting marriage. "There are *four* causes which induce men to marry: 1. *Impure desire*; 2. To get *riches*; 3. To become *honourable*; 4. For the *glory of God*. Those who marry through the first motive beget *wicked* and *rebellious* children. Those who marry for the sake of riches have the *curse of leaving them to others*. Those who marry for the sake of *aggrandizing* their family, their families shall be *diminished*. Those who marry to promote the *glory of God*, their children shall be *holy*, and by them shall the true church be increased."

Verse 3. [Let the husband render unto the wife due benevolence] Την οφειλομένην ευνοϊαν. Though our version is no translation of the original, yet few persons are at a loss for the meaning, and the context is sufficiently plain. Some have rendered the words, not unaptly, the *matrimonial debt*, or *conjugal duty*—that which a wife owes to her husband, and the husband to his wife; and which they must take care *mutually* to render, else alienation of affection will be the infallible consequence, and this in numberless instances has led to adulterous connexions. In such cases the *wife* has to blame herself for the infidelity

5 ^b Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^c Satan tempt you not for your incontinency.

6 But I speak this by permission, ^d and not of commandment.

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^c 1 Thess. iii. 5. —^d Ver. 12, 25. 2 Cor. viii. 8. xi. 17.

of her husband, and the *husband* for that of his wife. What miserable work has been made in the peace of families by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!

Verse 4. [The wife hath not power, &c.] Her person belongs to her husband; her husband's person belongs to her: neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so is either a knave or a fool. It would be trifling to attribute her conduct to any other cause than *weakness* or *folly*. She does not love her husband; or she loves some one else better than her husband; or she makes pretensions to a fancied sanctity unsupported by scripture or common sense.

Verse 5. [Defraud ye not one the other] What ye owe thus to each other never refuse paying, unless by mutual consent; and let that be only for a certain *time*, when prudence dictates the temporary separation, or when some extraordinary spiritual occasion may render it mutually agreeable, in order that ye may *fast* and *pray*, and derive the greatest possible benefit from these duties by being enabled to wait on the Lord without distraction.

[That Satan tempt you not for your incontinency.] It is most evident that the separations *permitted* by the apostle, for he *enjoins* none, are only for a *season*, on extraordinary occasions; and that the persons may *come together again*, lest Satan, taking advantage of their matrimonial abstinence, might tempt either party to illicit commerce.

There are a multitude of rules prescribed in such cases by the *rabbins*, and indeed even by *heathen* writers; for this was a matter in which common sense could always judge; and under the direction of experience, *heathens*, as well as those favoured with divine revelation, could see what was proper in all such cases.

[Incontinence, *εὐπραΐα*, want of strength to regulate one's desires or appetites; from *α*, *negative*, and *πραος*, *strength*.] It is remarkable that the apostle supposes that even this *temporary continence* might produce *incontinence*; and universal observation confirms the supposition.

Verse 6. [I speak this by permission, &c.] It was a constant custom of the more conscientious rabbins, to make a difference between the things which they enjoined on their *own judgment*, and those which

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7 For ^a I would that all men were ^b even as I myself. But ^c every man hath his proper gift of God, one after this man-

ner, and another after that.

8 I say, therefore, to the unmarried and

widows, ^d It is good for them if they abide even as I :

9 But, ^e if they cannot contain, let them marry; for it is better to marry than to burn.

10 And unto the married I command, ^f yet

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^a Acts xxvi. 29.—^b Ch. ix. 5.—^c Matt. xix. 12. Ch. xii.

11.—^d Ver. 1, 26. — ^e 1 Tim. v. 14. — ^f See ver. 12, 26, 40.

they built on the authority of the law. Thus Rabbi Tancum: "The washing of hands *before* meat is in *our own power*; washing *after* meat is *commanded*." In relation to this point Dr. Lightfoot produces some examples from the Jewish writers: "The man is commanded concerning begetting and multiplying, but not the woman. And when does the man come under this command? From the age of *sixteen* or *seventeen* years; but, if he exceeds *twenty* years without marrying, behold he violates and renders an affirmative precept vain. The *Gemara* says: It is forbidden a man to be without a wife; because it is written, *It is not good for man to be alone*. And whosoever gives not himself to generation and multiplying is all one with a murderer: he is as though he diminished from the image of God, &c." We may understand the apostle here as saying that the directions already given were from his *own judgment*, and not from any divine inspiration; and we may take it for granted that where he does not make this observation he is writing under the immediate affluents of the Holy Spirit.

Verse 7. *For I would that all men, &c.*] He wished that all that were then in the church were, like himself, *unmarried*; but this was in reference to the *necessities* of the church, or what he calls, ver. 26, the *present distress*: for it never could be his wish that marriage should cease among men, and that human beings should no longer be propagated upon earth; nor could he wish that the church of Christ should always be composed of *single persons*; this would have been equally absurd; but as the church was then in *straits* and *difficulties*, it was much better for its single members not to encumber themselves with domestic embarrassments.

Every man hath his proper gift of God] Continence is a *state* that cannot be acquired by human art or industry; a man has it from God, or not at all: and if he have it from God, he has it from him as the author of his nature; for where it does not exist *naturally* it never can exist, but either by *miraculous* interference, which should never be expected, or by *chirurgical operation*, which is a shocking abomination in the sight of God. See the note on Matt. xix. 12.

Verse 8. *The unmarried and widows*] It is supposed that the apostle speaks here of men who had *been married*, in the word *ἀγαθοί*, but were now *widowers*; as he does of women who had been married, in the word *χρησται*, but were now *widows*. And when he says *ὡς ἐγώ*, *even as I*, he means that he himself was a *widower*; for several of the ancients rank Paul among the *married* apostles.

Verse 9. *But, if they cannot contain*] If they find it inconvenient and uncomfortable to continue as widowers and widows, let them re-marry.

It is better to marry than to burn.] Bishop Pearce translates the original thus: *For it is better to marry than to be made uneasy*. Πυρροῦσθαι, says he, "signifies primarily *to burn*; but in a metaphorical sense, to be *troubled, vexed, or made uneasy*. So in 2 Cor. xi. 29: *Who is offended and I burn not, καὶ οὐκ ἐγὼ πυρροῦμαι, and I am not troubled*. So in Terence, *Uro hominem, is I vex him*." It would be well to soften the sense of this word in reference to the subject of which the apostle speaks. He cannot mean *burning with lust*, no more than Virgil means so when he says, *Æn. iv. ver. 68: Uritur infelix Dido*, the unfortunate Dido is *tormented*; and in Eccl. ii. 68: *Me tamen urit amor, love torments me*. All this may be said with the strictest truth in such cases where the *impure fire* referred to above has no existence.

A curious story, which certainly casts light on the *phraseology* of this place, is related by Dr. Lightfoot, from the tract *Kiddushin*, fol. 81. "Some captive women were brought to Nehardea, and disposed in the house and the upper room of Rabbi Amram. They took away the ladder [that the women might not get down, but stay there till they were ransomed]. As one of these captives passed by the window, the light of her great beauty shined into the house. Amram [captivated] set up the ladder; and when he was got to the middle of the steps [checked by his conscience] he stopped short, and with a loud voice cried out FIRE! FIRE! *in the house of Amram!* [This he did that, the neighbours flocking in, he might be obliged to desist from the evil affection which now prevailed in him.] The rabbins ran to him, and [seeing no fire] they said, *Thou hast disgraced us*. To which he replied: *It is better that ye be disgraced in the house of Amram in this world, than that ye be disgraced by me in the world to come*. He then adjured that evil affection to go out of him, and it went out as a *pillar of fire*. Amram said: *Thou art FIRE, and I am FLESH; yet for all that I have prevailed against thee*." From this story much instruction may be derived.

Verse 10. *I command, yet not I, but the Lord*] I do not give my own private opinion or judgment in this case; for the Lord Jesus commands that man shall not put asunder them whom God hath joined, Matt. v. 32, xix. 6. And God has said the same, Gen. ii. 24. The following extracts will prove that the law among the Jews was very loose relative to the firmness of the marriage bond:

A woman might put away or depart from her hus-

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not I, but the Lord, ^a Let not the wife depart from *her* husband :

11 But, and if she depart, let her remain unmarried, or be reconciled to *her* husband : and let not the husband put away *his* wife.

12 But to the rest speak I, ^b not the Lord : If any brother hath a wife that believeth not,

^a Mal. ii. 14, 16. Matt. v. 32. xix. 6, 9. Mark x. 11, 12.

band by giving this simple reason to the elders, who would give the following certificate. "In — day of — week, of — year, A., daughter of B., put away before us and said : My mother, or my brethren, deceived me, and wedded me or betrothed me, when I was a very young maid, to C., son of D. ; but I now reveal my mind before you, that I will not have him."

Sometimes they parted with mutual consent, and this also was considered legal, as was also the marriage of the separated parties to others. Witness the following story : "A good man had a good wife ; but because they had no children, they mutually put away each other. The good man married a bad (a heathen) wife, and she made him bad (a heathen) ; the good woman married a bad (a heathen) husband, and she made him good."

Divorces were easily obtained among them, and they considered them the dissolving of the marriage bond ; and, in consequence of these, the parties might remarry with others. This was contrary to the original institution of marriage, and is opposed both by our Lord and the apostle.

Verse 11. *But, and if she depart*] He puts the case as probable, because it was frequent, but lays it under restrictions.

Let her remain unmarried] She *departs* at her own peril ; but she must not marry another : she must either continue unmarried, or be reconciled to her husband.

And let not the husband put away his wife.] Divorces cannot be allowed but in the case of *fornication* : an act of this kind dissolves the marriage *vow* ; but nothing else can. It is a fact that, among the Jews, the wife had just as much right to put away her husband as the husband had to put away his wife. As divorces were granted, it was right that each should have an equal power ; for this served as a mutual check.

Verse 12. *But to the rest speak I, not the Lord*] As if he had said : For what I have already spoken I have the testimony of the Lord by Moses, and of my own Lord and Master, Christ ; but for the directions which I am now about to give there is no *written testimony*, and I deliver them now for the first time. These words do not intimate that the apostle was not now under the influences of the divine Spirit ; but, that there was nothing in the sacred writings which bore directly on this point.

If any brother] A Christian man, *have a wife that believeth not*, i. e. who is a heathen, not yet converted to the Christian *faith*, and she be pleased to dwell

and she be pleased to dwell with him, let him not put her away.

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13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, ^c let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanc-

Luke xvi. 18.—^b Ver. 6.—^c 1 Pet. iii. 1, 2.

with him, notwithstanding his turning Christian *since* their marriage, *let him not put her away* because she still continues in her heathen superstition.

Verse 13. *And the woman*] Converted from heathenism to the Christian faith ; *which hath a husband*, who still abides in heathenism ; *if he be pleased to dwell with her*, notwithstanding she has become a Christian *since* their marriage ; *let her not leave him* because he still continues a heathen.

Verse 14. *The unbelieving husband is sanctified by the wife*] Or rather, is to be *reputed* as sanctified on account of his wife ; she being a *Christian* woman, and he, though a *heathen*, being by marriage *one flesh* with her : her sanctity, as far as it refers to outward things, may be considered as imputed to him so as to render their connexion not *unlawful*. The case is the same when the wife is a *heathen* and the husband a *Christian*. The word sanctification here is to be applied much more to the *Christian* state than to any moral change in the persons ; for *ἀγιοι*, *saints*, is a common term for Christians—those who were baptized into the faith of Christ ; and as its corresponding term *קדושים* *kedoshim* signified all the Jews who were in the covenant of God by circumcision, the *heathens* in question were considered to be in this holy state by means of their connexion with those who were by their Christian profession *saints*.

Else were your children unclean] If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian church, nor enjoy any rights or privileges as *Christians* ; but the church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents both of whom were Christians.

The Jews considered a child as born *out of holiness* whose parents were not proselytes at the time of the birth, though afterwards they became proselytes. On the other hand, they considered the children of heathens born *in holiness*, provided the parents became proselytes *before* the birth. All the children of the heathens were reputed *unclean* by the Jews ; and all their own children *holy*.—See Dr. Lightfoot. This shows clearly what the apostle's meaning is.

If we consider the apostle as speaking of the children of *heathens*, we shall get a remarkable comment on this passage from *Tertullian*, who, in his treatise *De Carne Christi*, chaps. 37, 39, gives us a melancholy account of the height to which superstition and idolatry had arrived in his time among the Romans.

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were your children unclean ;
but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases : but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

Mal. ii. 15.—Rom. xii. 18. xiv. 19. Ch. xiv. 33. Hebr. ii. 14.—Gr. in peace.—1 Pet. iii. 1.—Gr. what. (Ch. iv. 17. 2 Cor. xi. 28.—1 Mac. i. 15.—Acts xv.

"A child," says he, "from its very conception, was dedicated to the idols and demons they worshipped. While pregnant, the mother had her body swathed round with bandages, prepared with idolatrous rites. The embryo they conceived to be under the inspection of the goddess *Alemona*, who nourished it in the womb. *Nona* and *Decima* took care that it should be born in the ninth or tenth month. *Partula* adjoined every thing relative to the labour ; and *Lucina* ushered it into the light. During the week preceding the birth a table was spread for *Juno* ; and on the last day certain persons were called together to mark the moment on which the *Parcæ*, or *Fates*, had fixed its destiny. The first step the child set on the earth was consecrated to the goddess *Statina* ; and, finally, some of the hair was cut off, or the whole head shaven, and the hair offered to some god or goddess through some public or private motive of devotion." He adds that "no child among the heathens was born in a state of purity ; and it is not to be wondered at," says he, "that demons possess them from their youth, seeing they were thus early dedicated to their service." In reference to this, he thinks, St. Paul speaks in the verse before us : *The unbelieving husband is sanctified by the wife—else were your children unclean ; but now are they holy ;* i. e. "As the parents were converted to the Christian faith, the child comes into the world without these impure and unhalloved rites ; and is from its infancy consecrated to the true God."

Verse 15. *But if the unbelieving depart*] Whether husband or wife : if such obstinately depart and utterly refuse all cohabitation, a brother or a sister—a Christian man or woman, is not under bondage to any particular laws, so as to be prevented from remarrying. Such, probably, the law stood then ; but it is not so now : for the marriage can only be dissolved by death, or by the ecclesiastical court. Even fornication or adultery does not dissolve the marriage contract ; nor will the obstinate separation of any of the parties, however long continued, give the party abandoned authority to remarry. If the person have been beyond sea, and not heard of for seven years, it is presumed he may be dead ; and marriage has been contracted at in such cases. If there be no person to complain, it may be presumed that there is none

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of

1, 5, 19, 24, 28. Gal. v. 2.—Gal. v. 6. vi. 15.—John xv. 14. 1 John ii. 3. iii. 24.

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injured. But I have known instances where even a marriage after seven years' absence has been very unfortunate ; the husband returning at the end of ten or twelve years, and to his utter distress finding his wife married to another man, and with issue of that marriage ! There can be no safety in this case, unless there be absolute certainty of the death of the party in question.

God hath called us to peace.] The refractory and disagreeing party should not be compelled to fulfil such matrimonial engagements as would produce continual jarring and discord. At the same time each should take care that he give no cause for disagreements and separations, for the author of the Christian religion is the author of peace, and has called us to it.

Verse 16. *For what knowest thou, O wife*] You that are Christians, and who have heathen partners, do not give them up because they are such, for you may become the means of saving them unto eternal life. Bear your cross, and look up to God, and he may give your unbelieving husband or wife to your prayers.

Verse 17. *But as God hath distributed to every man, &c.*] Let every man fulfil the duties of the state to which God in the course of his providence has called him.

So ordain I in all churches.] I do not lay on you a burden which others are not called to bear : this is the general rule which, by the authority of God, I impose on every Christian society.

Verse 18. *Is any man called being circumcised?*] Is any man who was formerly a Jew converted to Christianity?

Let him not become uncircumcised.] Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh. The Greek words *μη επισκασθω*, let him not draw over, are evidently an elliptical expression : the word *την ασποβυστιαν*, the fore-skin, being understood ; which, indeed, is added by the Armenian and the Itala, and several of the Latin Fathers. It is a fact that it was possible by the assistance of art to do this ; and Celsus himself prescribes the mode, *De Medic.* vii. 25. By frequent stretching, the circumcised skin could be again so drawn over, as to prevent the ancient sign of circum-

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the commandments of God.
20 Let every man abide in
the same calling wherein he
was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is ^a the Lord's ^b freeman: likewise

^a John viii. 36. Rom. vi. 18, 22. Philem. 16.—^b Gr. *made free*.—^c Ch. ix. 21. Gal. v. 13. Eph. vi. 6. 1 Pet. ii. 16.

cision from appearing. Some in their zeal against Judaism endeavoured to abolish this sign of it in their flesh: it is most evidently against this that the apostle speaks. Many false Jews made use of this practice, that they might pass through heathen countries unobserved; otherwise, in frequenting the baths, they would have been detected.

Let him not be circumcised.] Let no man who, being a Gentile, has been converted to the Christian faith, submit to circumcision as something necessary to his salvation.

Verse 19. *Circumcision is nothing*] Circumcision itself, though commanded of God, is nothing of itself, it being only a sign of the justification which should be afterwards received by faith. At present, neither it nor its opposite either *hinders* or *further*s the work of grace; and *keeping the commandments of God*, from his love shed abroad in a believing heart, is the sum and substance of religion.

Verse 20. *Let every man abide in the same calling*] As both the circumcised and uncircumcised, in Christ, have the same advantages, and to their believing the same facilities; so any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received. Therefore, in all situations a Christian should be content, for all things work together for good to him who loves God.

Verse 21. *Art thou called being a servant?*] Δουλος κληθης, Art thou converted to Christ while thou art a *slave*—the property of another person, and bought with his money? *care not for it*—this will not injure thy Christian condition: but if thou canst obtain thy liberty, *use it rather*—prefer this state for the sake of *freedom*, and the temporal advantages connected with it.

Verse 22. *For he that is called*] The man who, being a *slave*, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is entitled as a *Christian*: on the other hand, all free men, who receive the grace of Christ, must consider themselves the *slaves of the Lord*, i. e. his real property, to be employed and disposed of according to his godly wisdom, who, notwithstanding their state of subjection, will find the service of their Master to be perfect freedom.

Verse 23. *Ye are bought with a price*] As truly as your bodies have become the property of your masters, in consequence of his paying down a price

also he that is called, *being free*, is ^c Christ's servant.

23 ^d Ye are bought with a price; be not ye the servants of men.

24 Brethren, ^e let every man, wherein he is called, therein abide with God.

25 Now concerning virgins ^f I have no commandment of the Lord; yet I give my judg-

^d Ch. vi. 20. 1 Pet. i. 18, 19. See Lev. xxv. 42.—^e Ver. 20. ^f Ver. 6, 10, 40. 2 Cor. viii. 8, 10.

for you; so sure you are now the Lord's property, in consequence of your being purchased by the blood of Christ.

Some render this verse interrogatively: *Are ye bought with a price from your slavery? Do not again become slaves of men.* Never *sell yourselves*; prefer and retain your liberty, now that ye have acquired it.

In these verses the apostle shows that the Christian religion does not abolish our *civil* connexions; in reference to *them*, where it finds us, there it leaves us. In whatever relation we stood before our embracing Christianity, there we stand still; our secular condition being no farther changed than as it may be affected by the amelioration of our moral character. But *slavery*, and all buying and selling of the bodies and souls of men, no matter what colour or complexion, is a high offence against the holy and just God, and a gross and unprincipled attack on the liberty and rights of our fellow-creatures.

Verse 24. *Let every man—abide with God.*] Let him live to God in whatsoever station he is placed by Providence. If he be a slave, God will be with him even in his *slavery*, if he be faithful to the grace which he has received. It is very likely that some of the slaves at Corinth, who had been converted to Christianity, had been led to think that their Christian privileges absolved them from the necessity of continuing slaves; or, at least, brought them on a level with their Christian masters. A spirit of this kind might have soon led to confusion and insubordination and brought scandals into the church. It was therefore a very proper subject for the apostle to interfere in; and to his authority, the persons concerned would doubtless respectfully bow.

Verse 25. *Now concerning virgins*] This was another subject on which the church at Corinth had asked the advice of the apostle. The word *παρθενος*, *virgin*, we take to signify a *pure, unmarried young woman*; but it is evident that the word in this place means young unmarried persons of either sex, as appears from verses 26, 27, 32—34, and from Rev. xiv. 4. The word *παρθενος*, *virgin*, is frequently applied to *men* as well as to *women*. See *Suida* under the word Αβελ' υιοτος παρθενος και δικαιος υπηρχε, *He (Abel) was a virgin, and a righteous man*. In ver. 36 the word is supposed to mean the *state of virginity* or *celibacy*, and very probable reasons are assigned for it; and it is evident that persons of either sex in a state of celibacy are the persons intended.

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ment, as one ^a that hath obtained mercy of the Lord ^b to be faithful.

26 I suppose, therefore, that this is good for the present ^c distress; I say, ^d that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble

^a 1 Tim. i. 16.—^b Ch. iv. 2. 1 Tim. i. 12.—^c Or, necessity.—^d Ver. 1, 8.—^e Rom. xiii. 11. 1 Pet. iv. 7. 2 Pet.

[I have no commandment of the Lord] There is nothing in the sacred writings that directly touches this point.

[Let I give my judgment] As every way equal to such commandments had there been any, seeing I have received the teaching of his own Spirit, and have obtained mercy of the Lord to be faithful to this heavenly gift, so that it abides with me to lead me into all truth. In this way I think the apostle's words may be safely understood.

Verse 26. *This is good for the present distress*] There was no period in the heathen times when the church was not under persecutions and afflictions; on some occasions these were more oppressive than at others.

The word *avayn* signifies necessity, distress, tribulation, and calamity; as it does in Luke xxi. 23; 2 Cor. vi. 4; and xii. 10. In such times, when the people of God had no certain dwelling-place, when they were lying at the mercy of their enemies, without any protection from the state—the state itself often among the persecutors—he who had a family to care for, would find himself in very embarrassed circumstances, as it would be much more easy to provide for his personal safety than to have the care of a wife and children. On this account it was much better for unmarried persons to continue for the present in their celibacy.

Verse 27. *Art thou bound unto a wife?*] i. e. Married; for the marriage contract was considered in the light of a bond.

Seek not to be loosed.] Neither regret your circumstances, notwithstanding the present distress, nor seek on this account for a dissolution of the marriage contract. But if thou art under no matrimonial engagements, do not for the present enter into any.

Verse 28. *But, and if thou marry*] As there is no law against this, even in the present distress, thou hast not sinned, because there is no law against this; and it is only on account of prudential reasons that I give this advice.

And if a virgin marry] Both the man and the woman have equal privileges in this case; either of them may marry without sin. It is probable, as there were many sects and parties in Corinth, that there

in the flesh: but I spare you.

29 But ^a this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not ^b abusing *it*: for ^c the fashion of this world passeth away.

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iii. 8, 9.—^d Ch. ix. 18.—^e Ps. xxxix. 6. James i. 10. iv. 14. 1 Pet. i. 24. iv. 7. 1 John ii. 17.

were among them those who forbade to marry, 1 Tim. iv. 3, and who might have maintained other doctrines of devils besides. These persons, or such doctrines, the apostle has in view when he says, *They may marry and yet not sin.*

Trouble in the flesh] From the simple circumstance of the incumbence of a family while under persecution; because of the difficulty of providing for its comfort and safety while flying before the face of persecution.

But I spare you.] The evil is coming; but I will not press upon you the observance of a prudential caution, which you might deem too heavy a cross.

Verse 29. *The time is short*] These persecutions and distresses are at the door, and life itself will soon be run out. Even then Nero was plotting those grievous persecutions with which he not only afflicted but devastated the church of Christ.

They that have wives] Let none begin to think of any comfortable settlement for his family; let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death, as the providence of God may permit. The husband will be dragged from the side of his wife to appear before the magistrates, and be required either to abjure Christ or die.

*Linquenda tellus, et domus, et placens
Uxor; neque harum, quas colis, arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequetur.*

HOR. ODAR., Lib. II., Od. xiv., ver. 22.

Your *pleasing consort* must be left;

And you, of house and lands bereft,

Must to the shades descend;

The cypress only, hated tree!

Of all thy much-loved groves, shall thee,

Its short-lived lord, attend.

FRANCIS.

Poor *heathenism!* thou couldst give but cold comfort in such circumstances as these: and *infidelity*, thy younger brother, is no better provided than thou.

Verse 30. *They that weep, &c.*] There will shortly be such a complete system of distress and confusion that private sorrows and private joys will be absorbed

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32 But I would have you with-
out carefulness. ^a He that is
unmarried careth for the things
^b that belong to the Lord, how

he may please the Lord :

33 But he that is married careth for the
things that are of the world, how he may
please *his* wife.

34 There is difference *also* between a wife
and a virgin. The unmarried woman ^c careth

^a 1 Tim. v. 5.—^b Gr. of the Lord, as ver. 34.

in the weightier and more oppressive public evils :
yet, let every man still continue in his calling ; let
him buy, and sell, and traffic, as usual ; though in a
short time, either by the coming persecution or the
levelling hand of death, he that had earthly property
will be brought into the same circumstances with him
who had none.

Verse 31. *And they that use this world*] Let them
who have earthly property or employments discharge
conscientiously their duties, from a conviction of
the instability of earthly things. Make a *right use* of
every thing, and *pervert* nothing from its *use*. To
use a thing is to employ it properly in order to ac-
complish the end to which it refers. To *abuse* a
thing signifies to *pervert* it *from* that *use*. Pass
through things *temporal*, so as not to lose those which
are eternal.

For the fashion of this world] Το *σχημα του κοσμου*
rourou signifies properly the *present state* or constitu-
tion of things ; the *frame of the world*, that is, the
world itself. But often the term *κοσμος*, *world*, is
taken to signify the *Jewish state* and *polity* ; the de-
struction of this was then at hand, and this the Holy
Spirit might then signify to the apostle.

Verse 32. *Without carefulness.*] Though all these
things will shortly come to pass, yet do not be
anxious about them. Every occurrence is under the
direction and management of God. The wrath of
man shall praise him, and the remainder of it he
shall restrain, and none can harm you if ye be fol-
lowers of that which is good. We should all take
the advice of the poet :—

“ With patient mind thy course of duty run ;
God *nothing* does, nor suffers to be done,
But *thou* wouldst do *thyself*, couldst thou but see
The end of all events as well as He.”—BYRON.

*He that is unmarried careth for the things that
belong to the Lord*] He has nothing to do with a
family, and therefore can give his whole time to the
service of his Maker, having him alone to please.

Verse 33. *But he that is married*] He has a *family*
to provide for, and his wife to please, as well as to
fulfil his duty to God, and attend to the concerns of
his own soul. The *single* man has nothing to attend
to but what concerns his own salvation : the *married*
man has all this to attend to, and, besides, to provide
for his wife and family, and take care of their eternal
interests also. The *single* man has very little trouble

for the things of the Lord, that
she may be holy both in body
and in spirit : but she that is
married careth for the things
of the world, how she may please *her* hus-
band.

35 And this I speak for your own profit ;
not that I may cast a snare upon you, but for
that which is comely, and that ye may attend
upon the Lord without distraction.

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^c Luke x. 40, &c.

comparatively ; the *married man* has a great deal.
The *single man* is an *atom* in society ; the *married*
man is a *small community* in himself. The *former* is
the *centre* of his *own existence*, and lives for *himself*
alone ; the *latter* is *diffused abroad*, makes a much
more important part of the body social, and provides
both for its support and continuance. The *single*
man lives for and does good to *himself* only ; the
married man lives both for *himself* and the *public*.
Both the *state* and the *church* of Christ are dependant
on the *married* man, as from him under God the one
has *subjects*, the other *members* ; while the *single* man
is but an individual in either, and bye and bye will
cease from both, and having no *posterity* is *lost to the*
public for ever. The *married* man, therefore, far from
being in a state of *inferiority* to the *single* man, is
beyond him out of the limits of comparison. He can
do all the good the other can do, though perhaps
sometimes in a different way ; and he can do ten
thousand goods that the other cannot possibly do.
And therefore both himself and his *state* are to be
preferred infinitely before those of the other. Nor
could the apostle have meant any thing less ; only
for the *present distress* he gave his opinion that it
was best for those who were *single* to continue so.
And who does not see the propriety of the advice ?

Verse 34. *There is difference also between a wife and
a virgin.*] That is : There is this difference between
a *married* and an *unmarried* woman. The *unmarried*
careth (only) *for the things of the Lord*, having no do-
mestic duties to perform. *That she may be holy*—
separated to divine employments, both *in body* and
spirit. Whereas *she that is married careth* (also) *for*
the things of the world, how she may please her husband,
having many domestic duties to fulfil, her husband
being obliged to leave to her the care of the family,
and all other domestic concerns.

On this verse there is a profusion of various readings
in *MSS.*, *Versions*, and *Fathers*, for which I must
refer to *Griesbach*, as it would be impossible to intro-
duce them here so as to make them look like sense.

Verse 35. *This I speak for your own profit*] The
advice belongs to yourselves alone, because of the
peculiar circumstances in which you are placed.
Nothing spoken here was ever designed to be of
general application ; it concerned the church at
Corinth alone, or churches in similar circumstances.

Not that I may cast a snare upon you] Οὐκ ἵνα

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36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need

so require, let him do what he will, he sinneth not: * let them marry.

* Deut.

βραχυν ὄψιν ἐπιβαλῶ—Here is a manifest allusion to the *Retiarus* among the *Romans*, who carried a small *casting net*, which he endeavoured to throw over the head of his adversary, and thus entangle him. Or to a similar custom among the *Persians*, who made use of a noose called the *کمند camand*, which they employed in the same way. One of these lies before me; it is a strong silken cord, one end of which is a loop to be held in the hand, and the rest is in the form of a *common snare* or *noose*, which, catching hold of any thing, *tightens* in proportion as it is pulled by the hand that holds the loop.

The apostle, therefore, intimates that what he says was not intended absolutely to *bind* them, but to show them the propriety of following an advice which in the present case would be helpful to them in their religious connexions, that they might *attend upon the Lord without distraction*, which they could not do in times of persecution, when, in addition to their own personal safety, they had a wife and children to care for.

For that which is comely, and that ye may attend upon the Lord without distraction.] The original, ἀλλὰ πρὸς τὴν ἐπισημίαν καὶ ἐνπροσέδρον τῆ Κυριῆ ἀπειρησάτω, of which our version is only a *paraphrase*, is thus translated by Bishop Pearson: *But for the sake of decency, and of attending more easily upon the Lord without distraction.* This is much more literal than ours.

Verse 36. *Uncomely toward his virgin*] Different meanings have been assigned to this verse. I shall mention three of the principal. 1. "In those early times, both among the Hebrews and Christians, the daughters were wholly in the power of the father, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper; and to this case the apostle alludes. If the father had devoted his daughter to perpetual virginity, and he afterwards found that she had fixed her affections upon a person whom she was strongly inclined to marry, and was now getting past the prime of life; he, seeing from his daughter's circumstances that it would be *wrong* to force her to continue in her state of celibacy, though he had determined before to keep her single, yet he might in this case alter his purpose without sin, and let her and her sister marry."

2. "The whole verse and its context speaks of young women dedicated to the service of God, who were called *παρθενῶν*, *virgins*, in the primitive church. And a case is put here, 'that circumstances might occur to render the breach of even a *vow* of this kind necessary, and so no sin be committed.'

3. "The apostle by *παρθενῶν* does not mean a

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

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virgin, but the *state of virginity* or *celibacy*, whether in man or woman." Both Mr. Locke and Dr. Whitby are of this opinion, and the latter reasons on it thus:—

It is generally supposed that these three verses relate to virgins under the power of parents and guardians, and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, &c. Now this may be true, but it has no foundation in the text, for *ῥησεν τὴν ἑαυτοῦ παρθενίαν* is not to keep his *daughter's*, but his own *virginity*, or rather his *purpose of virginity*; for, as *Phavorinus* says, *He is called a virgin who freely gives himself up to the Lord, renouncing matrimony, and preferring a life spent in continency.* And that this must be the true import of these words appears from this consideration, that this depends upon the purpose of his own heart, and the power he has over his own will, and the *no necessity* arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these conditions on her father's part but on her own; for, let her have a *necessity*, and surely the apostle would not advise the father to keep her a virgin, because he had determined so to do; nor could there be any doubt whether the father had power over his own will or not, when *no necessity* lay upon him to betroth his virgin. The Greek runs to this sense: *if he had stood already firm in his heart, finding no necessity, viz. to change his purpose; and hath power over his own will, not to marry; finding himself able to persist in the resolution he had made to keep his virginity, he does well* to continue a virgin: and then the phrase, *if any man think he behaves himself unseemly toward his virgin, if it be over-aged, and thinks he ought rather to join in marriage, refers to the opinions both of Jews and Gentiles that all ought to marry.* The Jews say that the time of marriage is from 16 or 17 to 20; while some of the Gentiles specify from 30 to 35. *If any think thus, says the apostle, let them do what they will, they sin not: let them marry.* And then he concludes with those words applied to both cases: *so then, both he that marries doeth well, and he that marries not, doeth better.*

This last opinion seems to be the true sense of the apostle.

It may be necessary to make a few general observations on these verses, summing up what has been said.

1. *Παρθενῶν* here should be considered as implying not a *virgin*, but the *state of virginity* or *celibacy*.

2. *ὑπερακμῶς*, *over-aged*, must refer to the passing of that time in which both the laws and customs of Jews and Gentiles required men to marry. See above, and see the note on ver. 6.

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38 ^a So then, he that giveth
her in marriage doeth well ; but
he that giveth her not in mar-
riage doeth better.

39 ^b The wife is bound by the law as long
as her husband liveth ; but if her husband be

^a Hebr. xiii. 4.—^b Rom. vii. 2.—^c 2 Cor. vi. 14.

3. Και οὕτως οφείλει γινεσθαι, *And need so require ;* or, if *there appear to be a necessity ;* is to be understood of any particular change in his circumstances or in his feelings ; or, that he finds, from the *law and custom* in the case, that it is a *scandal* for him not to marry ; then let him *do what he wills or purposes.*

4. Instead of γαμειωσαν, *let THEM marry,* I think γαμειτω, *let HIM marry,* is the true reading, and agrees best with the context. This reading is supported by D*EFG, *Syriac,* all the *Arabic, Slavonic,* one of the *Itala,* and *St. Augustine.* Si nubat, *if he marry,* is the reading of the *Vulgate,* several copies of the *Itala, Ambrose, Jerome, Ambrosiaster, Sedulius,* and *Bede.* This reading is nearly of the same import with the other: *Let him do what he willet, he sinneth not, let him marry ;* or, *he sinneth not, if he marry.*

5. The whole of the 37th verse relates to the *purpose* that the man has formed ; and the *strength* that he has to keep his purpose of perpetual celibacy, being under no *necessity* to change that purpose.

6. Instead of ὁ ἐγαμίζων, *he who giveth her in marriage,* I purpose to read ὁ γαμίζων, *he who marrieth,* which is the reading of the *Codex Alexandrinus,* the *Codex Vaticanus,* No. 1209, and of some others : with *Clement, Methodius,* and *Basil.* Την ἑαυτου παρθενον, *his own virgin,* is added after the above, by several very ancient and reputable MSS., as also by the *Syriac, Armenian, Vulgate, Æthiopic, Clement, Basil, Optatus,* and others ; but it seems so much like a *gloss,* that Griesbach has not made it even a candidate for a place in the text. *He then who marrieth,* though previously intending *perpetual virginity, doeth well ;* as this is agreeable to laws both divine and human : and he who *marrieth not, doeth better,* because of the *present distress.* See ver. 26.

Verse 39. *The wife is bound by the law*] This seems to be spoken in answer to some other question of the Corinthians to this effect: "May a woman *remarry* whose husband is dead, or who has abandoned her?" To which he replies, in general, That as long as her husband is living the law binds her to him alone ; but, if the husband die, she is free to remarry, *but only in the Lord ;* that is, she must not marry a *heathen* nor an *irreligious* man ; and she should not only marry a genuine Christian, but one of her own religious sentiments ; for, in reference to *domestic peace,* much depends on this.

Verse 40. *But she is happier if she so abide*] If she continue in her *widowhood* because of the *present distress ;* for this must always be taken in, that consistency in the apostle's reasoning may be preserved. If this were not understood, how could St. Paul tell the

dead, she is at liberty to be married to whom she will ;
^c only in the Lord.

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40 But she is happier if she so abide, ^d after my judgment : and ^e I think also that I have the Spirit of God.

^d Ver. 25.—^e 1 Thess. iv. 8.

widow that it would be *more happy* for her to continue in her *widowhood* than to *remarry*? She who had *tried* both the state of *celibacy* and the state of *marriage* could certainly *best tell which* was most for her comfort ; and he could not tell any thing but by an express revelation from heaven, relative to the future state of any widow : it is certain that he can never be understood as speaking in *general,* as there are multitudes of persons abundantly more happy in their married than in their single state ; and there are many widows also much more happy in their second marriage than they have been in their first.

After my judgment] According to the view I have of the subject, which view I take by the light of the Divine Spirit, who shows me the tribulations which are coming on the church. But, says he, ver. 28: *I spare you*—I will not be more explicit concerning coming evils, as I wish to save you from all *forebodings* which bring *torment.*

I think—I have the Spirit of God.] Δοκω δε εγω Πνευμα Θεου εχειν might be translated, *I am certain that I have the Spirit of God.* This sense of δοκω (which we translate to *seem, to think, to appear, &c.*) I have noticed in another part of this work. *Ulpian,* on *Demosthen. Olynth. 1,* says, Το δοκειν ου παντως επι αμφιβολου ταπτονουν οι παλαιοι, αλλα πολλας και επι του αληθευειν. *The word δοκειν is used by the ancients, not always to express what is doubtful, but often to express what is true and certain.*—See Bishop *Pearce.* The apostle cannot be understood as expressing any doubt of his being under the inspiration of the Divine Spirit, as this would have defeated his object in giving the above advices ; for if they were not dictated by the *Spirit of God,* can it be supposed that, in the face of apparent self-interest, and the prevalence of strong passions, they could have been expected to have become *rules* of conduct to this people? They must have understood him as *asserting* that he had the direction of the Spirit of God in giving those opinions, else they could not be expected to obey.

1. In the preceding chapter we have met with subjects both of *difficulty* and *importance.* As to the *difficulties,* it is hoped that they have been so generally considered in the notes that few or none of them remain ; and on the subjects of peculiar *importance* much time has been spent, in order to impress them on the mind of the reader. The *delicacy* of some of them would not admit of greater plainness ; and in a few instances I have been obliged to wrap the meaning in a foreign language.

2. On the important subject of *marriage* I have said what I believe to be true, and scruple not to say that it is the most *useful* state in which the human being can be placed; and consequently that in which most *honour* may be brought to God. I have listened with much attention for the better part of half a century to the arguments *against* marriage and in favour of *celibacy*; and I have had the opportunity of being acquainted with many who endeavoured to *emphatically* their own doctrine. But I have seen an end of all their perfection: neither the world nor the church are under any obligations to them: they either married when they could do it to their mind and convenience; or, continuing in their celibacy, they lived a comparatively useless life; and died, as they should, *unregretted*. The doctrine is not only dangerous but *anti-scriptural*: and I hope I have sufficiently vindicated Paul from being its patron or supporter.

3. While I contend for the superior excellence of the *marriage state*, I hope I shall not be understood to be the apologist of *indiscriminate marriages*—no, many of them are blameable in a very high degree. Instead of consulting *common sense* and *propriety*, childish affections, brutish passions, or the love of money are the motives on which many of them have been contracted. Such marriages are miserable; must be so, and should not be otherwise; and superficial people looking at *these* form an estimate of the *state* itself, and then indulge themselves in exclaiming against an ordinance of God, either perverted by *themselves* or the equally *foolish persons* who are the subjects of their animadversion. That genuine Christians can never be so useful in any state as that of marriage I am fully convinced; but to be happy, the marriage must be *in the Lord*. When *believers* match with *unbelievers*, generally *pars sincera trahitur*; the good becomes perverted; and Satan has his triumph when he has got an immortal soul out of the church of Christ into his own synagogue. But who among young people will lay this to heart? And how few among young men and young women will not sell their *Saviour* and his *people* for a *husband* or a *wife*!

4. The doctrine of *second marriages* has been long a subject of controversy in the church. The scriptures, properly understood, have not only nothing against them, but much for them. And in this chapter St. Paul, in the most pointed manner, admits of them. A *widow* may marry again, *only let it be in the Lord*; and a *widower* has certainly the same privilege.

5. The *conversion* which the scripture requires, though it makes a most essential change in our *souls* in reference to God, and in our *works* in reference both to God and man, makes none in our *civil state*: even if a man is *called*, i. e. converted in a state of slavery, he does not gain his manumission in consequence of his conversion; he stands in the same relation both to the *state* and to his fellows that he stood in *before*; and is not to assume any *civil rights* or privileges in consequence of the conversion of his soul to God. The apostle decides the matter in this chapter, and orders that every man should abide in the calling wherein he is called.

6. From the 20th to the 23rd. verse the apostle refers to the state of *slavery* among the Greeks; and from what he says we find that even among the *slaves* there were *Christian converts*, to whom, though he recommends *submission* and *contentment*, yet he intimates that if they could get their *freedom* they should prefer it; and he strongly charges those that were *free* not to become again the slaves of men, ver. 23; from which we learn that a man might dispose of his own liberty, which, in a *Christian*, would be a disgrace to his redemption by Christ. The word *ελευθερος*, which we translate *freeman*, means properly *freed-man*, one who had been a *slave* but had regained his liberty. It is the same as *libertus* among the Romans, one who was *manumitted*. The manumission was performed *three* several ways: 1. The *consent* of the master that the slave should have his name entered in the census, or public register of the citizens. 2. The slave was led before the prætor, and the magistrate laid his wand, called *vindicta*, on his head, and declared him free. 3. By *testament* or *will*, the master *bequeathing* to the slave his freedom.

The manner in which the second mode of manumission was performed is curious. The prætor having laid the rod *vindicta* upon the slave's head pronounced these words, *Dico eum liberum esse more Quiritum*, "I pronounce him free, according to the custom of the Romans." This done, he gave the rod to the *lictor*, or serjeant, who struck the slave with it upon the head, and afterwards with the hand upon the face and back. The head also of the slave was shaven, and a cup given him by his master as a token of freedom, and the notary entered the name of the new *freed-man* in the public register, with the reasons of his manumission: it was customary also to give him another surname.

7. Among our *Saxon ancestors*, and also after the conquest, there was a species of slavery: all the *villani* were slaves to their respective lords, and each was bound to serve him in a great variety of ways. There is a profusion of curious examples of this in that ancient record preserved in the bishop's auditors' office in the cathedral of Durham, commonly known by the name of the *Baldon Book*. This record has been lately printed under the direction of his Majesty's commissioners on the public records of the kingdom, in the supplement to Domesday Book.

8. Among our Saxon ancestors *manumissions* were granted on various accounts: 1. A person might, if able, purchase his own freedom. 2. One man might purchase the freedom of another. 3. Manumissions were granted to procure by their merit the salvation of departed souls. 4. Persons were manumitted also in order to be consecrated to the service of God. These manumissions were usually recorded in some *holy book*, especially in copies of the *four Evangelists*, which being preserved in the libraries of abbeys, &c., were a continual record, and might at all convenient times be consulted. Several entries of these manumissions exist in a MS. of the four Evangelists, s. 4, 14, in the library of *Corpus Christi*, or *Bennet college*, Cambridge.

I shall produce a specimen of one of the several

kinds mentioned above, giving the original only of the first ; and of the others, verbal translations.

1. *The certificate of a man's having purchased his own freedom.*

Ðer ƿꝛucelap on þiſſene ƿꝛuſteſ bec ꝥ Ælfriz ƿe neð hæfþ geboht hine ƿelne ut æt Ælfrize abb. 7 eallon hiſne . mið anon punde þar iſ to ƿepitneſ eall ƿe hiſneð on Baþan.

ƿꝛuſt hine ablenbe.
þe þiſ ƿepit apende.

"Here is witnessed, in this book of Christ, that *Ælfriz the Red* hath redeemed himself from abbot *Ælfriz*, and the whole convent, with one pound. And this is witnessed by the whole convent at *Bath*.

May Christ strike him blind
Who this writing perverts."

This is a usual execration at the end of these forms, and is in rhyme in the original.

2. *Certificate of one having purchased the liberty of another.*

"Here is witnessed, in this book of Christ, that *Ædric Atford* has redeemed *Sægufa*, his daughter, from the Abbot *Ælfriz*, and from the convent of Bath, to be for ever free, and all her posterity."

3. *Certificate of redemption in behalf of one departed.*

"Here is witnessed, in this book of Christ, that *Ælfric Scot* and *Ægelric Scot* are manumitted for the soul of Abbot *Ælfriz*, to perpetual liberty. This was done with the testimony of the whole convent."

4. *Certificate of persons manumitted to be devoted to the service of God.*

"Here is witnessed, in this book of Christ, that *John* bought *Gunnilda* the daughter of *Thurkill*, from *Goda*, widow of *Leafenath*, with half a pound. With the testimony of the whole convent.

May Christ strike him blind
Who this writing perverts.

And he has dedicated her to *Christ* and *St. Peter*, in behalf of his mother's soul."

9. When a man was made free, it was either in the church or at some public meeting: the sheriff of the county took him by the right hand and proclaimed him a freeman, and showed him the open door and the public highway, intimating that he was free to go whithersoever he pleased, and then gave him the arms of a freeman, viz. a spear and a sword. In some cases the man was to pay thirty pence to his master, of *hide money*, intimating that he was no longer under restraint, chastisement, or correction. From which it appears that our ancestors were in the habit of flogging their slaves. See the laws of *Ina*, c. 24, 39; of *Wm. the Conqueror*, c. 65; and of *Hen. 1.* c. 78.

10. Among the *Gentoo*s the manumission of a slave was as follows: The slave took a pitcher, filled it with water, and put therein *berenge-drook* (rice that had been cleansed without boiling) and flowers of *doob* (a kind of small *salad*), and taking the pitcher on his shoulder he stands near his master; the master

then puts the pitcher on the slave's head, breaks it so that the water, rice, flowers, and doob that were in the pitcher may fall on the slave's body: when this is done the master thrice pronounces, *I have made thee free*; then the slave steps forward a few paces towards the east, and then the manumission is complete. See *Code of Gentoo Laws*, chap. viii. sec. 2, page 160. It is evident that the whole of this ceremony is emblematical: 1. The pitcher represents the confined, servile state of the slave. 2. The articles contained in it, his exclusion while in a state of slavery from the grand benefits and comforts of life. 3. The water contained in the pitcher, his exclusion from the refreshing influences of heaven; for slaves were not permitted to take part in the ordinances of religion. 4. The clean, unboiled rice, his incapacity to have secular possessions; for slaves were not permitted to possess lands either by inheritance or purchase: a slave could sow no seed for himself, and consequently have no legal claim on support from this staff of life. 5. The doob or *salad shut up*, his being without *relish* for that state of being which was rendered insupportable to him by his thralldom. 6. The breaking of the pitcher, his manumission and enjoyment of liberty: being as free to go whithersoever he would as the water was to run, being now disengaged from the pitcher. 7. The shedding of the water, rice, flower, &c., over his body, his privilege of enjoying and possessing every heavenly and earthly good. 8. His stepping towards the east, his acknowledgment to the Supreme Being, the Fountain of light and life (of whom the sun was the emblem), for his enlargement; and his eagerness to possess the light and comfort of that new state of happiness into which he was now brought in consequence of his manumission.

11. The description that Dr. *John Taylor* gives, in his *Elements of Civil Law*, of the state of slaves among the ancients, will nearly suit with their state among our ancestors, though scarcely as bad as their state in the West Indies. "They were held among the Romans, *pro nullis; pro mortuis; pro quadrupedibus*:—for no men; for dead men; for beasts: nay, were in a much worse state than any cattle whatever. They had no head in the state, no name, no tribe or register. They were not capable of being injured, nor could they take by purchase or descent: had no heirs, and could make no will. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could neither plead nor be impleaded; but were entirely excluded from all civil concerns; were not entitled to the rights of matrimony, and therefore had no relief in case of adultery; nor were they proper objects of cognation or affinity. They might be sold, transferred, or pawned, like other goods or personal estate; for goods they were, and such were they esteemed. They might be tortured for evidence, punished at the discretion of their lord, and even put to death, by his authority. They were laid under several other civil incapacities, too tedious to mention."

When all this is considered, we may at once see the horrible evil of slavery, and wonder at the grace

which could render them happy and contented in this situation: see the preceding chapter, verses 20, 21, and 22. And yet we need not be surprised that the apostle should say to those who were *free or freed, Ye are bought with a price; do not become slaves of men.*

12. I have entered the more particularly into this subject, because it, or allusions to it, are frequently

occurring in the New Testament; and I speak of it here once for all. And, to conclude, I here register my testimony against the unprincipled, inhuman, anti-christian, and diabolical *slave-trade*, with all its authors, promoters, abettors, and sacrilegious gains; as well as against the great devil, the father of it and them.

CHAPTER VIII.

The question of the Corinthians concerning meats offered to idols, and the apostle's preface to his instructions on that head, 1—3. The nature of idolatry, 4, 5. Of genuine worship, 6. Some ate of the animals that had been offered to idols knowingly, and so defiled their conscience, 7. Neither eating nor abstinence in themselves recommend us to God, 8. But no man should use his Christian liberty so as to put a stumbling-block before a brother, 9, 10. If he act otherwise, he may be the means of a brother's destruction, 11. Those who act so as to wound the tender conscience of a brother, sin against Christ, 12. The apostle's resolution on this head, 13.

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NOW, ^a as touching things offered unto idols, we know that we all have ^b knowledge.

^c Knowledge puffeth up, but charity edifieth.

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2 And ^d if any man think that

^a Acts xv. 20, 29. Ch. x. 19. — ^b Rom. xiv. 14, 22. — ^c Rom.

xiv. 3, 10. — ^d Ch. xiii. 8, 9, 12. Gal. vi. 3. 1 Tim. vi. 4.

NOTES ON CHAP. VIII.

Vene 1. *As touching things offered unto idols*] This was another subject on which the Corinthians had asked the apostle's advice; and we shall understand the whole of this chapter the better when we consider one fact, viz. That there had long subsisted a controversy between the *Karaites* and the *Traditionists*, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. The *Karaites* were a sect of the Jews who scrupulously held to the letter of the sacred writings, taking this alone for their directory. The *Traditionists* were those who followed the voice of the *elders*, interpreting the divine testimonies by their decisions. From a work of the *Karaites*, entitled *Addereth Eliyahu*, Triglandus has extracted the following decisions, which will throw light upon this subject: "It is unlawful to receive any benefit from any kind of heathen worship, or from any thing that has been offered to an idol."—"It is unlawful to buy or sell an idol; and if, by accident, any such thing shall come into thy power, thou shalt derive no emolument from it."—"The animals that are destined and prepared for the worship of idols are universally prohibited; and particularly those which bear the mark of the idol. This should be maintained against the opinion of the *Traditionists*, who think they may lawfully use these kinds of animals, provided they be not marked with the sign of the idol." Thus far the *Karaites*; and here we see one strong point of difference between these two sects. The *Karaites* totally objected to every thing used in idolatrous services: the *Traditionists*, as the Talmud shows, did generally the same; but it appears that they scrupled

not to use any animal employed in idolatrous worship, provided they did not see the *sign* of the idol on it. Now the sign of the idol must be that placed on the animal previously to its being sacrificed, such as *gilded horns and hoofs, consecrated filets, garlands, &c.* And as, after it had been sacrificed, and its flesh exposed for sale in the shambles, it could bear none of these *signs*, we may take it for granted that the Jews might think it lawful to buy and eat this flesh: this the *Karaites* would most solemnly scruple. It may be just necessary to state here, that it was customary, after the blood and life of an animal had been offered in sacrifice to an idol, to sell the flesh in the market indiscriminately with that of other animals which had not been sacrificed, but merely killed for common use. Even the less scrupulous Jews, knowing that any particular flesh had been thus offered, would abhor the use of it; and as those who lived among the Gentiles, as the Jews at Corinth, must know that this was a common case, hence they would be generally scrupulous; and those of them that were converted to Christianity would have their scruples increased, and be as rigid on this point as the *Karaites* themselves. On the other hand, those of the *Gentiles* who had received the faith of Christ, knowing that an *idol was nothing in the world*, nor was even a representation of any thing (for the beings represented by idol images were purely imaginary), made no scruple to buy and eat the flesh as they used to do, though not with the same intention; for when, in their heathen state, they ate the flesh offered to idols, they ate it as a *feast with the idol*, and were thus supposed to have communion with the idol; which was the grossest idolatry.

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he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, * the same is known of him.

4 As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that ^b an idol *is* nothing in the world, ^c and that *there is* none other God but one.

^a Exod. xxxiii. 12, 17. Nah. i. 7. Matt. vii. 23. Gal. iv. 9. 2 Tim. ii. 19. — ^b Isai. xli. 24. Ch. x. 19. — ^c Deut. iv. 39. vi. 4. Isai. xlv. 8. Mark xii. 29. Ver. 6. Eph. iv. 6. 1 Tim. ii. 5. — ^d John x. 34. — ^e Mal. ii. 10. Eph. iv. 6.

From these observations it will at once appear that much misunderstanding and offence must have existed in the Corinthian church; the converted Jews abominating every thing that they knew had been used in the heathen worship, while the converted Gentiles, for the reasons above assigned, would feel no scruple on the account.

We know that we all have knowledge.] I am inclined to think that these are not St. Paul's words, but a quotation from the letter of the Corinthians to him, and a proof of what the apostle says below, *knowledge puffeth up*; but however the words may be understood as to their origin, they contain a general truth, as they relate to Christians of those times, and may be thus paraphrased: "All we who are converted to God by Christ have sufficient knowledge concerning idols and idol worship; and we know also the *liberty* which we have through the gospel, not being bound by Jewish laws, rites, ceremonies, &c.; but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others."

Knowledge puffeth up, but charity edifieth.] This knowledge is very nearly allied to pride; it *puffeth up* the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others. And this knowledge, boasted of by the Corinthians, led them to *contemn* others; for so the word *φύσσει* is understood by some eminent critics.

Verse 2. *He knoweth nothing yet, &c.*] The person who acts in this rash, unfeeling way, from the general knowledge which he has of the vanity of idolatry and the liberty which the gospel affords from Jewish rites, with all his knowledge does not know this, that though the *first* and greatest commandment says, *Thou shalt love the Lord thy God with all thy heart, &c.*, yet the *second* is like unto it: *Thou shalt love thy neighbour as thyself*. He, then, that can torment his neighbour's weak or tender conscience with his food or his conduct, does not love him as himself, and therefore knows nothing as he ought to know.

Verse 3. *But if any man love God*] In that way which the commandment requires, which will necessarily beget love to his neighbour, *the same is known of him*—is approved of God, and acknowledged as his genuine follower.

5 For though there be that are ^d called gods, whether in heaven or in earth (as there be gods many, and lords many),

6 But ^e to us *there is but one* God, the Father, ^f of whom *are* all things, and we ^g in him; and ^h one Lord Jesus Christ, ⁱ by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge: for some, ^k with conscience of the

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^f Acts xvii. 28. Rom. xi. 36. — ^g Or, for him. — ^h John xiii. 13. Acts ii. 36. Ch. xii. 3. Eph. iv. 5. Phil. ii. 11. ⁱ John i. 3. Col. i. 6. Hebr. i. 2. — ^k Ch. x. 28, 29.

Verse 4. *Things that are offered in sacrifice*] See on the first verse.

An idol is nothing in the world] Dr. Lightfoot translates this, *We know that there is no idol in the world*; which he explains thus: *Εἰδωλον*, idol, is *ὁμοίωμα, εἰκων, σημεῖον, χαρακτηρισιον, σκιοειδης*, a likeness, an image, a sign, a character, a shadow: now *οὐδεν εἰδωλον* signifies *there is no idol*, no representation of God, in the world. *Images* there are of stone, wood, and metal; but none of these is any representation of the infinite Spirit. But I prefer the meaning given in the note on verse 1; as the expression, *an idol is nothing in the world*, was common in the Old Testament, and among the Jews; and was understood by them in this way: they are not *אלהים Elohim*, the true God; but they are *אליהם*, *nothings*, and *הבלים habalim*, VANITY.

Verse 5. *There be that are called gods*] There are many *images* that are supposed to be representations of divinities: but these divinities are nothing, the figments of mere fancy; and these images have no corresponding realities.

Whether in heaven or in earth] As the sun, moon, planets, stars, the ocean, rivers, trees, &c. And thus there are, nominally, *gods many*, and *lords many*.

Verse 6. *But to us there is but one God, the Father*] Who produced all things, himself uncreated and unoriginated. *And we in him, και ημεεις εις αυτον, and we for him*; all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his *wisdom, goodness, and truth*.

And one Lord Jesus] Only one visible *Governor* of the world and the church, *by whom are all things*: who was the *Creator*, as he is the *Upholder* of the universe. *And we by him*, being brought to the knowledge of the true God, by the revelation of Jesus Christ; for it is the only begotten Son alone that can reveal the Father. The *gods* of whom the apostle speaks were their *divinities*, or objects of religious worship; the *lords* were the *rulers* of the world, such as *emperors*, who were considered next to gods, and some of them were deified. In opposition to those *gods* he places *God the Father*, the fountain of plentitude and being; and in opposition to the *lords* he places *Jesus Christ*, who made and who governs all things. We, as *creatures*, live in *reference εις αυτον, to him*, God the Father, who is the fountain of

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8 But ^b meat commendeth us not to God: for neither, if we eat, ^c are we the better; neither, if we eat not, ^d are we the worse.

9 But ^e take heed, lest by any means this ^f liberty of yours become ^g a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in ^h the idol's temple,

^a Rom. xiv. 14, 23.—^b Rom. xiv. 17.—^c Or, have we the more.—^d Or, have we the less.—^e Gal. v. 13.—^f Or, power.—^g Rom. xiv. 13, 20.—^h 1 Mac. i. 47.—ⁱ Ch. x.

our being: and, as *Christians*, we live δι' αὐτοῦ, by or through him, Jesus Christ; by whom we are bought, enlightened, pardoned, and saved.

Verse 7. There is not in every man that knowledge] This is spoken in reference to what is said, ver. 4: We know that an idol is nothing in the world; for some with a conscience of the idol, viz. that it is something, eat it—the flesh that was offered to the idol, as a thing thus offered, considering the feast as a sacred banquet, by which they have fellowship with the idol. And their conscience being weak—not properly instructed in divine things, is defiled—he performs what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.

As in the commencement of Christianity, among the Jews that were converted, there were many found who incorporated the rites of the law with the principles of the gospel; so, doubtless, among the Gentiles, there were several who did not at once throw aside all their idolatry or idolatrous notions, but preserved some of its more spiritual and imposing parts, and might think it necessary to mingle idolatrous feasts with the rites of Christianity; as the sacrament of the Lord's supper was certainly considered as a feast upon a sacrifice, as I have proved in my Discourse on the Nature and Design of the Eucharist. As the minds of many of these young Gentile converts could not, as yet, have been deeply endued with spiritual knowledge, they might incorporate these feasts, and confound their nature and properties.

Verse 8. Meat commendeth us not to God] No such feasts as these can be a recommendation of our souls or persons to the Supreme Being. As to the thing, considered in itself, the eating gives us no spiritual advantage; and the eating not is no spiritual loss.

Verse 9. But take heed] Lest by frequenting such feasts and eating things offered to idols, under the conviction that an idol is nothing and that you may eat those things innocently, this liberty of yours should become a means of grievously offending a weak brother who has not your knowledge, or inducing one who respects you for your superior knowledge to partake of these things with the conscience, the persuasion and belief, that an idol is

shall not ⁱ the conscience of him which is weak be ^k emboldened to eat those things which are offered to idols;

11 And ^l through thy knowledge shall the weak brother perish, for whom Christ died?

12 But ^m when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ⁿ if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

28, 32.—^k Gr. edified.—^l Rom. xiv. 15, 20.—^m Matt. xxv. 40, 45.—ⁿ Rom. xiv. 21. 2 Cor. xi. 29.

something, and to conclude, that as you partake of such things, so he may also, and with safety. He is not possessed of your superior information on this point, and he eats to the idol what you take as a common meal.

Verse 10. If any man see thee which hast knowledge] Of the true God, and who art reputed for thy skill in divine things.

Sit at meat in the idol's temple] Is it not strange that any professing the knowledge of the true God should even enter one of those temples? And is it not more surprising that any Christian should be found to feast there? But by all this we may see that the boasted knowledge of the Corinthians had very little depth in things purely spiritual.

There are many curious thin-spun theories in the Rabbinical writings concerning entering idol-temples and eating there, and even worshipping there, providing the mind be towards the true God. Dr. Lightfoot produces several quotations to prove this. Perhaps the man of knowledge mentioned by the apostle was one of those who, possessing a convenient conscience, could accommodate himself to all circumstances; be a heathen without and a Christian within, and vice versâ, as circumstances might require.

Be emboldened to eat] Ουκ οδομηθησεται, Be built up—be confirmed and established in that opinion which before he doubtfully held, that on seeing you eat he may be led to think there is no harm in feasting in an idol-temple, nor in eating things offered to idols.

Verse 11. Shall the weak brother perish] Being first taught by thy conduct that there was no harm in thus eating, he grieves the Spirit of God; becomes again darkened and hardened; and, sliding back into idolatry, dies in it, and so finally perishes.

For whom Christ died?] So we learn that a man may perish for whom Christ died: this admits of no quibble. If a man for whom Christ died, apostatizing from Christianity (for he is called a brother though weak), return again to and die in idolatry, cannot go to heaven; then a man for whom Christ died may perish everlastingly. And if it were possible for a believer, whether strong or weak, to retrace his steps back to idolatry and die in it, surely it is possible for a man, who had escaped the pollutions that are in the

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world, to return to it, live and die in its spirit, and perish everlastingly also. Let him that readeth understand.

Verse 12. *But when ye sin so against the brethren*] Against *Christians*, who are called by the gospel to abhor and detest all such abominations.

Ye sin against Christ.] By sending to perdition, through your bad example, a soul for whom he shed his blood; and so far defeating the gracious intentions, of his sacrificial death. This is a farther intimation, that a person for whom Christ died may perish; and this is the drift of the apostle's argument.

Verse 13. *Wherefore, &c.*] Rather than give any occasion to a Christian to sin against and so to harden his conscience that he should return to idolatry and perish, I would not only abstain from all *meats offered to idols*, but I would eat *no flesh*, should I exist through the *whole course of time*, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin.

The following words of Origen contain a very solemn lesson and warning: "If we did more diligently attend to these things, we should avoid sinning against our brethren and wounding their weak conscience, that we might not *sin against Christ*; our brethren that are among us, for whom Christ died, often perishing, not only by our *knowledge*, but by many other *ways and things*, in which things we, *sinning against Christ*, shall suffer punishment; the souls of them that perish by us being required of and avenged upon us."—See *Whitby* on this place.

1. The greater our reputation for knowledge and sanctity, the greater mischief we shall do by our influence and example if we turn aside from the holy commandment delivered unto us. Every man should walk so as either to *light* or *lead* his brother to heaven.

2. It is the duty of every Christian to watch against *apostasy* in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may *finally perish* is strongly argued, says Dr. *Whitby*, from this place, and Rom. xiv. 15; for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable mischiefs they may do them, the *eternal ruin* they may bring upon them by this scandal; whereas if it be, as some assert, that *all things, even the sins of the elect, shall work together for their good, and that they shall never perish*; if the apostle knew and taught this doctrine to them, why does he endeavour to affright them from this scandal, by telling them that it might have that effect which he had before told them was impossible? If you interpret his words thus: *So shall he perish, for whom in charity ye ought to judge Christ died*; it is certain, from this doctrine, that they must be assured that this judgment of *charity* must be *false*, or that their brother could *not* perish. In the *first* place, they could not be obliged to act by it; and in the *second*, they could not rationally be moved by it to abstain from giving scandal on that impossible supposition.

If you interpret the apostle thus: *So shalt thou do that which, in its nature, tends to make thy brother*

perish; and might have that effect, had not God determined to preserve all from perishing, for whom Christ died; since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me that there can be no cause of abstinence from this scandal, lest they should perish by it.

Moreover, by thus offending, saith the apostle, *ye sin against Christ*; viz. by sinning against him whom He has purchased by His blood; and destroying them for whose salvation He has suffered. If this intent of Christ's death be denied, how can we show in what Christ has demonstrated His great love to them that perish? Is it possible that they can sin against redeeming love? and how, by thus offending them who neither *do nor can* belong to Him as members of His mystical body, are we injurious to Christ?—See *Whitby* on this place.

3. It is natural for man to *wish* and *affect* to be *wise*; and when this desire is cultivated in reference to *lawful* objects, it will be an indescribable good; but when, like *Eve*, we see, in a *prohibition, something to be desired to make one wise*, we are then, like *her*, on the verge of our *fall*. Though extensive knowledge is not given to all, yet it is given *for* all; and is the public property of the church. He who does not use it for general edification robs the public of its right. For the misuse and misapplication of this talent we shall give account to God, as well as of other gifts and graces.

4. Persons of an *over tender* and *scrupulous* conscience may be very troublesome in a Christian society; but as this excessive scrupulosity comes from want of more *light*, more *experience*, or more *judgment*, we should bear with them. Though such should often run into ridiculous extremes, yet we must take care that we do not attempt to cure them either with *ridicule* or *wrath*. Extremes generally beget extremes; and such persons require the most judicious treatment, else they will soon be stumbled and turned out of the way. We should be very careful lest in using what is called *Christian liberty* we occasion their fall; and for our own sake we must take heed that we do not denominate *sinful indulgences, Christian liberties*.

5. Though we are bound to take heed that we put not a stumbling-block in the way of a weak brother, yet if such a brother be stumbled at any part of our conduct which is not blameable in itself, but of which he may have taken a wrong view, we are not answerable for the consequences. We are called to walk by the testimony of God; not according to the measure of any man's conscience, how sincere soever he may be.

6. Many persons cover a spirit of envy and uncharitableness with the name of godly zeal and tender concern for the salvation of others; they find fault with all; their spirit is a spirit of universal censoriousness; none can please them; and every one suffers by them. These destroy more souls by tithing mint and cummin, than others do by neglecting the weightier matters of the law. Such persons have what is termed, and very properly too, *sour godliness*. Both are extremes, and he who would avoid perdition must avoid them.

CHAPTER IX.

St. Paul vindicates his apostleship, and shows that he has equal rights and privileges with Peter and the brethren of our Lord; and that he is not bound, while doing the work of an apostle, to labour with his hands for his own support, 1—6. He who labours should live by the fruit of his own industry, 7. For the law will not allow even the ox to be muzzled which treads out the corn, 8—10. Those who minister in spiritual things have a right to a secular support for their work, 11—14. He shows the disinterested manner in which he has preached the gospel, 15—18. How he accommodated himself to the prejudices of men, in order to bring about their salvation, 19—23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest, after having proclaimed salvation to others, he should become a cast-away, 26, 27.

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AM * I not an apostle? am I not free? ^b have I not seen Jesus Christ our Lord? ^c are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for ^d the seal of mine

apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this.

4 * Have we not power to eat and to drink?

5 Have we not power to lead about a sister,

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^a Acts ix. 15. xiii. 2. xxvi. 17. ² Cor. xii. 12. Gal. ii. 7. & 1 Tim. ii. 7. ² Tim. i. 11.—^b Acts ix. 3, 17. xviii. 9. xxii.

14, 18. xxiii. 11. Ch. xv. 8.—^c Ch. iii. 6. iv. 15.—^d 2 Cor. iii. 2. xii. 12.—^e Ver. 14. 1 Thess. ii. 6. 2 Thess. iii. 9.

NOTES ON CHAP. IX.

Verse 1. *Am I not an apostle?*] It is sufficiently evident that there were persons at Corinth who questioned the apostleship of St. Paul; and he was obliged to walk very circumspectly that they might not find any occasion against him. It appears also that he had given them all his apostolical labours gratis; and even this, which was the highest proof of his disinterested benevolence, was produced by his opposers as an argument against him. "Prophets, and all divinely commissioned men, have a right to their secular support; you take nothing:—is not this from a conviction that you have no apostolical right?" On this point the apostle immediately enters on his own defence.

Am I not an apostle? Am I not free?] These questions are all designed as assertions of the affirmative: *I am an apostle*; and *I am free*—possessed of all the rights and privileges of an apostle.

Have I not seen Jesus Christ?] From whom, in his personal appearance to me, I have received my apostolic commission. This was judged essentially necessary to constitute an apostle.—See Acts xxii. 14, 15; xxvi. 16.

Are not ye my work?] Your conversion from heathenism is the proof that I have preached with the divine unction and authority.

Several good MSS. and Versions transpose the two first questions in this verse, thus: *Am I not free? am I not an apostle?* But I cannot see that either perspicuity or sense gains any thing by this arrangement. On the contrary, it appears to me that his being an apostle gave him the freedom or rights to

which he refers, and therefore the common arrangement I judge to be the best.

Verse 2. *If I be not an apostle unto others?*] If there be other churches which have been founded by other apostles; yet it is not so with you.

The seal of mine apostleship are ye.] Your conversion to Christianity is God's seal to my apostleship. Had not God sent me, I could not have profited your souls.

The *σφραγίς*, or seal, was a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. The cabinets of the curious give ample proof of this; and the moderns contend in vain to rival the perfection of those ancient masters.

In the Lord.] The apostle shows that it was by the grace and influence of God alone that he was an apostle, and that they were converted to Christianity.

Verse 3. *Mine answer to them?*] Ἡ ἐμὴ ἀπολογία τοῖς ἐμοῖς ἀνακρινουσίν. This is my defence against those who examine me. The words are forensic; and the apostle considers himself as brought before a legal tribunal, and questioned so as to be obliged to answer as upon oath. His defence therefore was this, that they were converted to God by his means. This verse belongs to the two preceding verses.

Verse 4. *Have we not power to eat and to drink?*] Have we not authority, or right, *ἐξουσίαν*, to expect sustenance, while we are labouring for your salvation? Meat and drink, the necessaries, not the superfluities, of life, were what those primitive messengers of Christ required; it was just that they who laboured in the

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a ^a wife, as well as other apos-
tles, and ^b as the brethren of
the Lord, and ^c Cephas?

6 Or I only and Barnabas,
^d have not we power to forbear working?

7 Who ^e goeth a warfare any time at his
own charges? who ^f planteth a vineyard, and
eateth not of the fruit thereof? or who
^g feedeth a flock, and eateth not of the milk of
the flock?

^a Or, *woman*.—^b Matt. xiii. 55. Mark vi. 3. Luke vi.
15. Gal. i. 19.—^c Matt. viii. 14.—^d 2 Thess. iii. 8, 9.
^e 2 Cor. x. 4. 1 Tim. i. 18. vi. 12. 2 Tim. ii. 3. iv. 7.

gospel should *live* by the gospel; they did not wish to make a fortune, or accumulate wealth; a *living* was all they desired. It was probably in reference to the same moderate and reasonable desire that the provision made for the clergy in this country was called a *living*; and their *work* for which they got this *living* was called the *cure of souls*. Whether we derive the word *cure* from *cura*, care, as signifying that the care of all the souls in a particular parish or place devolves on the minister, who is to instruct them in the things of salvation, and lead them to heaven; or whether we consider the term as implying that the souls in that district are in a state of spiritual *disease*, and the minister is a spiritual *physician*, to whom the cure of these souls is intrusted; still we must consider that such a labourer is worthy of his hire; and he that preaches the gospel should live by the gospel.

Verse 5. *Have we not power to lead about a sister, a wife*] The word *εξουσιαν* is to be understood here, as above in ver. 4, as implying authority or right; and authority, not merely derived from their office, but from Him who gave them that office; from the constitution of nature; and from universal propriety or the fitness of things.

When the apostle speaks of leading about a sister, a wife, he means *first*, that he and all other apostles, and consequently all ministers of the gospel, had a *right* to marry. For it appears that our Lord's brethren *James* and *Jude* were married; and we have infallible evidence that Peter was a married man, not only from this verse, but from Matt. viii. 14, where his *mother-in-law* is mentioned as being cured by our Lord of a fever.

And *secondly*, we find that their wives were persons of the *same faith*; for less can never be implied in the word *sister*. This is a decisive proof against the papistical celibacy of the clergy: and as to their attempts to evade the force of this text by saying that the apostles had holy women who attended them, and ministered to them in their peregrinations, there is no proof of it; nor could they have suffered either young women or other men's wives to have accompanied them in this way without giving the most palpable occasion of scandal. And *Clemens Alexandrinus* has particularly remarked that the apostles

8 Say I these things as a
man? or saith not the law the
same also?

9 For it is written in the law
of Moses, ^b Thou shalt not muzzle the mouth
of the ox that treadeth out the corn. Doth
God take care for oxen?

10 Or saith he *it* altogether for our sakes?
For our sakes, no doubt, *this* is written: that
ⁱ he that ploweth should plow in hope; and

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^f Deut. xx. 6. Prov. xxvii. 18. Ch. iii. 6, 7, 8.—^g Jobn
xxi. 15.—^h Deut. xxv. 4. 1 Tim. v. 18.—ⁱ 2 Tim. ii. 6.

carried their *wives* about with them, "not as wives, but as *sisters*, that they might minister to those who were mistresses of families; that so the doctrine of the Lord might without reprehension or evil suspicion enter into the apartments of the women." And in giving his finished picture of his *Gnostic*, or perfect Christian, he says: *εσθιει, και πινει, και γαμιει—εικονας εχει τους Αποστολους, He eats, and drinks, and marries—having the apostles for his example.* Vid. *Clem. Alex. Strom.*, lib. vii., c. 12.

On the propriety and excellence of *marriage*, and its *superiority to celibacy*, see the notes on chap. vii.

Verse 6. *Or I only and Barnabas*] Have we alone of all the apostles no right to be supported by our converts? It appears from this, 1. That the apostles did not generally support themselves by their own labour. 2. That Paul and Barnabas did thus support themselves. Some of the others probably had not a business at which they could conveniently work; but Paul and Barnabas had a trade at which they could conveniently labour wherever they came.

Verse 7. *Who goeth a warfare—at his own charges?*] These questions, which are all supposed from the necessity and propriety of the cases to be answered in the *affirmative*, tend more forcibly to point out that the common sense of man joins with the providence of God in showing the propriety of every man living by the fruits of his labour. The first question applies particularly to the case of the apostle, *τις στρατευεται ιδιους οφωνιους*. Does a soldier provide his own *victuals*? *Οφωνιον* is used to express the military pay or wages, by the Greek writers; for the Roman soldiers were paid not only in *money* but in *victuals*; and hence *corn* was usually distributed among them. See on Luke iii. 14.

Verse 8. *Say I these things as a man?*] Is this only human reasoning? or does not God say in effect the same things? See note on Rom. vi. 19.

Verse 9. *Thou shalt not muzzle the mouth of the ox*] See this largely explained in the note on Deut. xxv. 4.

Doth God take care for oxen?] This question is to be understood thus: Is it likely that God should be solicitous for the comfort of *oxen*, and be regardless of the welfare of *man*? In this divine precept

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that he that thresheth in hope should be partaker of his hope.

11 ^a If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? ^b Nevertheless we have not used this power; but suffer all things, ^c lest we should hinder the gospel of Christ.

13 ^d Do ye not know that they which minister about holy things, ^e live of the things of the temple? and they which wait at the altar, are partakers with the altar?

^a Rom. xv. 27. Gal. vi. 6.—^b Acts xx. 33. Ver. 15, 18. 1 Cor. xi. 7, 9. xii. 13. 1 Thess. ii. 6.—^c 2 Cor. xi. 12. ^d Lev. vi. 16, 26. vii. 6, &c. Numb. v. 9, 10. xviii. 8—20. Deut. x. 9. xviii. 1.—^e Or, feed.—^f Matt. x. 10. Luke

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14 Even so ^f hath the Lord ordained, ^g that they which preach the gospel should live of the gospel.

15 But ^h I have used none of these things: neither have I written these things, that it should be so done unto me: for ⁱ it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for ^k necessity is laid upon me: yea, woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, ^l I have

x. 7.—^g Gal. vi. 6. 1 Tim. v. 17.—^h Ver. 12. Acts xviii. 3. xx. 34. Ch. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8. ⁱ 2 Cor. xi. 10.—^k Rom. i. 14.—^l Ch. iii. 8, 14.

the kindness and providential care of God are very forcibly pointed out. He takes care of oxen; he wills them all that happiness of which their nature is susceptible; and can we suppose that he is unwilling that the human soul shall have that happiness which is suited to its spiritual and eternal nature? He could not reprobate an ox, because *the Lord careth for oxen*; and surely he cannot reprobate a man. It may be said the man has sinned but the ox cannot. Answer: The decree of reprobation is supposed to be from all eternity; and certainly a man can no more sin before he exists, than an ox can when he exists.

Verse 10. *And he that thresheth in hope should be partaker of his hope.*] Instead of ὁ ἀλων τῆς ἐλπίδος αὐτοῦ μετεχειν, ἐπ' ἐλπίδι, many of the best MSS. and Versions read the passage thus: ὁ ἀλων ἐπ' ἐλπίδι τῶν μετεχειν *And he who thresheth, in hope of partaking.* "The words τῆς ἐλπίδος, which are omitted by the above, are," says Br. Pearce, "superfluous, if not wrong; for men do not live in hope to partake of their hope, but to partake of what was the object and end of their hope. When these words are left out, the former and latter sentence will be both of a piece, and more resembling each other: for μετεχειν may be understood after the first ἐπ' ἐλπίδι, as well as after the last." Griesbach has left the words in question out of the text.

Verse 11. *If we have sown unto you spiritual things*] If we have been the means of bringing you into a state of salvation by the divine doctrines which we have preached unto you, is it too much for us to expect a temporal support when we give ourselves up entirely to this work? Every man who preaches the gospel has a right to his own support and that of his family while thus employed.

Verse 12. *If others be partakers of this power*] If those who in any matter serve you have a right to a recompence for that service, surely we who have served you in the most essential matters have a right to our support while thus employed in your service.

We have not used this power] Though we had this right we have not availed ourselves of it, but have worked with our hands to bear our own charges, lest any of you should think that we preached the gospel merely to procure a temporal support, and so be prejudiced against us, and thus prevent our success in the salvation of your souls.

Verse 13. *They which minister about holy things*] All the officers about the temple, whether priests, Levites, Nethinim, &c., had a right to their support while employed in its service. The priests partook of the sacrifices; the others had their maintenance from tithes, firstfruits, and offerings made to the temple; for it was not lawful for them to live on the sacrifices. Hence the apostle makes the distinction between those who minister about holy things and those who wait at the altar.

Verse 14. *Even so hath the Lord ordained*] This is evidently a reference to our Lord's ordination, Matt. x. 10: *The workman is worthy of his meat.* And Luke x. 7: *For the labourer is worthy of his hire.* And in both places it is the preacher of the gospel of whom he is speaking. It was a maxim among the Jews, "that the inhabitants of a town where a wise man had made his abode should support him, because he had forsaken the world and its pleasures to study those things by which he might please God and be useful to men." See an ordinance to this effect in the tract *Shabbath*, fol. 114.

Verse 15. *Neither have I written, &c.*] Though I might plead the authority of God in the law, of Christ in the gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges; nor do I now write with the intention to lay in my claims.

Verse 16. *For though I preach the gospel*] I have cause of glorying that I preach the gospel free of all charges to you; but I cannot glory in being a preacher of the gospel, because I am not such either by my own skill or power: I have received both the office, and the grace by which I execute the office,

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a reward; but if against my will, * a dispensation of the gospel is committed unto me.

18 What is my reward then?

Verily that, ^b when I preach the gospel, I may make the gospel of Christ without charge, that I ^c abuse not my power in the gospel.

19 For though I be ^d free from all men, yet have ^e I made myself servant unto all, ^f that I might gain the more.

20 And ^g unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 ^h To ⁱ them that are without law, as without law, (^k being not without law to God, but under the law to Christ,) that I might gain them that are without law.

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* Ch. iv. 1. Gal. ii. 7. Phil. i. 17. Col. i. 25.—^b Ch. x. 33. 2 Cor. iv. 5. xi. 7.—^c Ch. vii. 31.—^d Ver. 1. ^e Gal. v. 13.—^f Matt. xviii. 15. 1 Pet. iii. 1.—^g Acts xvi.

3. xviii. 18. xxi. 23, &c.—^h Gal. iii. 2.—ⁱ Rom. ii. 12, 14. ^k Ch. vii. 22.

from God. I have not only his authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation: *yea, woe is unto me, if I preach not the gospel.* As every genuine preacher receives his commission from God alone, it is God alone who can take it away. Woe to that man who runs when God has not sent him; and woe to him who refuses to run, or who ceases to run, when God has sent him.

Verse 17. *For if I do this thing willingly*] If I be a cordial co-operator with God, *I have a reward*, an incorruptible crown, ver 25. Or, if I freely preach this gospel without being burthensome to any, I have a special reward; but if I do not, I have simply an office to fulfil, into which God has put me, and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward which I have in view by preaching the gospel without charge to any.

This and the 18th verse have been variously translated: Sir Norton Knatchbull and, after him, Mr. Wakefield. translate the two passages thus: *For, if I do this willingly, I have a reward; but if I am intrusted with an office without my consent, what is my reward then? to make the gospel of Christ, whilst I preach it, without charge, in not using to the utmost, my privileges in the gospel.*

Others render the passage thus: *But if I do it merely because I am obliged to it, I only discharge an office that is committed to me*, ver. 18. *For what then shall I be rewarded? It is for this, that, preaching the gospel of Christ, I preach it freely, and do not insist on a claim which the gospel itself gives me.*

Verse 18. *That I abuse not my power*] I am inclined to think that *καταχρησασθαι* is to be understood here, not in the sense of *abusing*, but of *using to the uttermost*—exactng every thing that a man can claim by law. How many proofs have we of this in preachers of different denominations, who insist so strongly and so frequently on their *privileges*, as they term them, that the people are tempted to believe they seek not their *souls'* interests, but their secular *goods*. Such preachers can do the people no good. But the people who are most liable to think thus of their ministers, are those who are unwilling to grant the common necessities of life to those who

watch over them in the Lord. For there are such people even in the Christian church! If the preachers of the gospel were as parsimonious of the bread of life as some congregations and Christian societies are of the bread that perisheth, and if the preacher gave them a spiritual nourishment as base, as mean, and as scanty as the temporal support which they afford him, their souls must without doubt have nearly a famine of the bread of life.

Verse 19. *For though I be free*] Although I am under no obligation to any man, yet I act as if every individual had a particular property in me, and as if I were the *slave* of the public.

Verse 20. *Unto the Jews I became as a Jew*] In Acts xvi. 3, we find that for the sake of the unconverted Jews he circumcised Timothy. See the note there.

To them that are under the law] To those who considered themselves still under obligation to observe its rites and ceremonies, though they had in the main embraced the gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related, Acts xxi. 26, where also see the notes.

After the first clause, *To them that are under the law as under the law*, the following words, *μη εν αυτω ενω νομου*, *not being myself under the law*, are added by ABCDEFG, several others; the later Syriac, Sahidic, Armenian, Vulgate, and all the *Itala*; Cyril, Chrysostom, Damascenus, and others; and on this evidence Griesbach has received them into the text.

Verse 21. *To them that are without law*] The *Gentiles*, who had no written law, though they had the *law written in their hearts*; see on Rom. ii. 15.

Being not without law to God] Instead of *θεω*, to God, and *Χριστω*, to Christ, the most important MSS. and Versions have *θειου*, or God, and *Χριστου*, or Christ; being not without the law of God, but under the law of Christ.

Them that are without law.] Dr. Lightfoot thinks the *Sadducees* may be meant, and that in certain cases, as far as the *rites and ceremonies* of the Jewish religion were concerned, he might conform himself to them, not observing such rites and ceremonies, as it is well known that they disregarded them; for the Doctor cannot see how the apostle could conform himself

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22 ^a To the weak became I as weak, that I might gain the weak : ^b I am made all things to all men, ^c that I might by

all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize ? ^d So run, that ye may obtain.

25 And every man that ^e striveth for the

^a Rom. xv. 1. ² Cor. xi. 29.—^b Ch. x. 33.—^c Rom. ii. 14. Ch. vii. 16.—^d Gal. ii. 2 v. 7. Phil. ii. 16. iii. 14. ² Tim. iv. 7. Heb. xii. 1.—^e Eph. vi. 12. 1 Tim. vi. 12. 2 Tim.

in any thing to them that were without law, i. e. the heathen. But, 1. It is not likely that the apostle could conform himself to the Sadducees; for what success could he expect among a people who denied the resurrection, and consequently a future world, a day of judgment, and all rewards and punishments ? 2. He might among the heathen appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts, in order to show them the necessity of embracing that gospel, which was the power of God unto salvation to every one that believed.

Verse 22. To the weak became I as weak] Those who were conscientiously scrupulous, even in respect to lawful things.

I am made all things to all men] I assumed every shape and form consistent with innocency and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all. Let those who plead for the system of accommodation on the example of St. Paul, attend to the end he had in view, and the manner in which he pursued that end. It was not to get money, influence, or honour, but to save souls ! It was not to get ease, but to increase his labours. It was not to save his life, but rather that it should be a sacrifice for the good of immortal souls !

A parallel saying to this of St. Paul has been quoted from Achilles Tatius, lib. v., cap. xix., where Clitophon says, on having received a letter from Leucippe: Τοις εντοις παντα εγινομην ομου, ανελευθηρον, ωχριων, εθανμαζον, ηπιστον, εχαρον, ηχθουμην "When I read the contents, I became all things at once; I was inflamed, I grew pale, I was struck with wonder, I doubted, I rejoiced, became sad." The same form of speech is frequent among Greek writers. I think this casts some light on the apostle's meaning.

That I might by all means save some.] On this clause there are some very important readings found in the MSS. and Versions. Instead of παντως τινας σωω, that I might by all means save some; παντας σωω, that I might save all, is the reading of DEFG, Syriac, Vulgate, Æthiopic. all the Itala, and several of

mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we ^f an incorruptible.

26 I therefore so run, ^g not as uncertainly; so fight I, not as one that beateth the air :

27 ^h But I keep under my body, and ⁱ bring it into subjection; lest that by any means, when I have preached to others, I myself should be ^k a cast-away.

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ii. 5. iv. 7.—² Tim. iv. 8. James i. 12. 1 Pet. i. 4. v. 4. Rev. ii. 10. iii. 11.—² Tim. ii. 5.—^h Rom. viii. 13. Col. iii. 5.—ⁱ Rom. vi. 18, 19.—^k Jer. vi. 30. ² Cor. xiii. 5, 6.

the Fathers. This reading Bishop Pearce prefers, because it is more agreeable to St. Paul's meaning here, and exactly agrees with what he says, chap. x. 33, and makes his design more extensive and noble. Wakefield also prefers this reading.

Verse 23. And this I do for the gospel's sake] Instead of τωρω, this, παντα, all things (I do all things for the gospel's sake), is the reading of ABCDEFG, several others, the Coptic, Æthiopic, Vulgate, Itala, Armenian, and Sahidic; the two latter reading παντα, all these things.

Several of the Fathers have the same reading, and there is much reason to believe it to be genuine.

That I might be partaker thereof with you.] That I might attain to the reward of eternal life which it sets before me; and this is in all probability the meaning of το ευαγγελιον, which we translate the gospel, and which should be rendered here prize or reward; this is a frequent meaning of the original word, as may be seen in my preface to St. Matthew: I do all this for the sake of the prize, that I may partake of it with you.

Verse 24. They which run in a race run all] It is sufficiently evident that the apostle alludes to the athletic exercises in the games which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence termed the Isthmian games. The exercises were running, wrestling, boxing, throwing the discus or quoit, &c.; to the three first of these the apostle especially alludes.

But one receiveth the prize ?] The apostle places the Christian race in contrast to the Isthmian games; in them, only one received the prize, though all ran; in this, if all run, all will receive the prize; therefore he says, So run that ye may obtain. Be as much in earnest to get to heaven as others are to gain their prize; and, although only one of them can win, all of you may obtain.

Verse 25. Is temperate in all things] All those who contended in these exercises went through a long state and series of painful preparations. To this exact discipline Epictetus refers, cap. 36: Θελεις Ολυμπια νικησαι; Δει σ' ευτακτην, αναγοτροφειν, απεχεσθαι πιμματων, γυμναζεσθαι προς αναγκην εν ωρα

τεταγμεν, εν καυματι, εν ψυχει, μη ψυχρον πινειν, μη οινον ως ενυχεν' άπλωσ, ως ιατρφ, παραδεδωκεναι σεαυτον τφ επιστατφ' ιτα εις τον αγωνα περιρχεισθαι' κ.τ.λ. "Do you wish to gain the prize at the Olympic games?—Consider the requisite preparations and the consequences: you must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly; in a word, you must put yourself under the directions of a pugilist, as you would under those of a physician, and afterwards enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes, and after all be conquered." Thus we find that these suffered much hardships in order to conquer, and yet were uncertain of the victory.

Horace speaks of it in nearly the same way—

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer: sudavit et alsit:
Abstinuit Venere et Baccho.*

De Arte Poet., ver. 412.

A youth who hopes the Olympic prize to gain
All arts must try, and every toil sustain;
Th' extremes of heat and cold must often prove;
And shun the weakening joys of wine and love.

Francis.

These quotations show the propriety of the apostle's words: *Every man that striveth for the mastery, παντα εγκρατευεται, is temperate, or continent, in all things.*

They do it to obtain a corruptible crown] The crown won by the victor in the Olympian games was made of the wild olive; in the Pythian games of laurel; in the Nemean games of parsley; and in the Isthmian games of the pine. These were all corruptible, for they began to wither as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown, the heavenly inheritance. He sought not worldly honour; but that honour which comes from God.

Verse 26. *I therefore so run, not as uncertainly*] In the foot-course in those games, how many soever ran, only one could have the prize, however strenuously they might exert themselves; therefore, all ran uncertainly; but it was widely different in the Christian course, if every one ran as he ought, each would receive the prize.

The word *αδηλωσ*, which we translate *uncertainly*, has other meanings. 1. It signifies *ignorantly*; I do not run like one ignorant of what he is about, or of the laws of the course; I know that there is an eternal life; I know the way that leads to it; and I know and feel the power of it. 2. It signifies *without observation*; the eyes of all the spectators were fixed on those who ran in these races; and to gain the applause of the multitude, they stretched every nerve; the apostle knew that the eyes of all were fixed upon him. 1. His false brethren waited for his halting; 2. The persecuting Jews and Gentiles longed for his downfall:

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3. The church of Christ looked on him with anxiety: 4. And he acted in all things as under the immediate eye of God.

Not as one that beateth the air] *Kypke* observes, that there are three ways in which persons were said, *αερα δεπειν, to beat the air*. 1. When in practising for the combat they threw their arms and legs about in different ways, thus practising the attitudes of offence and defence. This was termed *σκιαμαχια, fighting with a shadow*. To this *Virgil* alludes when representing *Dares* swinging his arms about, when he rose to challenge a competitor in the boxing match:—

*Tulis prima Dares caput altum in praelia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.*

Æn. v., ver. 375.

Thus, glorying in his strength, in open view
His arms around the towering *Dares* threw;
Stalked high, and laid his brawny shoulders bare,
And dealt his whistling blows in empty air. *Pitt.*

2. Sometimes boxers were to aim blows at their adversaries which they did not intend to take place, and which the others were obliged to exert themselves to prevent as much as if they had been really intended; and by these means some dexterous pugilists vanquished their adversaries by mere fatigue, without giving them a single blow. 3. Pugilists were said to *beat the air* when they had to contend with a nimble adversary, who, by running from side to side, stooping, and various contortions of the body, eluded the blows of his antagonist; who spent his strength on the air, frequently missing his aim, and sometimes overturning himself in attempting to hit his adversary, when this, by his agility, had been able to elude the blow. We have an example of this in *Virgil's* account of the boxing match between *Entellus* and *Dares*, so well told *Æneid. v.*, ver. 426, &c., and which will give us a proper view of the subject to which the apostle alludes:—viz. boxing at the Isthmian games.

*Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu;
Immiscentque manus manibus, pugnamque laccsunt.*

*Ille [Dares] pedum melior motu, fretusque juvena;
Hic [Entellus] membris et mole valens; sed tarda
trementi*

*Genua labant, vastos quatit æger anhelitus artus.
Multa viri nequicquam inter se vulnera jactant,
Multa cavo lateri ingeminant, et pectore vasto
Dant sonitus; erratque aures et tempora circum
Crebra manus; duro crepitant sub vulnere malle.
Stat gravis Entellus, nisuque immotus eodem,
Corpore tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis;
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et alte
Extulit: ille ictum venientem a vertice vclox
Prævidit, celerique elapsus corpore cessit.*

Entellus vires in ventum effudit ; et ultro
 Ipse gravis, graviterque ad terram pondere vasto
 Concidit: ut quondam cava concidit, aut Erymantho,
 Aut Ida in magna, radicibus eruta pinus.—
 Consurgunt studiis Teucris et Trinacria pubes ;
 It clamor cœlo : primusque accurrit Acestes,
 Æquevumque ab humo miserans attollit amicum.
 At non tardatus casu, neque territus heros,
 Acrior ad pugnam redit, ac vim suscitât ira :
 Tum pudor incendit vires, et conscia virtus ;
 Præcipitemque Daren ardens agit æquore toto ;
 Nunc dextra ingeminans ictus, nunc ille sinistra.
 Nec mora, nec requies : quam multa grandine nimbi
 Culminibus crepitant ; sic densis ictibus heros
 Creber utraque manu pulsât versatque Daretâ.

Both on the tiptoe stand, at full extent ;
 Their arms aloft, their bodies inly bent ;
 Their heads from aiming blows they bear afar,
 With clashing gauntlets then provoke the war.
 One [*Dares*] on his youth and pliant limbs relies ;
 One [*Entellus*] on his sinews, and his giant size.
 The last is stiff with age, his motions slow ;
 He heaves for breath, he staggers to and fro.—
 Yet equal in success, they ward, they strike ;
 Their ways are different, but their art alike.
 Before, behind, the blows are dealt ; around
 Their hollow sides the rattling thumps resound.
 A storm of strokes, well meant, with fury flies,
 And errs about their temples, ears, and eyes :
 Nor always errs ; for oft the gauntlet draws
 A sweeping stroke along the crackling jaws.

Hoary with age, Entellus stands his ground ;
 But with his warping body wards the wound ;
 His head and watchful eye keep even pace,
 While Dares traverses, and shifts his place ;
 And, like a captain who beleaguers round
 Some strong-built castle, on a rising ground,
 Views all the approaches with observing eyes ;
 This, and that other part, in vain he tries, }
 And more on industry than force relies. }
 With hands on high, Entellus threatens the foe ;
 But Dares watched the motion from below, }
 And slipped aside, and shunned the long descend- }
 ing blow.

Entellus wastes his forces on the wind ;
 And thus deluded of the stroke designed,
 Headlong and heavy fell : his ample breast,
 And weighty limbs, his ancient mother pressed.
 So falls a hollow pine, that long had stood
 On Ida's height or Erymanthus' wood.—
 Dauntless he rose, and to the flight returned ;
 With shame his cheeks, his eyes with fury, burned :
 Disdain and conscious virtue fired his breast,
 And, with redoubled force, his foe he pressed ;
 He lays on loads with either hand amain,
 And headlong drives the Trojan o'er the plain,
 Nor stops, nor stays ; nor rest, nor breath allows ; }
 But storms of strokes descend about his brows ; }
 A rattling tempest, and a hail of blows.

Dryden.

To such a combat as this the apostle most manifestly
 alludes : and in the above description the reader will

see the full force and meaning of the words, *So fight I, not as one that beateth the air*—I have a real and a deadly foe ; and as I fight not only for my honour but for my life, I aim every blow well, and do execution with each.

No man, who had not seen such a fight, could have given such a description as that above ; and we may fairly presume that when Virgil was in Greece he saw such a contest at the Isthmian games, and therefore was enabled to paint from nature.

Homer has the same image of missing the foe and beating the air, when describing Achilles attempting to kill Hector, who, by his agility and skill (Poeticè by Apollo), eluded the blow :

Τρις μὲν ἐπει' ἐπορούσε ποδάρκης διὸς Ἀχιλλεύου
 Ἐγχεῖ χάλκειῳ, τρις δ' ἤερα τυψέβαθειαν.

ILIAD., lib. XX., ver. 445.

Thrice struck Pelides with indignant heart,
 Thrice, in impassive air, he plunged the dart.—Pope.

Verse 27. *But I keep under my body, &c.*] This is an allusion, not only to boxers, but also to wrestlers in the same games, as we learn from the word ὑπὸ πιαζῶ, which signifies to hit in the eyes ; and δουλαγωγῶ, which signifies to trip, and give the antagonist a fall, and then keep him down when he was down ; and, having obliged him to acknowledge himself conquered, make him a slave. The apostle considers his body as an enemy with which he must contend ; he must mortify it by self-denial, abstinence, and severe labour ; it must be the slave of his soul, and not the soul the slave of the body, which in all unregenerate men is the case.

Lest—having preached to others] The word κηρυξας, which we translate having preached, refers to the office of the κηρυξ, or herald, at these games, whose business it was to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to contend, declare the terms of each contest, pronounce the name of the victors, and put the crown on their heads. See my observations on this office in the notes at the end of Matt. iii.

Should be a cast-away.] The word ἀδοκιμος signifies such a person as the βραβεύται, or judges of the games, reject as not having deserved the prize. So Paul himself might be rejected by the Great Judge ; and to prevent this, he ran, he contended, he denied himself, and brought his body into subjection to his spirit, and had his spirit governed by the Spirit of God. Had this heavenly man lived in our days, he would by a certain class of people have been deemed a legalist ; a people who widely differ from the practice of the apostle, for they are conformed to the world, and they feed themselves without fear.

On the various important subjects in this chapter I have already spoken in great detail ; not, indeed, all that might be said, but as much as is necessary. A few general observations will serve to recapitulate and impress what has been already said.

1. St. Paul contends that a preacher of the gospel has a right to his support ; and he has proved this

from the *law*, from the *gospel*, and from the *common sense* and consent of men. If a man who does not labour takes his maintenance from the church of God, it is not only a domestic theft but a sacrilege. He that gives up his time to this labour has a *right* to the support of himself and family: he who takes more than is sufficient for this purpose is a covetous hireling. He who does nothing for the cause of God and religion, and yet obliges the church to support him, and minister to his idleness, irregularities, luxury, avarice, and ambition, is a *monster* for whom human language has not yet got a *name*.

2. Those who refuse the labourer his hire are condemned by God and by good men. How liberal are many to public places of amusement, or to some *popular charity*, where their *names* are sure to be *published* abroad; while the man who watches over their souls is fed with the most parsimonious hand! Will not God abate this *pride* and reprove this *hard-heartedness*?

3. As the husbandman plows and sows in *hope*, and the God of Providence makes him a partaker of his *hope*, let the upright preachers of God's word take example and encouragement by him. Let them labour in *hope*; God will not permit them to spend their strength for nought. Though much of their seed, through the fault of the bad ground, may be unfruitful, yet some will spring up unto eternal life.

4. St. Paul became all things to all men, that he might gain all. This was not the effect of a fickle or man-pleasing disposition; no man was ever of a more *firm* or *decided* character than St. Paul; but whenever he could with a good conscience yield so as to please his neighbour for his good to edification, he did so; and his yielding disposition was a proof of the *greatness of his soul*. The unyielding and *obstinate* mind is always a *little* mind: a want of true *greatness* always produces *obstinacy* and *peevishness*. Such a person as St. Paul is a blessing wherever he goes: on the contrary, the *obstinate*, *hoggish* man, is either a general curse, or a general cross; and if a preacher of the gospel, his is a burthensome ministry. Reader, let me ask thee a question: If there be no *gentleness* in thy *manners*, is there any in thy *heart*? If there be little of Christ *without*, can there be much of Christ *within*?

5. A few general observations on the Grecian games may serve to recapitulate the subject in the four last verses.

1. The Isthmian games were celebrated among the Corinthians; and therefore the apostle addresses them, ver. 24: Know ye not, &c.

2. Of the *five* games there used, the apostle speaks only of *three*. RUNNING, ver. 24: *They which run in a race*; and ver. 26: *I therefore so run, not as uncertainly*. WRESTLING, ver. 25: *Every man that striveth*; ὁ αγωνιζομενος, *he who wrestleth*. BOXING, ver. 26, 27: *So fight I, not as one that beateth the air*; οὐρανὸν πυκνῶ, *so fist I, so I hit*; but *I keep my body under*; ὑπωπιαζῶ, *I hit in the eye, I make the face black and blue*.

3. He who won the race by *running* was to observe the *laws* of racing—keeping within the *white line*,

which marked out the path or compass in which they ran; and he was also to outrun the rest, and to come first to the goal; otherwise he ran *uncertainly*, ver. 24, 26, and was ἀδοκιμος, one to whom the prize could not be judged by the judges of the games.

4. The *athletic* combatants, or wrestlers, observed a *set diet*. See the quotation from *Epictetus*, under ver. 25. And this was a *regimen* both for *quantity* and *quality*; and they carefully abstained from all things that might render them less able for the combat; whence the apostle says they *were temperate in all things*, ver. 25.

5. No person who was not of respectable family and connexions was permitted to be a competitor at the Olympic games. St. *Chrysostom*, in whose time these games were still celebrated, assures us that no man was suffered to enter the lists who was either a *servant* or a *slave*, οὐδὲς αγωνιζεται δουλος, οὐδὲς στρατευεται οικετης; and if any such was found who had got himself inserted on the military list, his name was erased, and he was expelled and punished. ΑΛΛ' εἰαν ἀλφ δουλος ὢν, μετα τιμωριας ἐβαλλεται τῶν στρατιωτῶν καταλογῶν. To prevent any person of bad character from entering the list at the Olympic games, the Kerux, or *herald*, was accustomed to proclaim aloud in the theatre when the combatant was brought forth: Μη τις τούτου κατηγορεῖ; ὥστε αὐτὸν ἀποσκευασαμενον τῆς δουλειᾶς τὴν ὑπόνοιαν οὕτως εἰς τοὺς ἀγῶνας ἐμβῆναι: *Who can accuse this man?* For which he gives this reason: "that being free from all suspicion of being in a state of slavery (and elsewhere he says of being a thief, or of corrupt morals), he might enter the lists with credit." *Chrysost.* Homil. in Inscript. Altaris, &c., vol. iii. page 59, Edit. Benedict.

6. The *boxers* used to prepare themselves by a sort of *σκιαμαχία*, or going through all their *postures of defence* and *attack* when no adversary was before them. This was termed *beating the air*, ver. 26; but when such came to the combat, they endeavoured to *blind* their adversaries by hitting them in the eye, which is the meaning of ὑπωπιαζῶν, as we have seen under ver. 27.

7. The *rewards* of all these exercises were only a *crown* made of the *leaves* of some *plant*, or the *bough* of some *tree*; the *olive*, *bay*, *laurel*, *parsley*, &c., called here by the apostle φθαρτὸν στεφανῶν, a *corruptible*, *withering*, and *fading crown*; while he and his fellow-Christians expected a *crown incorruptible* and *immortal*, and that could not fade away.

8. On the subject of the *possibility* of St. Paul becoming a *cast-away*, much has been said in contradiction to his own words. He most absolutely states the *possibility* of the case: and who has a right to call this in question? The ancient Greek commentators, as *Whitby* has remarked, have made a good use of the apostle's saying, Εἰ δὲ Πάυλος τούτο δέοικεν ὁ τοσοῦτους διδάξας, τί ἂν εἰπομεν ἡμεῖς; "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us?"

9. On the necessity of being workers together with God, in order to avoid apostasy, *Clemens Alexandrinus*

has some useful observations in his *Stromata*, lib. vii., page 448, Edit. Oberthur: 'Ὁς δε, says he, ὁ ἰατρος ἴσταν παρῆχται τοὺς συνεργοῦσι πρὸς ὑγίαν, οὕτως καὶ ὁ θεὸς τὴν αἰδίων σωτηρίαν τοῖς συνεργοῦσι πρὸς ἡμῶν τε καὶ ἐντραγίαν' "As a physician gives health to those who co-operate with him in their cure; so God also gives eternal salvation to them who are workers together with him in knowledge and a godly life." "Therefore," says he, "it is well said among the Greeks, that when a certain wrestler, who had long injured his body to manly exercises, was going to the Olympic games, as he was passing by the statue of Jupiter he offered up this prayer: *Εὐ παντα,*

ω Ζευ, δεινῶς μοι τα πρὸς τον ἀγωνα παρσκευαστας, ἀποδος φερων δικαίως την νικην μοι' 'O Jupiter, if I have performed every thing as I ought in reference to this contest, grant me the victory!' " May we not feel something of this spirit in seeking the kingdom of God? And can any thing of this kind be supposed to derogate from the glory of Christ? St. Paul himself says, if a man contend for the mastery, yet is he not crowned except he strive lawfully. Shall we pretend to be wiser than the apostle; and say, that we may gain the *crown*, though we neither *fight the good fight* nor *finish the course* ?

CHAPTER X.

Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions and their punishments are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the Sacrament of the Lord's Supper properly considered and taken, that God may not be provoked to punish us, 15—22. There are some things which may be legally done which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols considered, and finally settled, 25—30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters rather than our own gratification, 31—33.

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MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the cloud,

and all passed through ^b the sea;

2 And were all baptized unto Moses in the cloud and in the sea;
3 And did all eat the same ^c spiritual meat;

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^a Exod. xiii. 21. xl. 34. Numb. ix. 18. xiv. 14. Dent. i. 31. Neh. ix. 12, 19. Ps. lxxviii. 14. cv. 39.—^b Exod.

xiv. 22. Numb. xxxiii. 8. Josh. iv. 23. Ps. lxxviii. 13. ^c Exod. xvi. 15, 35. Neh. ix. 15, 20. Ps. lxxviii. 24.

NOTES ON CHAP. X.

Verse 1. *I would not that ye should be ignorant*] It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the gospel, such as *baptism* and the *Lord's supper*, would secure their salvation, notwithstanding they might be found partaking of idolatrous feasts; as long, at least, as they considered an *idol to be nothing in the world*. To remove this destructive supposition, which would have led them to endless errors both in principle and practice, the apostle shows that the Jews had sacramental ordinances in the wilderness, similar to those of the Christians; and that, notwithstanding they had the typical baptism from the cloud, and the typical eucharist from the paschal lamb, and the manna that came down from heaven, yet, when they

joined with idolaters and partook of idolatrous feasts, God was not only *displeased* with them, but signified this displeasure by pouring out His judgments upon them, so that in one day 23,000 of them were destroyed.

Under the cloud] It is manifest from scripture that the miraculous cloud in the wilderness performed a three-fold office to the Israelites. 1. It was a cloud in the form of a *pillar* to direct their journeyings by day. 2. It was a pillar of *fire* to give light to the camp by *night*. 3. It was a covering for them during the day, and preserved them from the scorching rays of the sun; and supplied them with a sufficiency of *aqueous particles*, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its *humidity* was so abundant that the

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4 And did all drink the same
* spiritual drink ; (for they drank
of that spiritual rock that ^b fol-
lowed them : and that rock was

Christ.)

5 But with many of them God was not well

* Exod. xvii. 6. Numb. xx. 11. Ps. lxxviii. 15.—^b Or,
went with them. Deut. ix. 21. Ps. cv. 41.—^c Numb.
xiv. 29, 32, 35. xxvi. 64, 65. Ps. cvi. 26. Hebr. iii. 17.

apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour. See the Note on Exod. xiii. 21.

Verse 2. *And were all baptized unto Moses*] Rather INTO *Moses*—into the covenant of which Moses was the mediator ; and by this typical baptism they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism are said to be baptized INTO *Christ*, and are thereby brought under obligation to keep the precepts of the Gospel.

Verse 3. *Spiritual meat*] The manna, which is here called *spiritual*. 1. Because it was provided supernaturally ; and, 2. because it was a type of Christ Jesus, who, speaking of it, John vi. 31, &c., tells us that it was a type of that *true bread which came down from heaven, which gives life to the world*, ver. 33, and that himself was the *bread of life*, ver. 48.

Verse 4. *Spiritual drink*] By the βρωμα πνευματικον, *spiritual meat*, and πομα πνευματικον, *spiritual drink*, the apostle certainly means both *meat and drink*, which were furnished to the Israelitish assembly *miraculously*, as well as *typically* : and he appears to borrow his expressions from the Jews themselves, who expressly say הללם הלו רוחי *hallechেম hallaz ruchani*, that bread was spiritual, and מים רוחיים מים רוחיים *meyim ruchainiyim haiu*, the waters were spiritual. *Alscheck* in legem, fol. 238, to which opinion the apostle seems particularly to refer.—See *Schoettgen*.

The spiritual rock that followed them] There is some difficulty in this verse. How could the rock follow them? It does not appear that the rock ever moved from the place where Moses struck it. But to solve this difficulty, it is said that *rock* here is put, by metonymy, for the *water* of the rock ; and that this water did follow them through the wilderness. This is more likely ; but we have not direct proof of it. The ancient Jews, however, were of this opinion, and state that the streams followed them in all their journeyings, up the mountains, down the vallies, &c. &c. ; and that when they came to encamp, the waters formed themselves into *cisterns and pools* ; and that the rulers of the people guided them, by their staves, in rivulets to the different tribes and families. And this is the sense they give to Numb. xxi. 17 : *Spring up, O well, &c.*—See the places in *Schoettgen*.

Others contend, that by the *rock following them* we are to understand their having *carried of its waters* with them on their journeyings. This we know is a common custom in these deserts to the present day ;

pleased ; for they ^c were overthrown in the wilderness.

6 Now these things were ^d our examples, to the intent we should not lust after evil things, as ^e they also lusted.

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Jude 5.—^d Gr. *our figures*.—^e Numb. xi. 4, 33, 34. Ps. cvi. 14.

and that the Greek verb ακολουθω, *to follow*, has this sense, Bishop Pearce has amply proved in his note on this place. The Jews suppose that the *rock* itself went with the Israelites, and was present with them in their thirty-eight stations, for only so many are mentioned. See *Alscheck* in legem, fol. 236. And see *Schoettgen*.

Now, though of all the senses already given that of Bishop Pearce is the best, yet it does appear that the apostle does not speak about the *rock* itself, but of *Him* whom it represented ; namely, Christ : this was the *Rock* that followed them, and ministered to them ; and this view of the subject is rendered more probable by what is said ver. 9, that they tempted *Christ*, and were destroyed by serpents. The same rock is in the *Vale of Rephidim* to the present day ; and it bears aboriginal marks of the water that flowed from it in the *fissures* that appear on its sides. It is one block of fine *granite*, about seven yards long, five broad, and — high. A fragment of this typical rock now lies before me, brought by a relative of my own, who broke it off, and did not let it pass into any hand till he placed it in mine. See the note on Exod. xvii. 6.

Verse 5. *They were overthrown in the wilderness*.] And yet ALL these persons were under the cloud—ALL passed through the sea—ALL were baptized into *Moses* in the cloud and in the sea—ALL ate the same *spiritual meat*—ALL drank the same *spiritual drink*, for they were made partakers of the spiritual Rock, CHRIST. Nothing can be a more decisive proof than this that people, who have every outward ordinance, and are made partakers of the grace of our Lord Jesus, may so abuse their privileges and grieve the Spirit of God as to fall from their state of grace, and perish everlastingly. Let those who are continually asserting that this is impossible beware lest they themselves, if in a state of grace, become, through their overmuch security, proofs in point of the possibility of ending in the *flesh*, though they began in the *Spirit*. Reader, remember who said, *Ye shall not surely die* ; and remember the mischiefs produced by a belief of his doctrine.

Verse 6. *These things were our examples*] The punishments which God inflicted on them furnish us with evidences of what God will inflict upon us, if we sin after the similitude of those transgressors.

We should not lust after evil things] It is most evident that the apostle refers here to the history in Numb. xi. 4, &c. : *And the mixed multitude fell a lusting, and said, Who shall give us flesh to eat ?* Into

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7 ^a Neither be ye idolaters, as ^b were some of them; as it is written, ^b The people sat down to eat and drink, and rose up

to play.

8 ^c Neither let us commit fornication, as some of them committed, and ^d fell in one day three and twenty thousand.

^a Ver. 14.—^b Exod. xxxii. 6.—^c Ch. vi. 18. Rev. ii. 14.—^d Numb. xxv. 1, 9. Ps. cvii. 29.—^e Exod. xvii. 2, 7. Numb. xxi. 5. Deut. vi. 16. Ps. lxxviii. 18, 56. xcv. 9.

the same spirit the Corinthians had most evidently fallen; they *lusted* after the *flesh* in the idol feasts, and therefore frequented them to the great scandal of Christianity. The apostle shows them that their sin was of the same nature as that of the murmuring rebellious Israelites whom God so severely punished; and if he did not spare the *natural branches*, there was no likelihood that he should spare them.

Verse 7. *Neither be ye idolaters*] The apostle considers partaking of the idolatrous feasts as being real acts of *idolatry*; because those who offered the flesh to their gods considered them as feeding invisibly with them on the flesh thus offered, and that every one that partook of the feast was a real participator with the god to whom the flesh or animal had been offered in sacrifice. See ver. 21.

Rose up to play.] See the note on Exod. xxxii. 6. The Jews generally explain this word as implying *idolotrous acts* only: I have considered it as implying acts of *impurity*, with which idolatrous acts were often accompanied. It also means those *dances* which were practised in honour of their gods. That this is one meaning of the verb *παίζειν*, *Kypke* has largely proved. The whole idolatrous process was as follows: 1. The proper victim was prepared and set apart. 2. It was slain, and its blood poured out at the altar of the deity. 3. The flesh was dressed, and the priests and offerers feasted on it, and thus endeavoured to establish a *communion* between themselves and the *object* of their *worship*. 4. After eating, they had idolatrous dances in honour of their god; and, 5. as might be expected, *impure mixtures*, in consequence of those *dances*. *The people sat down to eat and to drink, and rose up to play*; and it is in reference to this issue of idolatrous feasts and dancings that the apostle immediately subjoins: *Neither let us commit fornication, &c.*

Verse 8. *Fell in one day three and twenty thousand.*] In Numb. xxv. 9, the number is 24,000; and, allowing this to be the genuine reading (and none of the Hebrew MSS. exhibit any various reading in the place), Moses and the apostle may be thus reconciled: in Numb. xxv. 4, God commands Moses to *take all the heads* (the rulers) *of the people, and hang them up before the Lord against the sun*; these possibly amounted to 1000, and those who fell by the *plague* were 23,000, so that the whole amounted to 24,000. Instead of *εκοσιτρεις χιλιαδες*, 23,000, two MSS., with the later *Syriac* and the *Armenian*, have *εκοσιτεσσα-*

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9 Neither let us tempt Christ, as ^a some of them also tempted, and ^b were destroyed of serpents.

10 Neither murmur ye, as ^c some of them also murmured, and ^b were destroyed of ⁱ the destroyer.

11 Now all these things happened unto

cvi. 14.—^f Numb. xxi. 6.—^g Exod. xvi. 2. xvii. 2. Numb. xiv. 2, 29. xvi. 41.—^h Numb. xiv. 37. xvi. 49.—ⁱ Exod. xii. 23. 2 Sam. xxiv. 16. 1 Chron. xxi. 15.

πες χιλιαδες, 24,000; but this authority is too slender to establish a various reading, which recedes so much from the received text. I think the discordance may be best accounted for by supposing, as above, that *Phineas* and his *companions* might have slain 1000 men, who were heads of the people, and chief in this idolatry; and that the plague sent from the Lord destroyed 23,000 more; so an equal number to the whole tribe of Levi perished in one day, who were just 23,000. See Numb. xxvi. 62; and see Lightfoot.

Verse 9. *Neither let us tempt Christ*] I have already supposed, in the note on ver. 4, that Christ is intended by the spiritual rock that followed them: and that it was *He*, not the rock, that did *follow* or *accompany* the Israelites in the wilderness. This was the angel of God's presence who *was with the church in the wilderness, to whom our fathers would not obey*, as St. Stephen says, Acts vii. 38 and 39. Instead of *Χριστον*, *Christ*, several MSS. and a few Versions have *Κυριον*, *the Lord*, and some few *Θεον*, *God*. But though some respectable MSS. have *the Lord* instead of *Christ*, yet this latter has the greatest proportion of authority on its side. And this affords no mean proof that the person who is called *יהוה* *Yehovah* in the Old Testament, is called *Christ* in the New. By *tempting Christ* is meant disbelieving the providence and goodness of God; and presuming to prescribe to him how he should send them the necessary supplies, and of what kind they should be, &c.

Verse 10. *Neither murmur ye*] How the Israelites murmured because of the manna, which their souls despised as a *light bread*—something incapable of affording them nourishment, &c, and because they had been brought out of Egypt into the wilderness, and pretended that the promises of God had failed; and how they were destroyed by serpents, and by the destroyer or plague; may be seen at large in the texts referred to in the *margin* on this and the preceding verses. It appears, from what the apostle says here, that the Corinthians were murmuring against God and his apostle for prohibiting them from partaking of the idolatrous feasts, just as the Israelites did in the wilderness in reference to a similar subject. See the history of *Phineas*, with *Zimri* and *Cosbi*, and the rebellion of *Corah* and his company, &c. &c.

Destroyed of the destroyer.] The Jews suppose that God employed *destroying angels* to punish those rebellious Israelites; they were *five* in number, and

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them for ^a ensamples : and ^b they
are written for our admonition,
^c upon whom the ends of the
world are come.

12 Wherefore ^d let him that thinketh he
standeth take heed lest he fall.

13 There hath no temptation taken you but
^e such as is common to man : but ^f God is
faithful, ^g who will not suffer you to be
tempted above that ye are able ; but will,

^a Or, *types*.—^b Rom. xv. 4. Ch. ix. 10.—^c Ch. vii. 29.
Phil. iv. 5. Heb. x. 25, 37. 1 John ii. 18.—^d Rom. xi. 20.
^e Or, *moderate*.—^f Ch. i. 9.—^g Ps. cxv. 3. 2 Pet. ii. 9.

one of them they call מַשְׁחִית Meshachith, the *de-
stroyer* ; which appears to be another name for *Samael*,
the *angel of death*, to whose influence they attribute
all deaths which are not *uncommon* or *violent*. Those
who die violent deaths, or deaths that are not in the
common manner of men, are considered as perishing
by immediate judgments from God.

Verse 11. *Upon whom the ends of the world are come.*
Τα τέλη των αἰώνων The end of the times included
within the whole duration of the Mosaic economy.
For although the word αἰών means, in its *primary*
sense, *endless being*, or *duration* ; yet, in its accom-
modated sense, it is applied to any round or duration
that is *complete in itself* : and here it evidently
means the whole duration of the Mosaic economy.
“ Thus, therefore,” says Dr. Lightfoot, “ the apostle
speaks in this place that those things, which were
transacted in the beginning of the Jewish ages, are
written for an example to you upon whom the ends
of those ages are come ; and the beginning is like to
the end, and the end to the beginning. Both were
forty years ; both consisted of temptation and unbel-
ief ; and both ended in the destruction of the un-
believers—that, in the destruction of those who
perished in the wilderness ; this, in the destruction
of those that believed not : viz. the destruction of
their city and nation.” The phrase יְמֵי מָשִׁיחַ *soph*
yomaiya, the end of days, says the Targum of Jeru-
salem, Gen. iii. 15, means בְּיָמֵי דְמַלְכָא מְשִׁיחָא *heyomoi*
demalca Meshicha, in the days of the King Messiah.
We are to consider the apostle’s words as referring
to the end of the Jewish dispensation and the com-
mencement of the Christian, which is the last dis-
pensation which God will vouchsafe to man in the
state of probation.

Verse 12. *Let him that thinketh he standeth*] Ὁ
δοκῶν ἑστάναι Let him who most confidently standeth
—him who has the *fullest conviction* in his own con-
science that his heart is right with God, and that
his mind is right in the truth, take heed lest he fall
from his faith, and from the state of holiness in which
the grace of God has placed him. I have already
shown that the verb δοκεῖν, which we render to *seem*,
to *think*, to *suppose*, is used by the best Greek writers,
not to *lessen* or *weaken* the sense, but to render it
stronger and more *emphatic*. See the note on Luke
viii. 18.

with the temptation, also ^a make
a way to escape, that ye may
be able to bear it.

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14 Wherefore, my dearly be-
loved, ^b flee from idolatry.

15 I speak as to wise ^c men ; judge ye what
I say.

16 ^d The cup of blessing which we bless, is
it not the communion of the blood of Christ ?
^e the bread which we break, is it not the

^b Jer. xxix. 11.—^c Ver. 7. 2 Cor. vi. 17. 1 John v. 21.
^d Ch. viii. 1.—^e Matt. xxvi. 26, 27, 28.—^f Acts ii. 42, 46.
Ch. xi. 23, 24.

In a state of probation every thing may change ;
while we are in this life we may *stand* or *fall* : our
standing in the faith depends on our union with God ;
and that depends on our watching unto prayer, and
continuing to possess that faith that worketh by love.
The highest saint under heaven can stand no longer
than he depends upon God and continues in the
obedience of faith. He that ceases to do so will fall
into sin, and get a darkened understanding and a
hardened heart : and he may *continue* in this state
till God come to take away his soul. Therefore, *let*
him who most assuredly standeth, take heed lest he fall ;
not only *partially*, but *finally*.

Verse 13. *But such as is common to man*] Ἀνθρω-
πινος Chrysostom has properly translated this word
ἀνθρωπινος, τούτεστι μικρός, βραχύς, συμμετρος ; that is,
small, short, moderate. Your temptations or trials
have been but trifling in comparison of those endured
by the Israelites ; they might have been easily re-
sisted and overcome. Besides, God will not suffer
you to be tried above the strength he gives you ;
but as the trial comes, he will provide you with suf-
ficient strength to resist it ; as the trial comes in, he
will make your way out. The words are very re-
markable, ποιήσει συν τῷ πειρασμῷ καὶ τὴν ἐξβασιν,
“ He will, with the temptation, make the deliverance,
or way out.” Satan is never permitted to *block* up
our way, without the providence of God making a
way through the wall. God ever makes a *breach*
in his otherwise impregnable fortification. Should an
upright soul get into difficulties and straits, he may
rest assured that there is a *way out*, as there was a
way in ; and that the trial shall never be above the
strength that God shall give him to bear it.

Verse 14. *Wherefore—flee from idolatry.*] This is
a trial of no great magnitude ; to escape from so
gross a temptation requires but a moderate portion of
grace and circumspection.

Verse 15. *I speak as to wise men*] The Corinthians
valued themselves not a little on their *wisdom* and
various gifts ; the apostle admits this, and draws an
argument from it against themselves. As ye are *so*
wise ? surely ye can see the propriety of abominating
idolatry of every kind : for an idol is nothing in the
world, and can do nothing *for* you and nothing
against you.

Verse 16. *The cup of blessing*] The apostle speaks

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communion of the body of Christ?

17 For * we, being many, are one bread, and one body; for

we are all partakers of that one bread.

18 Behold ^b Israel ^c after the flesh: ^d are not they which eat of the sacrifices partakers of the altar?

19 What say I then? * that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the

* Rom. xii. 5. Ch. xii. 27. — ^b Rom. iv. 12. Gal. vi. 16. ^c Rom. iv. 1. ix. 3, 5. 2 Cor. xi. 18. — ^d Lev. iii. 3. vii. 15. ^e Ch. viii. 4. — ^f Lev. xvii. 7. Deut. xxxii. 17. Ps. cvi.

here of the Eucharist, which he illustrates by the *cup of blessing*, over which thanks were expressed at the conclusion of the passover. See this largely explained at the conclusion of the notes on Matt. xxvj., and in my *Discourse upon the Eucharist*, 8vo. 2nd edit. 1814.

The communion of the blood of Christ? We who partake of this sacred cup, in commemoration of the death of Christ, are made partakers of his body and blood, and thus have fellowship with him; as those who partake of an idol feast, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered. This I have proved at large in the above tract to which I must refer the reader, as the subject is too voluminous to be inserted here.

Verse 17. For we, being many, are one bread] The original would be better translated thus: *Because there is one bread, or loaf, we, who are many, are one body.* As only one loaf was used at the passover, and those who partook of it were considered to be one religious body; so we who partake of the eucharistical bread and wine, in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all made partakers of that one Christ whose blood was shed for us to make an atonement for our sins; as the blood of the paschal lamb was shed and sprinkled in reference to this of which it was the type.

Verse 18. Behold Israel after the flesh] The Jews not yet converted to Christianity: the latter being Israel after the Spirit. As the design of the apostle was to withdraw his converts at Corinth from all temptations to idolatry, he produces two examples to show the propriety of his endeavours. 1. All who join together in celebrating the Lord's supper, and are partakers of that one bread, give proof by this that they are Christians, and have fellowship with Christ. 2. All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in communion with those

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Gentiles' sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 * Ye cannot drink the cup of the Lord, and ^b the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we ⁱ provoke the Lord to jealousy? ^k are we stronger than he?

23 ^l All things are lawful for me, but all things are not expedient: all things are law-

37. Rev. ix. 20. — ² 2 Cor. vi. 15, 16. — ^b Deut. xxxii. 38. — ^l Deut. xxxii. 21. — ^k Ezek. xxii. 14. — ^l Ch. vi. 12.

idolaters, and that they have fellowship with the demons they worship.

Verse 19. What say I then?] A Jewish phrase for, I conclude; and this is his conclusion: that although an idol is nothing, has neither power nor influence, nor are things offered to idols any thing the worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed to demons and not to God, those who partake of them have fellowship with demons: those who profess Christianity cannot have fellowship both with Christ and the devil.

Verse 21. Ye cannot drink the cup of the Lord] It is in vain that you who frequent these idol festivals profess the religion of Christ, and commemorate his death and passion in the Holy Eucharist; for you cannot have that fellowship with Christ which this ordinance implies while you are partakers of the table of demons. That the Gentiles, in their sacrifices, fed on the slain beasts, and ate bread and drank wine in honour of their gods, is sufficiently clear from various accounts. See my *Discourse on the Holy Eucharist*, where many examples are produced. The following from Virgil, *Æn.* viii., verse 179—273, is proof in point:

*Tum lecti juvenes certatim aræque sacerdos
Viscera tostâ ferunt taurorum, onerantque canistris
Dona laboratæ Cereris, Bacchumque ministrant.
Vescitur Æneas simul et Trojana juventus
Perpetui tergo bovis et lustralibus extis.—
Quare agite, o juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate Deum, et date vina volentes.*

The loaves were served in canisters; the wine in bowls; the priests renewed the rites divine: Broiled entrails are their food, and beef's continued chine.

Ye warlike youths, your heads with garlands crown,
Fill high the goblets with a sparkling flood,
And with deep draughts invoke our common god.

Verse 22. Do we provoke the Lord to jealousy?] All idolatry is represented as a sort of spiritual adultery;

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ful for me, but all things edify
not.
24 ^a Let no man seek his own,
but every man another's *wealth*.

25 ^b Whatsoever is sold in the shambles,
that eat, asking no question for conscience sake:

26 For ^c the earth is the Lord's, and the
fulness thereof.

27 If any of them that believe not bid you

^a Rom. xv. 1, 2. Ver. 33. Ch. xiii. 5. Phil. ii. 4, 21.
^b Baruch vi. 28. 1 Tim. iv. 4.—^c Exod. xix. 5. Deut. x.

it is giving that heart to Satan that should be devoted to God; and he is represented as being *jealous*, because of the infidelity of those who have *covenanted* to give their hearts to him.

Are we stronger than he? As he has threatened to punish such transgressors, and will infallibly do it, can we resist his omnipotence? A sinner should consider, while he is in rebellion against God, whether he be able to resist that power whereby God will inflict vengeance.

Verse 23. *All things are lawful for me*] I may lawfully eat all kinds of food, *but all are not expedient; ου παντα συμφεροι* It would not be becoming in me to eat of all, because I should by this offend and grieve many weak minds. See the notes on chap. vi. 12, &c.

Verse 24. *Let no man seek his own, &c.*] Let none, for his private gratification or emolument, disturb the peace or injure the soul of another. Let every man live, not for *himself*, but for every part of the great human family with which he is surrounded.

Verse 25. *Whatsoever is sold in the shambles, that eat*] The case to which the apostle refers is simply this: it was customary to bring the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol; or, taken more *particularly*, the case was this: *one* part of the sacrifice was consumed on the altar of the idol; a *second* part was dressed and eaten by the *sacrificer*; and a *third* belonged to the *priest*, and was often sold in the shambles. To partake of the *second share*, or to *feast upon the sacrifice*, St. Paul absolutely forbids, because this was *one part of the religious worship* which was paid to the *idol*; it was sitting down as guests at his table, in token that they were in *fellowship* with him. This was utterly incompatible with receiving the sacrament of the Lord's supper, which was the *communion of the body and blood of Christ*. But as to the *third share*, the apostle leaves them at liberty either to eat of it or forbear; except that, by eating, their weak brethren should be offended; in that case, though the thing was *lawful*, it was their duty to abstain. See the notes on chap. viii. 1, &c. *Hindoo*s eagerly embrace whatever has been offered to an idol: hence it is common to see the *flowers* that have been thus *offered* placed in the hair of a Hindoo. *Water* that has been thus made sacred is preserved

to a *feast*, and ye be disposed to go; ^d whatsoever is set before you, eat, asking no question for conscience sake.

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28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, ^e for his sake that shewed it, and for conscience sake: for ^f the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of

14. Ps. xxiv. 1. l. 12. Ver. 28.—^d Luke x. 7.—^e Ch. viii. 10, 12.—^f Deut. x. 14. Ps. xxiv. 1. Ver. 26.

in Hindoo houses, and with it they rub their bodies, and occasionally *sip a drop*, regarding it as the water of life.—See *Ward*.

Asking no question for conscience sake] Dr. Lightfoot observes, that "the Jews were vexed with innumerable scruples in their *feasts*, as to the *eating of the thing*, as well as to the *company* with which they ate; and even the *manner* of their eating. Of *fruits* and *herbs* brought to the table, they were to inquire whether they were *tithed* according to custom; whether they were consecrated by the *Truma*, or whether they were profane; whether they were clean, or touched with some pollution, &c. And concerning *flesh* set on the table, they were to inquire whether it was of that which had been offered to idols; whether it were the flesh of an *animal* that had been *torn* by wild beasts; or of that which had been *strangled*, or not *killed* according to the *canons*; &c. &c. All which doubts the liberty of the gospel abolished as to one's own conscience, with this *proviso*, that no scandal or offence be cast before another man's weak or scrupulous conscience."

From this it is evident that the apostle had the case of the *Jewish converts* in view, and not the Gentiles. The latter were not troubled with such extraordinary scrupulousness.

Verse 26. *For the earth is the Lord's*] And because God made the earth and its *fulness*, all animals, plants, and vegetables, there can be nothing in it or them impure or unholy; because all are the creatures of God.

Verse 27. *If any—bid you to a feast*] The apostle means any *common meal*, not an idol festival; for to such no Christian could lawfully go.

Whatsoever is set before you, eat] Do not act as the Jews generally do, torturing both *themselves* and *others* with questions, such as those mentioned on ver. 25.

Verse 28. *This is offered in sacrifice unto idols*] While they were not apprised of this circumstance they might lawfully eat; but when told that the flesh set before them had been offered to an idol, then they were not to eat, for the sake of his weak conscience who pointed out the circumstance. For the apostle still takes it for granted that even the flesh offered in sacrifice to an idol might be eaten innocently at any *private table*, as in that case they were

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the other: for ^awhy is my liberty judged of another man's conscience?

30 For if I by ^bgrace be a partaker, why am I evil spoken of for that ^cfor which I give thanks?

31 ^dWhether therefore ye eat, or drink, or whatsoever ye do, all to the glory of God.

^a Rom. xiv. 16.—^b Or, *thanksgiving*.—^c Rom. xiv. 6. 1 Tim. iv. 3, 4.—^d Col. iii. 17. 1 Pet. iv. 11.—^e Rom. xiv. 13. Ch. viii. 13. 2 Cor. vi. 3.—^f Gr. *Greeke*.

no longer in danger of being *partakers with devils*, as this was no idol festival.

For the earth is the Lord's, and the fulness thereof] This whole clause, which appears also in ver. 26, is wanting here in ABCDEFGH, several others, the *Syrac, Erpen, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, Itala*; and in several of the *Fathers*. Griesbach has left it out of the text; and professor White says, "*Certissime delendum*;" it should most undoubtedly be erased. It has scarcely any authority to support it.

Verses 29, 30. *For why is my liberty judged of another man's conscience? &c.*] Though in the case of flesh offered to idols, and other matters connected with idolatry (on which it appears there was much of a tender conscience among some of the Corinthians), it was necessary to sacrifice something to an over scrupulous conscience, yet the gospel of Christ did not lay any man under this general burthen, that he must do nothing at which *any weak brother* might *fall hurt* or be *stumbled*; for the liberty of the gospel must not take for its rule the scrupulosity of any conscience; for if a man, by *grace*—by the allowance or authority of the gospel, partake of any thing that God's bounty has sent, and which the gospel has not forbidden, and give thanks to God for the blessing, *no man* has right or authority to condemn such a person. This seems to be the meaning of these two verses; and they read a lesson of caution to rash judges, and to those who are apt to take offence.

Verse 31. *Whether therefore ye eat, or drink*] As no general rule can be laid down in reference to the above particulars, there is one maxim of which no Christian must lose sight—that *whether he eats or drinks* of this or the other kind of aliments, or *whatsoever else* he may do, he must do it so as to bring *glory to God*. This is a sufficient rule to regulate every man's conscience and practice in all *indifferent things*, where there are no express commands or prohibitions.

Verse 32. *Give none offence, &c.*] Scrupulously avoid giving any cause of offence either to the unconverted *Jews* or the unconverted *Gentiles*, so as to prejudice them against Christianity: *nor to the church of God*, made up of converts from the above parties.

Verse 33. *Even as I please all men*] Act as I do: forgetting myself, my own interests, convenience, ease, and comfort, I labour for the welfare of others;

32 ^eGive none offence, neither to the Jews, nor to the ^fGentiles, nor to ^gthe church of God:

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33 Even as ^hI please all *men* in all *things*, ⁱnot seeking mine own profit, but the *profit* of many, that they may be saved.

^g Acts xx. 28. Ch. xi. 22. 1 Tim. iii. 5.—^h Rom. xv. 2. Ch. ix. 19, 22.—ⁱ Ver. 24.

and particularly that they may be *saved*. How blessed and amiable was the spirit and conduct of this holy man!

This chapter has already presented the serious reader with a variety of maxims for his regulation.—1. As to his own *private walk*; 2. His *domestic duties*; and 3. His connexion with the *church* of God. Let us review some of the principal parts.

1. We should be on our guard against what are called *little sins*, and all *occasions* and *excitements* to sin. Take heed what *company* you frequent. One thing, apparently *harmless*, may lead by almost imperceptible links to sins of the *deepest dye*. See the example in this chapter: 1. The people sat down to *eat* and to *drink*. 2. They rose up to *play*, *dance*, and *sing*: and 3. They committed *fornication*, and brought upon themselves *swift destruction*.

2. However conscious we may be of our own sincerity and uprightness, we should ever distrust ourselves. God has made nothing *independent* of himself; the soul has no principle of self-dependance either in itself or its attainments: it is wise, powerful, and happy, only while it is depending on infinite wisdom, unlimited power, and endless mercy.

3. The Gentiles were in communion with demons by their idolatrous services. In what communion are those who feed themselves without fear, who eat with the glutton and drink with the drunkard? Do they partake of the Lord Jesus who are under the influence of pride, self-will, hatred, censoriousness, &c., and who carry their self-importance and worldly spirit even into the house and worship of God?

4. A spirit of *curiosity* too much indulged may, in an irreligious man, lead to *covetousness* and *theft*: in a godly man, to a *troublesome* and *unscriptural scrupulosity* of conscience, productive of nothing but uneasiness to itself, and disturbance to others. *Simplicity* of heart saves from this, and is an excellent *gift*.

5. In many actions we have a *twofold* rule—the *testimony* of God and *charity*: and in many things *charity* is the best interpreter of the *testimony*. The testimony often *permits* what *charity forbids*, because circumstances in time, place, &c., may render a thing improper on one occasion that might be proper on another.

6. Pious Quesnel has well said: Every thing *honours* God when it is done for his *sake*; every

thing *dishonours* him when any ultimate end is proposed beside his *glory*. It is an unchangeable principle of the Christian morality that all comes from God by his *love*, and all should be returned to him by ours. This rule we should keep inviolate.

7. Though many of the advices given in this chapter appear to respect the Corinthians alone, yet there is none of them that is not applicable to Christians in general in certain circumstances. God has

given no portion of his word to any people or age exclusively; the *whole* is given to the church universal in all ages of the world. In reading this epistle let us seriously consider what parts of it apply to ourselves; and if we are disposed to appropriate its *promises*, let us act conscientiously, and inquire how many of its *reprehensions* we may fairly appropriate also.

CHAPTER XI.

The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered, and the women with their heads uncovered, contrary to custom, propriety, and decency, 1—6. Reasons why they should act differently, 7—16. They are also reprov'd for their divisions and heresies, 17—19. And for the irregular manner in which they celebrated the Lord's Supper, 20—22. The proper manner of celebrating this holy rite laid down by the apostle, 23—26. Directions for a profitable receiving of the Lord's Supper, and avoiding the dangerous consequences of communicating unworthily, 27—34.

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BE ^a ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, ^b that ye remember me in all

things, and ^c keep the ^d ordinances, as I delivered *them* to you.

3 But I would have you know, that ^e the

head of every man is Christ; and ^f the head of the woman *is* the man; and ^g the head of Christ *is* God.

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4 Every man praying or ^h prophesying, having *his* head covered, dishonoureth his head.

^a Ch. iv. 16. Eph. v. 1. Phil. iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.—^b Ch. iv. 17.—^c Ch. vii. 17.—^d Or, traditions. 2 Thess. ii. 15. iii. 6.—^e Eph. v. 23.—^f Gen.

iii. 16. 1 Tim. ii. 11, 12. 1 Pet. iii. 1, 5, 6.—^g John xiv. 28. Ch. iii. 23. xv. 27, 28. Phil. ii. 7, 8, 9.—^h Ch. xii. 10. 28. xiv. 1, &c.

NOTES ON CHAP. XI.

Verse 1. *Be ye followers of me*] This verse certainly belongs to the preceding chapter, and is here out of all proper place and connexion.

Verse 2. *That ye remember me in all things*] It appears that the apostle had previously given them a variety of directions relative to the matters mentioned here; that some had paid strict attention to them, and that others had not; and that contentions and divisions were the consequences which he here reproveth and endeavours to rectify. While Paul and Apollos had preached among them, they had undoubtedly prescribed every thing that was necessary to be observed in the Christian worship: but it is likely that those who joined in idol festivals wished also to introduce something relative to the mode of conducting the idol worship into the Christian assembly, which they might think was an improvement on the apostle's plan.

Verse 3. *The head of every man is Christ*] The apostle is speaking particularly of Christianity and its ordinances: *Christ is the Head* or Author of this religion; and is the creator, preserver, and *Lord* of every man. *The man also is the Lord* or head of the woman; and the *Head* or Lord of Christ, as Mediator between God and man, *is God* the Father. Here

is the *order*—God sends his Son Jesus Christ to redeem man; Christ comes and lays down his life for the world; every man who receives Christianity confesses that Jesus Christ is Lord, to the glory of God the Father; and every believing woman will acknowledge, according to Genesis iii. 16, that God has placed her in a dependance on and subjection to the man. So far there is no difficulty in this passage.

Verse 4. *Praying or prophesying*] Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation: for we learn, from the apostle himself, that *προφητευσεν*, *to prophesy*, signifies to *speak unto men to edification, exhortation, and comfort*, chap. xiv. 3. And this comprehends all that we understand by *exhortation*, or even *preaching*.

Having his head covered] With his cap or turban on, *dishonoureth his head*; because the head being covered was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a *representative* of Christ, and on this account his being veiled or covered would be improper. This decision of the apostle was in point blank hostility to the canons of the Jews; for they would not suffer a man to pray unless he was *veiled*, for which they gave this reason: "He

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5 But ^a every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all

one as if she were ^b shaven.

6 For if the woman be not covered, let

^a Acts xxi. 9.—^b Deut. xxi. 12.—^c Numb. v. 18.

should veil himself to show that he is *ashamed* before God, and unworthy with open face to behold him." See much in *Lightfoot* on this point.

Verse 5. *But every woman that prayeth, &c.*] Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman*. So that some women at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying or teaching was predicted by Joel, ii. 28, and referred to by Peter, Acts ii. 17. And had there not been such gifts bestowed on women, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head *uncovered* because he was the *representative* of Christ; the woman had her's *covered*, because she was placed by the order of God in a state of subjection to the man, and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a *veil*. This was, and is, a common custom through all the east, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she would *dishonour her head*—her husband. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery.

Tacitus informs us, *Germ.* 19, that considering the greatness of the population, adulteries were very rare among the Germans; and when any woman was found guilty she was punished in the following way: *secundis erinibus, nudatam coram propinquis expellit domo maritus*: "having cut off her hair, and stripped her before her relatives, her husband turned her out of doors." And we know that the woman suspected of adultery was ordered by the law of Moses to be stripped of her veil, Numb. v. 18. Women reduced to a state of servitude, or slavery, had their hair cut off: so we learn from *Achilles Tatius*. Clitophon says, concerning Leucippe, who was reduced to a state of slavery: *πεπραται, δεδουλευκεν, γην εκκαθεν, σεσυλγται της κεφαλης το καλλος, την κουραν δρας* lib. viii. cap. 5, "she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived of its ornament," &c. It was also the custom among the Greeks to cut off their hair in time of mourning. See Euripides in *Alcest.*, ver. 426. Admetus, ordering a common mourning for his wife Alcestis, says: *πειθος γυναικος τηςδε κοινοσθαι λεγω, σωμα εξηρακει και μελαμπειλω στολη* "I order a general mourning for this woman! let the hair be shorn off, and a black garment put on." Propriety and decency of conduct are the points which the

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her also be shorn: but if it be ^c a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as ^d he is the image and glory

Deut. xxii. 5.—^d Gen. i. 26, 27. v. 1. ix. 6.

apostle seems to have more especially in view. As a woman who dresses *loosely* or *fantastically*, even in the present day, is considered a disgrace to her husband, because suspected to be not very sound in her morals; so in those ancient times, a woman appearing without a veil would be considered in the same light.

Verse 6. *For if the woman be not covered*] If she will not wear a veil in the public assemblies, *let her be shorn*—let her carry a public badge of infamy: *but if it be a shame*—if to be shorn or shaven would appear, as it must, a badge of infamy, *then let her be covered*—let her by all means wear a veil. Even in mourning it was considered disgraceful to be obliged to shear off the hair; and lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the *ends* of it only. Euripides, in *Orest.*, ver. 128, speaking of Helen, who should have shaved her head on account of the death of her sister Clytemnestra, says: *ειδετε παρ' ακρας ως απειθρισεν τριχας, σωζουσα καλλος, ιστι δε η παλαι γυνη*: "see how she cuts off only the very points of her hair, that she may preserve her beauty, and is just the same woman as before." See the note on the preceding verse.

In *Hindustan* a woman cuts off her hair at the death of her husband, as a token of *widowhood*; but this is never performed by a *married* woman, whose hair is considered an *essential ornament*. The *veil* of the Hindoo women is nothing more than the *garment* brought over the face, which is always very carefully done by the higher classes of women when they appear in the streets.—*Ward's Customs*.

Verse 7. *A man indeed ought not to cover his head*] He should not wear his *cap* or *turban* in the public congregation, for this was a badge of servitude, or an indication that he had a conscience overwhelmed with guilt; and besides, it was contrary to the custom that prevailed, both among the Greeks and Romans.

He is the image and glory of God] He is God's vicegerent in this lower world; and, by the *authority* which he has received from his Maker, he is his *representative* among the creatures, and exhibits, more than any other part of the creation, the *glory* and *perfections* of the *Creator*.

But the woman is the glory of the man.] As the man is, among the creatures, the representative of the *glory* and *perfections* of God, so that the fear of him and the dread of him are on every beast of the field, &c.; so the woman is, in the house and family, the representative of the *power* and *authority* of the man. I believe this to be the meaning of the apostle; and that he is speaking here principally concerning *power* and *authority*, and skill to use them. It is

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of God: but the woman is the glory of the man.

8 For * the man is not of the woman; but the woman of the

man.

9 ^b Neither was the man created for the

^a Gen. ii. 21, 22.—^b Gen. ii. 18, 21, 23.—^c Gen. xxiv. 65.

certainly not the *moral image* of God, nor his *celestial glory*, of which he speaks in this verse.

Verse 8. *For the man is not of the woman.*] Br. Pearce translates *ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εκ ανδρος*, thus: "For the man doth not BELONG to the woman, but the woman to the man." And vindicates this sense of *εκ*, by its use in chap. xii. 15. If the foot shall say, *ουκ εμι εκ του σωματος*, I am not of the body, i. e. I do not belong to the body. He observes that as the verb *εστιν* is in the *present* tense, and will not allow that we should understand this verse of something that is *past*, *γαρ*, for, in the following verse, which is unnoticed by our translators, will have its full propriety and meaning, because it introduces a reason *why* the woman belongs to the man and not the man to the woman. His meaning is that the man does not belong to the woman, as if she was the *principal*; but the woman belongs to the man in that view.

Verse 9. *Neither was the man created, &c.*] *Και γαρ ουκ εκτισθη* for the man was not created upon the woman's account. The reason is plain from what is mentioned above; and from the original creation of woman she was made *for* the man, to be his proper or suitable helper.

Verse 10. *For this cause ought the woman to have power on her head because of the angels.*] There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and are less understood, than this verse, and ver. 29 of chap. xv. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only on the words *power on her head*, which they interpret thus: that is, *a covering, in sign that she is under the power of her husband*. But, admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingenuously acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Some have endeavoured to *force* out a meaning by *altering* the text. The emendation of Mr. Toup, of Cornwall, is the most remarkable: he reads *εξιουσα*, *going out*, instead of *εξουσιαν*, *power*; wherefore the woman, *when she goes out*, should have a *veil on her head*. Whatever ingenuity there may appear in this emendation, the consideration that it is not acknowledged by any MS., or *Version*, or primitive writer, is sufficient proof against it. Dr. Lightfoot, Schoettgen, and Bishop Pearce, have written best on the subject,

woman: but the woman for the man.

10 For this cause ought the woman ^c to have ^d power on her head ^e because of the angels.

11 Nevertheless ^f neither *is* the man without

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^d That is, *a covering, in sign that she is under the power of her husband.*—^e Eccles. v. 6.—^f Gal. iii. 28.

in which they allow that there are many difficulties. The latter contends, 1. That the original should be read, *Wherefore the woman ought to have a power upon her head*, that is, the power of the husband over the wife; the word *power* standing for the *sign* or *token* of that power which was a *covering* or *veil*. *Theophylact* explains the word, *το του εξουσιαζεσθαι συμβολον, τουτεστι, το καλυμμα*, "the symbol of being under power, that is, a *veil* or *covering*." And *Photius* explains it thus: *της υποταγης συμβολον το ει της κεφαλης καλυμμα φερει*; *to wear a veil on the head is a symbol of subjection*. It is no unusual thing, in the Old and New Testament, for the *signs* and *tokens* of things to be called by the names of the *things themselves*, for thus *circumcision* is called the *covenant*, in Gen. xvii. 10, 13, though it was only the *sign* of it.

2. The word *angels* presents another difficulty. Some suppose that by these the apostle means the *fallen angels*, or devils; others, the *governors of the church*; and others, those who were *deputed* among the Jews *to espouse a virgin in the name of a lover*. All these senses the learned bishop rejects, and believes that the apostle uses the word *angels*, in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in their temple. Thus we read in Eccles. v. 6: *Neither say thou before the ANGEL, it was an error*; and in 1 Tim. v. 21: *I charge thee before God and the Lord Jesus Christ, and the elect ANGELS, &c.* Parallel to these is what Agrippa says in his oration to the Jews, Josephus, War, b. ii., chap. 16: *I protest before God, your holy temple, and all the ANGELS of heaven, &c.* All which passages suppose, or were spoken to *those who supposed*, that the angels know what passes here upon earth. The notion, whether just or not, prevailed among the Jews; and if so, St. Paul might speak according to the common opinion.

3. Another difficulty lies in the phrase *δια τωρω*, *wherefore*, which shows that this verse is a *conclusion* from what the apostle was arguing before; which we may understand thus: that his conclusion, from the foregoing argument, ought to have the more weight, upon account of the presence, real or supposed, of the holy angels, at their religious meetings. See Br. Pearce, in loc.

The learned bishop is not very willing to allow

A. M. 4060. the woman, neither the woman
 A. D. 56. without the man, in the Lord.
 A. U. C. 809. 12 For as the woman *is* of the
 Anno Imp. Nero- man, even so *is* the man also
 nis Cæs. 3. by the woman ; * but all things of God.

* Rom.

13 Judge in yourselves: is A. M. 4060.
 it comely that a woman pray A. D. 56.
 unto God uncovered? A. U. C. 809.
 Anno Imp. Nero- nis Cæs. 3.
 14 Doth not even nature
 itself teach you, that, if a man have long

xi. 36.

that the doctrine of the presence of angelic beings in religious assemblies is legitimate ; but what difficulty can there be in this, if we take the words of the apostle in another place : *Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation ?* Heb. i. 14. And perhaps there is no time in which they can render more essential services to the followers of God than when they are engaged in divine ordinances. On the whole, the Bishop's sense of the passage and paraphrase stands thus : " And because of this superiority in the man, I conclude that the woman should have on her head a veil, the mark of her husband's power over her, especially in the religious assemblies, where the angels are supposed to be invisibly present."

The ancient versions make little alteration in the common reading, and the MSS. leave the verse nearly as it stands in the common printed editions. The Armenian has a word that answers to *umbram*, a shade or covering. The Æthiopic, *her head should be veiled*. The common editions of the Vulgate have *potestatem*, power ; but in an ancient edition of the Vulgate, perhaps one of the first, if not the first, ever printed, 2 vols. fol., *sine ulla nota anni, &c.* : the verse stands thus : *Ideo debet mulier velamen habere super caput suum : et propter angelos*. My old MS. translation seems to have been taken from a MS. which had the same reading : *Therefore the woman shall have a veil on her head ; and for angels*. Some copies of the *Itala* have also *velamen*, a veil.

In his view of this text, *Kypke* differs from all others ; and nothing that so judicious a critic advances should be lightly regarded. 1. He contends that *εἰσωναι* occurs no where in the sense of *veil*, and yet he supposes that the word *καλυμμα*, *veil*, is understood, and must in the translation of the passage be supplied. 2. He directs that a comma be placed after *εἰσωναι*, and that it be construed with *οφειλει*, *ought* ; after which he translates the verse thus : *Propterea mulier potestati obnoxia est, ita ut velamen in capite habet propter angelos* ; On this account the woman is subject to power, so that she should have a veil on her head, because of the angels. 3. He contends that both the Latins and Greeks use *debere* and *οφειλειν* elegantly to express that to which one is *obnoxious* or *liable*. So *Horace* :—

— Tu, nisi ventis
 Debes ludibrium, cave.

Carm., lib. i., Od. xiv., ver. 15.

Take heed lest thou owe a laughing-stock to the winds ;
 i. e. lest thou become the sport of the winds ; for to these thou art now exposing thyself.

So *Dionys. Hal. Ant.*, lib. iii., page 205 : *Και πολλων
 οφειλοντες ασχνητην απηλθον εκ της αγορας* : They

departed from the market, exposed to great dishonour. So *Euripides*, *Οφειλω σοι βλαβηνη* : *I am exposed to thy injury*.

4. He contends that the words taken in this sense agree perfectly with the context, and with *δια σουτο*, *wherefore*, in this verse, " Because the man was not created for the woman, but the woman for the man, therefore she is subject to his authority, and should have a veil on her head as the token of that subjection ; and particularly before the holy angels, who are present in the congregations of the saints."

For Dr. Lightfoot's opinion, that by *angels* we are to understand the *paranymphs*, or messengers, who came on the part of others, to look out for proper spouses for their friends, I must refer to his Works, vol. ii. fol., p. 772. The reader has now before him every thing that is likely to cast light on this difficult subject, and he must either adopt what he judges to be best, or else *think for himself*.

After all, the custom of the *Nazarite* may cast some light upon this place. As *Nazarite* means one who has separated himself by vow to some religious austerity, wearing his own hair, &c. ; so a married woman was considered a *Nazarite* for life, i. e. separated from all others, and joined to one husband, who is her lord : and hence the apostle, alluding to this circumstance, says, *The woman ought to have power on her head*, i. e. wear her hair and veil, for her hair is a proof of her being a *Nazarite*, and of her subjection to her husband, as the *Nazarite* was under subjection to the Lord, according to the rule or law of his order. See notes on Numb. vi. 5—7.

Verse 11. *Neither is the man without the woman*] The apostle seems to say : I do not intimate any disparagement of the female sex, by insisting on the necessity of her being under the power or authority of the man ; for they are both equally dependant on each other, *in the Lord*, *εν Κυριω* : but instead of this reading, *Theodoret* has *εν τη κοσμη*, *in the world*. Probably the apostle means that the human race is continued by an especial providence of God. Others think that he means that men and women equally make a Christian society, and in it have equal rights and privileges.

Verse 12. *For as the woman is of the man*] For as the woman was first formed out of the side of man, man has ever since been formed out of the womb of the woman ; but they, as all other created things, are of God.

Verse 13. *Judge in yourselves*] Consider the subject in your own common sense, and then say whether it be decent for a woman to pray in public without a veil on her head ? The heathen priestesses prayed or delivered their oracles bare-headed or with dishevelled hair, *non compta mansere comæ*, as in the case of the *Cumæan Sibyl*, *Æn.* vi., ver. 48, and other-

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hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a

" covering.

16 But ^b if any man seem to be contentious, we have no such custom, ^c neither the churches of God.

^a Or, *veil*.—^b 1 Tim. vi. 4.—^c Ch. vii. 17. xiv. 33.

wise in great disorder: to be conformed to *them* would be very disgraceful to Christian women. And, in reference to such things as these, the apostle appeals to their sense of honour and decency.

Verse 14. *Doth not—nature—teach you, that, if a man have long hair*] Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of the female, unless *art* is used, and even then it bears but a scanty proportion to the former. Hence it is truly *womanish* to have long hair, and it is a shame to the man who affects it. In ancient times the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their *long hair*; and hence called by *Homer*, in a great variety of places, *καρηκομωυρτες Αχαιοι*, the *long-haired Greeks*, or *Achaean*s. Soldiers, in different countries, have been distinguished for their *long hair*; but whether this can be said to their praise or blame, or whether *Homer* uses it always as a term of *respect*, when he applies it to the Greeks, I shall not wait here to inquire. *Long hair* was certainly not in repute among the Jews. The Nazarites let their hair grow, but it was as a token of *humiliation*; and it is possible that St. Paul had this in view. There were consequently two reasons why the apostle should condemn this practice:—1. Because it was a sign of *humiliation*; 2. Because it was *womanish*. After all, it is possible that St. Paul may refer to *dressed*, *frizzled*, and *curled hair*, which shallow and effeminate men might have affected in *that time*, as they do in *this*. Perhaps there is not a sight more ridiculous in the eye of common sense than a high-dressed, curled, cued, and powdered head, with which the *operator* must have taken considerable pains, and the silly *patient* lost much time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear *Nature*, common sense, and reason, and they will inform you, *that if a man have long hair, it is a shame unto him*.

Verse 15. *But if a woman have long hair*] The Author of their being has given a larger proportion of hair to the head of women than to that of men; and to them it is an especial ornament, and may in various cases serve as a *veil*.

It is a certain fact that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. *Nature* and the *apostle* speak the same language; we may account for it as we please.

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17 Now in this that I declare *unto you* I praise you not, that ye come together not for the better, but for the worse.

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18 For first of all, when ye come together in the church, ^d I hear that there be ^e divisions among you; and I partly believe it.

^d Ch. i. 10, 11, 12. iii. 3.—^e Or, *schisms*.

Verse 16. *But if any man seem to be contentious*] *Ει δε τις δοκει φιλονεικος ειναι* If any person sets himself up as a wrangler—puts himself forward as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may, without reproach, have long hair; let him know that we have no such custom as either, nor are they sanctioned by any of the churches of God, whether among the *Jews* or the *Gentiles*. We have already seen that the verb *δοκειν*, which we translate to *seem*, generally *strengthens* and increases the sense. From the attention that the apostle has paid to the subjects of *veils* and *hair*, it is evident that it must have occasioned considerable disturbance in the church of Corinth. They have produced evil effects in much later times.

Verse 17. *Now in this—I praise you not*] In the beginning of this epistle the apostle did praise them for their attention in general to the rules he had laid down, see ver. 2; but here he is obliged to condemn certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's supper. Through some false teaching which they had received, in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their *pasover*. That, we know, was a regular meal, only accompanied with certain peculiar circumstances and ceremonies: two of these ceremonies were, eating bread, solemnly broken, and drinking a cup of wine called the Cup of Blessing. Now, it is certain that our Lord has taken these two things, and made them expressive of the *crucifixion* of his body, and the *shedding* of his blood, as an atonement for the sins of mankind. The teachers which had crept into the Corinthian church appear to have perverted the whole of this divine institution; for the celebration of the Lord's supper appears to have been made among them a part of an *ordinary* meal. The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry*, and the *other was drunken*, *μεθει*, was filled to the full; this is the sense of the word in many places of scripture. At the conclusion of this irregular meal they appear to have done something in reference to our Lord's institution, but more resembling the Jewish *pasover*. These irregularities, connected with so many indecencies, the apostle reproves; for, instead of being benefited by the divine ordinance, they were injured; they came together not for the better, but for the worse.

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19 For ^athere must be also ^bheresies among you, ^cthat they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^dthis is not to eat the Lord's supper.

21 For in eating, every one taketh before other his own supper: and one is hungry, and ^eanother is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye ^fthe church of God, and ^gshame ^hthem that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For ⁱI have received of the Lord that which also I delivered unto you, ^kThat the

^aMatt. xviii. 7. Luke xvii. 1. Acts xx. 30. 1 Tim. iv. 1. ^bPet. ii. 1. 2. ^cOr, sects. — ^dLuke ii. 35. 1 John ii. 19. ^eSe Dent. xiii. 3. — ^fOr, ye cannot eat. — ^g2 Pet. ii. 13. Jude 12. — ^hCh. x. 32. — ⁱJames ii. 6. — ^jOr, them that are poor. — ^kCh. xv. 3. Gal. i. 1, 11, 12.

Verse 18. *There be divisions among you*] They had *εἰσφορά*, schisms, among them: the old parties were kept up, even in the place where they assembled to eat the *Lord's Supper*. The Paulians, the Kephites, and the Apollonians, continued to be distinct parties; and ate their meals separately, even in the same house.

Verse 19. *There must be also heresies*] *Ἄλγεσις*: Not a common consent of the members of the church, either in the doctrines of the gospel, or in the ceremonies of the Christian religion. Their difference in religious opinion led to a difference in their religious practice, and thus the church of God, that should have been one body, was split into sects and parties. The divisions and the heresies sprung out of each other. I have spoken largely on the word *heresy* in Acts v. 17, to which place I beg leave to refer the reader.

Verse 20. *This is not to eat the Lord's supper.*] They did not come together to eat the Lord's Supper exclusively, which they should have done, and not have made it a part of an ordinary meal.

Verse 21. *Every one taketh before—his own supper*] They had a grand feast, though the different sects kept in parties by themselves; but all took as ample a supper as they could provide (each bringing his own provisions with him), before they took what was called the *Lord's Supper*. See on ver. 17.

Verse 22. *Have ye not houses to eat and to drink in?*] They should have taken their ordinary meal at home, and have come together in the church to celebrate the *Lord's Supper*.

Despise ye the church of God] Ye render the sacred assembly and the place contemptible by your conduct, and ye show yourselves destitute of that respect which ye owe to the place set apart for divine worship.

And shame them that have not?] *Τοὺς μὴ ἐχούρας*, Them that are poor, not them who had not victuals at

Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do ^lin remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ^mye do shew the Lord's death ⁿ till he come.

27 ^oWherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, un-

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^kMatt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.—^lOr, for a remembrance.—^mOr, shew ye.—ⁿJohn xiv. 3. xxi. 22. Acts i. 11. Ch. iv. 5. xv. 23. 1 Thess. iv. 16. 2 Thess. i. 10. Jude 14. Rev. i. 7.—^oNumb. ix. 10, 13. John vi. 51, 63, 64. xiii. 27. Ch. x. 21.

that time; but those who were so poor as to be incapable of furnishing themselves as others had done. See the note on Matt. xiii. 12.

Verse 23. *I have received of the Lord*] It is possible that several of the people at Corinth did receive the bread and wine of the eucharist as they did the paschal bread and wine, as a mere commemoration of an event. And as our Lord had by this institution consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account, but their deliverance from sin and death by his passion and cross; therefore the apostle states that he had received from the Lord what he delivered; viz. that the eucharistic bread and wine were to be understood of the accomplishment of that of which the paschal lamb was the type—the body broken for them, the blood shed for them.

The Lord Jesus—took bread] See the whole of this account, collated with the parallel passages in the four gospels, amply explained in my *Discourse on the Eucharist*, and in the notes on Matt. xxvi.

Verse 24. *This do in remembrance of me.*] The papists believe the apostles were not ordained priests before these words. Si quis dixerit, illis verbis, hoc facite in meam commemorationem, Christum non instituisse apostolos sacerdotes, anathema sit: "If any one shall say that in these words, 'This do in remembrance of me,' Christ did not ordain his apostles priests, let him be accursed." Conc. Trid. Sess. 22. Conc. 2. And he that does believe such an absurdity, on such a ground, is contemptible.

Verse 26. *Ye do shew the Lord's death*] As in the passover they showed forth the bondage they had been in, and the redemption they had received from it; so in the eucharist they showed forth the sacrificial death of Christ, and the redemption from sin derived from it.

Verse 27. *Whosoever shall eat—and drink—and un-*

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worthily, shall be guilty of the body and blood of the Lord.

28 But ^a let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ^b damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For ^c if we would judge ourselves,

^a 2 Cor. xiii. 5. Gal. vi. 4.—^b Or, judgment. Rom. xiii. 2.—^c Ps. xxxii. 5. 1 John i. 9.—^d Ps. xciv. 2, 13.

worthily] To put a final end to controversies and perplexities relative to these words and the context, let the reader observe, that to *eat* and *drink* the *bread* and *wine* in the Lord's Supper *unworthily*, is to eat and drink as the Corinthians did, who ate it not in reference to Jesus Christ's sacrificial death; but rather in such a way as the Israelites did the passover, which they celebrated in remembrance of their deliverance from Egyptian bondage. Likewise, these mongrel Christians at Corinth used it as a kind of historical commemoration of the death of Christ; and did not, in the whole institution, discern the Lord's body and blood as a sacrificial offering for sin: and besides, in their celebration of it they acted in a way utterly unbecoming the gravity of a sacred ordinance. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God's love to them in sending his Son into the world, can neither bring *damnation* upon themselves by so doing, nor eat nor drink *unworthily*. See our translation of this verse vindicated at the end of the chapter.

Shall be guilty of the body and blood of the Lord.] If he use it irreverently, if he deny that Christ suffered unjustly (for of some such persons the apostle must be understood to speak), then he in effect joins issue with the Jews in their condemnation and crucifixion of the Lord Jesus, and renders himself guilty of the death of our blessed Lord. Some however understand the passage thus: is guilty, *i. e.* eats and drinks unworthily, and brings on himself that punishment mentioned ver. 30.

Verse 28. *Let a man examine himself*] Let him try whether he has proper faith in the Lord Jesus; and whether he discerns the Lord's body; and whether he duly considers that the *bread* and *wine* point out the crucified body and spilt blood of Christ.

Verse 29. *Eateth and drinketh damnation*] *Κριμα*, Judgment, punishment; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane was intended for their *emendation*; for in ver. 32 it is said, when we are *judged*, *κρινόμενοι*, we are chastened, *παιδευόμεθα*, corrected as a father does his children, *that we should not be condemned with the world.*

Verse 30. *For this cause*] That they partook of this sacred ordinance without discerning the Lord's

we should not be judged.

32 But when we are judged, ^d we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man ^e hunger, let him eat ^f at home; that ye come not together unto ^g condemnation. And the rest ^h will I set in order when ⁱ I come.

Hebr. xii. 5—11.—^a Ver. 21.—^b Ver. 22.—^c Or, judgment.—^d Ch. vii. 17. Tit. i. 5.—^e Ch. iv. 19.

body; *many are weak and sickly*: it is hard to say whether these words refer to the consequences of their own intemperance, or to some extraordinary disorders inflicted immediately by God himself. That there were disorders of the most reprehensible kind among these people at this sacred supper, the preceding verses sufficiently point out; and, after such excesses, many might be *weak* and *sickly* among them and *many* might *sleep*, *i. e.* *die*; for continual experience shows us that many fall *victims* to their own intemperance. However, acting as they did in this solemn and awful sacrament, they might have "provoked God to plague them with divers diseases and sundry kinds of death."—*Communion service.*

Verse 31. *If we would judge ourselves*] If, having acted improperly, we condemn our conduct and humble ourselves, we shall not be *judged*, *i. e.* *punished* for the sin we have committed.

Verse 32. *But when we are judged*] See on ver. 29.

Verse 33. *When ye come together to eat*] The Lord's Supper, *tarry one for another*—do not eat and drink in *parties* as ye have done heretofore; and do not connect it with any other meal.

Verse 34. *And if any man hunger*] Let him not come to the house of God to eat an ordinary meal, *let him eat at home*—take that in his own house which is necessary for the support of his body before he comes to that sacred repast, where he should have the feeding of his soul alone in view.

That ye come not together unto condemnation] That ye may avoid the *curse* that must fall on such worthless communicants as those above mentioned; and that ye may get that especial *blessing* which every one that discerns the Lord's body in the eucharist must receive.

The rest will I set in order, &c.] All the other matters relative to this business, to which you have referred in your letter, I will regulate when I come to visit you; as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

I have already been so very particular on this long and difficult chapter, that I have left neither room nor necessity for many supplementary observations. A few remarks are all that is requisite.

1. The apostle inculcates the necessity of *order and subjection*, especially in the church. Those who are *impatient of rule*, are generally those who wish to *tyrannize*. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands, and would infallibly abuse it if they had. They alone who are *willing to obey*, are capable of *rule*; and he who can rule well, is as willing to *obey as to govern*. Let all be submissive and orderly; let the woman know that the man is head and protector; let the man know that Christ is his head and redeemer, and the gift of God's endless mercy for the salvation of a lost world.

2. The apostle insisted on the woman having her *head covered* in the church or Christian assembly. If he saw the manner in which Christian women *now dress*, and appear in the ordinances of religion, what would he think? What would he say? How could he even distinguish the *Christian* from the *infidel*? And if they who are in Christ are *new creatures*, and the persons who ordinarily appear in religious assemblies are really *new creatures* (as they profess in general to be) in Christ, he might reasonably inquire: If these are *new creatures*, what must have been their appearance when they were *old creatures*. Do we dress to be *seen*? And do we go to the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen by any but God himself.

3. The Lord's Supper may be well termed the *feast of charity*; how unbecoming this sacred ordinance to be the subject of dispute, party spirit, and division! Those who make it such must answer for it to God. Every man who believes in Christ as his atoning sacrifice should, as frequently as he can, receive the sacrament of the Lord's Supper. And every minister of Christ is bound to administer it to every man who is seeking the salvation of his soul, as well as to all *believers*. Let no man dare to oppose this ordinance; and let every man receive it according to the institution of Christ.

4. Against the fidelity of our translation of ver. 27 of this chapter, *Whosoever shall eat this bread AND drink this cup unworthily*, several Popish writers have made heavy complaints, and accused the Protestants of wilful corruption; as both the *Greek and Vulgate* texts, instead of *καὶ* and *et*, AND, have *ἢ* and *vel*, OR: *Whosoever shall eat this bread, OR drink this cup*. As this criticism is made to countenance their unscriptural communion in *one kind*, it may be well to examine the ground of the complaint. Supposing even this objection to be valid, their cause can gain nothing by it while the 26th and 28th verses stand, both in the Greek text and Vulgate, as they now do: *For as often as ye eat this bread, AND drink this cup, &c.—Let him eat of that bread, AND drink of that cup*. But although *ἢ*, OR, be the reading of the common printed text, *καὶ*, AND, is the reading of the *Codex Alexandrinus*, and the *Codex Claromontanus*, two of the best MSS. in the world: as also of the *Codex Lincolnensis*, 2, and the *Codex Petavianus*, 3, both MSS. of the first character: it is also the reading of the ancient *Syriac*,

all the *Arabic*, the *Coptic*, the margin of the *later Syriac*, the *Æthiopic*, different MSS. of the *Vulgate*, and of one in my own possession; and of *Clemens*, *Chromatius*, and *Cassiodorus*. Though the present text of the Vulgate has *vel*, OR, yet this is a *departure* from the *original editions*, which were all professedly taken from the *best MSS.* In the famous Bible without *date, place, or printer's name*, 2 vols. fol., two columns, and forty-five lines in each, supposed by many to be the *first Bible ever printed*, the text stands thus: *Itaque quicumque manducaverit panem, et biberit calicem, &c.; Wherefore whosoever shall eat this bread AND drink this cup, &c.*: here is no *vel*, OR. The Bible printed by Fust, 1462, the *first Bible with a date*, has the same reading. Did the *Protestants corrupt* these texts? In the *editio princeps* of the Greek Testament, printed by the authority of Cardinal *Ximenes* at Complutum, and published by the authority of *Pope Leo X.*, though *ἢ*, OR, stands in the Greek text; yet, in the opposite column, which contains the *Vulgate*, and in the opposite line, *et*, AND, is found, and NOT *vel*, OR; though the Greek text would have authorized the editor to have made this change: but he conscientiously preserved the text of his *Vulgate*. Did the *Protestants corrupt this Catholic text* also? Indeed, so little design had any of those who differed from the Romish church to make any alteration here, that even *Wiclif*, having a faulty MS. of the Vulgate by him, which read *vel* instead of *et*, followed that faulty MS. and translated, *And so who ever schal ete the bread OR drinke the cup*.

That *καὶ*, AND, is the *true reading*, and not *ἢ*, OR, both MSS. and *Versions* sufficiently prove: also that *et*, NOT *vel*, is the proper reading in the *Vulgate*, those original editions formed by Roman Catholics, and one of them by the highest authority in the papal church, fully establish: likewise those MSS., *Versions*, *Fathers*, and original editions, must be allowed to be, not only competent, but also unsuspected and incontrovertible witnesses.

But as this objection to our translation is brought forward to vindicate the withholding the *cup* from the laity in the Lord's Supper, it may be necessary to show that without the *cup* there can be no eucharist. With respect to the *bread*, our Lord had simply said, *Take, eat, this is my body*; but concerning the *cup*, he says, *Drink ye all of this*; for as this pointed out the very *essence* of the institution, *viz.* the *blood of atonement*, it was necessary that each should have a particular application of it, therefore he says, *Drink ye ALL OF THIS*. By this we are taught that the *cup* is essential to the sacrament of the Lord's Supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the *cup*, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread*; but the *cup*, as pointing out the blood poured out, i. e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the *cup* to the people (and they all do this), that can be said to

celebrate the Lord's Supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretension to this is an absolute farce so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it that the very men who plead so much for the bare *literal* meaning of *this is my body*,

in the preceding verse, should deny all meaning to *drink ye all of this cup*, in this verse! And though Christ has, in the most positive manner, enjoined it they will not permit one of the laity to taste it! See the whole of this argument, at large, in my *Discours on the Nature and Design of the Eucharist*.

CHAPTER XII.

The apostle proceeds to the question of the Corinthians concerning Spiritual Gifts, 1. He calls to their remembrance their former state, and how they were brought out of it, 2, 3 Shows that there are diversities of gifts which proceed from the Spirit, 4. Diversities of administrations which proceed from the Lord Jesus, 5. And diversities of operation which proceed from God, 6. What these gifts are, and how they are dispensed, 7—11 Christ is the Head, and the church his members; and this is pointed out under the similitude of the human body, 12, 13. The relation which the members of the body have to each other; and how necessary their mutual support, 14—26. The members in the church or spiritual body, and their respective offices, 27—30. We should earnestly covet the best gifts, 31.

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NOW * concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know ^b that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God calleth Jesus ^e accursed; and ^f that no man can say that Jesus is the Lord, but by the Holy Ghost.

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* Ch. xiv. 1, 37.—^b Ch. vi. 11. Eph. ii. 11, 12. 1 Thess. i. 9. Tit. iii. 3. 1 Pet. iv. 3.—^c Ps. cxv. 5.

^d Mark ix. 39. 1 John iv. 2, 3.—^e Or, *anathema*. ^f Matt. xvi. 17. John xv. 26. 2 Cor. iii. 5.

NOTES ON CHAP. XII.

Verse 1. *Now concerning spiritual gifts*] This was a subject about which they appear to have written to the apostle, and concerning which there were probably some contentions among them. The words *περι των πνευματικων* may as well be translated *concerning spiritual persons, as spiritual gifts*; and indeed the former agrees much better with the context.

I would not have you ignorant.] I wish you fully to know whence all such gifts come, and for what end they are given, that each person may serve the church in the capacity in which God has placed him; that there may be no misunderstandings and no schism in the body.

Verse 2. *Ye were Gentiles*] Previously to your conversion to the Christian faith; ye were *heathens, carried away, not guided by reason or truth, but hurried* by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

Dumb idols] Though often supplicated, could never return an answer; so that not only the *image* could not speak, but the *god* or *demon* pretended to be represented by it could not speak: a full proof that an *idol was nothing in the world*.

Verse 3. *No man speaking by the Spirit of God*] It was granted on all hands that there could be no religion without *divine inspiration*, because God alone, could make his will known to men: hence heathenism

pretended to this inspiration; Judaism *had* it in the law and the prophets; and it was the very *essence* of the *Christian* religion. The heathen priests and priestesses pretended to receive, by inspiration from their god, the *answers* which they gave to their votaries. And as far as the people believed their pretensions, so far they were *led* by their teaching.

Both *Judaism* and *heathenism* were full of expectations of a *future teacher* and *deliverer*; and to this person, especially among the Jews, the Spirit in all the prophets gave witness. This was the *Anointed One, the Messiah* who was manifested in the person of Jesus of Nazareth; and him the Jews rejected though he proved his divine mission both by his *doctrines* and his *miracles*. But as he did not come as they fancied he would—as a mighty secular conqueror they not only rejected but blasphemed him; and persons among them professing to be *spiritual* men and under the *influence* of the *Spirit of God*, did so. But as the Holy Spirit, through all the law and the prophets, gave testimony to the Messiah, and as Jesus proved himself to be the *Christ* both by his *miracle* and *doctrines*, no man under the *inspiration* of the divine Spirit could say to him *anathema*—thou art a deceiver, and a person worthy of death, &c., as the Jews did: therefore the Jews were no longer under the inspiration of the Spirit of God. This appears to be the meaning of the apostle in this place: *No man speaking by the Spirit, &c.*

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4 Now ^a there are diversities of gifts, but ^b the same Spirit.

5 ^c And there are differences of ^d administrations, but the

same Lord.

6 And there are diversities of operations, but it is the same God ^e which worketh all in all.

7 ^f But the manifestation of the Spirit is given to every man to profit withal.

^a Rom. xii. 4, &c. Hebr. ii. 4. 1 Pet. iv. 10.—^b Eph. iv. 4.—^c Rom. xii. 6, 7, 8. Eph. iv. 11.—^d Or, ministrations.—^e Eph. i. 23.—^f Rom. xii. 6, 7, 8. Ch. xiv. 26. Eph. iv. 7. 1 Pet. iv. 10, 11.—^g Ch. ii. 6, 7.—^h Ch. i. 5. xiii. 2. 2 Cor. viii. 7.—ⁱ Matt. xvii. 19, 20. Ch. xiii.

And that no man can say that Jesus is the Lord] Nor can we demonstrate this person to be the Messiah and the Saviour of men but by the Holy Ghost, enabling us to speak with divers tongues, to work miracles: he attesting the truth of our doctrines to them that hear, by enlightening their minds, changing their hearts, and filling them with the peace and love of God.

Verse 4. There are diversities of gifts] *Χαρισμάτων* Gracious endowments, leading to miraculous results; such as the gift of prophecy, speaking different tongues, &c. And these all came by the extraordinary influences of the Holy Spirit.

Verse 5. Differences of administrations] *Διακονιών* Various offices in the church, such as apostle, prophet, and teacher; under which were probably included bishop or presbyter, pastor, deacon, &c.; the qualifications for such offices, as well as the appointments themselves, coming immediately from the one Lord Jesus Christ.

Verse 6. Diversities of operations] *Ενεργημάτων* Miraculous influences exerted on others; such as the expulsion of demons, inflicting extraordinary punishments, as in the case of Ananias and Sapphira, Elymas the sorcerer, &c., the healing of different diseases, raising the dead, &c.: all these proceeded from God the Father, as the fountain of all goodness and power, and the immediate dispenser of every good and perfect gift.

In the three preceding verses we find more than an indirect reference to the doctrine of the Sacred Trinity.

Gifts are attributed to the Holy Spirit, ver. 4.
ADMINISTRATIONS to the Lord Jesus, ver. 5.

OPERATIONS to God the Father, ver. 6. He who may think this fanciful must account for the very evident distinctions here in some more satisfactory way.

Verse 7. The manifestation of the Spirit] *Φανερώσεως τοῦ Ἁγίου Πνεύματος*. This is variably understood by the fathers; some of them rendering *φανερῶσις* by illumination, others demonstration, and others operation. The apostle's meaning seems to be this: Whatever gifts God has bestowed, or in what various ways sever the Spirit of God may have manifested him-

8 For to one is given, by the Spirit, ^a the word of wisdom; to another ^b the word of knowledge, by the same Spirit;

9 ^c To another faith, by the same Spirit; to another ^d the gifts of healing, by the same Spirit;

10 To ^e another the working of miracles; to another ^f prophecy; ^g to another discerning of spirits; to another ^h divers kinds of

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2. 2 Cor. iv. 13.—^b Mark xvi. 18. James v. 14.—^c Ver. 28, 29. Mark xvi. 17. Gal. iii. 5.—^d Rom. xii. 6. Ch. xiii. 2. xiv. 1, &c.—^e Ch. xiv. 29. 1 John iv. 1.—^f Acts ii. 4. x. 46. Ch. xiii. 1.

self, it is all for the common benefit of the church; God has given no gift to any man for his own private advantage, or exclusive profit. He has it for the benefit of others as well as for his own salvation.

Verse 8. Word of wisdom] In all these places I consider that the proper translation of *λογος* is doctrine, as in many other places of the New Testament. It is very difficult to say what is intended here by the different kinds of gifts mentioned by the apostle: they were probably all supernatural, and were necessary at that time only for the benefit of the church. On the 8th, 9th, and 10th verses, much may be seen in Lightfoot, Whitby, Pearce, and others.

By doctrine of wisdom we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our redemption, in which the wisdom of God was most eminently conspicuous: see chap. ii. 7, 10; and which is called the manifold wisdom of God, Eph. iii. 10. Christ, the great teacher of it, is called the wisdom of God, chap. i. 24; and in him are said to be contained all the treasures of wisdom and knowledge, Col. ii. 3. The apostles to whom this doctrine was committed are called σοφοι, wise men (Matt. xxiii. 34); and they are said to teach this gospel according to the wisdom given them, 2 Pet. iii. 15.

2. By the doctrine of knowledge we may understand either a knowledge of the types, &c., in the Old Testament; or what are termed mysteries; the calling of the Gentiles, the recalling of the Jews, the mystery of iniquity, of the beast, &c., and especially the mystical sense or meaning of the Old Testament, with all its types, rites, ceremonies, &c. &c.

3. By faith, ver. 9, we are to understand that miraculous faith by which they could remove mountains, chap. xiii. 2; or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith, received by means of gospel teaching, is what is intended.

4. Gifts of healing simply refers to the power which at particular times the apostles received from the Holy Spirit to cure diseases; a power which was not always resident in them; for Paul could not cure

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tongues; to another the inter-
pretation of tongues:

11 But all these worketh that
one and the self-same Spirit,

^a dividing to every man severally ^b as he will.

12 For ^c as the body is one, and hath many
members, and all the members of that one
body, being many, are one body; ^d so also is
Christ.

13 For ^e by one Spirit are we all baptized
into one body, ^f whether we be Jews or ^g Gen-
tiles, whether we be bond or free; and ^h have
been all made to drink into one Spirit.

14 For the body is not one member, but
many.

^a Rom. xii. 6. Ch. vii. 7. 2 Cor. x. 13. Eph. iv. 7.
^b John iii. 8. Hebr. ii. 4. — ^c Rom. xii. 4, 5. Eph. iv. 4,
16. — ^d Ver. 27. Gal. iii. 16. — ^e Rom. vi. 5. — ^f Gal.

Timothy, nor remove his own thorn in the flesh; be-
cause it was given only on extraordinary occasions,
though perhaps more generally than many others.

5. *The working of miracles, ενεργηματα δυναμεων*,
verse 10. This seems to refer to the same class as
the operations, ενεργηματων, ver. 6, as the words are
the same; and to signify those powers by which they
were enabled at particular times to work miracu-
lously on others; ejecting demons, inflicting punish-
ments or judgments, as in the cases mentioned under
verse 6. It is a hendyadis for mighty operations.

6. *Prophecy.* This seems to import two things:
1st. the predicting future events, such as then par-
ticularly concerned the state of the church and the
apostles; as the dearth foretold by *Agabus*, Acts xi.
28; and the binding of *St. Paul*, and delivering him
to the Romans, Acts xxi. 10, &c.; and *St. Paul's*
foretelling his own shipwreck on *Malta*, Acts xxvii.
25, &c. And, 2ndly, as implying the faculty of
teaching or expounding the scriptures, which is also a
common acceptance of the word.

7. *Discerning of spirits.* A gift by which the
person so privileged could discern a false miracle from
a true one; or a pretender to inspiration from him
who was made really partaker of the Holy Ghost.
It probably extended also to the discernment of false
professors from true ones, as appears in Peter, in the
case of Ananias and his wife.

8. *Divers kinds of tongues. Γενη γλωσσων, Dif-
ferent languages*, which they had never learned, and
which God gave them for the immediate instruction
of people of different countries who attended their
ministry.

9. *Interpretation of tongues.* It was necessary
that while one was speaking the deep things of God
in a company where several were present who did
not understand, though the majority did, there should
be a person who could immediately interpret what
was said to that part of the congregation that did
not understand the language. This power to inter-

15 If the foot shall say, Be-
cause I am not the hand, I am
not of the body; is it there-
fore not of the body?

16 And if the ear shall say, Because I am
not the eye, I am not of the body; is it there-
fore not of the body?

17 If the whole body were an eye, where
were the hearing? If the whole were hear-
ing, where were the smelling?

18 But now hath ¹ God set the members
every one of them in the body, ² as it hath
pleased him.

19 And if they were all one member, where
were the body?

iii. 28. Eph. ii. 13, 14, 16. Col. iii. 11. — ¹ Gr. *Grecks.*
² John vi. 63. vii. 37, 38, 39. — ¹ Ver. 28. — ² Rom. xii. 3.
Ch. iii. 5. Ver. 11.

pret was also an immediate gift of God's Spirit, and
is classed here among the miracles.

Verse 11. *But all these worketh that one and the
self-same Spirit*] All these gifts are miraculously
bestowed; they cannot be acquired by human art
or industry, the different languages excepted; but
they were given in such a way, and in such circum-
stances, as sufficiently proved that they also were
miraculous gifts.

Verse 12. *For as the body is one*] Though the
human body have many members, and though it be
composed of a great variety of parts, yet it is but
one entire system; every part and member being
necessary to the integrity or completeness of the
whole.

So also is Christ.] That is, So is the church the
body of Christ, being composed of the different offi-
cers already mentioned, and especially those enu-
merated, ver. 28, apostles, prophets, teachers, &c. It
cannot be supposed that Christ is composed of many
members, &c., and therefore the term church must
be understood; unless we suppose, which is not im-
probable, that the term Ὁ Χριστος, *Christ*, is used
to express the church, or whole body of Christian
believers.

Verse 13. *For by one Spirit are we all baptized, &c.*]
As the body of man, though composed of many
members, is informed and influenced by one soul; so
the church of Christ, which is his body, though com-
posed of many members, is informed and influenced
by one Spirit, the Holy Ghost; actuating and working
by this spiritual body, as the human soul does in the
body of man.

To drink into one Spirit.] We are to understand
being made partakers of the gifts and graces of the
Holy Ghost agreeably to the words of our Lord,
John vii. 37, &c.: *If any man thirst, let him come
unto me and drink: this he spake of the Spirit which
they that believed on him should receive.*

On this verse there is a great profusion of various

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20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need

of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more, those members of the

* Or, *just on.*

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body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

readings, which may be found in *Griesbach*, but cannot be conveniently noticed here.

Verse 14. *For the body is not one member*] The mystical body, the church, as well as the natural body, is composed of many members.

Verse 15. *If the foot shall say, &c.*] As all the members of the body are necessarily dependant on each other, and minister to the general support of the system, so is it in the church. All the private members are intimately connected among themselves, and also with their pastors; without which union no church can subsist.

Verse 21. *And the eye cannot say unto the hand, I have no need of thee*] The apostle goes on, with his principal object in view, to show that the gifts and graces with which their different teachers were endowed were all necessary for their salvation, and should be collectively used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support. The famous Apologue of *Mæmnius Agrippa*, related by *Livy*, will serve to illustrate the apostle's reasoning: The Roman people, getting into a state of insurrection and rebellion against the nobility, under pretext that the great men not only had all the honours but all the emoluments of the nation, while they were obliged to bear all the burdens, and suffer all the privations; they then in notorious assemblage left their homes and went to Mount Aventine. Matters were at last brought to such an issue, that the senators and great men were obliged to fly from the city, and the public peace was on the point of being utterly ruined: it was then thought expedient to send *Mæmnius Agrippa* to them, who was high in their esteem, having vanquished the *Sabines* and *Samnites*, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the *Mons Sacer*, to which the insurgents had retired, and thus addressed them: *Tempore, quo in homine non, ut nunc omnia in unum consentiebant, sed singulis membris suum cuique consilium, suus sermo fuerat, indignatas reliquas partes, sua cura, suo labore ac ministerio vestræ omnia quærî; ventrem, in medio quietum, nihil aliud, quam datis voluptatibus frui. Conspirasse inde, ut manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent. Hac ira, dum ventrem fame domare collent, ipæa una membra totumque corpus ad extremam tabem venisse. Inde apparuit, ventris quoque haud segne ministerium esse: nec magis ali, quam alere eum, reddentem in omnes corporis partes*

hunc, quo vivimus vigemusque, divisum pariter in venas maturum, confecto cibo, sanguinem. T. Livii, Histor., lib. ii., cap. 32. "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language, they all became discontented, because whatever was procured by their care, labour, and industry, was spent on the belly; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth, that the mouth should not receive what was offered to it, and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the belly itself did no small service; that it contributed not less to their nourishment than they did to its support, distributing to every part that from which they derived life and vigour; for by properly concocting the food, the pure blood derived from it was conveyed by the arteries to every member."

This sensible comparison produced the desired effect: the people were persuaded that the senators were as necessary to their existence as they were to that of the senators, and that it required the strictest union and mutual support of high and low to preserve the body politic. This transaction took place about 500 years before the Christian era, and was handed down by unbroken tradition to the time of *Titus Livius*, from whom I have taken it, who died in the year of our Lord 17, about forty years before St. Paul wrote this epistle. As his works were well known and universally read among the Romans in the time of the apostle, it is very probable that St. Paul had this famous Apologue in view when he wrote from the 14th verse to the end of the chapter.

Verse 22. *Those members—which seem to be more feeble*] These, and the less honourable and uncomely, mentioned in the next verses, seem to mean the principal viscera, such as the heart, lungs, stomach, and intestinal canal. These, when compared with the arms and limbs, are comparatively weak; and some of them, considered in themselves, uncomely and less honourable; yet these are more essential to life than any of the others. A man may lose an eye by accident, and an arm or a leg may be amputated, and yet the body live and be vigorous; but let the

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24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour

to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

* Or, division. —^b Rom. xii. 5. Eph. i. 23. iv. 12. v. 23, 30. Col. i. 24. —^c Eph. v. 30. —^d Eph. iv. 11. ^e Eph. ii. 20. iii. 5. —^f Acts xiii. 1. Rom. xii. 6. —^g Ver.

stomach, heart, lungs, or any of the viscera be removed, and life becomes necessarily extinct. Hence these parts are not only covered, but the parts in which they are lodged are surrounded, ornamented, and fortified for their preservation and defence, on the proper performance of whose functions life so immediately depends.

Verse 24. For our comely parts have no need] It would be easy to go into great detail in giving an anatomical description of the different members and parts to which the apostle refers, but it would not probably answer the end of general edification; and to explain every allusion made by the apostle, would require a minuteness of description which would not be tolerated except in a treatise on the anatomy of the human body. My readers will therefore excuse my entering into this detail.

Verse 25. That there should be no schism in the body] That there should be no unnecessary and independent part in the whole human machine; and that every part should contribute something to the general proportion, symmetry, and beauty of the body. So completely has God tempered the whole together that not the smallest visible part can be removed from the body without not only injuring its proportions, but producing deformity. Hence the members have the same care one for another. The eyes and ears watch for the general safety of the whole; and they are placed in the head, like sentinels in a tower, that they may perceive the first approach of a foe and give warning. The hands immediately on an attack exert themselves to defend the head and the body; and the limbs are swift to carry off the body from dangers against which resistance would be vain. Even the heart takes alarm from both the eyes and the ears; and when an attack is made on the body, every external muscle becomes inflated and contracts itself, that, by thus collecting and concentrating its force, it may the more effectually resist the assailant, and contribute to the defence of the system.

Verse 26. And whether one member suffer] As there is a mutual exertion for the general defence, so there is a mutual sympathy. If the eye, the hand,

28 And God hath set some in the church; first apostles; secondarily prophets; thirdly teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

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10. —^h Ver. 9. —ⁱ Numb. xi. 17. —^k Rom. xii. 8. 1 Tim. v. 17. Hebr. xiii. 17, 24. —^l Or, kinds. Ver. 10. ^m Or, powers. —ⁿ Ch. xiv. 1, 39.

the foot, &c. be injured, the whole man grieves; and if by clothing, or any thing else, any particular member or part is adorned, strengthened, or better secured, it gives a general pleasure to the whole man.

Verse 27. Now ye are the body of Christ] The apostle, having finished his apologue, comes to his application.

As the members in the human body, so the different members of the mystical body of Christ. All are intended by him to have the same relation to each other; to be mutually subservient to each other; to mourn for and rejoice with each other. He has also made each necessary to the beauty, proportion, strength, and perfection of the whole. Not one is useless; not one unnecessary. Paul, Apollos, Kephass, &c., with all their variety of gifts and graces, are for the perfecting of the saints for the work of the ministry; for the edifying of the body of Christ, Eph. iv. 12. Hence no teacher should be exalted above or opposed to another. As the eye cannot say to the hand I have no need of thee, so luminous Apollos cannot say to laborious Paul, I can build up and preserve the church without thee. The foot planted on the ground to support the whole fabric, and the hands that swing at liberty, and the eye that is continually taking in near and distant prospects, are all equally serviceable to the whole, and mutually helpful to and dependant on each other. So also are the different ministers and members of the church of Christ.

From a general acquaintance with various ministers of Christ, and a knowledge of their different talents and endowments manifested either by their preaching, or writings, and with the aid of a little fancy, we could here make out a sort of correspondency between their services and the uses of the different members of the human body. We could call one eye, because of his acute observation of men and things, and penetration into cases of conscience and divine mysteries. Another hand, from his laborious exertions in the church. Another foot, from his industrious travels to spread abroad the knowledge of Christ crucified, and so of others. But this does not appear to be any part of the apostle's plan.

Verse 28. *God hath set some in the church*] As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others, so has he in the church. And to prove this the apostle enumerates the principal offices, and in the order in which they should stand.

First apostles] *Αποστολους*, from *απο*, *from*, and *σπυλω*, *I send*; to send from one person to another, and from one place to another. Persons immediately designated by Christ, and sent by him, to preach the gospel to all mankind.

Secondarily prophets] *Προφητας*, from *προ*, *before*, and *φημι*, *I speak*; a person who, under divine inspiration, predicts future events; but the word is often applied to those who preached the gospel. See on ver. 10.

Thirdly teachers] *Διδασκαλους*, from *διδασκω*, *I teach*; persons whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other. See on Rom. viii. 8.

Miracles] *Δυναμεις*. Persons endued with miraculous gifts, such as those mentioned Mark xvi. 17, 18; casting out devils, speaking with new tongues, &c. See on ver. 10, and at the end of the chapter.

Gifts of healing.] *Χαρισματι ιαμαρων*. Such as laying hands upon the sick, and healing them, Mark xvi. 18; which, as being one of the most beneficent miraculous powers, was most frequently conceded. See on ver. 8.

Helps] *Αντιληψεις*. Dr. Lightfoot conjectures that these were the apostles' helpers; persons who accompanied them, baptized those who were converted by them, and were sent by them to such places as they could not attend to, being otherwise employed.

The Levites are termed by the Talmudists *helps of the priests*. The word occurs Luke i. 54. Rom. vii. 26.

Governments] *Κυβερνησεις*. Dr. Lightfoot contends that this word does not refer to the power of ruling, but to the case of a person endued with a deep and comprehensive mind, who is profoundly wise and prudent; and he thinks that it implies the same as discernment of spirits, ver. 10, where see the note. He has given several proofs of this use of the word in the Septuagint.

Diversities of tongues.] *Γενη γλωσσων*. Kinds of tongues; that is, different kinds. The power to speak, on all necessary occasions, languages which they had not learned. See on ver. 10.

Verse 29. *Are all apostles? &c.*] That is: All are not apostles, all are not prophets, &c.; God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. On these subjects see the notes on verses 7, 8, 9, 10.

Verse 31. *But covet earnestly*] To covet signifies to desire earnestly. This disposition towards heavenly things is highly laudable; towards earthly things, is deeply criminal. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation, for he may be without that love or charity which the apostle here calls the more

excellent way, and which he proceeds in the next chapter to describe.

Some think that this verse should be read affirmatively, *Ye earnestly contend about the best gifts; but I shew unto you a more excellent way*; i. e. get your hearts filled with love to God and man—love, which is the principle of obedience, which works no ill to its neighbour, and which is the fulfilling of the law. This is a likely reading, for there were certainly more contentions in the church of Corinth about the gifts than about the graces of the Spirit.

1. After all that has been said on the different offices mentioned by the apostle in the preceding chapter, there are some of them which perhaps are not understood. I confess I scarcely know what to make of those which we translate *helps* and *governments*. Bishop Pearce, who could neither see *church government* nor *state government* in these words, expresses himself thus: "These two words, after all that the commentators say about them, I do not understand; and in no other part of the New Testament is either of them, in any sense, mentioned as the gift of the Spirit; especially it is observable that in ver. 29, 30, where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *δυναμεις*, *miracles* or *powers*; some taking the meaning to be *helps*, *assistances*, as in 2 Cor. xii. 9; others to be *κυβερνησεις*, *governments*, as in Rom. viii. 38; and from being marginal explanations, they might have been at last incorporated with the text." It must, however, be acknowledged that the omission of these words is not countenanced by any MS. or Version. One thing we may fully know, that there are some men who are peculiarly qualified for governing by either providence or grace; and that there are others who can neither govern nor direct, but are good helpers. These characters I have often seen in different places in the church of God.

2. In three several places in this chapter the apostle sums up the gifts of the Spirit. Dr. Lightfoot thinks they answer to each other in the following order, which the reader will take on his authority.

Verses 8, 9, and 10.

Is given

The word of Wisdom;

The word of Knowledge.

Ver. 9. Faith;

Gifts of Healing.

Ver. 10. Working of Miracles;

Prophecy;

Discerning of Spirits;

Divers kinds of Tongues;

Interpretation of Tongues.

Verse 28.

God hath set some

First, APOSTLES;

Secondly, PROPHETS;

Thirdly, TEACHERS;

After that, MIRACLES ;
The GIFTS of HEALINGS ;
HELPS ;
GOVERNMENTS ;
Divers kinds of TONGUES.

Verses 29, and 30.

Are all
Apostles ;
Prophets ;
Teachers ;
Miracles ;

Ver. 30. Gifts of Healing.
Speak with Tongues ;
Interpret.

If the reader think that this is the best way of explaining these different gifts and offices, he will adopt it; and he will in that case consider, 1. that the word or doctrine of wisdom comes from the apostles. 2. The doctrine of knowledge, from the prophets. 3. Faith, by means of the teachers. 4. That working of miracles includes the gifts of healing. 5. That to prophecy, signifying preaching, which it frequently does, helps is a parallel. 6. That discernment of spirits is the same with governments, which Dr. Lightfoot supposes to imply a deeply comprehensive, wise, and prudent mind. 7. As to the gift of tongues, there is no variation in either of the three places.

3. It is strange that in this enumeration only three distinct officers in the church should be mentioned; viz. apostles, prophets, and teachers. We do not know that miracles, gifts of healing, helps, governments, and diversity of tongues, were exclusive offices; for it is probable that apostles, prophets, and teachers wrought miracles occasionally, and spoke with divers

tongues. However, in all this enumeration, where the apostle gives us all the officers and gifts necessary for the constitution of a church, we find not one word of bishops, presbyters, or deacons; much less of the various officers and offices which the Christian church at present exhibits. Perhaps the bishops are included under the apostles, the presbyters under the prophets, and the deacons under the teachers. As to the other ecclesiastical officers with which the Romish church teems, they may seek them who are determined to find them, any where out of the New Testament.

4. Mr. Quessel observes on these passages that there are three sorts of gifts necessary to the forming Christ's mystical body. 1. Gifts of power, for the working of miracles, in reference to the Father. 2. Gifts of labour and ministry, for the exercise of government and other offices, with respect to the Son. 3. Gifts of knowledge, for the instruction of the people, with relation to the Holy Ghost.

The FATHER is the principle and end of all created power; let us then ultimately refer all things to him.

The SON is the Institutor and Head of all the hierarchical ministries; let us depend upon him.

The HOLY GHOST is the fountain and fulness of all spiritual graces; let us desire and use them only in and by him.

There is nothing good, nothing profitable to salvation, unless it be done in the power of God communicated by Christ Jesus, and in that holiness of heart which is produced by his Spirit. Pastors are only the instruments of God, the depositaries of the authority of Christ, and the channels by whom the love and graces of the Spirit are conveyed. Let these act as receiving all from God by Christ, through the Holy Ghost; and let the church receive them as the ambassadors of the Almighty.

CHAPTER XIII.

Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1—3. The description and praise of this grace, 4—7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8—10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, Charity, or Love, is the greatest, 13.

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nis Cæs. 3.

THOUGH I speak with the
tongues of men and of an-
gels, and have not a charity, I

am become as sounding brass,
or a tinkling cymbal.

2 And though I have the gift

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* Lev. xix. 18. Deut. vi. 5. x. 12. xxx. 6. Matt. xxi.

37, 38, 39, 40. Mark xii. 31. Luke x. 27. xx. 41.

NOTES ON CHAP. XIII.

Verse 1. *Though I speak, &c.*] At the conclusion of the preceding chapter the apostle promised to show the Corinthians a more excellent way than that in which they were now proceeding. They were so

distracted with contentions, divided by parties, and envious of each other's gifts, that unity was nearly destroyed. This was a full proof that love to God and man was wanting; and that without this, their numerous gifts and other graces were nothing in the

eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God; and consequently, that they had not true religion. Having, by his advices and directions, corrected many abuses, and having shown them how in outward things they should walk so as to please God, he now shows them the *spirit, temper, and disposition* in which this should be done, and without which all the rest must be ineffectual.

Before I proceed to the consideration of the different parts of this chapter, it may be necessary to examine whether the word *αγαπη* be best translated by *charity* or *love*. Wiclif, translating from the *Vulgate*, has the word *charity*; and him our authorised version follows. But *Coverdale, Matthews, Cranmer*, and the *Geneva Bible*, have *love*; which is adopted by recent translators and commentators in general; among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper; and that the word *love*, alone expresses the apostle's sense. As the word *charity* seems now to express little else than almsgiving, which, performed even to the uttermost of a man's power, is *nothing* if he lack what the apostle terms *eyes*, and which we here translate *charity*; it is best to omit the use of a word in this place which, taken in its ordinary signification, makes the apostle contradict himself; see ver. 3: *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing*. That is: "Though I have the utmost charity, and act in every respect according to its dictates, yet, if I have *not charity*, my utmost *charity* is unprofitable." Therefore, to shun this contradiction, and the probable misapplication of the term, *Love* had better be substituted for *CHARITY*.

The word *αγαπη*, *love*, I have already considered at large in the note on Matt. xxii. 37; and to that place I beg leave to refer the reader for its derivation and import. Our English word *love* we have from the Teutonic *leben*, to *live*, because love is the means, dispenser, and preserver of *life*; and without it life would have nothing *desirable*, nor indeed any thing *supportable*: or it may be taken immediately from the Anglo-Saxon *lofa* and *lufa*, *love*, from *lufan* and *lufian*, to *desire*, to *love*, to *favour*. It would be

ridiculous to look to the Greek verb *φιλειν* for its derivation.

Having said so much about the word *love*, we should say something of the word *charity*, which is supposed to be improper in this place. *Charity* comes to us immediately from the French *charité*, who borrowed it from the Latin *charitas*, which is probably borrowed from the Greek *χαρις*, signifying *grace* or *favour*, or *χαρα*, *joy*, as a benefit bestowed is a *favour* that inspires him who receives it with *joy*; and so far contributes to his *happiness*. The proper meaning of the word *CHARUS*, is *dear*, *costly*; and *CHARITAS*, is *dearth*, *scarcity*, a *high price*, or *dearness*. Hence, as in times of dearth or scarcity, many, especially the poor, must be in want, and the benevolent will be excited to relieve them; the term which expressed the *cause* of this *want* was applied to the *disposition* which was excited in behalf of the sufferer. Now, as he who relieves a person in distress, and preserves his life by communicating a portion of his property to him, will feel a sort of *interest* in the person thus preserved; hence he is said to be *dear* to him: i. e. he has *cost* him something; and he *values* him in proportion to the trouble or *expense* he has *cost* him. Thus *charity* properly expresses that *affectionate attachment* we may feel to a person whose *wants* we have been enabled to relieve; but originally it signified that *want* of the necessaries of life which produced *dearth* or *dearness* of those necessaries; and brought the poor man into that state in which he stood so much in need of the active benevolence of his richer neighbour. If the word be applied to God's benevolence towards man, it comes in with all propriety and force: we are *dear* to God, for we have not been purchased with *silver* or *gold*, but with the *precious* (τιμω αματι, *costly*) blood of Christ, who so loved us as to give his life a ransom for ours.

As Christians in general acknowledge that this chapter is the most important in the whole New Testament, I shall give here the *first translation* of it into the *English* language which is known to exist, extracted from an ancient and noble MS. in my own possession, which seems to exhibit both a *text* and *language*, if not prior to the time of Wiclif, yet certainly not posterior to his days. The reader will please to observe that there are no *divisions of verses* in the MS.

The XIII. chapter of I. Corinthians, from an ancient MS.

Gif I speke with tungis of men and aungels sotheli I have not charitee: I am maad as brasse sounynge, or a symbale tynking. And gif I schal habe prophete and have knobwen alle mysteries and alle kunynge or science. and gif I schal habe al feith so that I ober here hillis fro oo place to an othr. forsothe gif I schal not habe charite: I am nougt. And gif I schal deperte al my goodis into metis of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not habe charite it profitith to me no thing. Charite is patient or suffringe. It is benyngne or of good wille. Charite enbyeth not. It doth not gyle: it is not inblowen with pride it is not ambycouse or cobettouse of wirtschippis. It seekyth not the thingis that ben her owne. It is not stirid to wrath it

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of ^a prophecy, and understand
all mysteries, and all know-
ledge; and though I have all
faith, ^b so that I could remove

mountains, and have not charity,
I am nothing.

3 And ^c though I bestow all
my goods to feed *the poor*,

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^a Ch. xii. 8, 9, 10, 28. xiv. 1, &c. See Matt. vii. 22.

^b Matt. xvii. 20. Mark xi. 23. Luke xvii. 6.—^c Matt. vi. 1, 2.

thinkith not pbel. It joyeth not on wickidnesse forsothe it joyeth to gydre to treuthe. It suffreth alle thingis. It bileeveth alle thingis. It hopith alle thingis. It susteeneth alle thingis. Charite fallith not down. Whether prophetes schuln be voide eyther langagis schuln ceese: eyther science schal be distruped. Forsothe of partye we han knowen: and of partye propheticen. Forsothe whenne that schal cum to that is perfit: that thing that is of partye schal be aboydd. Whenne I was a litil childe: I spake as a litil childe. I understode as a litil childe: I thougte as a litil child. Forsothe when I was maad a man: I aboydd tho thingis that weren of a litil child. Forsothe we seen now bi a miror in dexcnesse: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know and as I am knowen. Nowe forsothe dwellen feith hoope charite. These three: forsothe the more of hem is charite.

This is the whole of the chapter as it exists in the MS., with all its peculiar *orthography, points, and lines*. The words with lines under may be considered the translator's marginal readings; for, though incorporated with the text, they are distinguished from it by those lines.

I had thought once of giving a literal translation of the whole chapter from all the ancient Versions. This would be both curious and useful; but the reader might think it would take up too much of *his* time, and the writer has none to spare.

The tongues of men] All human languages, with all the eloquence of the most accomplished orator.

And of angels] *i. e.* Though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of their kingdom. Or, probably, the apostle refers to a notion that was common among the Jews, that there was a language by which angels might be invoked, adjured, collected, and dispersed; and by the means of which many secrets might be found out, and curious arts and sciences known.

There is much of this kind to be found in their cabalistical books, and in the books of many called Christians. *Cornelius Agrippa's* occult philosophy abounds in this; and it was the main object of Dr. *Dee's* actions with spirits to get a complete vocabulary of this language. See what has been published of his work by Dr. Casaubon; and the remaining manuscript parts in the *Sloane Library*, in the British Museum.

In *Bava Bathra*, fol. 134, mention is made of a famous rabbin, *Jochanan ben Zaccai*, who understood the language of devils, trees, and angels.

Some think that the apostle means only the most splendid eloquence; as we sometimes apply the word *angelic* to signify any thing *sublime, grand, beautiful*, &c.; but it is more likely that he speaks here after the manner of his countrymen, who imagined that there was an angelic language which was the key to many mysteries; a language which might be acquired, and which, they say, had been learned by several.

Sounding brass] *Χαλκος ηχων*. That is, like a trumpet made of brass; for although *χαλκος* signifies brass, and *αε* signifies the same, yet we know the latter is often employed to signify the trumpet, because generally made of this metal. Thus Virgil, when he represents Misenus endeavouring to fright away the harpies with the sound of his trumpet:

*Ergo, ubi delapsæ sonitum per curva dedere
Littora, dat signum specula Misenus ab alta
Ære cavo: invadunt socii, et nova prælia tentant,
Obscænæ pelagi ferro sædare volucres.*

Æneid, lib. iii., ver. 238.

Then as the harpies from the hills once more
Poured shrieking down, and crowded round the shore,
On his high stand Misenus sounds from far
The brazen trump, the signal of the war.
With unaccustomed fight, we flew to slay
The forms obscene, dread monsters of the sea.—*Pill.*

The metal of which the instrument was made is used again for the instrument itself, in that fine passage of the same poet, *Æneid*, lib. ix., ver. 503, where he represents the Trojans rushing to battle against the Volscians:

*At tuba terribilem sonitum procul ære canoro
Increpuit: sequitur clamor, cælumque remugit.*

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and though I give my body to
be burned, and have not cha-
rity, it profiteth me nothing.

4 *Charity suffereth long, and

is kind; charity envieth not;
charity ^bvaunteth not itself, is
not puffed up,

5 Doth not behave itself un-

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* Prov. x. 12. 1 Pet. iv. 8.

^b Or, is not rash.

And now the trumpets, terrible from far,
With rattling clangor rouse the sleepy war.
The soldiers' shouts succeed the brazen sounds,
And heaven from pole to pole their noise rebounds.
Dryden.

And again, in his *Battle of the Bees*, Geor., lib. iv.,
ver. 70:

*namque morantes
Martius ille seris rauci canor increpat, et vox
Auditer fractos sonitus imitata tubarum.*

With shouts the cowards' courage they excite,
And martial clangors call them out to fight;
With hoarse alarms the hollow camp rebounds
That imitate the trumpet's angry sounds.
Dryden.

Examples of the same figure might be multiplied;
but these are sufficient.

Tinkling cymbal.] "The cymbal was a concavo-convex plate of brass, the concave side of which being struck against another plate of the same kind, produced a tinkling, inharmonious sound." We may understand the apostle thus: "Though I possessed the knowledge of all languages, and could deliver even the truth of God in them in the most eloquent manner, and had not a heart full of love to God and man, producing piety and obedience to the ONE, and benevolence and beneficence to the other, doing unto all as I would wish them to do to me were our situations reversed, my religion is no more to my salvation, than the sounds emitted by the brazen trumpet or the jingling of the cymbals could contribute intellectual pleasure to the instruments which produce them; and, in the sight of God, I am of no more moral worth than those sounds are. I have, it is true, a profession; but, destitute of a heart filled with love to God and man, producing meekness, gentleness, long-suffering, &c., I am without the soul and essence of religion."

I have quoted several passages from heathens of the most cultivated minds in Greece and Rome to illustrate passages of the sacred writers. I shall now quote one from an illiterate collier of Paulton, in Somerset; and, as I have named Homer, Horace, Virgil, and others, I will quote Josiah Gregory, whose mind might be compared to a diamond of the first water, whose native splendour broke in various places through its incrustations, but whose brilliancy was not brought out for want of the hand of the lapidary. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: "People of little religion are always noisy; he who has not the love of God and man filling his heart is like an empty waggon coming

violently down a hill: it makes a great noise, because there is nothing in it."

Verse 2. *And though I have the gift of prophecy*] Though I should have received from God the knowledge of future events, so that I could correctly foretell what is coming to pass in the world and in the church;—

And understand all mysteries] The meaning of all the types and figures in the Old Testament, and all the unexplored secrets of nature; and all knowledge—every human art and science; and though I have all faith—such miraculous faith as would enable me even to remove mountains; or had such powerful discernment in sacred things that I could solve the greatest difficulties, see the note on Matt. xvi. 21, and have not charity—this love to God and man, as the principle and motive of all my conduct, the characteristics of which are given in the following verses; I am nothing—nothing in myself, nothing in the sight of God, nothing in the church, and good for nothing to mankind. Balaam, and several others not under the influence of this love of God, prophesied; and we daily see many men, who are profound scholars, and well skilled in arts and sciences, and yet not only careless about religion but downright infidels. It does not require the tongue of the inspired to say that these men, in the sight of God, are nothing; nor can their literary or scientific acquisitions give them a passport to glory.

Verse 3. *And though I bestow all my goods to feed the poor*] This is a proof that charity, in our sense of the word, is not what the apostle means; for surely almsgiving can go no farther than to give up all that a man possesses in order to relieve the wants of others. The word ψυμιζω, which we translate to feed the poor, signifies to divide into morsels, and put into the mouth; which implies carefulness and tenderness in applying the bounty thus freely given.

And though I give my body to be burned] Ἰνα καυθῶμαι. Mr. Wakefield renders this clause thus. *And though I give up my body so as to have cause of boasting*: in vindication of which he, first, refers to Dan. iii. 28; Acts xv. 26; Rom. viii. 32; Phil. i. 20. 2. He says that there is no such word as καυθῶμαι. 3. That καυχῶμαι, that I may boast, is the reading of the *Æthiopic* and *Coptic*, and he might have added of the *Codex Alexandrinus*; several Greek and Latin MSS. referred to by St. Jerome; of Ephraim; and of St. Jerome himself, who translates the passage thus. *Si tradidero corpus meum ut glorier*: i. e. "If I deliver up my body that I may glory, or have cause of boasting." 4. He adds that burning, though a common punishment in after times, was not prevalent when this Epistle was written.

Some of the foreign critics, particularly Schulzius,

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seemly, ^a seeketh not her own,
is not easily provoked, thinketh
no evil ;
6 ^b Rejoiceth not in iniquity,

but ^c rejoiceth ^d in the truth ;
7 ^e Beareth all things, believ-
eth all things, hopeth all things,
endureth all things.

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^a Ch. x. 24. Phil. ii. 4.—^b Ps. x. 3. Rom. i. 32.
^c 2 John 4.

^d Or, with the truth.—^e Rom. xv. 1. Gal. vi. 2.
^f 2 Tim. ii. 24.

translate it thus: *Si traderem corpus, ut mihi stigma inureretur*: "If I should deliver up my body to receive a stigma with a hot iron;" which may mean, If I should, in order to redeem another, willingly give up myself to *slavery*, and receive the *mark* of my owner, by having my flesh stamped with a hot iron, and have not *love*, as before specified, it profits me nothing. This gives a good sense; but will the passage bear it? In the MSS. there are several various readings, which plainly show the original copyists scarcely knew what to make of the word *καθησώμαι*, which they found in the text generally. The various readings are, *καθησώμαι*, which Griesbach seems to prefer; *καθησεται*; and *καθη*; all of which give little variation of meaning. Which should be preferred I can scarcely venture to say. If we take the commonly received word, it states a possible case; a man may be so obstinately wedded to a particular opinion, demonstrably false in itself, as to give up his body to be burned in its defence, as was literally the case with *Vanini*, who, for his obstinate atheism, was burnt alive at Paris, February 19th, A. D. 1619. In such a cause, his *giving his body to be burned* certainly *profited him nothing*.

"We may observe," says Dr. Lightfoot, "in those instances which are compared with *charity*, and are as good as nothing if *charity* be absent, that the apostle mentions those which were of the noblest esteem in the Jewish nation; and also that the most precious things that could be named by them were compared with this more precious, and were of no account in comparison of it.

"1. To *speaking with the tongues of men*, among the Jewish interpreters, means, to speak the languages of the *seventy* nations. To the praise of *Mordecai*, they say that he understood all those languages; and they require that the fathers of the Sanhedrin should be skilled in many languages that they may not be obliged to hear any thing by an interpreter. Maim. in Sanh., c. 2.

"2. To *speaking with the tongues of angels* they thought to be not only an excellent gift, but to be possible; and highly extol *Jochanan ben Zaccai* because he understood them: see the note on ver. 1.

"3. To *know all mysteries and all knowledge* was not only prized but affected by them. Of Hillel, the elder, they say he had *eighty* disciples: *thirty* who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses; *thirty* who were worthy that the sun should stop his course for them, as it did for Joshua; and there were *twenty* between both. The greatest of all was *Jonathan ben Uzziel*; the least was *Jochanan ben Zaccai*. He omitted not (i. e. perfectly understood) the Scripture, the Mishna, the

Gemara, the idiotisms of the law, and the scribes, traditions, illustrations, comparisons, equalities, geometries, parables, &c.

"4. The *moving or rooting up of mountains*, which among them signified the removing of the *greatest difficulties*, especially from the sacred text, they considered also a high and glorious attainment: see the note on Matt. xxi. 21. And of his salvation, who had it, they could not have formed the slightest doubt. But the apostle says, a man might have and enjoy all those gifts, &c., and be nothing in himself, and be nothing profited by them."

The reader will consider that the *charity or love*, concerning which the apostle speaks, is that which is described from ver. 4 to 7, inclusive: it is not left to the conjectures of men to find it out. What the apostle means is generally allowed to be *true religion*; but if he had not described it, this true religion would have been as *various* as the parties are who suppose they have it. Let the reader also observe that, not only the things which are in the highest repute among the Jews, but the things which are in the highest repute among Christians and Gentiles are those which the apostle shows to be of no use, if the *love* hereafter described be wanting. And yet, who can suppose that the man already described can be destitute of true religion, as he must be under an especial influence of God; else, How, 1st. could he speak all the *languages of men*? for this was allowed to be one of the extraordinary gifts of God's Spirit. 2. He must have divine teaching to know the *language of angels*, and thus to get acquainted with the economy of the invisible world. 3. Without immediate influence from God he could not be a *prophet*, and predict future events. 4. Without this he could not *understand all the mysteries* of the divine word, nor those of Providence. 5. All *knowledge*, suppose this to be confined to human arts and sciences, could not be acquired without especial assistance. 6. And without the most powerful and extraordinary assistance, he could not have a faith that could remove mountains, or miraculous faith of any kind: and the apostle supposes that a man might have all these *six* things, and not possess that religion which could save his soul! And may we not say that, if all these could not avail for salvation, a thousand times less surely cannot. How blindly, therefore, are multitudes of persons trusting in that which is almost infinitely less than that which the apostle says *would profit them nothing*!

The charity or love which God recommends the apostle describes in sixteen particulars, which are the following:—

Vers 4. (1.) *Charity suffereth long*] *Μακροθυμει,*

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8 Charity never ^a faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease;

whether *there be* knowledge, it shall vanish away.

9 ^b For we know in part, and we prophesy in part;

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^a Ch. xii. 31. Phil. i. 9—11. 2 Pet. i. 19. Rev. xxii. 4, 5.

^b Ch. viii. 2. John xvi. 13.

Has a long mind; to the end of which neither trials, adversities, persecutions, nor provocations, can reach. The love of God, and of our neighbour for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of this world; and all this, not merely for a time, but long, without end; for it is still a mind or disposition, to the end of which trials, difficulties, &c., can never reach. It also waits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities, as well as those of others, with humble submission to the will of God.

(2.) *Is kind*] *Χρηστευεται* It is tender and compassionate in itself, and kind and obliging to others; it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensations of God; and creates trouble to no one.

(3.) *Charity envieth not*] *Ου ζηλοι* Is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love rejoice as much at the happiness, the honour, and comfort of others, as they can do in their own. They are ever willing that others should be preferred before them.

(4.) *Charity vaunteth not itself*] *Ου περπερευεται* This word is variously translated; *acteth not rashly, insolently*; is not *inconstant, &c.* It is not agreed by learned men whether it be *Greek, Latin, or Arabic.* Bishop Pearce derived it from the latter language; and translates it, *is not inconstant.* There is a phrase in our own language that expresses what I think to be the meaning of the original, does not *set itself forward*—does not desire to be noticed or applauded; but wishes that God may be all in all.

(5.) *Is not puffed up*] *Ου φουσιουρατ* Is not inflated with a sense of its own importance; for it knows it has nothing but what it has received; and that it deserves nothing that it has got. Every man, whose heart is full of the love of God, is full of humility; for there is no man so humble as he whose heart is cleansed from all sin. It has been said that indwelling sin humbles us; never was there a greater *felicity*: PRIDE is the very essence of *sin*; he who has sin has *pride*, and pride too in proportion to his sin: this is a mere popish doctrine; and, strange to tell, the doctrine in which their doctrine of *merit* is founded! They say, God leaves concupiscence in the heart of every Christian, that, in striving with and overcoming it from time to time, he may have an accumulation of meritorious acts. Certain protestants say, it is a true sign of a very gracious state

when a man *feels* and deplores his inbred corruptions. How near do these come to the papists, whose doctrine they profess to detest and abhor! The truth is, it is no sign of grace whatever; it only argues, as they use it, that the man has got *light* to show him his corruptions; but he has not yet got *grace* to destroy them. He is convinced that he should have the mind of Christ, but he feels that he has the mind of Satan; he deplores it; and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ cleansing him from all sin.

True humility arises from a sense of the fulness of God in the soul; abasement from a sense of corruption is a widely different thing; but this has been put in the place of humility, and even called *grace*: many, very many, verify the saying of the poet:—

“Proud I am my wants to see;
Proud of my humility.”

Verse 5. (6.) *Doth not behave itself unseemly*] *Ουκ ασχημονει*, from *a*, negative, and *σχημα*, figure, mien; love never acts out of its place or character; observes due decorum and good manners; is never *rude, bearish, or brutish*; and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed *rude* or *unmannerly*, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing *boarish* or *hoggish* in his manner. I must apologise for using such words; they best express the evil against which I wish both powerfully and successfully to declaim. I never wish to meet with those who *affect* to be called “blunt, honest men;” who feel themselves above all the forms of respect and civility, and care not how many they put to pain, or how many they displease. But let me not be misunderstood; I do not contend for *ridiculous ceremonies, and hollow compliments*; there is surely a *medium*: and a sensible Christian man will not be long at a loss to find it out. Even *that people* who profess to be above all worldly forms, and are generally *stiff* enough, yet are rarely found to be *rude, uncivil, or ill-bred*.

(7.) *Seeketh not her own*] *Ου ζητητ τα εαυτης* Is not desirous of her own spiritual welfare only, but of her neighbour's also: for the writers of the Old and New Testament do, almost every where, agreeably to their Hebrew idiom, express a *preference* given to one thing before another by an *affirmation* of that which is *preferred*, and a *negative* of that which is *contrary* to it. See Bishop Pearce, and see the notes on chap. i. 17, and chap. x. 24, 33. Love is never satisfied but in the welfare, comfort, and salvation of *all*. That man is no Christian who is

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10 But when that which is
* perfect is come, then that which
is in part shall be done away.
11 When I was a child, I

spake as a child, I understood
as a child, I^b thought as a child;
but when I became a man,
I put away childish things.

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* Hebr. vii. 28. Rev. xxi. 1.

^b Or, reasoned.

solicitous for his own happiness alone ; and cares not how the world goes, so that himself be comfortable.

(8.) *Is not easily provoked*] *Ου παροξυνεται* *Is not provoked, is not irritated, is not made sour or bitter.* How the word *easily* got into our translation it is hard to say ; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. By the transcript from my old MS., which certainly contains the *first translation* ever made in English, we find that the word did not exist there : the conscientious translator rendering it thus :—*It is not stitid to wrath.*

The New Testament, printed in 1547, 4to., the first year of Edward VI., in English and Latin, has simply, *is not provoked to anger*. The edition published in English in the following year, 1548, has the same rendering, but the orthography better: *is not provoked to anger*. The Bible in folio, with notes, published the next year, 1549, by Edmund Becke, preserves nearly the same reading, *is not provoked to anger*. The large folio printed by Richard Cardmarden, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I., fol., 1611, &c., departs from all these, and improperly inserts the word *easily*, which might have been his majesty's own ; and yet this translation was not followed by some subsequent editions ; for the 4to. Bible printed at London four years after, 1615, not only retains this original and correct reading, *it is not provoked to anger*, but has the word *love* every where in this chapter instead of *charity*, in which all the preceding versions and editions agree. In short, this is the reading of Coverdale, Matthews, Cranmer, the Geneva, and others ; and our own authorised version is the only one which I have seen where this *false* reading appears.

As to the ancient versions, they all, Vulgate, Syriac, Arabic, Æthiopic, Coptic, and Itala, strictly follow the Greek text ; and supply no word that tends to abate the signification of the apostle's *ου παροξυνεται*, is not provoked ; nor is there a *various reading* here in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the apostle, and makes him speak very improperly. If *love* is provoked at all, it then ceases to be *love* ; and if it be not *easily* provoked, this grants, as almost all the commentators say, that in special cases it *may be provoked* ; and this they instance in the case of Paul and Barnabas, Acts xv. 39 ; but I have sufficiently vindicated this passage in my note on that place, and given at large the meaning of the word *παροξυνω* ; and to that place I beg leave to refer the reader. The apostle's own words in ver. 7 are a sufficient proof that the love of which he speaks can never be pro-

voked. When the man who possesses this love gives way to provocation, he *loses* the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength ; and surely if he get embittered against his neighbour, he does not *love* him as himself. It is generally said that, though a man may feel himself highly irritated against the *sin*, he may feel tender concern for the *sinner*. Irritation of any kind is inconsistent with self-government, and consequently with internal peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, &c., still the testimony of God is, *Love is not provoked* ; and if I have not such a love, whatever else I may possess, *it profiteth me nothing*.

(9.) *Thinketh no evil*] *Ου λογιζεται το κακον* "Believes no evil where no evil seems." Never supposes that a good action may have a bad motive ; gives every man credit for his profession of religion, uprightness, godly zeal, &c., while nothing is seen in his *conduct* or in his *spirit* inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not *invent* or *devise* any evil ; or, does not *reason* on any particular act or word so as to *infer* evil from it ; for this would destroy his love to his brother ; it would be ruinous to *charity* and benevolence.

Verse 6. (10.) *Rejoiceth not in iniquity*] *Ου χαρηται εν τη αδικια* *Rejoiceth not in falsehood*, but on the contrary, *rejoiceth in the truth* : this meaning *αδικια* has in different parts of the scriptures. *At first view this character of love seems to say but little in its favour ; for who can rejoice in unrighteousness or falsity ? But is it not a frequent case that persons, who have received any kind of injury, and have forbore to avenge themselves, but perhaps have left it to God when evil falls upon the sinner do console themselves with what appears to them an evidence that God has avenged their quarrels ; and do at least secretly rejoice that the man is suffering for his misdeeds ? Is not this, in some sort, rejoicing in iniquity ? Again is it not common for interested persons to rejoice in the successes of an unjust and sanguinary war, in the sackage and burning of cities and towns ; and is not the joy always in proportion to the slaughter that has been made of the enemy ? And do these call themselves *Christians* ? Then we may expect that Moloch and his sub-devils are not so far behind the description of Christians as to render their case utterly desperate. If such Christians can be saved demons need not despair !

(11.) *But rejoiceth in the truth*] *Αληθειας* *Ενερ*

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12 For ^a now we see through
a glass, ^b darkly; but then
^c face to face: now I know
in part; but then shall I know

even as also I am known.

13 And now abideth faith,
hope, charity, these three; but
the ^d greatest of these is charity.

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^a 2 Cor. iii. 18. v. 7. Phil. iii. 12.—^b Gr. is a riddle.—^c Matt.

xviii. 10. 1 John iii. 2.—^d Ch. xv. 19. Rom. xiii. 8—10.

thing that is opposite to falsehood and irreligion. Those who are filled with the love of God and man rejoice in the propagation and extension of divine truth—in the spread of true religion, by which alone peace and goodwill can be diffused throughout the earth. And because they rejoice in the truth, therefore they do not persecute or hinder true religion, but help it forward with all their might and power.

Verse 7. (12.) *Beareth all things*] Παντα στυγει. This word is also variously interpreted; to *endure*, *bear*, *sustain*, *cover*, *conceal*, *contain*. Bishop Pearce contends that it should be translated *covereth all things*, and produces several plausible reasons for this translation; the most forcible of which is, that the common translation confounds it with *endureth all things*, in the same verse. We well know that it is a grand and distinguishing property of *love* to *cover* and *conceal* the *fault* of another; and it is certainly better to consider the passage in this light than in that which our common version holds out; and this perfectly agrees with what St. Peter says of charity, 1 Pet. iv. 8: *It shall cover the multitude of sins*; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of *contain*, *keep in*, as a vessel does liquor; thus Plato compared the souls of foolish men to a *sieve*, and *not able*, στυγειν δια ακιστιαν τε και λειψης, *to contain any thing through unfaithfulness and forgetfulness*. See Parkhurst and Wetstein. Some of the *Versions* have στυγει, *loveth*, or is *warmly affectioned* to all things or persons. But the true import must be found either in *cover* or *contain*. *Love conceals* every thing that should be concealed; betrays no secret; *retains* the grace given; and goes on to continual increase. A person under the influence of this love never makes the sins, follies, faults, or imperfections of any man, the subject either of censure or conversation. He *covers* them as far as he can; and if alone privy to them, he *retains* the knowledge of them in his own bosom as far as he *ought*.

(13.) *Believeth all things*] Παντα πιστευει. Is ever ready to believe the *best* of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the *advantage* of any person whose character may have suffered from obloquy and detraction; or even *justly*, because of his *misconduct*.

(14.) *Hopeth all things*] Παντα ελπίζει. When there is no place left for *believing good* of a person, then love comes in with its *hope*, where it could not *work* by its *faith*; and begins immediately to make allowances and excuses, as far as a good conscience can permit; and farther, anticipates the *repentance* of the transgressor, and his restoration to the good

opinion of society and his place in the church of God, from which he had fallen.

(15.) *Endureth all things*.] Παντα υπομενει. Bears up under all persecutions and maltreatment from open enemies and professed friends; bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God; and never says of any trial, affliction, or insult, *this cannot be endured*.

Verse 8. (16.) *Charity never faileth*] Η αγαπη ουδποτε εκπιπτει. *This love never filleth off*, because it *bears*, *believes*, *hopes*, and *endures* all things; and while it does so it cannot *fail*; it is the means of *preserving* all other graces; indeed, properly speaking, it includes them all; and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it no communion can be kept up with God; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness if it did not comprehend love to God and human spirits in the most exquisite, refined, and perfect degrees?

Prophecies—shall fail] Whether the word imply *predicting* future events, or *teaching* the truths of religion to men, all such shall soon be rendered useless. Though the accurate prophet and the eloquent, persuasive preacher be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of the love above described can fit a soul for the kingdom of God.

Tongues—shall cease] The miraculous gift of different languages, that also shall cease, as being unnecessary.

Knowledge—shall vanish away.] All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.

Verse 9. *For we know in part*] We have here but little knowledge even of *earthly*, and much less of *heavenly*, things. He that knows most knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we *know* so very little, how deficient must we be if we have not much *love*! Angels may wonder at the imperfection of our knowledge; and separate spirits may wonder at the perfection of their own, having obtained so much more in consequence of being separated from the body, than they could conceive to be possible while in that body. When Sir Isaac Newton had made such astonishing discoveries in the laws of nature, far surpassing any thing that had been done by all his predecessors in science from the days of

Solomon; one of our poets, considering the scantiness of human knowledge when compared with that which is possessed by the inhabitants of heaven, reduced his meditations on the subject to the following nervous and expressive epigram:

Superior beings, when of late they saw
A mortal man explain all Nature's law,
Admired such wisdom in an earthly shape,
And showed our NEWTON as we show an ape.

These fine lines are a paraphrase from a saying of Plato, from whom our poet borrows without acknowledging the debt. The words are these: *ανθρωπων ο σοφωτατος προς θεον πιθηκος φανεται* "The wisest of mortals will appear but an ape in the estimation of God." Vid. Hipp. Maj., vol. xi., p. 21. Edit. Bipont.

We prophesy in part] Even the sublimest prophets have been able to say but little of the heavenly state; and the best preachers have left the Spirit of God very much to supply. And had we no more religious knowledge than we can derive from men and books, and had we no farther instruction in the knowledge of God and ourselves than we derive from preaching, our religious experience would be low indeed. Yet it is our duty to acquire all the knowledge we possibly can; and as preaching is the ordinary means by which God is pleased to instruct and convert the soul, we should diligently and thankfully use it. For we have neither reason nor scripture to suppose that God will give us that immediately from himself which he has promised to convey only by the use of means. Even this his blessing makes effectual; and, after all, his Spirit supplies much that man cannot teach. Every preacher should take care to inculcate this on the hearts of his hearers. When you have learned all you can from your ministers, remember you have much to learn from God; and for this you should diligently wait on him by the reading of his word, and by incessant prayer.

Verse 10. *But when that which is perfect*] The state of eternal blessedness; then that which is in part—that which is imperfect, shall be done away; the imperfect as well as the probationary state shall cease for ever.

Verse 11. *When I was a child*] This future state of blessedness is as far beyond the utmost perfection that can be attained in this world as our adult state of Christianity is above our state of natural infancy, in which we understand only as children understand; speak only a few broken articulate words, and reason only as children reason; having few ideas, little knowledge but what may be called mere instinct, and that much less perfect than the instinct of the brute creation; and having no experience. But when we became men—adults, having gained much knowledge of men and things, we spoke and reasoned more correctly, having left off all the manners and habits of our childhood.

Verse 12. *Now we see through a glass, darkly*] *Δι' εσοπτρον εν ανιγματι*. Of these words some literal explanation is necessary. The word *εσοπτρον*, which we translate a glass, literally signifies a mirror or re-

flector, from *ες, into*, and *σκοπαι, I look*; as among the ancients mirrors were certainly made of fine polished metal. The word here may signify anything by which the image of a person is reflected, in our looking, or look in glass. The word is not used for a glass to look through; nor would such an image have suited the apostle's design.

The *εσοπτρον*, or mirror, is mentioned by some of the most ancient Greek writers; so Anacreon, Ode xi., ver. 1:

Λεγουσιν αι γυναικες,
Ανακρων, γερων ει'
Αβων ΕΣΟΠΤΡΟΝ αβρει
Κομας μεν ουκειτ' ουσας.

The women tell me,
Anacreon, thou art grown old;
Take thy mirror, and view
How few of thy hairs remain.

And again, in Ode xx., ver. 5:

Εγω δ' εσοπτρον ειην,
'Οπως αι βλεπης με.

I wish I were a mirror
That thou mightst always look into me.

In Exod. xxxviii. 8, we meet with the term *looking-glasses*; but the original is *מראה maroth*, and should be translated mirrors; as out of those very articles, which we absurdly translate looking-glasses, the brazen laver was made!

In the Greek version the word *εσοπτρον* is not found but twice, and that in the apocryphal books.

In the book of the wisdom of Solomon, chap. vii. 26, speaking of wisdom the author says: "She is the brightness of the everlasting light, και εσοπτρον ακηλιδωτου, and the unspotted mirror of the power of God, and the image of his goodness."

In Eccles. xii. 11, exhorting to put no trust in an enemy, he says: "Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him, ως εμμεμαχος εσοπτρον, as if thou hadst wiped a looking-glass (mirror), and thou shalt know that his rust hath not altogether been wiped away." All these passages must be understood of polished metal, not of glass, which, though it existed among the Romans and others, yet was brought to very little perfection; and as to grinding and silvering of glass, they are modern inventions.

Some have thought that the apostle refers to something of the telescopic kind, by which distant and small objects become visible, although their surfaces become dim in proportion to the quantum of the magnifying power; but this is too refined; he appears simply to refer to a mirror by which images were reflected, and not to any diaphanous and magnifying powers, through which objects were perceived.

Possibly the true meaning of the words *δι' εσοπτρον εν ανιγματι*, through a glass darkly, may be found among the Jewish writers, who use a similar term to express nearly the same thing to which the apostle refers. A revelation of the will of God, in clear and

express terms, is called by them אַסְפֵּקְרִיא מַיְרָא *aspecuria maira*, a clear or lucid glass, or specular; in reference *specularibus lapidibus*, to the diaphanous, polished stones, used by the ancients for windows instead of glass. An obscure prophecy they termed אַסְפֵּקְרִיא דֵּלָה נַהַרְיָא *aspecuria dela naharia*, "A specular which is not clear."

Numb. xiii. 6, *If there be a prophet—I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream*; Rab. Tanchum thus explains: "My Shechinah shall not be revealed to him, אַסְפֵּקְרִיא מַיְרָא *aspecuria maira*, in a lucid specular, but only in a dream and a vision."

On Ezek. i. 4, 5, *And I looked, and behold a whirlwind—a great cloud, and a fire infolding itself, &c.*; *Sohar Chadash*, fol. 33, says: "This is a vision אַסְפֵּקְרִיא דֵּלָה נַהַרְיָא *aspecuria dela nahara*, by an obscure or dark specular."

From a great variety of examples produced by Schoettgen it appears that the rabbins make a great deal of difference between seeing through the lucid glass or specular, and seeing through the obscure one. The first is attributed only to Moses, who conversed with God *face to face*, i. e. through the lucid specular; and between the other prophets, who saw him in dreams and visions, i. e. through the obscure specular. In these distinctions and sayings of the ancient Jews we must seek for that to which the apostle alludes. See Schoettgen.

The word *αἰνύματα*, which we render *darkly*, will help us to the true meaning of the place. The following is Mr. Parkhurst's definition of the term and of the thing: "Αἰνύματα, from *αἰνύμα*, the perfect passive of *αἰνῶ*, to hint, intimate, signify with some degree of obscurity; an enigma, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it; occurs chap. xiii. 12: *Now—in this life, we see by means of a mirror reflecting the images of heavenly and spiritual things, εἰς αἰνύματα*, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal; but then—in the eternal world, *face to face*, every thing being seen in itself, and not by means of a representative or similitude."

Now I know in part] Though I have an immediate revelation from God concerning his great design in the dispensation of the gospel, yet there are lengths, breadths, depths, and heights of this design, which even that revelation has not discovered; nor can they be known and apprehended in the present imperfect state. Eternity alone can unfold the whole scheme of the gospel.

As—I am known.] In the same manner in which disembodied spirits know and understand.

Vers. 13. *And now [in this present life] abide with faith, hope, charity*] These three supply the place of that direct vision which no human embodied spirit can have; these *abide* or *remain* for the present state. *Faith*, by which we apprehend spiritual blessings, and walk with God. *Hope*, by which we view and expect eternal blessedness, and pass through things temporal so as not to lose those which are eternal.

Charity or love, by which we show forth the virtues of the grace which we receive by faith, in living a life of obedience to God, and of good-will and usefulness to man.

But the greatest of these is charity.] Without *faith* it is impossible to please God; and without it, we cannot partake of the grace of our Lord Jesus: without *hope* we could not endure, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor *bear up* under the afflictions and difficulties of life: but great and useful and indispensably necessary as these are, yet *charity* or *love* is greater: *LOVE is the fulfilling of the law*; but this is never said of *faith* or *hope*.

It may be necessary to enter more particularly into a consideration of the conclusion of this very important chapter.

1. *Love* is properly the *image of God* in the soul; for *God is LOVE*. By *faith* we receive from our Maker; by *hope* we expect a future and eternal good; but by *love* we resemble God; and by it alone are we qualified to enjoy heaven, and be one with him throughout eternity. *Faith*, says one, is the foundation of the Christian life, and of good works; *hope* rears the superstructure; but *love* finishes, completes, and crowns it in a blessed eternity. *Faith* and *hope* respect ourselves alone; *love* takes in both God and MAN. *Faith* helps, and *hope* sustains us; but love to God and man makes us obedient and useful. This one consideration is sufficient to show that *love* is greater than either *faith* or *hope*.

2. Some say *love* is the greatest because it remains throughout eternity, whereas *faith* and *hope* proceed only through life; hence we say that *there faith* is lost in sight, and *hope* in fruition. But does the apostle say so? Or does any man inspired by God say so? I believe not. *Faith* and *hope* will as necessarily enter into eternal glory as *love* will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious, or sublime the soul may be in that eternal state, it will ever, in respect to God, be limited in its powers, and must be improved and expanded by the communications of the Supreme Being. Hence it will have infinite glories in the nature of God to apprehend by *faith*, to anticipate by *hope*, and enjoy by *love*.

3. From the nature of the divine perfections there must be infinite glories in them which must be objects of *faith* to disembodied spirits; because it is impossible that they should be experimentally or possessively known by any creature. Even in the heaven of heavens we shall, in reference to the infinite and eternal excellencies of God, *walk by faith*, and *not by sight*. We shall credit the existence of infinite and illimitable glories in him, which, from their absolute and infinite nature, must be incommunicable. And as the very nature of the soul shows it to be capable of eternal growth and improvement; so the communications from the Deity, which are to produce this growth, and effect this improvement, must be objects of *faith* to the pure spirit; and, if objects of *faith*,

consequently *objects of hope*; for as *hope* is "the expectation of future good," it is inseparable from the nature of the soul, to *know* of the existence of any attainable good without making it immediately the object of *desire* or *hope*. And is it not this that shall constitute the eternal and progressive happiness of the immortal spirit; viz. knowing, from what it has received, that there is infinitely more to be received; and desiring to be put in possession of every communicable good which it knows to exist?

4. As *faith* goes forward to *view*, so *hope* goes forward to *desire*; and God continues to *communicate*; every communication making way for another, by preparing the soul for greater enjoyment, and this enjoyment must produce *love*. To say that the soul can have neither *faith* nor *hope* in a future state is to say that, as soon as it enters heaven, it is as happy as it can possibly be; and this goes to exclude all *growth* in the eternal state, and all *progressive manifestations* and *communications* of God; and consequently to fix a spirit, which is a composition of infinite desires, in a state of eternal *sameness*, in which it must be greatly changed in its constitution to find endless gratification.

5. To sum up the reasoning on this subject I think it necessary to observe, 1. That the term *faith* is here to be taken in the general sense of the word, for that belief which a soul has of the infinite sufficiency and goodness of God, in consequence of the discoveries he has made of himself and his designs, either by *revelation*, or immediately by his *Spirit*. Now we know that God has revealed himself, not only in reference to *this world*, but in reference to *eternity*; and much of our *faith* is employed in things pertaining to the *eternal world*, and the *enjoyments* in that state. 2. That *hope* is to be taken in its common acceptation, *the expectation of future good*; which expectation is necessarily founded on *faith*, as *faith* is founded on knowledge. God gives a revelation which concerns both worlds, containing exceeding great and precious promises relative to *both*. We *believe* what he has said on his own *veracity*; and we *hope* to enjoy the promised blessings in both worlds, because he is *faithful* who has promised. 3. As the promises stand in reference to both worlds, so also must the *faith* and *hope* to which these promises stand as objects. 4. The enjoyments in the eternal world are all spiritual, and must proceed immediately from God himself. 5. God, in the plenitude of his excellencies, is as incomprehensible to a glorified spirit, as he is to a spirit resident in flesh and blood. 6. Every created, intellectual nature, is capable of eternal improvement. 7. If seeing God as he is essential to the eternal happiness of beatified spirits, then the discoveries which he makes of himself must be *gradual*; forasmuch as it is impossible that an infinite, eternal nature can be manifested to a created and limited nature in any other way. 8. As the perfections of God are

infinite, they are capable of being eternally *manifested*, and, after all manifestations, there must be an infinitude of perfections still to be brought to view. 9. As every soul that has any just notion of God must know that he is possessed of all possible perfections, so these perfections, being objects of *knowledge*, must be objects of *faith*. 10. Every holy spirit feels itself possessed of *unlimited desires* for the enjoyment of spiritual good, and *faith* in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited. 11. The *power* to *gratify*, in the Divine Being, and the *capacity* to be *gratified*, in the immortal spirit, will necessarily excite continual *desires*, which desires, on the evidence of *faith*, will as necessarily produce *hope*, which is the *expectation of future good*. 12. All possible perfections in God are the objects of *faith*; and the communication of all possible blessedness, the object of *hope*. 13. *Faith* goes forward to *apprehend*, and *hope* to *anticipate*, as God continues to *discover* his unbounded glories and perfections. 14. Thus discovered and desired, their influences become communicated, *love* *possesses* them and is *excited* and *increased* by the communication. 15. With respect to those which are communicated *faith* and *hope* cease, and go forward to *new apprehensions* and *anticipations*, while *love* continues to *retain* and *enjoy* the *whole*. 16. Thus an eternal interest is kept up, and infinite blessings, in endless succession, *apprehended*, *anticipated*, and *enjoyed*.

6. My opinion, that *faith*, and *hope*, as well as *love* will continue in a future state, will no doubt appear singular to many who have generally considered the two former as necessarily terminating in this lower world; but this arises from an improper notion of the beatified state, and from inattention to the state and capacity of the soul. If it have the same faculties *there* which it has *here*, howsoever improved they may be, it must acquire its happiness from the Supreme Being in the way of *communication*, and this communication must necessarily be *gradual* for the reasons already alleged; and if *gradual*, then there must be (if in that state we have any *knowledge* at all of the Divine Nature) *faith* that such things exist and may be communicated; *desire* to possess them because they are good; and *hope* that these good things shall be communicated.

7. I conclude therefore, from these and a multitude of other reasonings which might be brought to bear on this subject, that *faith* and *hope* will exist in the eternal world as well as *love*; and that *there*, as well as *here*, it may endlessly be said, The greatest of these is *love*. With great propriety therefore does the apostle exhort, *Follow after love*, it being so essential to our comfort and happiness here, and to our beatification in the eternal world; and how necessary *faith* and *hope* are to the same end we have already seen.

CHAPTER XIV.

We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Prophesying defined, 3. How to regulate this supernatural gift of tongues, in teaching for the edification of the church, 4—13. In praying and giving thanks, 14—17. Those who speak with tongues should interpret that others may be edified, 18—22. What benefit may accrue from this in the public assemblies, 23—28. How the prophets or teachers should act in the church, 29—33. Women should keep silence in the church, 34, 35. All should be humble, and every thing should be done in love, 36—40.

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FOLLOW after charity, and
 desire spiritual gifts; but
 rather that ye may prophesy.
 2 For he that speaketh in

an unknown tongue speaketh not unto men, but unto God: for no man understandeth

him; howbeit in the spirit he speaketh mysteries.

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3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue

• Ch. xii. 31.—• Numb. xi. 25, 29.

• Acts ii. 4. x. 46.—• Gr. *heareth*. Acts xxii. 9.

NOTES ON CHAP. XIV.

Verse 1. *Follow after charity*] Most earnestly labour to be put in possession of that love which beareth, believeth, hopeth, and endureth all things. It may be difficult to acquire, and difficult to retain this blessed state, but it is essential to your present peace and eternal happiness. This clause belongs to the preceding chapter.

Desire spiritual gifts] Ye are very intent on getting those splendid gifts which may add to your worldly consequence, and please your carnal minds; but labour rather to get the gifts of God's Spirit, by which ye may grow in grace, and be useful to others; and particularly desire that ye may prophesy—that ye may be able to teach and instruct others in the things of their salvation.

Verse 2. *For he that speaketh in an unknown tongue*] This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that by the unknown tongue the Hebrew is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it which no verbal translation can reach, it was necessary, for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language should be properly understood. And it is possible that the Hebrew Scriptures were sometimes read in the Christian con-

gregations as they were in the Jewish synagogues; and if the person who read and understood them had not the power and faculty of explaining them to others, in vain did he read and understand them himself. And we know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining even in his mother tongue. We shall see, in the course of these notes, how this view of the subject will apply to the illustration of the apostle's words throughout the chapter.

Speaketh not unto men, but unto God] None present understanding the language, God alone knowing the truth and import of what he says:—

In the spirit he speaketh mysteries.] Though his own mind (for so *νευμα* is understood here by many eminent critics) apprehends the mysteries contained in the words which he reads or utters; but if, by the Spirit, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. See the note on ver. 19.

Verse 3. *But he that prophesieth*] The person who has the gift of teaching is much more useful to the church than he is who has only the gift of tongues, because he speaks to the profit of men: viz. to their edification, by the Scriptures he expounds; to their exhortation, by what he teaches; and to their comfort by his revelation.—*Whitby*. I must here refer to my sermon on this text, intituled, "The Christian Prophet and his Work," in which I have endeavoured to consider the whole of this subject at large.

Verse 4. *He that speaketh in an unknown tongue*] In the Hebrew for instance, the knowledge of the depth and power of which he has got by a divine revelation, edifieth himself by that knowledge.

But he that prophesieth] Has the gift of preaching.

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edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ^a revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ^b sounds, how shall it be known

^a Ver. 26.—→ Or, tunes.

Edifieth the church.] Speaketh unto men to edification, exhortation, and comfort, ver. 3.

Verse 5. *I would that ye all spake with tongues*] The word *θαλω* does not so much imply a wish or desire, as a command or permission. As if he had said: I do not restrain you to prophesying or teaching, though I prefer that; but I give you full permission to speak in Hebrew whenever it is proper, and when one is present who can interpret for the edification of the church, provided yourselves have not that gift, though you understand the language. The apostle said *tongue*, in the singular number, ver. 2, 4, because he spoke of a single man; now he says *tongues*, in the plural number, because he speaks of many speaking; but he has the same meaning in both places.—*Lightfoot*.

Greater is he that prophesieth] A useful, zealous preacher, though unskilled in learned languages, is much greater in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues; *except he interpret*: and we seldom find great scholars good preachers. This should humble the scholar, who is too apt to be proud of his attainments, and despise his less learned but more useful brother. This judgment of St. Paul is too little regarded.

Verse 6. *Speaking with tongues*] Without interpreting.

What shall I profit you?] i. e. I shall not profit you;

Except I shall speak to you either by revelation] Of some secret thing; or by knowledge, of some mystery; or by prophesying, foretelling some future event; or by doctrine, instructing you what to believe and practise.—See *Whitby*. These four words are taken in different acceptations by learned men. The general sense of the terms is that given above: but the peculiar meaning of the apostle is perhaps not easily discerned.

Verse 7. *And even things without life*] I may, as if he had said, illustrate this farther by referring to

what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words ^c easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous

^c Gr. significant.

a pipe or harp; if these were to utter mere sound without order, harmony, or melody, though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an unknown tongue, but does not interpret. His speech tends no more to edification than those discordant and unmeaning sounds do to pleasure and delight.

Verse 8. *If the trumpet give an uncertain sound*] If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used on such occasions, the soldier is not informed of what he should do, and therefore does not arm himself; consequently, that vague, unintelligible sound of the trumpet, is of no use.

Verse 9. *Likewise ye*] If ye do not speak in the church so as to be understood, your labour is useless. *ye shall speak into the air*—your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise of sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

Verse 10. *There are, it may be*] *Ες τυχου*, For example.

So many kinds of voices] So many different languages, each of which has its distinct articulation, pronunciation, emphasis, and meaning; or there may be so many different nations, each possessing a different language, &c.

Verse 11. *If I know not the meaning of the voice*] *Την δυναμιν της φωνης*, The power and signification of the language.

I shall be unto him that speaketh a barbarian] I shall appear to him, and he to me, as a person who had no distinct and articulate sounds which can convey any kind of meaning. This observation is very natural: when we hear persons speaking in a language of which we know nothing, we wonder how they

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* of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: ^b I will sing with the spirit, and I will

^a Gr. of spirits.—^b Eph. v. 19. Col. iii. 16.

can understand each other, as, in their speech, there appears to us no regular distinction of sounds or words. For the meaning and origin of the word *barbarian*, see the note on Acts xxviii. 2.

Verse 12. *Forasmuch as ye are zealous*] Seeing ye affect so much to have spiritual gifts, seek that ye may get those by which ye may excel in edifying the church.

Verse 13. *Pray that he may interpret.*] Let him who speaks or reads the prophetic declarations in the Old Testament, in that tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude to others.

Verse 14. *For if I pray in an unknown tongue*] If my prayers are composed of sentences and sayings taken out of the prophets, &c., and in their own language—*my spirit prayeth*, my heart is engaged in the word, and my prayers answer all the purpose of prayers to myself; *but my understanding is unfruitful* to all others, because they do not understand my prayers, and I either do not or cannot interpret them. See the note on ver. 19.

Verse 15. *I will pray with the spirit*] I will endeavour to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work.

And I will pray with the understanding also] I will endeavour so to pray that others may understand me, and thus be edified and improved by my prayers. And therefore I will pray in a language in the public congregation that may be understood by all present, so that all may join, not only in the act, but in the spirit of devotion.

I will sing with the spirit] It does appear that singing psalms or spiritual hymns was one thing that was implied in what is termed *prophesying* in the Old Testament, as is evident from 1 Sam. x. 5, 6, 10, &c. And when this came through an immediate afflatus or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present. But I rather suppose that their singing consisted in solemn, well measured *recitativo*, than in

sing *with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen ^d at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak

^c Ps. xlvii. 7.—^d Ch. xi. 24.

the jingling and often foolish sounds which we use when a single monosyllable is sometimes shivered into a multitude of semiquavers!

Here it may not be improper to remark that the *spirit* and the *understanding* are seldom united in our congregational singing. Those whose hearts are right with God have generally no *skill* in music, and those who are well skilled in music have seldom a devotional spirit, but are generally proud, selfwilled, contentious, and arrogant. Do not these persons entirely overrate themselves? Of all the liberal arts surely *music* is the least useful, however ornamental it may be. And should any thing be esteemed in the church of God but in proportion to its *utility*? A good singer, among the people of God, who has not the life of God in his soul is *vox et præterea nihil*, as Heliogabalus said of the nightingale's brains on which he desired to sup, *he is nothing but a sound*. Some of those persons, I mean they who sing with the *understanding* without the *spirit*, suppose themselves of great consequence in the church of Christ; and they find foolish superficial people whom they persuade to be of their own mind, and soon raise parties and contentions if they have not every thing their *own* way; and that way is generally as *absurd* as it is unscriptural and contrary to the spirit and simplicity of the gospel.

Verse 16. *He that occupieth the room of the unlearned*] One who is not acquainted with the language in which you speak, sing, or pray.

Say Amen] Give his assent and ratification to what he does not understand. It was very frequent in primitive times to express their approbation in the public assemblies by *Amen*. This practice, soberly and piously conducted, might still be of great use in the church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins, the annihilation of the sentence of damnation, and the opening of the gates of Paradise, to those who fervently say *Amen*. And it is one of their maxims that "*greater* is he who says *Amen* than he who *prays*." See many testimonies of this kind in *Schoettgen*. Now, allowing that this was of so much consequence in the time of St. Paul, it was

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five words with my understand-
ing, that *by my voice* I might
teach others also, than ten
thousand words in an *unknown*

tongue.

20 Brethren, ^a be not children in under-
standing: howbeit in malice ^b be ye children;
but in understanding be ^c men.

^a Ps. cxxxi. 2. Matt. xi. 25. xviii. 3. xix. 14. Rom. xvi. 19.
Ch. iii. 1. Eph. iv. 14. Hebr. v. 12, 13.

a very serious matter for a person to be in a congrega-
tion where prayer was offered, who could not say
Amen, because the prayers were in a language which
he did not understand.

Verse 17. *Thou verily givest thanks well*] Because
he felt *gratitude*, and, from a sense of his obligation,
gave praise to God; but because this was in an un-
known tongue, those who heard him received no edifi-
cation.

Verse 18. *I speak with tongues more than ye all*] He
understood more languages than any of them
did: and this was indispensably necessary, as he
was the apostle of the Gentiles in general, and
had to preach to different provinces where different
dialects, if not languages, were used. In the *Hebrew*,
Syriac, *Greek*, and *Latin*, he was undoubtedly well
skilled from his education; and how many he might
understand by miraculous gift we cannot tell. But,
even literally understood, it is very probable that he
knew more languages than any man in the church of
Corinth.

Verse 19. *Yet in the church*] As the grand object
of public worship is the edification of those who at-
tend, *five words*, spoken so as to convey edification,
were of much more consequence than *ten thousand*
which, not being understood, could convey none. By
the word *γλώσση*, *tongue*, to which we add *unknown*,
I suppose the apostle always means the *Hebrew*, for
the reasons offered in the note on ver. 1.

One of the greatest difficulties, says Bishop Pearce,
in this epistle is contained in the words *πνευμα* and
νοϋς, *spirit* and *understanding*, which are frequently
used in this chapter; and fixing the true meaning of
these words will solve the difficulty. In this verse
the apostle explains *λαλειν τῷ νοί*, *to speak with the*
understanding, by *ἵνα ἀλλοις κατηχησω*, *that I might*
teach others; so that the sense of *νοϋς*, *understand-*
ing, seems to be, *that understanding which the hearer*
has of what is said; and this sense will agree well
with, *I will sing with the spirit, and with the under-*
standing, ver. 15.

He observes also that *πνευμα*, *spirit*, and *νοϋς*, *un-*
derstanding, have a sense opposite to each other; so
that if *νοϋς* is rightly rendered, the *understanding*
which another has of what is said; then *πνευμα* will
signify *a man's own mind*, i. e. *his own understand-*
ing of what he himself speaks; and this sense agrees
well with ver. 2: *In the spirit he speaketh mysteries*.

Verse 20. *Be not children in understanding*] There

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21 ^a In the law it is ^{*} written,
With *men of other tongues* and
other lips will I speak unto
this people; and yet for all
that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not
to them that believe, but to them that believe
not: but prophesying *serveth* not for them

^b Matt. xviii. 3. 1 Pet. ii. 2. — ^c Gr. *perfect*, or, of a *ripe*
age. Ch. ii. 6. — ^d John x. 34. — ^e Isai. xxviii. 11, 12.

are *three* words here to which we must endeavour to
affix the proper sense: 1. *παιδια* signifies *children*
in general, but particularly such as are grown up, and
as to be fit to send to *school* in order to receive in-
struction; 2. *νηπιος*, from *νη*, not, and *ἰσως*, *I speak*,
signifies an *infant*; one that *cannot yet speak*, and
in the lowest stage of infancy; 3. *τελειος*, from *τελειω*,
I complete or *perfect*, signifies those who are arrived
at *perfect maturity*, both of *growth* and *understanding*.
We shall now see the apostle's meaning: *Brethren*
be not, παιδια, as *little children*, just beginning to go
to *school*, in order to learn the first elements of the
mother tongue, and with an understanding only suffi-
cient to apprehend those elements.

In malice] *Κακια*, *In wickedness*, *νηπιαζειτε*, *be ye*
as infants, who neither *speak, do, nor purpose* evil.

But in understanding] *Τελειοι γινεσθε*, *Be ye perfe-*
men, whose *vigour of body and energy of mind* show
a complete growth, and a well cultivated under-
standing.

Verse 21. *In the law it is written*] But the pas-
sage quoted is in Isai. xxviii. 11. Here is no contra-
diction, for the term *תורה* *torah*, *law*, was frequent-
ly used by the Jews to express the whole *scriptures*,
law, *prophets*, and *hagiographia*; and they used
it to distinguish these sacred writings from the works
of the *scribes*.

With men of other tongues] Bishop Pearce p-
hrases this verse as follows: "With the tongues
of foreigners and with the lips of foreigners will
I speak to this people; and yet, for all that
will they not hear me, saith the Lord." To enter
into the *apostle's* meaning we must enter into that
of the *prophet*. The Jewish people were under
the *teaching* of the prophets who were sent from
God; these *instructed, reprov'd, and corrected* them
by this divine authority. They however became
refractory and disobedient that God purposed to
cast them off, and abandon them to the Babylonian
then, they had a people to *teach, correct, and reprove*
them, whose language they did not understand. The
discipline that they received in this way was widely
different from that which they received while under
the teaching of the prophets and the government of
God; and yet for all this they did not humble them-
selves before their Maker that this affliction might
remove them from them.

Verse 22. *Wherefore tongues are for a sign*] This
miraculous gift of tongues was never designed for t

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that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, ^a will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report ^b that God is in you of a truth.

^a Act. ii. 13.—^b Isai. xlv. 14. Zech. viii. 23.—^c Ver. 6. Ch. xiii. 8, 9, 10.

benefit of those who have already *believed*, but for the instruction of *unbelievers*, that they might see from such a miracle that this is the *work of God*; and so embrace the gospel. But as, in the times of the prophet, the strange Babylonish tongues came in the way of *punishment*, and not in the way of *mercy*; take heed that it be not the case *now*: that, by dwelling on the gift, ye forget the giver; and what was designed for you as a blessing, may prove to you to be a curse. For if, because ye have the gift of tongues, ye will choose for your own aggrandizement to use them in the public congregation where none understands them, God may curse your blessings.

[*Prophecy*] Teaching the things of God in a known language is of infinitely more consequence than speaking in all the foreign tongues in the universe.

Verse 23. [Will they not say that ye are mad?] So they well might, finding a whole assembly of people talking languages which those who had most need of instruction could not understand.

Verse 24. [But if all prophesy] If all those who teach do it in the tongue which all understand; if an unbeliever, or one who knows nothing of the sacred language, come in and hear things just suited to his own state, he is convicted by all, and he is judged by all.

Verse 25. [And thus are the secrets of his heart] As these, who were the *prophets* or *teachers*, had often the discernment of spirits, they were able in certain cases, and probably very frequently, to tell a man the secrets of his own heart; and, where this was not directly the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. The sinner, therefore, convinced that God alone could uncover the secrets of his heart, would be often obliged to *fall down on his face*, abashed and confounded, and acknowledge that God was truly

26 How is it then, brethren? when ye come together, every one of you hath a psalm, ^c hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ^d Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and ^e let the other judge.

30 If *any thing* be revealed to another that

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^d Ch. xii. 7. 2 Cor. xii. 19. Eph. iv. 12.—^e Ch. xii. 10.

among them. This seems to be the plain meaning of the passages before us.

Verse 26. *How is it—every one of you hath a psalm, &c.*] Dr. Lightfoot understands this in the following manner: When the congregation came together, some were for spending the time in *psalmody*; others in *explaining* particular doctrines; others in reading, praying, or speaking in the *Hebrew* tongue; others were curious to hear of farther revelations; and others wished to spend the time in the *interpretation* of what had already been spoken. This may be specious, but to me it is not satisfactory. It seems more likely that, when the whole church came together, among whom there were many persons with extraordinary gifts, each of them wished to put himself forward, and occupy the time and attention of the congregation: hence confusion must necessarily take place, and perhaps not a little contention. This was contrary to that edifying which was the intention of these gifts.

Verse 27. [*Speak in an unknown tongue*] The *Hebrew*, as has already been conjectured.

Let it be *by two, or at the most by three, and that by course*] Let only two or three in one assembly act in this way, that too much time may not be taken up with one exercise; and let this be done *by course*, the one after the other, that two may not be speaking at the same time: *and let one interpret* for all that shall thus speak.

Verse 28. [*But if there be no interpreter*] If there be none present who can give the proper sense of this *Hebrew* reading and speaking, then let him keep silence, and not occupy the time of the church, by speaking in a language which only himself can understand.

Verse 29. [*Let the prophets*] Those who have the gift of speaking to men to edification, and exhortation, and comfort, ver. 3.

Two or three] As *prophecy* implied psalmody, teaching, and exhortation, Dr. Lightfoot thinks that the meaning of the place is this: Let one *sing* who

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sitteth by, ^a let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And ^b the spirits of the prophets are subject to the prophets.

^a 1 Thess. v. 19, 20. — ^b 1 John iv. 1. — ^c Gr. *tumult, or, inquietness.*

has a *psalm*; let another *teach* who has a *doctrine*; and let a third *exhort*, or *comfort*, who has a gift of that kind.

And let the other judge.] The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them *discern*, *διακρίνειν*, how the revelation under the New Covenant confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might *pretend* to this spirit of prophecy who was not sent of God; and therefore it was the duty of the accredited teachers to examine whether what he spoke was according to *truth*, and the *analogy of faith*. For the *spirits of the prophets are subject to the prophets*; Every man's gift was to be judged of by those whose age, experience, and wisdom, gave them a right to decide. Besides, though the person who did speak might do it from an impulse of God, yet, if he was not *sufficiently known*, his testimony ought to be received with caution; and therefore the aged prophets should judge of his gift, lest false doctrines should slide into the church.

But all these provisions, as *Schoettgen* justly observes, were in imitation of the practice in the Jewish synagogues; for there it was customary for them to *object, interrogate, judge, refute, &c.*

Verse 30. *Be revealed to another that sitteth by*] Probably those who were teachers sat on a particular seat, or place, from which they might most readily address the people; and this may be the meaning of *sitting by*. If such a person could say, I have just received a particular revelation from God, then let him have the liberty immediately to speak it; as it might possibly relate to the circumstances of that time and place.

Verse 31. *For ye may all prophesy one by one*] The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

Verse 32. *And the spirits of the prophets, &c.*] Let no one interrupt another; and let all be ready to prefer others before themselves; and let each feel a spirit of subjection to his brethren. God grants no ungovernable gifts.

Verse 33. *For God is not the author of confusion*] Let not the persons, who act in the congregation in this disorderly manner, say that they are under the influence of God; for he is not the author of confusion; but two, three, or more, praying or teaching in the same place, at the same time, is *confusion*; and God is not the author of such work; and let men

33 For God is not *the author* of ^c confusion, but of peace, ^d as in all churches of the saints.

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34 ^e Let your women keep silence in the churches: for it is not permitted unto them to speak; but ^f they are commanded to be under

^d Ch. xi. 16. — ^e 1 Tim. ii. 11, 12. — ^f Ch. xi. 3. Eph. v. 22. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1.

beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct *ακαταστασία, tumult, sedition*; and such it is in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men! for *nature* will always, and *Satan* too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wild-fire from getting in amongst the true fire; but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work.

Verse 34. *Let your women keep silence in the churches*] This was a Jewish ordinance; women were not permitted to *teach* in the assemblies, or even to *ask questions*. The rabbins taught that "a woman should know nothing but the use of her distaff." And the sayings of Rabbi Eliezer, as delivered, *Bamidbar Rabba*, sect. 9, fol. 204, are both worthy of remark and of execration; they are these: *ישוה לישוה דברי תורה ואל יסרו לישוה yisrephu dibrey torah ve yimsaru lenashim*, "Let the words of the law be burned, rather than that they should be delivered to women."

This was their condition till the time of the gospel when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might *prophesy*, i. e. *teach*. And that they did *prophesy* or *teach* is evident from what the apostle says, chap. xi. 5, where he lay down rules to regulate this part of their conduct while ministering in the church.

But does not what the apostle says here contradict that statement, and show that the words in chap. x should be understood in another sense? For, here it is expressly said that they should *keep silence in the church*; for it was *not permitted to a woman to speak*. Both places seem perfectly consistent. It is evident from the context that the apostle refers here to *asking questions*, and what we call *dictating* in the assemblies. It was permitted to any man to *ask questions to object, altercate, attempt to refute, &c.*, in the synagogue; but this liberty was not allowed to a woman. St. Paul confirms this in reference also to the Christian church; he orders them to *keep silence* and, if they wished to *learn any thing, let them inquire of their husbands at home*; because it was perfectly indecorous for *women* to be contending with *men* in public assemblies, on points of doctrine, case

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obedience, as also saith the
*law.

35 And if they will learn any
thing, let them ask their hus-

bands at home; for it is a shame for women
to speak in the church.

36 What! came the word of God out from
you? or came it unto you only?

37 ^b If any man think himself to be a pro-
phet, or spiritual, let him acknowledge that

* Gen. iii. 16.—^b 2 Cor. x. 7. 1 John iv. 6.

of conscience, &c. But this by no means intimated
that when a woman received any particular *influ-*
ence from God to enable her to teach, that she was
not to obey that influence; on the contrary, she
was to obey it, and the apostle lays down directions
in chap. xi. for regulating her *personal appearance*
when thus employed. All that the apostle opposes
here is their *questioning, finding fault, disputing, &c.*,
in the Christian church, as the Jewish men were per-
mitted to do in their synagogues; together with the
attempts to usurp any authority over the man, by
setting up their judgment in *opposition* to them; for
the apostle has in view, especially, acts of *disobedi-*
ence, arrogance, &c., of which no woman would be guilty
who was under the influence of the Spirit of God.

But—to be under obedience, as also saith the law.]
This is a reference to Gen. iii. 16: *Thy desire shall*
be in thy husband, and he shall rule over thee. From
this it is evident that it was the *disorderly and dis-*
obedient that the apostle had in view; and not any of
those on whom God had poured out his Spirit.

Verse 35. *For it is a shame for women to speak in*
the church.] The Jews would not suffer a woman to
read in the synagogue; though a *servant*, or even a
child, had this permission; but the apostle refers to
irregular conduct, such conduct as proved that they
were not under obedience, ver. 34.

Verse 36. *Came the word of God out from you?*]
Was it from you that other churches received the
gospel? Are you the *mother church*? that you should
have rules, and orders, and customs, different from
all others; and set yourselves up for a model to be
copied by all the churches of Christ?

Or came it unto you only?] Are you the only
church of God? Are there not many others founded
before you that have no such customs, and permit
no such disorders?

Verse 37. *If any man think himself to be a pro-*
phet, &c.] He who is really a *spiritual* man, under
the influence of the Spirit of God, and capable of
touching the Divine will, he will acknowledge that
what I now say is from the same Spirit; and that

the things that I write unto
you are the commandments of
the Lord.

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38 But if any man be igno-
rant, let him be ignorant.

39 Wherefore, brethren, ^c covet to prophesy,
and forbid not to speak with tongues.

40 ^d Let all things be done decently and in
order.

^c Ch. xii. 31. 1 Thess. v. 20.—^d Ver. 33.

the things which I now write are the *commandments*
of God, and must be obeyed on pain of his dis-
pleasure.

Verse 38. *But if any man be ignorant*] If he
affect to be so, or pretend that he is ignorant; *let him*
be ignorant—let him be so at his peril.

Verse 39. *Covet to prophesy*] Let it be your en-
deavour and prayer to be able to *teach the way of*
God to the ignorant; this is the most *valuable*, because
the most *useful* gift of the Spirit.

And forbid not to speak with tongues.] Let every
gift have its own *place* and *operation*; let none envy
another; nor prevent him from doing that part of the
work to which God, by giving the *qualification*, has
evidently called him.

Verse 40. *Let all things be done decently*] *Ευσχη-*
μονως: In their *proper forms*; with becoming rever-
ence; according to their dignity and importance.
Every thing in the church of God should be conducted
with gravity and composure, suitable to the import-
ance of the things, the infinite dignity of the object
of worship, and the necessity of the souls in behalf
of which those religious ordinances are instituted.

And in order.] *Κατα ταῖς* Every thing in its *place*,
every thing in its *time*, and every thing *suitably*.

Let all things be done decently and in order is a
direction of infinite moment in all the concerns of
religion, and of no small consequence in all the con-
cerns of life. How much pain, confusion, and loss
would be prevented, were this rule followed! There
is scarcely an embarrassment in *civil* or *domestic* life
that does not originate in a neglect of this precept.
No *business, trade, art, or science*, can be carried on to
any advantage or comfort, unless peculiar attention
be paid to it. And as to *religion*, there can be abso-
lutely none without it. Where *decency* and *order*
are not observed in every part of the worship of God,
no spiritual worship can be performed. The *manner*
of doing a thing is always of as much consequence
as the *act* itself. And often the *act* derives all its
consequence and utility from the manner in which it
is performed.

CHAPTER XV.

The gospel which the apostle preached to the Corinthians; viz. that Christ died for our sins, and rose again the third day, 1—4. The witnesses of his resurrection, Peter, James, and more than five hundred brethren, 5—7. Lastly, Paul himself saw him, and was called by him to the apostleship, 8—11. Objections against the resurrection of the dead answered, 12—34. The manner in which this great work shall be performed, 35—49. The astonishing events that shall take place in the last day, 50—57. The use we should make of this doctrine, 58.

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MOREOVER, brethren, I declare unto you the gospel ^a which I preached unto you, which also ye have received, and ^b wherein ye stand :

2 ^c By which also ye are saved, if ye ^d keep in memory ^e what I preached unto you, unless ^f ye have believed in vain.

^a Gal. i. 11.—^b Rom. v. 2.—^c Rom. i. 16. Ch. i. 21.
^d Or, *hold fast*.—^e Gr. *by what speech*.—^f Gal. iii. 4.
^g Ch. xi. 2, 23.—^h Gal. i. 12.—ⁱ Ps. xxii. 15, &c. Isai. liii. 5, 6, &c. Dan. ix. 26. Zech. xiii. 7. Luke xxiv. 26,

NOTES ON CHAP. XV.

It appears from this chapter that there were some false apostles at Corinth, who denied the *resurrection*, see verse 12; in consequence of which St. Paul discusses *three* questions in this chapter :

1. Whether there be a resurrection of the dead? ver. 1—35.
2. What will be the nature of the resurrection bodies? 35—51.
3. What should become of those who should be found alive in the day of judgment? 51—57.

- I. The resurrection he proves,
 1. From *scripture*, ver. 1—4.
 2. From *eye-witnesses*, 5—12.

II. He proves the resurrection, by showing the *absurdity* of the contrary doctrine.

1. If the dead rise not, Christ is not risen, ver. 13.
2. It would be absurd to have faith in Him, according to the preaching of the gospel, if He be not risen, ver. 14.
3. The apostles must be false witnesses who attest this resurrection, ver. 15.
4. The faith of the Corinthians must be vain who believe it, ver. 16, 17.
5. All the believers who have died in the faith of Christ have perished, if Christ be not risen, ver. 18.
6. Believers in Christ are in a more miserable state than any others, if there be no resurrection, ver. 19.
7. Those who were baptized in the faith that Christ died for them and *rose again*, are deceived, ver. 29.

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3 For I ^a delivered unto you first of all that ^b which I also received, how that Christ died for our sins ⁱ according to the scriptures :

4 And that he was buried, and that he rose again the third day ^k according to the scriptures :

46. Acts iii. 18. xxvi. 23. 1 Pet. i. 11. ii. 24.—^k Ps. ii. 7. xvi. 10. Isai. liii. 10. Hos. vi. 2. Luke xxiv. 26, 46. Acts ii. 25—31. xiii. 33, 34, 35. xxvi. 22, 23. 1 Pet. i. 11.

8. The apostles, and Christians in general, who suffer persecution on the ground that, after suffering a while here, they shall have a glorious resurrection, are acting a foolish and unprofitable part, ver. 30—32.

Verse 1. *The gospel which I preached unto you*] This gospel is contained in *Christ dying for our sins, being buried, and rising again the third day*. See the following verses.

Verse 2. *By which also ye are saved*] That is, ye are now in a salvable state; and are saved from your Gentilism, and from your former sins.

If ye keep in memory] Your future salvation, or being brought finally to glory, will now depend on your *faithfulness* to the grace that ye have received.

Verse 3. *For I delivered unto you first of all*] *Ἐν πρώτοις* As the *chief things*, or matters of the greatest importance; fundamental truths.

That which I—received] By revelations from God himself, and not from man.

That Christ died for our sins] The death of Jesus Christ, as a vicarious sacrifice for sin, is *ἐν πρώτοις*; among the *things* that are of *chief importance*, and is essential to the gospel scheme of salvation.

According to the scriptures] It is not said anywhere in the scriptures, in express terms, that Christ should rise on the *third day*; but it is fully implied in his *types*, as in the case of *Jonah*, who came out of the belly of the fish on the *third day*; but particularly in the case of *Isaac*, who was a very expressive *type* of Christ; for as his being brought to the mount Moriah, bound, and laid on the wood, in order to be *sacrificed*, pointed out the *death* of Christ; so his being brought *alive* on the *third day* from the mount

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5 ^a And that he was seen of Cephas, then ^b of the twelve :

6 After that, he was seen of above five hundred brethren at

once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then ^c of all the apostles.

8 ^d And last of all he was seen of me also, as of ^e one born out of due time.

^a Luke xiv. 34.—^b Matt. xxviii. 17. Mark xvi. 14. Luke xvii. 36. John xx. 19, 26. Acts x. 41.—^c Luke xiv. 50. Acts i. 3, 4.—^d Acts ix. 4, 17. xxii. 14, 18. (b. ix. 1.—^e Or, an abortive.—^f Eph. iii. 8.—^g Acts

was a figure of Christ's resurrection. Bishop Pearce and others refer to Matt. xii. 40; xvi. 21; and Luke ix. 22; "which two gospels, having been written at the time when Paul wrote this epistle, were properly called by the name of the Sacred Scriptures." It might be so; but I do not know of one proof in the New Testament where its writings, or any part of them, are called the scriptures.

Verses 5. *That he was seen of Cephas, then of the twelve*] This refers to the journey to Emmaus, Luke xiv. 13 and 34; and to what is related Mark xvi. 14.

Then of the twelve] Instead of δωδεκα, twelve, ενδεκα, eleven, is the reading of D^eEFG, Syriac in the margin, some of the Slavonic, Armenian, Vulgate, Latin, and several of the Fathers; and this reading is supported by Mark xvi. 14. Perhaps the term twelve is used here merely to point out the society of the apostles, who, though at this time they were only eleven, were still called the twelve, because this was their original number, and a number which was afterwards filled up. See John xx. 24.

Verses 6. *Above five hundred brethren at once*] This was probably in Galilee, where our Lord had many disciples. See Matt. xxviii. 16. What a remarkable testimony is this to the truth of our Lord's resurrection! Five hundred persons saw him at one time; the greater part of whom were alive when the apostle wrote, and he might have been confronted by many if he had dared to assert a falsity.

Verses 7. *After that, he was seen of James*] But where, and on what occasion, we are not told; nor indeed do we know which James is intended; James the son of Zebedee, or James the son of Alphaeus. But one thing is sufficiently evident, from what is here said, that this James, of whom the apostle speaks, was still alive; for the apostle's manner of speaking justifies this conclusion.

Then of all the apostles.] Including, not only the eleven, but, as some suppose, the seventy-two disciples.

Verses 8. *And last of all—of me also*] It seems that it was essential to the character of a primitive apostle that he had seen and conversed with Christ; and it is evident, from the history of Saul's conversion, Acts ix. 4—7, where see the notes, that Jesus Christ did appear to him; and he pleaded this ever

9 For I am ' the least of the apostles, that am not meet to be called an apostle, because ^a I persecuted the church of God.

10 But, ^b by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but ^c I laboured more abundantly than they all: ^d yet not I, but the grace of God which was with me.

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viii. 3. ix. 1. Gal. i. 13. Phil. iii. 6. 1 Tim. i. 13.—^b Eph. ii. 7, 8.—^c 2 Cor. xi. 23. xii. 11.—^d Matt. x. 20. Rom. xv. 18, 19. 2 Cor. iii. 5. Gal. ii. 8. Eph. iii. 7. Phil. ii. 13.

after as a proof of his call to the apostleship. And it does not appear that, after this time, Jesus ever did make any personal discovery of himself to any one.

As of one born out of due time.] The apostle considers himself as coming after the time in which Jesus Christ personally conversed with his disciples; and that, therefore, to see him at all, he must see him in this extraordinary way. Some have entered into a very disgusting detail on the figure used here by the apostle. The words, *ωσπερ τῷ ἐκρωματι*, signify not merely one born out of due time, but one born before his time; and consequently, not bidding fair for vigour, usefulness, or long life. But it is likely that the apostle had a different meaning; and that he refers to the original institution of the twelve apostles, in the rank of whom he never stood, being appointed not to fill up a place among the twelve, but as an extra and additional apostle. Rosenmüller says that those who were beyond the number of twelve senators were termed abortivi, abortives; and refers to Suetonius in Octavio, cap. 35. I have examined the place, but find no such epithet. According to Suetonius, in that place, they were called *orcini*—persons who had assumed the senatorial dignity after the death of Julius Cæsar, pretending that they had derived that honour from him.

Verses 9. *I am the least of the apostles*] This was literally true in reference to his being chosen last, and chosen not in the number of the twelve, but as an extra apostle. How much pains do some men take to make the apostle contradict himself, by attempting to show that he was the very greatest of the apostles, though he calls himself the least! Taken as a man, and a minister of Christ, he was greater than any of the twelve; taken as an apostle he was less than any of the twelve, because not originally in that body.

Am not meet to be called an apostle] None of the twelve had ever persecuted Christ, nor withstood his doctrine: Saul of Tarsus had been, before his conversion, a grievous persecutor; and therefore he says, *οὐκ ἐπιικαὸς, I am not proper to be called an apostle, because I persecuted the church of God*, i. e. of Christ, which none of the apostles ever did.

Verses 10. *But, by the grace of God I am what I am*] God, by his mere grace and good will, has called me to be an apostle, and has denominated me such.

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11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, ^athen is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of

^a 1 Thess. iv. 14.—^b Acts ii. 24, 32. iv. 10, 33. xiii. 30.

And his grace, &c.] Nor have I been unfaithful to the divine call; I used the grace which he gave me; and when my labours, travels, and sufferings are considered, it will be evident that *I have laboured more abundantly than the whole twelve*. This was most literally true.

Yet not I, but the grace of God] It was not through my own power or wisdom that I performed these things, but through the divine influence which accompanied me.

Verse 11. *Whether it were I or they*] All the apostles of Christ agree in the same doctrines; we all preach *one* and the *same thing*; and, as we preached, so ye believed; having received from us the true apostolical faith, that Jesus died for our sins, and rose again for our justification; and that *his resurrection* is the *pledge* and *proof* of ours. Whoever teaches contrary to this does not preach the true apostolical doctrine.

Paul was the last of the *primitive* apostles. The *primitive* apostles were those who had *seen* Christ, and got their call to the apostolate immediately from *himself*. There were many apostles after this time, but they were all *secondary*; they had a divine call, but it was *internal*, and never accompanied by any *vision* or *external* demonstration of that Christ who had been manifested in the flesh.

Verse 12. *Now if Christ be preached, &c.*] Seeing it is true that we have thus preached Christ, and ye have credited this preaching, *how say some among you*, who have professed to receive this doctrine from us, *that there is no resurrection of the dead*, though we have shown that *his resurrection* is the *proof* and *pledge* of ours? That there was some *false teacher*, or *teachers*, among them, who was endeavouring to incorporate *Mosaic rites* and ceremonies with the Christian doctrines, and even to blend *Sadduceism* with the whole, appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

Verse 13. *If there be no resurrection of the dead*] As Christ was partaker of the same *flesh* and *blood* with us, and he promised to raise mankind from the dead through his resurrection, *if the dead rise not* then Christ has had no resurrection. There seem to

God; because ^bwe have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ^cye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 ^dIf in this life only we have hope in

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^c Rom. iv. 25.—^d 2 Tim. iii. 12.

have been some at Corinth who, though they denied the resurrection of the dead, admitted that Christ had risen again: the apostle's argument goes therefore to state that, if *Christ* was raised from the dead, *mankind* may be raised; if *mankind* cannot be raised from the dead, then the body of Christ was never raised.

Verse 14. *Then is our preaching vain*] Our whole doctrine is useless, nugatory, and false.

And your faith is also vain.] Your belief of a false doctrine must necessarily be to you unprofitable.

Verse 15. *False witnesses.*] As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed, when we knew that we bore testimony to a falsehood. But could five hundred persons agree in this imposition? And, if they did, is it possible that some one would not *discover* the cheat, when he could have *no interest* in keeping the secret, and might greatly promote his secular interest by making the discovery? Such a case never occurred, and never can occur. The testimony, therefore, concerning the resurrection of Christ, is incontrovertibly true.

If so be that the dead rise not.] This clause is wanting in DE, Syriac, some of the Slavonian, and Itala; several also of the primitive *Fathers* omit it. Its great *similarity* to the following words might be the cause of its omission by some copyists.

Verse 17. *Ye are yet in your sins.*] If Christ has not risen from the dead, there is no proof that he has not been *justly* put to death. If *he* were a *malefactor*, God would not work a miracle to raise him from the dead. If he has not been raised from the dead, there is a presumption that he has been put to death *justly*; and, if so, consequently he has made no *atonement*; and *ye are yet in your sins*—under the power, guilt, and condemnation of them. All this reasoning of the apostle goes to prove that at Corinth, even among those false teachers, the *innocency* of our Lord was allowed, and the *reality* of his resurrection not questioned.

Verse 18. *They also which are fallen asleep*] All those who, either by *martyrdom* or *natural death*, have departed in the faith of our Lord Jesus Christ, *are perished*; their hope was without *foundation*. and

A. M. 4060. Christ, we are of all men most
A. D. 56. miserable.

A. U. C. 809. 20 But now *is Christ risen
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^b the first-fruits of them that slept.

21 For ^c since by man came death, ^d by man came also the resurrection of the dead.

22 For as in Adam all die, even so in

* 1 Pet. i. 3.—^b Acts xxvi. 23. Ver. 23. Col. i. 18.
Rev. i. 5.—^c Rom. v. 12, 17.

their faith had not *reason* and *truth* for its object. Their bodies are dissolved in the earth, finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See John v. 25, 28, 29; xi. 25, 26, &c.

Verse 19. *If in this life only we have hope*] It would be better to translate and *point* this verse as follows:—

And, if in this life we have hoped in Christ only, we are more to be pitied than all men. If, in this life, we have no other hope and confidence but in Christ (and if he be still *dead*, and not yet risen), we are more to be pitied than any other men; we are sadly deceived; we have denied ourselves, and been denied by others; we have mortified ourselves, and been persecuted by our fellow-creatures on account of our belief and hope in One who is not existing, and therefore can neither favour us here, nor reward us hereafter. Bishop *Paree*.

Verse 20. *But now is Christ risen*] On the contrary, Christ is raised from the dead, and is become the *first-fruits of them that slept*. His resurrection has been *demonstrated*, and our resurrection necessarily follows; as sure as the *first-fruits* are the proof that there is a *harvest*, so surely the resurrection of Christ is a *proof of ours*. The *Judaizing* teacher at Corinth would feel the force of this observation much sooner than we can, who are not much acquainted with Jewish customs. “Although,” says Dr. Lightfoot, “the resurrection of Christ, compared with some *first-fruits*, has very good harmony with them; yet especially it agrees with the offering of the *sheaf*, commonly called *omer*, not only as the *thing* itself, but also as to the circumstances of the *time*. For first there was the *passover*, and the day following was a *sabbatic* day, and on the day following that the first-fruits were offered. So Christ, our *passover*, was crucified: the day following his crucifixion was the *sabbath*, and the day following that, He, the *first-fruits of them that slept*, rose again. All who died before Christ, and were raised again to life, died afterwards; but Christ is the first-fruits of all who shall be raised from the dead to die no more.”

Verse 21. *For since by man came death*] *Mortality* came by Adam, *immortality* by Christ; so sure as all have been subjected to natural death by Adam, so sure shall all be raised again by Christ Jesus. Mortality and immortality, on a general

Christ shall all be made alive.

23 But ^e every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming.

24 Then *cometh* the end, when he shall have delivered up ^f the kingdom to God, even the Father; when he shall have put down all

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^d John xi. 25. Rom. vi. 23.—^e Ver. 20. 1 Thess. iv. 15, 16, 17.—^f Dan. vii. 14, 27.

ground, are the subject of the apostle's reasoning here; and for the explanation of the transgression of Adam, and the redemption by Christ, see the notes on Rom. v. 10, &c.

Verse 23. *But every man in his own order*] The apostle mentions *three* orders here: 1. Christ, who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers. 3. Then *cometh the end*, when the whole mass shall be raised. Whether this *order* be exactly what the apostle intends, I shall not assert. Of the *first*, Christ's own resurrection, there can be no question. The *second*, the resurrection of his followers, *before* that of the common dead, is thought by some very reasonable. “They had here a resurrection from a *death of sin* to a *life of righteousness*, which the others had not, because they *would* not be saved in Christ's way. That they should have the privilege of being raised *first*, to behold the astonishing *changes* and *revolutions* which shall then take place, has nothing in it contrary to propriety and fitness;” but it seems contrary to ver. 52, in which *all the dead* are said to rise in a moment, in the twinkling of an eye. “And, *thirdly*, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable:” but it is apparently inconsistent with the manner in which God chooses to act; see ver. 53. Some think that by *them that are Christ's at his coming*, “we are to understand Christ's coming to *reign on earth a thousand years with his saints*, previously to the general judgment;” but I must confess I find nothing in the sacred writings distinctly enough marked to support this opinion of the *Millennium*, or *thousand years' reign*; nor can I conceive any important end that can be answered by this procedure.

We should be very cautious how we make a *figurative* expression, used in the most *figurative book* in the Bible, the foundation of a very important *literal system* that is to occupy a measure of the *faith*, and no small portion of the *hope*, of Christians. The strange conjectures formed on this very uncertain basis have not been very creditable either to reason or religion.

Verse 24. *When he shall have delivered up the kingdom*] The *mediatorial* kingdom, which comprehends all the displays of his grace in saving sinners, and all his spiritual influence in governing the church.

All rule, and all authority and power.] Ἀρχήν—

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rule, and all authority and power.

25 For he must reign ^atill he hath put all enemies under

his feet.

26 ^bThe last enemy *that* shall be destroyed is death.

27 (For he ^chath put all things under his feet. But when he saith, all things are put

^a Ps. cx. 1. Acts ii. 34, 35. Eph. i. 22. Hebr. i. 13. x. 13.—^b 2 Tim. i. 10. Rev. xx. 14.

ἐξουσίαν καὶ δύναμιν. As the apostle is here speaking of the *end* of the present system of the world, the rule, authority, and power, may refer to all earthly governments, emperors, kings, princes, &c.; though angels, principalities, and powers, and the rulers of the darkness of this world, and all spiritual wickedness in high places, may be also intended. Our Lord Jesus is represented here as administering the concerns of the kingdom of grace in this lower world during the time that this divine economy lasts; and when the *end*—the time determined by the wisdom of God, comes, then, as there is no longer any need of this administration, the kingdom is delivered up unto the Father: an allusion to the case of *Roman viceroys* or *governors* of provinces, who, when their administration was ended, delivered up their *kingdom* or *government* into the hands of the emperor.

The apostle may refer, also, to an opinion of the ancient Jews, that there should be *ten kings* who should have the supreme government of the whole world: the *first* and *last* of which should be God himself; but the *ninth* should be the *Messiah*; after whose empire the kingdom should be delivered up into the hands of God for ever. See the place in *Schoettgen* on this verse, and on Luke i. 33.

Verse 25. *For he must reign, &c.*] This is according to the promise, Ps. cx. 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Therefore the kingdom cannot be given up till all rule and government be cast down. So that while the world lasts, Jesus, as the *Messiah* and *Mediator*, must reign; and all human beings are properly his subjects, are under his government, and are accountable to *him*.

Verse 26. *The last enemy*] Death, shall be destroyed; *καταργηται*, shall be *counter-worked, subverted*, and finally *overturned*. But death cannot be destroyed by there being simply no farther death; death can only be destroyed and annihilated by a *general resurrection*; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that *death shall be destroyed* assures the fact that there shall be a *general resurrection*; and this is a proof, also, that after the resurrection there shall be *no more death*.

Verse 27. *For he hath put all things under his feet.*] The Father hath put all things under the feet of Christ according to the prophecy, Ps. cx.

under *him*, it is manifest that he is excepted, which did put all things under him.)

28 ^d And when all things shall be subdued unto him, then ^eshall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are bap-

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^c Ps. viii. 6. Matt. xxviii. 18. Hebr. ii. 8. 1 Pet. iii. 22. ^d Phil. iii. 21.—^e Ch. iii. 23. xi. 3.

He is excepted] i. e. The *Father*, who hath put all things under him, the *Son*. This observation seems to be introduced by the apostle to show that he does not mean that the divine nature shall be subjected to the human nature. Christ, as *Messiah*, and *Mediator* between God and man, must ever be considered inferior to the *Father*: and his human nature, however dignified in consequence of its union with the divine nature, must ever be inferior to God. The whole of this verse should be read in a *parenthesis*.

Verse 28. *The Son also himself be subject*] When the administration of the *kingdom of grace* is finally closed; when there shall be no longer any state of *probation*, and consequently no longer need of a distinction between the *kingdom of grace* and the *kingdom of glory*; then the Son, as being *man* and *Messiah*, shall cease to exercise any distinct dominion; and *God be all in all*: there remaining no longer any distinction in the persons of the glorious Trinity, as acting any *distinct* or *separate* parts in either the kingdom of grace, or the kingdom of glory; and so the one infinite essence shall appear undivided and eternal. And yet, as there appears to be a *personality* essentially in the Infinite Godhead, that personality must exist eternally; but *how* this shall be we can neither tell nor know till that time comes in which *we shall see him as he is*. 1 John iii. 2.

Verse 29. *Else what shall they do which are baptized for the dead*] This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my reader, with a vast number of discordant and conflicting opinions; I shall make a few remarks: 1. The doctrine of the resurrection of our Lord was a grand doctrine among the apostles; they considered and preached this as the *demonstration of the truth of the gospel*. 2. The multitudes who embraced Christianity became converts on the *evidence* of this resurrection. 3. This resurrection was considered the *pledge and proof* of the resurrection of all believers in Christ to the possession of the same glory into which he had entered. 4. The baptism which they received they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, Rom. vi. 3, 4, 5: *Know ye not that so many of us as were*

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tized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

^a 2 Cor. xi. 26. Gal. v. 11.—^b Some read *our*.—^c 1 Thes. ii. 19.—^d Rom. viii. 36. Ch. iv. 9. 2 Cor. iv. 10,

baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his death, we shall be also in his resurrection. 5. It is evident from this that all who died in the faith of Christ died in the faith of the resurrection; and therefore cheerfully gave up their lives to death, as they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance, Hebr. x. 34. 6. As is the body, so are the members; those who were properly instructed, and embraced Christianity, believed that, as all who had died in the faith of Christ should rise again, so they were baptized in the same faith. 7. As so many of the primitive followers of Christ sealed the truth with their blood, and Satan and his followers continued unchanged, every man who took on him the profession of Christianity, which was done by receiving baptism, considered himself as exposing his life to the most imminent hazard, and offering his life with those who had already offered and laid down theirs. 8. He was therefore baptized in reference to this martyrdom; and, having a regard to those dead, he cheerfully received baptism that, whether he were taken off by a natural or violent death, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs. 9. As martyrdom and baptism were thus so closely and intimately connected, βαπτίζεσθαι, to be baptized, was used to express being put to a violent death by the hands of persecutors. So Matt. xx. 22, 23: "But Jesus answered and said, Are ye able to drink of the cup that I shall drink of? &c." (can ye go through my sufferings?) "They say unto him, We are able. He saith unto them, Ye shall indeed drink of my cup" (ye shall bear your part of the afflictions of the gospel), "and be baptized with the baptism that I am baptized with (that is, ye shall suffer martyrdom). See also Mark x. 38. So Luke xii. 50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" That is, I must die a violent death for the salvation of men. 10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resur-

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If, after the manner of men, I have fought with beasts at Ephesus,

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11. xi. 23.—Or, to speak after the manner of men. † 2 Cor. i. 8.

rection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.

Verse 30. *And why stand we in jeopardy every hour?*] Is there any reason why we should voluntarily submit to so many sufferings, and every hour be in danger of losing our lives, if the dead rise not? On the conviction of the possibility and certainty of the resurrection, we are thus baptized for the dead. We have counted the cost, despise sufferings, and exult at the prospect of death, because we know we shall have a resurrection unto eternal life.

Verse 31. *I protest by your rejoicing*] *Ἡ τὴν ὑμετέραν καυχῆσιν* By your exultation or boasting. Dr. Lightfoot understands this of "the boasting of the Corinthians against the apostle; that he considered himself continually trampled on by them; rejected and exposed to infamy and contempt; but that he took this as a part of the reproach of Christ; and was happy in the prospect of death and a glorious resurrection, when all those troubles and wrongs would terminate for ever." Instead of *ὑμετέραν*, your exultation or boasting, *ἡμετέραν*, our exultation, is the reading of the *Codex Alexandrinus*, and several others; with the *Æthiopic*, *Origen*, and *Theophylact*. This will lead to an easier sense: I declare by the exultation which I have in Christ Jesus, as having died for my offences, and risen again for my justification, that I neither fear sufferings nor death; and am daily ready to be offered up, and feel myself continually exposed to death. But the common reading is probably to be preferred; for *your glorying* is the same as *glorying on your account*: I profess by the glorying or exultation which I have on account of your salvation, that I anticipate with pleasure the end of my earthly race.

I die daily.] A form of speech for, I am continually exposed to death. The following passages will illustrate this. So *Philo*, page 990. *Flaccus*, who was in continual fear of death, says: *καθ' ἑκάστην ἡμέραν, μαλλον δε ὥραν, προαποθνήσκω, πολλους θανατους ὑπομένων ἀνθ' ἑνος του τελευταίου* "Every day, rather every hour, I anticipate death; enduring many deaths before that last one comes." So *Libanius*, speaking of his own miseries and those of the people of Antioch, Epist. 1320, page 616, says: *ἐτι ζωντες τεθνηκαμεν* "Though living, we are dead." *Livy* has a similar form of expression to signify continual danger, xxix. 17: *Quotidie capitur urbs nostra, quotidie diripitur*. "Daily is our city taken, daily is it pillaged."

Verse 32. *If, after the manner of men, &c.*] Much

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what advantageth it me, if the
dead rise not? ^a let us eat and
drink; for to-morrow we die.

33 Be not deceived: ^b evil

communications corrupt good
manners.

34 ^c Awake to righteousness,
and sin not; ^d for some have

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^a Isai. xxii. 13. lvi. 12. Eccles. ii. 24. Wisd. ii. 6. Luke
xii. 19.—^b Ch. v. 6.

^c Rom. xiii. 11. Eph. v. 14.—^d 1 Thess. iv. 5.

learned criticism has been employed on this verse, to ascertain whether it is to be understood *literally* or *metaphorically*. Does the apostle mean to say that he had *literally* fought with wild beasts at Ephesus? or, that he had met with brutish, savage men, from whom he was in danger of his life? That St. Paul *did not* fight with wild beasts at Ephesus, may be argued, 1. From his *own silence* on this subject, when enumerating his various sufferings, 2 Cor. xi. 23, &c. 2. From the silence of his *historian*, Luke, who, in the acts of this apostle, gives no intimation of this kind; and it certainly was too *remarkable a circumstance* to be passed over, either by Paul in the catalogue of his own sufferings, or by Luke in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when in other cases, by pleading his privilege, he was exempted from being scourged, &c. And, 5. From the positive testimony of Tertullian and Chrysostom, who deny the *literal* interpretation.

On the other hand, it is strongly argued that the apostle is to be *literally* understood; and that he did, at some particular time, contend with wild beasts at Ephesus, from which he was miraculously delivered. 1. That the phrase *κατα ανθρωπων* signifies *as men used to do*, and never means *according to the manner of men*, as implying their *purposes*, or, *to use their forms of speech*, &c. 2. From the circumstances of the case in Ephesus usually referred to, viz. the insurrection by Demetrius and his fellow-craftsmen; where, though Paul would have been in danger had he gone into the theatre, he was in little or none, as he did not adventure himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi* than at Ephesus, at the former of which he was *stoned to death*, and again miraculously raised to life: see the notes on Acts xiv. 19, &c. And yet he calls not those greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Gaius* and *Aristarchus* were: see the whole of Acts xix. And, 5. As we do not read of any other imminent danger to which he was exposed at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*, therefore we must conclude that he was at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case that he refers to, 2 Cor. i. 8, 9, 10: *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed*

out of measure, above strength, καθ' υπερβολην εβαρηθημεν υπερ δυναμιν, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death: for these expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and that it might have been an actual exposure to wild beasts, or any other danger equally great, or even greater.

What advantageth it me, if the dead rise not?] I believe the common method of pointing this verse is erroneous; I propose to read it thus: *If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink, for to-morrow we die.*

What the apostle says here is a regular and legitimate conclusion from the doctrine, that *there is no resurrection*: For if there be *no resurrection*, then there can be *no judgment*—*no future state of rewards and punishments*; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for to-morrow we die; and there is an end of us for ever. The words, *Let us eat and drink, for to-morrow we die*, are taken from Isai. xxii. 13, as they stand now in the *Septuagint*; and are a pretty smooth proverbial saying, which might be paralleled from the writings of several epicurean heathens, *φαγωμεν και πιωμεν αυριον γαρ αποθνησκομεν*. The words of Isaiah are *אכול ושתי כי כהר נמות* *akol eshatho, ki machar namuth*: "In eating and drinking, for to-morrow we die;" i. e. Let us spend our time in eating and drinking, &c. See a similar speech by *Trimalchio* in *Petronius Arbiter*, Satiric. cap. xxxvii:

Heu, heu nos miseros! quam totus homuncio nil est! Sic erimus cuncti, postquam nos auferet orcus.

Ergo vivamus, dum licet esse bene.

Alas! alas! what wretches we are! all mankind are a worthless pack: thus shall we all be, after death hath taken us away. Therefore, while we may, let us enjoy life.

Verse 33. *Be not deceived]* Do not impose on yourselves, and permit not others to do it.

Evil communications corrupt good manners.] There are many sayings like this among the Greek poets; but this of the apostle, and which according to the best MSS. makes an Iambic verse, is generally supposed to have been taken from *Menander's lost comedy of Thais*.

Φθιρονσιν ηθη χρησθ' ομλιαι κακαι
Bad company good morals doth corrupt.

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not the knowledge of God: * I speak *this* to your shame.

35 But some man will say,

How are the dead raised up?

and with what body do they come?

* Ch. vi. 5.

There is a proverb much like this among the rabbins:

תרי אודי יבשה תודי רטיבא אוקרן יבשה לרטיבא

There were two *dry logs* of wood, and one *green log*; but the *dry logs* burnt up the *green log*."

There is no difficulty in this saying; he who frequents the company of bad or corrupt men will soon be as they are. He may be sound in the faith, and have the life and power of godliness, and at first frequent their company only for the sake of their pleasing conversation, or their literary accomplishments: and he may think his *faith* proof against their *infidelity*; but he will soon find, by means of their glozing speeches, his faith weakened; and when once he gets under the empire of *doubt*, unbelief will soon prevail; his bad company will corrupt his morals; and the two dry logs will soon burn up the green one.

The same sentiment in nearly the same words is found in several of the Greek writers; Æschylus, Sept. Theb. ver. 605: Εν παντι πραγει δ' εσθ' ομιλιας κακη καταπον ουδεν. "In every matter there is nothing more deleterious than evil communication."—Diodorus Siculus, lib. xvi. cap. 54: Ταις πονηραις ομιλιας ληθευει τα ηθη των ανθρωπων. "With these evil communications he corrupted the morals of men."

Ταυτα μεν ουτως εσθι' κατοικισ δε μη προσομιλει
Αντρασιν, αλλ' αιει των αγαθων εχειο'

Και μετα τοισιν πινε και εσθιε, και μετα τοισιν
Ίστ, και ανδανε τοις, ων μεγαλη δυναμις.

Εσθλων μεν γαρ απ' εσθλα μαθησται ην δε κατοικισ
Σημηχυθς, απολεισ και τον ιστα νοον.

Theogn. Sent., ver. 31—36.

Know this: Thou must not keep company with the wicked, but converse always with good men. With such eat, drink, and associate. Please those who have the greatest virtue. From good men thou mayest learn good things; but if thou keep company with the wicked, thou wilt lose even the intelligence which thou now possessest.

Verse 34. *Awake to righteousness*] Shake off your slumber; awake fully, thoroughly, δικαιως, as ye ought to do: so the word should be rendered; not *awake to righteousness*. Be in earnest; do not trifle with God, your souls, and eternity.

Sim not] For this will lead to the destruction both of body and soul. Life is but a *moment*; improve it. Heaven has blessings without end.

Some have not the knowledge of God] The original is very emphatic: αγνωσιαν γαρ Θεου τινες εχουσι, some have an ignorance of God; they do not acknowledge God. They have what is their *bane*; and they have not what would be their *happiness* and glory.

36 *Thou fool*, ^c that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be,

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^b Ezek. xxxvii. 3.—^c John xii. 24.

To have an *ignorance* of God—a sort of substantial darkness, that prevents the light of God from penetrating the soul, is a worse state than to be simply in the dark, or without the divine knowledge. The apostle probably speaks of those who were once enlightened, had once good morals, but were once corrupted by bad company. It was to their *shame* or reproach that they had left the good way, and were now posting down to the chambers of death.

Verse 36. *But some man will say*] Αλλα επι τις. It is very likely that the apostle, by τις, *some, some one, some man*, means particularly the *false apostle*, or teacher at Corinth, who was chief in the opposition to the pure doctrine of the gospel, and to whom, in this covert way, he often refers.

The *second* part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body? 1. The question is *stated*, ver. 35. 2. It is *answered*: first, by a *similitude*, ver. 36—38; secondly, by an *application*, ver. 39—41; and thirdly, by *explication*, ver. 42—50.

Verse 36. *Thou fool*] Αφρον. If this be addressed, as it probably is, to the *false apostle*, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none but a *fool* could act so. At the same time, it is folly in *any* to assert the impossibility of a thing because *he* cannot comprehend it.

That which thou sowest is not quickened, except it die] I have shown the propriety of this simile of the apostle in the note on John xii. 24, to which I must refer the reader. A grain of wheat, &c., is composed of the *body* or *lobes*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain; the *body, lobes*, or *farinaceous* part, forms nearly the whole. This body dies—becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment; by the nourishment thus derived the germ is *quickened*, receives its first vegetable life, and through this means is rendered capable of deriving the rest of its nourishment and support from the grosser earth in which the grain was deposited. Whether the apostle would intimate here that there is a certain *germ* in the present body, which shall become the *seed* of the resurrection body, this is not the place to inquire; and on this point I can with pleasure refer to Mr. Drew's work on the "Resurrection of the Human Body;" where this subject, as well as every other subject connected with this momentous question, is considered in a very luminous and cogently argumentative point of view.

Verse 37. *Thou sowest not that body that shall be*] This is decomposed, and becomes the means of

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but bare grain ; it may chance
of wheat, or of some other
grain :

38 But God giveth it a body
as it hath pleased him, and to every seed his
own body.

39 All flesh is not the same flesh : but there
is one kind of flesh of men, another flesh of
beasts, another of fishes, and another of
birds.

* Matt. xxviii. 3. Luke ix. 29.

nourishing the whole plant, *roots, stalk, leaves, ear,*
and *full corn* in the ear.

Verse 38. *But God giveth it a body*] And is there
any other way of accounting for it but by the mira-
culous working of God's power? For out of that
one bare grain is produced a system of *roots*, a tall
and vigorous *stalk*, with all its appendages of *leaves*,
&c., besides the full corn in the ear ; the whole
making several hundred times the quantum of what was
originally deposited. There are no proofs that what
some call *nature* can effect this : it will ever be a philo-
sophical as well as a scriptural truth, that *God giveth
it a body as it pleaseth him* ; and so doth he manage
the whole of the work, that every seed shall have its
own body : that the *wheat* germ shall never produce
barley ; nor the *rye, oats*. See the note on Gen. i. 12.

Verse 39. *All flesh is not the same flesh*] Though
the organization of all animals is, in its general prin-
ciples, the same, yet there are no *two* different kinds
of *animals* that have flesh of the same flavour, whe-
ther the animal be *beast, fowl, or fish*. And this is
precisely the same with *vegetables*.

In opposition to this general assertion of St. Paul,
there are certain people who tell us that *fish* is not
flesh ; and while their religion prohibits, at one time
of the year, the flesh of *quadrupeds* and *fowls*, it
allows them to eat *fish*, fondly supposing that *fish* is
not *flesh* : they might as well tell us that a *lily* is not
a *vegetable*, because it is not a *cabbage*. There is a
Jewish canon pronounced by *Schoettgen* which my
readers may not be displeased to find inserted here :
Nedarim, fol. 40: הגדר מן הבשר יהא אסור בבשר דגים והגבים
*He who is bound by a vow to abstain from flesh, is
bound to abstain from the flesh of fish and of locusts.*
From this it appears that they acknowledged that
there was one flesh of beasts, and another of fishes ;
and that he was religiously bound to abstain from
the one, who was bound to abstain from the other.

Verse 40. There are *also celestial bodies, and bodies
terrestrial*] The apostle certainly does not speak of
celestial and terrestrial bodies in the sense in which
we use those terms: we invariably mean by the
former the *sun, moon, planets, and stars* ; by the
latter, masses of *inanimate matter*. But the apostle
speaks of *human beings*, some of which were clothed
with *celestial*, others with *terrestrial* bodies. It is
very likely, therefore, that he means by the *celestial
bodies* such as those refined human bodies with which

40 There are * also celestial
bodies, and bodies terrestrial :
but the glory of the celestial is
one, and the glory of the ter-
restrial is another.

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41 There is one glory of the sun, and an
other glory of the moon, and another glory of
the stars : for one star differeth from another
star in glory.

42 ^b So also is the resurrection of the dead

^b Dan. xii. 3. Matt. xiii. 43.

Enoch, Elijah, and Christ himself, appear in the
realms of glory : to which we may add the bodies of
those *saints* which arose after our Lord's resurrection
and, after having appeared to many, doubtless were
taken up to Paradise. By *terrestrial* bodies we may
understand those in which the saints now live.

But the glory of the celestial is one] The *glory*—the
excellence, beauty, and perfection. Even the present
frail human body possesses an indescribable degree
of contrivance, art, economy, order, beauty, and ex-
cellence ; but the *celestial* body, that in which Chris-
t now appears, and according to which ours shall be
raised (Phil. iii. 21), will exceed the excellence of this
beyond all comparison. A *glory* or *splendour* will
belong to that which does not belong to this : *here*
there is a *glory* of excellence ; there, there will be :
glory of light and effulgence ; for the bodies of the
saints shall shine like the *sun* in the kingdom of the
Father. See Matt. xiii. 43.

Verse 41. There is *one glory of the sun*] As if he
had said : This may be illustrated by the present
appearance of the celestial bodies which belong to
our system. The *sun* has a greater degree of splen-
dour than the *moon* ; the *moon* than the *planets* ; and
the *planets* than the *stars*. And even in the fixed
stars, one has a *greater degree* of splendour than
another, which may proceed either from their differ-
ent *magnitudes*, or from the comparative *proximity* of
some of them to our earth ; but from which of these
causes, or from what other cause unknown, we
cannot tell, as it is impossible to ascertain the distance
of any of the fixed stars ; even the nearest of them
being too remote to afford any sensible *parallax*
without which their distances cannot be measured.
See the concluding observations.

Verse 42. *So also is the resurrection of the dead.*
That is, The bodies of the dead, though all immortal,
shall possess different degrees of *splendour* and *glory*,
according to the state of holiness in which their re-
spective souls were found. The rabbins have some
crude notions concerning different *degrees* of glory
which the righteous shall possess in the kingdom of
heaven. They make out *seven* degrees :

“ The *first* of which is possessed by צדיקים *tsaddikin*
the just, who observe the covenant of the Holy
Blessed God, and subjugate all evil affections.”

“ The *second* is possessed by those who are צדיקים

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It is sown in corruption; it is raised in incorruption:

43 * It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

* Phil. iii. 21.

zecharim, the upright; whose delight it is to walk in the ways of God, and please him."

"The *third* is for *תמימים* *temimim*, the perfect; those who, with integrity, walk in the ways of God, and do not *curiously pry* into his dispensations."

"The *fourth* is for *קדושים* *kedoshim*, the holy ones; those who are the excellent of the earth, in whom is all God's delight." Ps. xvi. 3.

"The *fifth* is for *בעלי תשובה* *baaley teshubah*, the chief of the penitents; who have broken through the brazen doors, and returned to the Lord."

"The *sixth* is for *בית רבן* *tinukoth shel beith raban*, the scholars and tender ones; who have not transgressed."

"The *seventh* is for *חסידים* *chasidim*, the godly; and this is the innermost of all the departments." These seven degrees require a comment by themselves.

There is a saying among the rabbins very like that of the apostle in this and the preceding verse. *Siptri*, in *Yalcut Simeoni*, page 2, fol. 10: The faces of the righteous shall be, in the world to come, like suns, moons, the heaven, stars, lightnings: and like the *libas* and candlesticks of the temple."

It is sown in corruption] The body is buried in a state of degradation, decay, and corruption. The apostle uses the word *sown* to intimate that the body shall rise again, as a seed springs up that has been sown in the earth.

It is raised in incorruption] Being no more subject to corruption, dissolution, and death.

Verse 43. *It is sown in dishonour*] Being now stripped of all the glory it had as a machine, fearfully and wonderfully made by the hands of God; and also consigned to death and destruction *because of sin*. This is the most *dishonourable* circumstance.

It is raised in glory] It is raised a glorious body, because immortal, and for ever redeemed from the empire of death.

It is sown in weakness] The principles of dissolution, corruption, and decay, have prevailed over it; disease undermined it; and death made it his prey.

It is raised in power] To be no more liable to weakness through labour; decay, by age; wasting, by disease; and dissolution, by death.

Verse 44. *It is sown a natural body*] *Σωμα φυσικον* An animal body, having a multiplicity of *solids* and *fluids* of different kinds, with different functions; composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment; and hence the necessity of *labour* to provide food, and *skill* to prepare it; which food must be masticated, digested, and refined; what is proper for

44 It is sown a ^b natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam

^b Gal. vi. 8.

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nourishment secreted, brought into the circulation, farther elaborated, and prepared to enter into the composition of every part; hence *growth* and *nutrition*; without which no organized body can possibly exist.

It is raised a spiritual body.] One perfect in all its parts; no longer dependant on natural productions for its support, being built up on indestructible principles, and existing in a region where there shall be no more *death*; no more causes of *decay* leading to dissolution; and consequently, no more necessity for food, *nutrition*, &c. The body is spiritual, and has a spiritual existence and spiritual support.

What the apostle says here is quite consistent with the views his countrymen had on this subject.

In *Sohar Chadash*, fol. 43, it is said: "So shall it be in the resurrection of the dead; only, the old uncleanness shall not be found."

R. Bechai, on the law, fol. 14, says: "When the godly shall arise, their bodies shall be pure and innocent; obedient to the instinct of the soul: there shall be no adversary, nor any evil disease."

Rab. Pinchas says: "The Holy Blessed God shall make the bodies of the righteous as beautiful as the body of Adam was when he entered into paradise."

Rab. Levi says: "When the soul is in heaven, it is clothed with celestial light; when it returns to the body, it shall have the same light; and then the body shall shine like the splendour of the firmament of heaven. Then shall men gain the knowledge of what is perfect." *Sohar. Gen.*, fol. 69.

The Jews have an opinion that the *os coxendicis*, the lower joint of the backbone, *survives* the corruption of the body; and that it is out of this bone that the resurrection body is formed. In the place last quoted, fol. 70, we have the following teachings on this subject: "Let us borrow an example from what relates to the purifying of silver. *First*, the ore is cast into the burning furnace, that it may be separated from its earthly impurities; it is then *silver*, but not *perfect silver*. They put it into the furnace a *second* time, and then all its *scoriae* are separated from it, and it becomes *perfect silver*, without any adulteration. Thus does the holy blessed God: he *first* buries our bodies under the earth, where they putrefy and corrupt, that nothing remains but that *one bone*: from this a new body is produced, which is indeed a *body*, but not a *perfect body*. But in that great day, when all bodies are hidden in the earth, and the soul departs, then even that bone decays, and the body which was formed out of it remains, and is as the *light of the sun*, and the *splendour of heaven*. Thus, as the silver was purified, so is the

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^a was made a living soul; ^b the last Adam was made ^c a quickening spirit.

46 Howbeit, that *was* not first which is spiritual, but that which is natural;

and afterward that which is spiritual.

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47 ^d The first man *is* of the earth, ^e earthy: the second man *is* the Lord ^f from heaven.

^a Gen. ii. 7. — ^b Rom. v. 14. — ^c John v. 21. vi. 33, 39, 40, 54, 57. Phil. iii. 21. Col. iii. 4.

^d John iii. 31. — ^e Gen. ii. 7. iii. 19. — ^f John iii. 13, 31.

body: and no imperfect mixture remains." See Schoettgen.

These things must not be treated as rabbinical dotages; the different *similes* used by the apostle have the same spirit and design: as the seed which is sown in the earth rots, and out of the germ contained in it God in his providence produces a root, stalk, leaves, ear, and a great numerical increase of grains; is it not likely that God, out of some *essential* parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleaseth him; and so completely preserve the *individuality* of every human being, as he does of every grain; giving to each its *own* body? ver. 38. So that as surely as the *grain* of wheat shall produce wheat after it is cast in the earth, corrupts, and dies; so surely shall our *bodies* produce the *same bodies* as to their *essential* individuality. As the germination of seeds is produced by his *wisdom* and *power*, so shall the pure and perfect human body be in the resurrection. Hence he does not say the body is *buried*, but the body is *sown*; it is *sown* in *weakness*, it is *sown* in *dishonour*, &c. &c.

There is a natural body, and there is a spiritual body.] This very saying is found in so many words, in *Yalcut Rubeni*, fol. 126: "There are different kinds of men." אית אדם דאיהו אדם רשכרא ואית אדם רבנא "There is a spiritual Adam, and there is also a corporeal Adam."

Verse 45. *The first man Adam was made a living soul*] These forms of expression are also common among the Jews: hence we find אדם הראשון *Adam harishon*, "Adam the first;" and אדם קדמאי *Adam kadmai*, "Adam the last." They assert that there are two Adams: 1. The *mystical* heavenly Adam; and 2. The *mystical* earthly Adam. See *Sohar Exod.*, fol. 29; and the several examples in *Schoettgen*. The apostle says this is written: *The first man Adam was made a living soul*: this is found Gen. ii. 7, in the words נשמת חיים *nishmath chaiyim*, the *breath of lives*; which the apostle translates ψυχην ζωσαν, a *living soul*.

The last Adam—a quickening spirit.] This is also said to be *written*; but *where*, says Dr. Lightfoot, is this *written* in the whole sacred book? *Schoettgen* replies, In the very same verse, and in these words: ויהי האדם לנפש חיה *vayehi ha-Adam le-nephesh chayah*, and Adam became a living soul; which the apostle translates πνευμα ζωσποισουν, a *quickeningspirit*, or *life-giving spirit*. Among the cabalistic Jews נפש *nephesh* is considered as implying greater *dignity* than נשמה *nishmah*. The former may be considered as pointing out the *rational*, the latter the *sensitive* soul. All

these references to Jewish opinions and forms of speech the apostle uses to convince them that this thing was possible; and that the resurrection of the body was generally credited by all their wise and learned men. The Jews, as Dr. Lightfoot observes, speak frequently of the *Spirit of the Messiah*; and they allow that it was this Spirit that *moved on the face of the waters*, Gen. i. 2. And they assert that *Messiah shall quicken those who dwell in the dust*.

"It ought not to be passed by," says the same author, "that Adam, receiving from God the promise of Christ—*The seed of the woman shall bruise the head of the serpent*, and believing it, named his wife *Chavrah*, that is, *life*; so the *Septuagint*, και εβαλεσεν Αδαμ το ονομα της γυναικος αυτου Ζωη. *And Adam called the name of his wife, Life*. What! Is she called *Life* that brought *death* into the world? But Adam perceived τον ισχαρον Αδαμ, the last Adam exhibited to him in the promise, to be πνευμα ζωσποισουν, a *quickeningspirit* or *life-giving spirit*; and he brought in a *better life* of the *soul*; and should he not bring in a *better life* of the *body*. Hence is the last saying, John i. 4: εν αυτω ζωη ην, In HIM was LIFE."

Some contend that the *first Adam* and the *last Adam* mean the same person in *two* different states—the first man with the body of his *creation*; the same person with the body of his *resurrection*. See on ver. 49.

Verse 46. *That was not first which is spiritual*. The *natural* or *animal* body described, ver. 44, was the *first*; it was the body with which Adam was *created*. The *spiritual body* is the *last*, and is the body with which the *soul* is to be clothed in the *resurrection*.

Verse 47. *The first man is of the earth*] That is Adam's body was made out of the *dust of the earth* and hence the apostle says he was χοικος, *of the dust* for the body was made אפר מן הארמה *aphar min ha-adamah*, *dust from the ground*; Gen. ii. 7.

The second man is—from heaven.] *Heavenly*, ουσιας, as several good MSS. and Versions read. The resurrection body shall be of a *heavenly* nature, and not subject to decay or death. What is formed on *earth* must live after an *earthly manner*; must be *nourished* and supported by the earth: what is formed on *heaven* is of a *spiritual* nature; and shall have a farther connexion with, nor dependence upon, earth. I conceive both these clauses to relate to *man*; and to point out the difference between the *animal* body and the *spiritual* body, or between the bodies which we *now* have and the bodies which we shall have in the *resurrection*. But can this be the meaning of the clause, *the second man is the Lord from heaven*? I

A. M. 460.
A. D. 56.
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Anno Imp. Nero-
nis Cæs. 3.

48 As is the earthy, such are they also that are earthy: *and as is the heavenly, such are they also that are heavenly.

49 And ^b as we have borne the image of the earthy, ^c we shall also bear the image of the heavenly.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
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* Phil. iii. 20, 21.—^b Gen. v. 3.

^c Rom. viii. 29. 2 Cor. iii. 18. iv. 11. Phil. iii. 21. 1 John iii. 2.

the quotation I have omitted δ *Kyrios*, the Lord, on the following authorities: MANUSCRIPTS—BCD*EFG, and two others. VERSIONS—Coptic, *Ethiopic*, *Armenian* in the margin, *Vulgate*, and *Itala*. FATHERS—*Origen*, who quotes it once and omits it once; *Athanasius*, *Basil*, the two *Gregories*, *Nyssen* and *Nazianzen*; *Isidore*, *Cyril*, *Tertullian*, *Cyprian*, *Hilary*, *Zeno*, *Ambrose*, *Augustine*, *Jerome*, *Ambrosiaster*, *Philaster*, *Leo*, *Pacianus*, *Primasius*, *Sedulius*, *Bede*, and others. See these authorities more at large in *Wetstein*. Some of the most eminent of modern critics leave out the word, and *Tertullian* says that it was put in by the heretic *Marcion*. I do think that the word is not legitimate in this place. The verse is read by the MSS, Versions, and Fathers referred to, thus: *The first man is of the earth, earthy; the second man is of heaven, heavenly; Kyrios being omitted, and oupavios added. The first man and the second man of this verse are the same as the first Adam and the second Adam of ver. 45, and it is not clear that Christ is meant in either place. Some suppose that there is a reference here to what Eve said when she brought forth Cain: I have gotten a man from the Lord, קניתי אדם ליהוה kanithi ish eth Yehovah, I have possessed or obtained a man, the Lord; that is, as Dr. Lightfoot explains it, that the Lord himself should become man: and he thinks that Eve had respect to the promise of Christ when she named her son; as Adam had when he named his wife. If Eve had this in view, we can only say she was sadly mistaken: indeed the conjecture is too refined.*

The terms *first man of the earth* and *second man from heaven*, are frequent among the Jews: אדם עליון the superior Adam; and אדם תחתון Adam the inferior; that is, the *earthly* and the *heavenly* Adam: Adam before the resurrection, and Adam after it.

Verse 48. *As is the earthy, &c.*] As Adam was, who was formed from the earth, so are all his descendants; frail, decaying, and subject to death.

As is the heavenly] As is the heavenly state of Adam and all glorified beings, so shall be the state of all those who, at the resurrection, are found fit for glory.

Verse 49. *And as we have borne the image of the earthy*] As being descendants from Adam we have all been born in his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of God. This interpretation proceeds on the ground that what is here spoken belongs to Adam in his twofold state: viz. of mortality and immortality; of disgrace and honour; of earth and heaven.

But by many commentators the words are understood to refer to Adam and Christ, in ver. 45, 47, 48,

and 49. By these, Christ is called the *second Adam*, the *quickening Spirit*, the *second man*, and the *heavenly*; whose image of righteousness and true holiness we are to bear.

But when I consider, 1st. How all these terms are used and applied in the *Jewish writings*, it appears to me that as this was not their import among them, so it was not the design of Paul; and it would be very difficult to find any place where Jesus Christ is called the *second Adam* in either Old or New Testament. The discourse of the apostle, Rom. v. 14—19, will not prove it, though in those verses there is a comparison drawn between Adam and Christ; but that comparison refers to the extent of the sin and condemnation brought upon all men by the transgression of the first; and the redemption purchased for all men by the sacrifice of the last; and the superabundant grace procured by that sacrifice. But here, the comparison most evidently is between the state of man in this mortal life, and his state after the resurrection. Here, all men are corrupt and mortal, and here, all men die. There, all men shall be incorrupt and immortal, and, whether holy or unholy, shall be eternally immortal.

Of the image of Adam, in his heavenly or paradisaical state, the rabbins talk largely: they say that "God created Adam with a double image, earthly and heavenly; that he was the most perfect of all beings; that his splendour shone from one extremity of the earth to the other; that all feared before him; that he knew all wisdom, both earthly and heavenly; but when he sinned, his glory was diminished, and his wisdom departed from him." *Yalcut Rubeni*, fol. 10.

They add further, that, "In the time in which Adam received ברוקח עילא the heavenly image, all creatures came to him, and acknowledged him king of the earth." *Ibid.*, fol. 21.

2. From all this, and much more might be produced on the subject (see *Schoettgen*), it appears that the apostle follows, as far as it could comport with his design, the sentiments of his countrymen, and that he adopts their very phraseology; and that it is through the medium of these sentiments and this phraseology that he is to be understood and interpreted. Others may understand all these passages differently; and still consider them as a parallel between Adam and Christ, which is the general view of interpreters. The view which I have taken of them appears to me to be much more consistent with the nature of the discourse, and the scope and design of the apostle. The common opinion is orthodox: what I here propose is no heresy. There are many difficulties in the chapter, and not a few in the verses immediately under consideration.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

50 Now this I say, brethren, that ^a flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit

and we shall be changed.

53 For this corruptible must put on incorruption, and ^e this mortal *must* put on immortality.

A. M. 4660.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

incorruption.

51 Behold, I shew you a mystery: ^b We shall not all sleep, ^c but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: ^d for the trumpet shall sound, and the dead shall be raised incorruptible,

54 So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^f Death is swallowed up in victory.

^a Matt. xvi. 17. John iii. 3, 5.—^b 1 Thess. iv. 15, 16, 17. ^c Phil. iii. 21.—^d Zech. ix. 14. Matt. xxiv. 31. John v. 25.

1 Thess. iv. 16.—^e 2 Cor. v. 4.—^f Isai. xxv. 8. Hebr. 14, 15. Rev. xx. 14.

Verse 50. *Flesh and blood cannot inherit the kingdom*] This is a Hebrew periphrasis for man, and man in his present state of infirmity and decay. Man, in his present state, cannot inherit the kingdom of God; his nature is not suited to that place; he could not, in his present weak state, endure an exceeding great and eternal weight of glory. Therefore, it is necessary that he should die, or be changed; that he should have a celestial body suited to the celestial state. The apostle is certainly not speaking of flesh and blood in a moral sense, to signify corruption of mind and heart; but in a natural sense: as such, flesh and blood cannot inherit glory, for the reasons already assigned.

Verse 51. *I shew you a mystery*] That is, a thing which you have never known before. But what is this mystery? Why, that we shall not all sleep; we shall not all die; but we shall all be changed: of this the Jews had not distinct notions. For, as flesh and blood cannot inherit glory, and all shall not be found dead at the day of judgment, then all must be changed—undergo such a change that their bodies may become spiritual, like the bodies of those who shall be raised from the dead.

Verse 52. *In a moment*] *Ev aropw* In an atom; that is, an indivisible point of time. *In the twinkling of an eye*; as soon as a man can wink; which expressions show that this mighty work is to be done by the almighty power of God, as he does all his works: He calls, and it is done. The resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon earth, shall be the work of a single moment.

At the last trump] This, as well as all the rest of the peculiar phraseology of this chapter, is merely Jewish, and we must go to the Jewish writers to know what is intended. On this subject, the rabbins use the very same expression. Thus Rabbi Akiba: "How shall the holy blessed God raise the dead? We are taught that God has a trumpet a thousand ells long, according to the ell of God: this trumpet he shall blow, so that the sound of it shall extend from one extremity of the earth to the other. At the first blast the earth shall be shaken; at the second, the dust shall be separated; at the third, the bones shall be gathered together; at the fourth, the members shall wax warm; at the fifth, the heads shall

be covered with skin; at the sixth, the souls shall be rejoined to their bodies; at the seventh, all shall rise and stand clothed. See Wetstein. This tradition shows us what we are to understand by the last trump of the apostle; it is the seventh of Rab. Akiba, when the dead shall be all raised, and, being clothed up with their eternal vehicles, they shall be ready to appear before the judgment-seat of God.

For the trumpet shall sound] By this the apostle confirms the substance of the tradition, there shall be the sound of a trumpet on this great day; and the other scriptures teach: see Zech. ix. 14; Matt. xxi. 31; John v. 25; 1 Thess. iv. 16, in which latter place, the apostle treats this subject among the Thessalonians, as he does here among the Corinthians. See the notes there.

Shall be raised incorruptible] Fully clothed with new body, to die no more.

We shall be changed.] That is, those who shall then be found alive.

Verse 53. *For this corruptible, &c.*] Because flesh and blood cannot inherit glory; therefore, there must be a refinement by death, or a change without it.

Verse 54. *Death is swallowed up in victory.*] *Καταποθὴ ὁ θάνατος εἰς νίκην*. These words are a quotation from Isai. xxv. 8, where the Hebrew is *וַיִּמְחַק בְּיַד יְהוָה בִּלְלָא הַחַמְמַוֶּתִּים לַאֲנֶשְׁתֵּי לַחַיִּים* *billá hanmaveth lanetsach: He (God) hath swallowed up death in victory; or, for ever.* The words in the Septuagint are thus translated: *καταποθὴ ὁ θάνατος ἰσχυσας*: Death, having prevailed or conquered hath swallowed up. But in the version of Theodotion, the words are the same with those of the apostle. The Hebrew *לַאֲנֶשְׁתֵּי לַחַיִּים* the Septuagint sometimes translate *εἰς νίκην*, in victory, but most commonly *τελος*, for ever; both, as Bishop Pearce observes, such kind of phrases, signifying the same thing, because eternity conquers all things; and according to 2 Sam. ii. 26, where the Septuagint have *μὴ νικῶσιν καταφαγεῖται ἢ βομφαῖα*, our English version is *Shall the sword devour for ever?* And the same may be seen in Job xxxvi. 7; Lam. v. 20; Amos i. 11 and viii. 7; from which authority the bishop translated the clause here, *Death is swallowed up for ever.*

Death is here personified and represented as devouring being, swallowing up all the generations of men; and by the resurrection of the body and the destruction of the empire of death, God is rep

A. M. 4060.
A. D. 56.
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55 * O death, where is thy sting? O b grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 d But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

* Hos. xiii. 14. — Or, *hell.* — Rom. iv. 15. v. 13. vii. 5, 13.

seated as swallowing him up; or that eternity gulps him down; so that he is endlessly lost and absorbed in its illimitable waste. How glorious a time to the righteous, when the inhabitant shall no more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death. This time must come. Hallelujah! The Lord God Omnipotent reigneth.

Verse 55. O death, where is thy sting? O grave, where is thy victory?] Που σου, θάνατε, το κεντρών σου σου, ῥιδή, το νικος These words are generally supposed to be taken from Hos. xiii. 14, where the Hebrew text stands thus: אהי דבארעא מארעתי; אהי קאבא שאול: which we translate, O death! I will be thy plagues; O grave! I will be thy destruction; and which the Septuagint translate very nearly as the apostle, που η δικη σου, θάνατε; που το κεντρων σου, ῥιδη; O death, where is thy revenge, or judicial process? O grave, where is thy sting? And it may be remarked that almost all the MSS., Versions, and many of the Fathers, interchange the two members of this sentence as they appear in the Septuagint, attributing victory to Death; and the sting, to Hades or the grave; only the Septuagint, probably by mistake or corruption of copyists, have δικη, dikē, revenge, or a judicial process, for νικος, nikos, victory: a mistake which the similarity of the words, both in letters and sound, might readily produce. We may observe, also, that the אהי ehi (I will be) of the Hebrew text the Septuagint, and the apostle following them, have translated σου, where, as if the word had been written אהי where, the two last letters interchanged; but אהי ehi is rendered where in other places; and our translators, in the 10th verse of this same chapter (Hos. xiii.), render אהי אהי ehi malca, "I will be thy king," but have this note in the margin, "Rather, where is thy king? King Hoshea being then in prison." The apostle, therefore, and the Septuagint, are sufficiently vindicated by the use of the word elsewhere: and the best Jewish commentators allow this use of the word. The Targum, Syriac, Arabic, Vulgate, and some MSS. of Kennicott and De Rossi, confirm this reading.

Having vindicated the translation, it is necessary to inquire into the meaning of the apostle's expressions. Both Death and Hades are here personified: Death is represented as having a sting, dagger, or goad, by which, like the driver of oxen, he is continually irritating and urging on (these irritations are the diseases by which men are urged on till they fall into Hades, the empire of death); to Hades, victory

58 f Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know g that your labour is not in vain in the Lord.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæs. 3.

d Rom. vii. 25. — e 1 John v. 4, 5. — f 2 Pet. iii. 14. g Ch. iii. 8.

is attributed, having overcome and conquered all human life, and subdued all to its own empire. By the transposition of these two members of the sentence, the victory is given to Death, who has extinguished all human life; and the sting is given to Hades, as in his empire the evil of death is fully displayed by the extinction of all animal life, and the destruction of all human bodies. We have often seen a personification of death in ancient paintings—a skeleton crowned, with a dart in his hand; probably taken from the apostle's description. The Jews represent the angel of death as having a sword, from which deadly drops of gall fall into the mouths of all men.

Hades, which we here translate grave, is generally understood to be the place of separate spirits. See the note on Matt. xi. 23.

Verse 56. The sting of death is sin.] The apostle explains himself particularly here: Death could not have entered into the world if sin had not entered first; it was sin that not only introduced death, but has armed him with all his destroying force; the goad or dagger of death is sin; by this both body and soul are slain.

The strength of sin is the law.] The law of God forbids all transgression, and sentences those who commit it to temporal and eternal death. Sin has its controlling and binding power from the law. The law curses the transgressor, and provides no help for him; and if nothing else intervene, he must, through it, continue ever under the empire of death.

Verse 57. But thanks be to God] What the law could not do because it is law (and law cannot provide pardon), is done by the gospel of our Lord Jesus Christ: he has died to slay death; he has risen again to bring mankind from under the empire of hades. All this he has done through his mere unmerited mercy; and eternal thanks are due to God for this unspeakable gift. He has given us the victory over sin, Satan, death, the grave, and hell.

Verse 58. Be ye steadfast] Ἐδρατοι, from ἔδρα, a seat; be settled; confide in the truth of this doctrine of the resurrection, and every thing that pertains to it, as confidently as a man sits down on a seat, which he knows to be solid, firm, and safe; and on which he has often sat.

Unmoveable] Αμετακινήτοι, from α, negative, and μετακινῶ, to move away; let nothing shake your faith; let nothing move you away from this hope of the gospel which is given unto you. What I tell you I

receive from God; your false teachers cannot say so: in a declaration of God you may unshakenly confide.

Always abounding in the work of the Lord] The work of the Lord is obedience to his holy word; every believer in Christ is a *workman* of God. He that works not, to bring glory to God and good to man, is not acknowledged as a *servant of Christ*; and if he be not a servant, he is not a *son*; and if not a son, then not an *heir*. And he must not only *work*, but *abound* in that work; ever exceeding his former self; and this, not for a *time*, but *always*; beginning, continuing, and ending every act of life to God's glory and the good of his fellows.

Your labour is not in vain] *Your labour in the Lord is not in vain*; you must not only *work*, but you must *labour*—put forth all your strength; and you must work and labour in the Lord—under his *direction*, and by his *influence*; for without him ye can do nothing. And this labour cannot be *in vain*; you shall have a resurrection unto eternal life: not because you have *laboured*, but because Christ died, and gave you grace to be faithful.

1. The chapter through which the reader has passed is a chapter of great importance and difficulty; and on its difficulties much has been written in the preceding notes. Though I have used all the helps in my power to guide me in explaining it, I have, upon the whole, been obliged to think for myself, and claim only the praise of severe labour, ever directed by honest intention and an earnest desire to find out the *truth*.

2. There are many questions connected with the doctrine of the resurrection which I could not introduce here without writing a *book* instead of *short notes* on a very long chapter. On such subjects, I again beg leave to direct the reader to Mr. *Samuel Drew's* Essay on that subject.

3. One remark I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!

4. Though all men shall rise again, yet it will be in widely different circumstances: some will rise to glory and honour; others to shame and everlasting contempt. Those alone who here received the salvation of God, and continued faithful unto death, shall have a resurrection to everlasting glory; not every *believer*, but every loving, obedient believer,

shall enter into the Paradise of God, and have a body fashioned like unto his Lord's glorious body.

5. All glorified spirits will not have the same *degree* of glory. *Two* things will necessarily cause great difference: 1. The quantum of *mind*; and 2. The quantum of *grace*.

(1.) It is idle to suppose that God has made all human souls with the *same capacities*: he has not. There is an infinite diversity; he who has the greatest mind can *know* most, *do* most, *suffer* most, and *enjoy* most.

(2.) The quantum of *grace* will be another great cause of diversity and glory. He who received most of Christ here, and was most devoted to his service, shall have the nearest *approach* to him in his own kingdom. But all equally holy and equally faithful souls shall not have equal degrees of glory; for the glory will be according to the *capacity* of the *mind*, as well as the degree of *grace* and *improvement*. The greater the capacity, provided it be properly influenced by the grace of Christ, the greater will be the enjoyment.

6. That there will be great diversity in the states of glorified saints is the apostle's doctrine; and he illustrates it by the different degrees of *splendour* between the *sun*, *moon*, *planets*, and *stars*. This needs little application. There are some of the heavenly bodies that give *heat*, *light*, and *splendour*, as the *sun*; and are of the utmost service to the world: some that give *light*, and comparative *splendour*, without *heat*, as the *moon*; and yet are of very great use to mankind: others, again, which give a *steady* but not a *splendid light*, as the *planets*; and are serviceable in their particular spheres: and lastly, others which *twinkle* in their respective systems, as the stars of different magnitudes.

7. *One star*, says the apostle, *differs from another in glory*, i. e. in *splendour*, according to what is called their different *magnitudes*. I will state a remarkable fact: The northern and southern hemispheres of the heavens have been divided into 102 *constellations*, and in these constellations professor *Bode* has set down the places of 17,240 stars; *simple*, *nebulous*, *conglobate*, and *double*. The stars have been distinguished by their *apparent magnitudes*, or rather *splendour*, into stars of the first, second, third, fourth, fifth, sixth, seventh, eighth, &c. magnitudes: of these 17,240, only *sixteen* are, by astronomers in general, agreed to be of the *first* magnitude, all of which are set down in the following catalogue, with some of those that are remarkable in the second, third, fourth, fifth, and sixth magnitudes. The reader will observe that the name of the *constellation* or *star* is first mentioned: the Greek letters, &c., are those by which they are distinguished on maps and globes; and they are, by astronomers, referred to by these letters and numbers. My inferences shall follow the *table*.

A TABLE of the most remarkable FIXED STARS, from the FIRST to the SIXTH MAGNITUDE.

First Magnitude.	Second Magnitude.	Third Magnitude.	Fourth Magnitude.	Fifth Magnitude.	Sixth Magnitude.
In the mouth of Canis Major, or the Greater Dog, (Sirius), or the Dog-star	In the wing of Pegasus, (Algenib)	Brightest of the Pleiades	In Libra	In Pisces	In Cancer,
Bright star in Lyræ, or the Harp, (Wega or Vega)	In the head of the Phoenix	In Taurus	In Scorpio	In Cancer	In the Sextant,
Bright star in Bootes, (Arcturus)	In the tail of Cetus	In Gemini	In Ophiuchus	In Cancer	In Leo,
In the heart of Leo Major, or the Great Lion, (Regulus)	In the girdle of Andromeda, following the Ram's horn	In Virgo	In Sagittarius	In Cetus	In Sagittarius,
In the left shoulder of Auriga, or the Charioteer, (Capella)	In the neck of Cetus, in the jaw of Cetus, in the head of Medusa, (Algol)	In Libra	In Sagittarius	In Aries	In Aquarius,
In the right foot of Orion, (Rigel)	In the northern horn of the bull, (Castor)	In Scorpio	In Capricorn	In Aries	In Orion,
In the southern, or left eye of the Bull, (Aldebaran)	In Gemini, (Pollux)	In Sagittarius	In Aquarius	In Orion	In Ursa Minor,
In Eridanus, (Alnabar or Acharnar)	In Orion's shoulder, in the belt of Orion, in the Dove, in the female Hydra, in Ursa Major, (Upper Pointer)	In Capricorn	In Pisces	In Auriga, in Gemini	In Ursa Minor,
In the shoulder of Orion, (Betelgeuse)	In Ursa Major, (Lower Pointer)	In Capricorn	In Aries	In Cancer	In Cassiopeia,
In the loins of Canis Minor, or the Little Dog, (Procyon)	The Lion's tail, (Denab)	In Ursa Minor, in Cassiopeia	In Taurus	In Leo	In Leo,
Bright star in the foot of the Cross	In the Cross	In Cassiopeia	In Gemini	In Cancer	In Virgo,
In the spike of the Virgin	In the Dragon's tail, in the Balance, in the Balance, in the Swan's tail, in Pegasus, (Markab) in Andromeda's head, in the shoulder of Pegasus	In Ursa Major	In Cancer	In Leo	In Libra,
In the foot of the Centaur	In the Crane's wing, in the Eagle, (Aticet)	In the Dragon	In Leo	In Ophiuchus	In Scorpio,
In the Scorpion's heart, (Antares)	In the ship Argo	In the Swan	In Virgo	In Sagittarius, in Capricorn, in Aquarius	In Persens,
In the mouth of the south fish, (Fomalhaut)					In Auriga,

Observations on the preceding Table.

The five stars of the second magnitude in the above list, marked with an asterisk, are by some writers denominated of the first magnitude; and those named of the third, fourth, fifth, and sixth magnitudes (the stars of the last-mentioned order being barely visible to the naked eye), are such as the moon can occult, or make a near appulse to; except the last sixteen, in the column of stars of the third magnitude, and the last twenty-nine in that of the sixth magnitude, which never set in the latitude of London. The stars *Algol* and *o Ceti* are set down according to their brightest appearance; the former varying from the second to the fourth magnitude every two days, 20 hours, 48 minutes, 58 seconds, 18 thirds, and 25 fourths; and the latter, from the second to the seventh, and sometimes to the tenth, every 331 days, 10 hours, and 19 minutes. The stars of the first magnitude, *Capella* and *Lyra*, never set in the latitude of London; *Acharnar*, *Canopus*, β in *Argo*, and α in the *Cross* and *Centaur*, never rise. Of the stars of the second magnitude in the preceding list, β in *Medusa's* head, or *Algol*, α in *Percus*, the *Two Pointers*, the *Dragon's* tail, and the *Swan's* tail, never set; the head of the *Phoenix* and the bright star in the *Crane* never rise. The stars marked with an asterisk in the third column are between the third and fourth magnitudes; and those in the last column with the same mark are between the fifth and sixth magnitudes. Stars fainter than those of the sixth magnitude cannot be discerned without the help of a glass, and are therefore called *telescopic*. The 2 h, and 3 h, in *Aquarius*, are of this last description, both of the seventh magnitude, and such as the moon can occult.

8. This subject, as far as it concerns the present place, admits of few remarks or reflections. It has already been observed, that, of all the stars which our best astronomers have been able to describe and lay down in tables and maps, only sixteen are of the first magnitude; i. e. appear more luminous than any other stars in the firmament: some, indeed, increase the number to twenty-one, by taking in *Castor* and *Pollux*, the upper pointer, *Atteer*, or *Atair*, in the

Eagle, and β in the ship *Argo*, which I have placed among those of the second magnitude, because astronomers are not agreed on the subject, some ranking them with stars of the first magnitude; others, with stars of the second.

The reader is probably amazed at the paucity of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little farther, and either stand astonished at or deplore with me the fact, that, out of the millions of Christians in the vicinity and splendour of the eternal Sun of righteousness, how very few are found of the first order! How very few can stand examination by the test laid down in the 13th chapter of this epistle! How very few love God with all their heart, soul, mind, and strength; and their neighbour as themselves! How few mature Christians are found in the church! How few are, in all things living for eternity! How little light, how little heat, and how little influence and activity are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have to deck the crown of his glory! Few are striving to excel in righteousness; and it seems to be a principal concern with many to find out how little grace they may have, and yet escape hell; how little conformity to the will of God they may have, and yet get to heaven! In the fear of God I register this testimony, that I have perceived it to be the labour of many to lower the standard of Christianity, and to soften down, or explain away, those promises of God that himself has linked with duties; and because they know that they cannot be saved by their good works, they are contented to have no good works at all: and thus the necessity of Christian obedience, and Christian holiness, makes no prominent part of some modern creeds. Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved, while here below, into the fulness of the blessing of the gospel of Jesus. To all such my soul says, Labour to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands!—Amen.

CHAPTER XVI.

The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem; and directs to the best mode of doing it, 1—4. Promises to pay them a visit after Pentecost, 5—9. Gives directions about the treatment of Timothy and Apollos, 10—12. And concerning watchfulness, &c., 13, 14. Commends the house of Stephanas, and expresses his satisfaction at the visit paid him by Stephanas, Fortunatus, and Achaicus, 15—18. Sends the salutations of different persons, 19, 21. Shows the awful state of those who were enemies to Christ, 22. And concludes the epistle with the apostolical benediction, 23, 24.

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NOW concerning ^a the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

² ^b Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

^a Acts xi. 29. xxiv. 17. Rom. xv. 26. 2 Cor. viii. 4. ix. 1, 12. Gal. ii. 10.—^b Acts xx. 7. Rev. i. 10.

NOTES ON CHAP. XVI.

Verse 1. *The collection for the saints*] Πειρ—της λογας, from ληγω, to gather, or collect; translated by the *Fulgate, de collectis*, a contribution made by the rich for the relief of the poor. The *Christians* living at Jerusalem, we may naturally suppose, were greatly straitened; as the enmity of their countrymen to the gospel of Christ led them to treat those who professed it with cruelty, and spoil them of their goods (see Heb. x. 34; and Rom. xv. 26; and see the note on the 27th verse of that chapter); and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

Verse 2. *Upon the first day of the week*] The apostle prescribes the most convenient and proper method of making this contribution. 1. Every man was to feel it his duty to succour his brethren in distress. 2. He was to do this according to the ability which God gave him. 3. He was to do this at the conclusion of the week, when he had cast up his weekly earnings, and had seen how much God had prospered his labour. 4. He was then to bring it on the *first day* of the week, as is most likely, to the church or assembly, that it might be put in the common treasury. 5. We learn from this that the weekly contribution could not be always the *same*, as each man was to lay by as *God had prospered him*: now some weeks he would gain more; others, less. 6. It appears from the whole that the *first day of the week*, which is the Christian sabbath, was the day on which their principal religious meetings were held in *Corinth* and the churches of *Galatia*; and, consequently, in all other places where Christianity had prevailed. This is a strong argument for the keeping of the Christian sabbath. 7. We may observe that the apostle follows here the *rule of the synagogue*; it was a regular custom among the Jews to make their collections for the poor on the *sabbath-day*, that they might not be without the necessaries of life, and might not be prevented from coming to the synagogue. 8. For the purpose of making this provision they had a *purse*, which was called תרומה של ארנקי Arneki shel tedakah, "The purse of the alms," or what we would term, *the poor's box*. This is what the apostle seems to mean when he says, *Let him lay by him in store*—let him put it in the *alms' purse*, or in the *poor's box*. 9. It was a maxim also with them that, if they found any money, they were not to put it in their *private* purse, but in that which belonged to the

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3 And when I come, ^c whomsoever ye shall approve by *your* letters, them will I send to bring your ^d liberality unto Jerusalem.

4 ^e And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, ^f when I shall

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^c 2 Cor. viii. 19.—^d Gr. gift. 2 Cor. viii. 4, 6, 19.—^e 2 Cor. viii. 4, 19.—^f Acts xix. 21. 2 Cor. i. 16.

poor. 10. The pious Jews believed that as *salt* seasoned food, so did *alms*, riches; and that he who did not give alms of what he had, his riches should be dispersed. The *moth* would corrupt the *bags*, and the *canker* corrode the *money*, unless the mass was sanctified by giving a part to the poor.

Verse 3. *Whomsoever ye shall approve by your letters*] Why should Paul require *letters* of approbation in behalf of certain persons, when he himself should be *among them*, and could have their characters *viva voce*? It is probable that he refers here to letters of recommendation which they *had* sent to him while he was away; and he now promises that when he should come to Corinth he would appoint these persons, whom they *had recommended*, to carry the alms to Jerusalem. If δοκιμασητε be read *ye shall have approved*, as Bp. Pearce does, the difficulty will vanish.

Some MSS. and several *Versions* join δι' επιστολων, *by letters*, to the following words, and read the verse thus: *When I come, those whom ye shall approve I will send with letters to bring your liberality to Jerusalem*. This seems most natural.

Verse 4. *And if it be meet, &c.*] If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. On the delicacy with which St. Paul managed the business of a collection for the poor, Archdeacon Paley makes the following appropriate remarks:—

"The following observations will satisfy us concerning the purity of our apostle's conduct in the suspicious business of a pecuniary contribution.

"1st, He disclaims the having received any inspired authority for the directions which he is giving: 'I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.' (2 Cor., chap. viii. 8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

"2nd, Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: 'Even so hath the Lord ordained, that they who preach the gospel should live of the gospel; but I have used none of these things; neither have I written these things that it should be so done unto me; for it were better for me to die, than that any man should make my

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pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may ^abring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, ^bif the Lord permit.

^a Acts xv. 3. xvii. 15. xxi. 5. Rom. xv. 24. 2 Cor. i. 16. ^b Acts xviii. 21. Ch. iv. 19. James iv. 15. ^c Acts xiv. 27. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8. ^d Acts xix. 9.

glorying, i. e. my professions of disinterestedness, void.' (1 Cor., chap. ix. 14, 15.)

"3rd, He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. 'And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me.' (1 Cor., chap. xvi. 3, 4.) And in the second Epistle, what is here proposed we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it in the discharge of a pecuniary trust: 'And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace (gift), which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us; providing for things honest, not only in the sight of the Lord, but also in the sight of men: i. e. not resting in the consciousness of our own integrity, but, in such a subject, careful also to approve our integrity to the public judgment. (2 Cor., chap. viii. 18—21.)' *Horæ Paulinæ*, page 95.

Verse 5. *I will come unto you, when I shall pass through Macedonia*] St. Paul was now at *Ephesus*; for almost all allow, in opposition to the *subscription* at the end of this epistle that states it to have been written from *Philippi*, that it was written from *Ephesus*: and this is supported by many strong arguments; and the 8th verse here seems to put it past all question: *I will tarry at Ephesus*; i. e. I am in *Ephesus*, and here I purpose to remain until *pentecost*. Though *Macedonia* was not in the direct way from *Ephesus* to *Corinth*, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean sea*, and very far out of his direct line, that he says, *I do pass through Macedonia*—I have purposed to go thither before I go to *Corinth*.

Verse 6. *Yea, and winter with you*] He purposed to stay till *pentecost* at *Ephesus*; after that to go to *Macedonia*, and probably to spend the *summer* there;

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8 But I will tarry at *Ephesus* until *Pentecost*.

9 For ^ca great door and effectual is opened unto me, and ^dthere are many adversaries.

10 Now ^eif *Timotheus* come, see that he may be with you without fear; for ^fhe worketh the work of the Lord, as I also do.

11 ^gLet no man therefore despise him: but

^e Acts xix. 22. Ch. iv. 17.—^f Rom. xvi. 21. Phil. ii. 20, 22. 1 Thess. iii. 2.—^g 1 Tim. iv. 12.

and come in the *autumn* to *Corinth*, and there spend the *winter*.

That ye may bring me on my journey] That ye may furnish me with the means of travelling. It appears that, in most cases, the different churches paid his expenses to other churches; where this was not done then he laboured at his business to acquire the means of travelling.

Verse 7. *I will not see you now by the way*] From *Ephesus* to *Corinth* was merely across the *Ægean sea*, and comparatively a short passage.

Verse 8. *I will tarry at Ephesus*] And it is very probable that he did so; and that all these jourmies were taken as he himself had projected. See on ver. 5.

Verse 9. *A great door and effectual is opened*] *Θερα γαρ μοι ανεωγη μεγαλη και ενεργης* *A great and energetic door is opened to me*; that is, God has made a grand opening to me in those parts, which I perceive will require *much labour*; and besides, I shall have *many adversaries* to oppose me. So Bp. Pearce understands the word *ενεργης*, not as signifying *effectual*, but as implying *full of labour*. *Door* often signifies *occasion* or *opportunity*; but here, the apostle may allude to the throwing open of the great doors of the *Circus Maximus* before the chariot-races began; and the *many adversaries* may refer to the numerous *competitors* in those races.

God gave him a grand *opportunity* to preach the gospel; but he was not to expect that either Satan or wicked men would leave him unmolested.

Verse 10. *Now, if Timotheus come*] Of Timothy we have heard before, chap. iv. 17. And we learn, from Acts xiii. 22, that Paul sent him with *Erastus* from *Ephesus* to *Macedonia*. It is evident, therefore, in opposition to the very exceptionable *subscription* at the end of this epistle, that the epistle itself was not sent by Timothy, as there stated.

That he may be with you without fear] That he may be treated well, and not perplexed and harassed with your divisions and jealousies; for *he worketh the work of the Lord*—he is divinely appointed, as I also am.

Verse 11. *Let no man—despise him*] Let none pretend to say that he has not full authority from God to do the work of an evangelist.

But conduct him forth in peace] I believe, with Bp. Pearce, that this clause should be translated and

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conduct him forth ^a in peace,
that he may come unto me :
for I look for him with the
brethren.

12 As touching our brother ^b Apollos, I
greatly desired him to come unto you with the
brethren : but his will was not at all to come
at this time ; but he will come when he shall
have convenient time.

13 ^c Watch ye, ^d stand fast in the faith, quit
you like men, ^e be strong.

14 ^f Let all your things be done with charity.

^a Acts xv. 33.—^b Ch. i. 12. iii. 5.—^c Matt. xxiv. 42.
xv. 13. 1 Thess. v. 6. 1 Pet. v. 8.—^d Ch. xv. 1. Phil.
i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15.—^e Eph. vi. 10.
Col. i. 11.—^f Ch. xiv. 1. 1 Pet. iv. 8.—^g Ch. i. 16.

pointed thus : *accompany him upon his journey, that
he may come unto me in peace* (εἰς εἰρήνην, in safety),
as the word is used in Mark v. 34 ; and Luke vii. 50.

For I look for him with the brethren. Εξεδίχομαι
—αὐτὸν μετὰ τῶν ἀδελφῶν. This clause should not
be understood as if Paul was expecting certain *breth-*
ren with Timothy ; but it was the *brethren* that
were with Paul that were looking for him ; I, with
the brethren, am looking for him.

Verse 12. *As touching our brother Apollos*] It
appears from this that the *brethren*, of whom the
apostle speaks in the preceding verse, were then
with him at Ephesus ; I, with the brethren, greatly
desired him to come.

But his will was not at all to come] As there had
been a faction set up in the name of Apollos at
Corinth, he probably thought it not prudent to go
thither at this time, lest his presence might be the
means of giving it either strength or countenance.

Verse 13. *Watch ye*] You have many enemies ;
be continually on your guard ; be always circum-
spect :—1. Watch against evil ; 2. Watch for oppor-
tunities to receive good ; 3. Watch for opportunities
to do good ; 4. Watch over each other in love ; 5.
Watch, that none may draw you aside from the belief
and unity of the gospel.

Stand fast in the faith] Hold in conscientious
credence what you have already received as the
truth of God ; for it is the gospel by which ye shall
be saved, and by which ye are now put into a state
of salvation : see chap. xv. 1, 2.

Quit you like men] Be not like children tossed to
and fro with every wind of doctrine ; let your un-
derstanding receive the truth ; let your judgment
determine on the absolute necessity of retaining it ;
and give up life rather than give up the testimony of
God.

Be strong.] Put forth all the vigour and energy
which God has given you in maintaining and propa-
gating the truth, and your spiritual strength will
increase by usage. The terms in this verse are all
military : Watch ye, γρηγορεῖτε, watch, and be con-
tinually on your guard, lest you be surprised by your
enemies ; keep your scouts out, and all your sentinels

15 I beseech you, brethren,
(ye know ^a the house of Ste-
phanas, that it is ^b the first-
fruits of Achaia, and *that* they
have addicted themselves to ^c the ministry of
the saints,)

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16 ^d That ye submit yourselves unto such,
and to every one that helpeth with us, and
^e laboureth.

17 I am glad of the coming of Stephanas
and Fortunatus and Achaicus : ^m for that which
was lacking on your part they have supplied.

^b Rom. xvi. 5.—^c 2 Cor. viii. 4. ix. 1. Hebr. vi. 10—
^d Hebr. xiii. 17.—^e Hebr. vi. 10.—^m 2 Cor. xi. 9. Phil. ii.
30. Philem. 13.

at their posts, lest your enemies steal a march upon
you. See that the place you are in be properly
defended ; and that each be alert to perform his
duty.

Stand fast in the faith—Στηθερε ἐν τῇ πίστει Keep
in your ranks ; do not be disorderly ; be determined
to keep your ranks unbroken ; keep close together.
On your unity your preservation depends ; if the
enemy succeed in breaking your ranks, and dividing
one part of this sacred army from another, your rout
will be inevitable.

Quit yourselves like men—Ανδριεσθε When you
are attacked, do not flinch ; maintain your ground ;
resist ; press forward ; strike home ; keep compact ;
conquer.

Be strong—Κραταυροθε. If one company or divi-
sion be opposed by too great a force of the enemy,
strengthen that division, and maintain your position ;
if an attack is to be made on any part or intrench-
ment of the foe, summon up all your courage, sustain
each other ; fear not, for fear will enervate you.
Your cause is good ; it is the faith, the religion of
Jesus ; He is your Captain in the field ; and, should
you even die in the contest, the victory is yours.

Verse 14. *Let all your things be done with charity.*]
Let love to God, to man, and to one another, be the
motive of all your conduct.

Verse 15. *Ye know the house of Stephanas*] Ye
know that Stephanas and his family have addicted
them to the help of the followers of Christ ; they
have been the chief instruments of supporting the
work of God in Achaia, of which work they them-
selves have been the first-fruits. See the note on
Rom. xvi. 5.

Verse 16. *That ye submit yourselves unto such*]
That ye have due regard to them, and consider them
as especial instruments in the hand of God for coun-
tenancing and carrying on His great work. The
submission here recommended does not imply obedi-
ence, but kind and courteous demeanour. Κυρκε
vindicats this sense of the word from Eph. v. 21 ;
1 Pet. v. 5.

Verse 17. *I am glad of the coming of Stephanas, &c.*]
It was by these that the Corinthians had sent that

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18 * For they have refreshed my spirit and yours: therefore ^b acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^c with the church that is in their house.

* Col. iv. 8.—^b 1 Thess. v. 12. Phil. ii. 29.—^c Rom. xvi. 5, 16. Philem. 2.—^d Rom. xvi. 16.

letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle.

Fortunatus] This man is supposed to have survived St. Paul; and to be the same mentioned by Clement in his epistle to the Corinthians, sect. 59, as the bearer of that epistle from Clement at Rome to the Christians at Corinth.

For that which was lacking on your part] This may either refer to additional *communications* besides those contained in the letter which the Corinthians sent to the apostle—which additional circumstances were furnished by the persons above; and from them St. Paul had a fuller account of their spiritual state than was contained in the letter—or to some *contributions* on their part for the support of the apostle in his peregrinations and labours.

Verse 18. *They have refreshed my spirit and yours*] They have been a means of contributing greatly to my comfort; and what contributes to my comfort must increase yours. This is probably the meaning of the apostle.

Therefore acknowledge ye them] Pay them particular respect, and let all be held in esteem in proportion to their work and usefulness. When this is made the *rule of respect and esteem*, then *foolish and capricious attachments* will have no place. A man will then be *honoured* in proportion to his *merit*; and his merit will be estimated by his *usefulness* among men.

Verse 19. *The churches of Asia salute you.*] i. e. The churches in *Asia Minor*. Ephesus was in this Asia, and it is clear from this that the apostle was not at *Philippi*; had he been at Philippi, as the subscription states, he would have said, *The churches of MACEPONTIA, not the churches of ASIA, salute you*. How these places lay, in reference to each other, the reader will at once perceive by consulting the map in Acts.

Aquila and Priscilla] Of these eminent persons we have heard before: see Acts xviii. 2, 18, 26; and Rom. xvi. 3.

With the church that is in their house.] That is, the *company of believers* who generally worshipped there. There were no *churches* or *chapels* at that time built; and the assemblies of Christians were necessarily held in private houses. It appears that *Aquila and Priscilla* devoted their house to this purpose. The house of *Philemon* was of the same kind; Philem., ver. 2. So was likewise the house of *Nymphas*, Coloss. iv. 15. See the note on Rom. xvi. 5.

20 All the brethren greet you. ^d Greet ye one another with an holy kiss.

21 * The salutation of me Paul with mine own hand.

22 If any man ^e love not the Lord Jesus Christ, ^f let him be Anathema, ^g Maran-atha

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* Col. iv. 18. 2 Thess. iii. 17.—^f Eph. vi. 24.—^g Gal. i. 8, 9.—^h Jude 14, 15.

Verse 20. *With an holy kiss.*] The ancient patriarchs, and the Jews in general, were accustomed to *kiss each other* whenever they met; and this was a token of *friendship and peace* with them, as *shaking of hands* is with us. The primitive Christians naturally followed this example of the Jews. See the note on Rom. xvi. 16.

Verse 21. *The salutation of me Paul with mine own hand.*] This should be rendered: "The salutation is written by the hand of me Paul;" *γεγραμμεναι, is written*, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though *dictated* by him, was *written* by an amanuensis.

Verse 22. *If any man love not the Lord Jesus*] This is directed immediately against the *Jews*. From chap. xii. 3, we find that the Jews, who pretended to be under the *Spirit and teaching of God*, called Jesus *αυαθεμα, or accursed*; i. e. a person who should be devoted to destruction: see the note there. In this place the apostle *retorts* the whole upon *themselves*, and says: *If any man love not the Lord Jesus Christ, let him be αυαθεμα, accursed, and devoted to destruction*. This is not said in the way of a *wish* or *imprecation*, but as a *prediction* of what would certainly come upon them if they did not repent, and of what *did come* on them because they did not repent; but continued to *hate* and *execrate* the Lord Jesus; and of what *still lies upon them*, because they continue to *hate* and *execrate* the Redeemer of the world.

It is generally allowed that the apostle refers here to some of the modes of *excommunication* among the Jews, of which there were *three*, viz.—

1. *Niddui* נידוי, which signifies a simple *separation* or exclusion of a man from the synagogue, and from his wife and family, for *thirty days*.

2. *Cherem* כרם, which was inflicted on him who had borne the *Niddui*, and who had not, in the thirty days, made proper compensation, in order to be reconciled to the synagogue. This was inflicted with dire execrations, which he was informed must all come upon him if he did not *repent*; but the *Cherem* always supposed *place for repentance*.

Shammatha שמתה: this was the *direst* of all, and cut off all *hope* of reconciliation and repentance; after which the man was neither reconcilable to the *synagogue*, nor acknowledged as belonging even to the *Jewish nation*. See these different forms in *Burton's Rabbinical and Talmudical Lexicon*, under their respective words.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæsa. 3.

23 * The grace of our Lord
Jesus Christ *be* with you.
24 My love *be* with you all in
Christ Jesus. Amen.

¶ The first epistle to the Corinthians

* Rom.

In the Lexicon just now quoted, Buxtorf gives a form of the *Cherem*, which he says he copied from an ancient Hebrew MS. Of this awful piece I shall lay a translation before the reader.

“By the sentence of the Lord of lords, let P. the son of P. be anathematized in both houses of judgment; the superior and inferior. Let him be anathematized among the highest saints; let him be anathematized among the *Seraphim* and *Ophanim*; and finally, let him be anathematized by all the congregations of the great and the small! Let great and continued plagues rest upon him; with great and horrible diseases! Let his house be the habitation of dragons! and let his constellation be darkened in the clouds! Let him be for indignation, and wrath, and burning! Let his carcase be thrown to the wild beasts and serpents! Let his enemies and his adversaries triumph over him! Let his silver and gold be given to others! And let all his children be exposed at the doors of their enemies! And let posterity be astonished at his day! Let him be accursed by the mouth of *Addiriron* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Anisriel* and *Patchiel*; by the mouth of *Seraphiel* and *Saganael*; by the mouth of *Michael* and *Gabriel*; by the mouth of *Raphael* and *Mesheraiel*! Let him be anathematized by the mouth of *Zafarif*, and by the mouth of *Hafhavif*, who is the great God; and by the mouth of the *seventy names* of the Supreme King; and lastly, by the mouth of *Tartak* the great chancellor.

“Let him be swallowed up like Korah and his companions! Let his soul depart with fear and terror! Let the chiding of the Lord slay him! Let him be confounded as Achitophel was in his counsel! Let the leprosy of Gehazi be his leprosy! and let there be no resurrection of his ruins! In the sepulchres of the children of Israel let him not be buried! Let his wife be given to another, and let others bow themselves upon her in his death! In this anathema, let P. the son of P. be; and let this be his inheritance! But upon me and upon all Israel may God extend his peace and blessing, Amen.” To this is added the 18th, 19th, and 20th verses of Deut. xxix., which the reader may read at his leisure. There are many things in this *Cherem* which require a comment, but this is not the place.

Anathema, Maran-atha.] “Let him be accursed; our Lord cometh.” I cannot see the reason why these words were left *untranslated*. The former is Greek, and has been already explained; the latter is Syriac ܡܪܢܐ ܐܬܗܐ *maran atha, our Lord is coming*; i. e. to execute the judgment denounced. Does not

was written from Phi-
lippi by Stephanas, and
Fortunatus, and Achai-
cus, and Timotheus.

A. M. 4060.
A. D. 56.
A. U. C. 809.
Anno Imp. Nero-
nis Cæsa. 3.

xvi. 20.

the apostle refer to the last verse in the Bible? *Let I come and smite the land* (כֶּרֶם *cherem*) *with a curse*? And does he not intimate that the Lord was coming to smite the *Jewish land* with that curse? Which took place a very few years after, and continues on that gainsaying and rebellious people to the present day. What the apostle has said was *prophetic*, and *indicative* of what was about to happen to that people. God was then *coming* to inflict punishment upon them: he came, and they were broken and dispersed.

Verse 23. *The grace of our Lord Jesus*] May the favour, influence, mercy, and salvation procured by Jesus Christ, be *with you*—prevail amongst you, rule in you, and be exhibited by you, in your life and conversation! Amen.

Verse 24. *My love be with you all in Christ Jesus.*] It appears exceedingly strange that the apostle should say, *My love be with you*; as he said, *The grace of our Lord Jesus Christ be with you*. We can easily conceive what the latter means: the *grace* of Christ is an *active, powerful, saving principle*; it is essential to the existence of the Christian church that this grace should be ever with it: and without this grace no individual can be saved. But what could the *love* of the apostle do *with them*? Has it any meaning? I confess I can see none, unless it be intended to say, *I love you*; or, *I continue to love you*. The pronoun *μου, my*, is wanting in the *Codex Alexandrinus*, and in 73, an excellent MS. in the Vatican, written about the eleventh century. This will help us to a better sense, for it either says, *May love prevail among you!* or, supplying the word *θεου, God*, as in 2 Cor. xiii. 14. *The love of God be with you!* This gives a sound sense; for the *love of God* is as much a *principle of light, life, and salvation*, as the *grace* of Christ. And probably *ΜΟΥ, my*, is a corruption for *ΘΕΟΥ, of God*. And this is the more likely, because he uses this very form in the conclusion of his second Epistle to this church, as we have seen above. I conclude, therefore, that the reading of the two MSS. above is the true reading; or else that *μου* is a corruption for *θεου*, and that the verse should be read thus: *The love of God be with you all, in (or by) Christ Jesus.*

Amen.] So be it: but this word is wanting in most MSS. of repute, and certainly was not written by the apostle.

1. The *subscription* to this epistle in our common English Bibles, and in the common *editions* of the *Greek* text, is palpably absurd. That it was not written from *Philippi*, but from *Ephesus*, see the notes on ver. 5, 8, 10, and 19; and that it could not be “written by Silvanus, and Fortunatus, and

Achaicus, and Timotheus," needs no proof. But this subscription is wanting in all the best MSS. and Versions, either in *whole* or in *part*. In some it is simply said, *The first to the Corinthians*; in others, *The first to the Corinthians is finished; written from Ephesus,—from Asia,—from Ephesus of Asia,—from Philippi of Macedonia,—from Philippi of Macedonia, and sent by the hands of Timothy*; so the SYRIAC. *Written from Ephesus, by Stephanas and Fortunatus*; COPTIC. *Written from Philippi by Stephanas, and Fortunatus, and Achaicus*; SLAVONIC. *Written, &c. by Paul and Sothenes. Written from the city of Philippi, and sent by Stephanas and Fortunatus, and Achaicus, and Timotheus*; ARABIC. There are other variations which need not be set down. Those only appear to be correct that state the epistle to have been sent from *Ephesus*, of which there can be no reasonable doubt.

2. In closing my observations on this epistle, I feel it necessary once more to call the reader's attention to the many *difficulties* contained in it as an excuse for any thing he may find handled in an unsatisfactory manner. Perhaps it will be of little consequence for him to know that this epistle has cost me more labour and difficulty than any portion of the same quantity which I have yet passed over either in the Old or New Testament.

3. It has been already noticed that the church at Corinth had written to the apostle for advice, direction, and information on a variety of points; and that this epistle is, in the main, an answer to the epistle from Corinth. Had we that epistle, all difficulty would vanish in this; but, as the apostle only refers to their questions by mere *catch words* from their letter, it is impossible to know, in *all cases*, what the questions contained. To them the answers would be clear, because they knew on what they had consulted him; to us the answers must be, as they really are in some cases, necessarily obscure, because we know not the whole bearing and circumstances of the questions. Indeed the epistle contains more *local* matter, and more matter of *private* application, than any other in the New Testament; and there is in it, on the whole, less matter for general use than in most other parts of the sacred writings. Yet it is both very curious and useful; it gives insight into several *customs*, and not a few *forms of speech*, and matters relative to the *discipline* of the primitive church, which we can find no where else: and it reads a very awful lesson to those who disturb the peace of society, make schisms in the church of Christ, and endeavour to set up one preacher at the expense of another.

4. It shows us also how many *improper* things may, in a state of *ignorance* or Christian infancy, be consistent with a *sincere belief* in the gospel of Christ, and a conscientious and *zealous* attachment to it.

5. In different parts of the epistle we find the apostle speaking very highly of the *knowledge* of this church; and its *various gifts* and *endowments*. How then can we say that its blemishes arose from *ignorance*? I answer, that certainly only a few of the people at Corinth could possess those eminent *spiritual* qualifications; because the things that are

attributed to this church in other places are utterly inconsistent with that state of grace for which the apostle, in other places, appears to give them credit. The solution of the difficulty is this: There were in the church at Corinth many *highly gifted* and very *gracious* people; there were also there many more who, though they might have been partakers of some *extraordinary* gifts, had very little of that *religion* which the apostle describes in the *thirteenth* chapter of this epistle.

6. Besides, we must not suppose that eminent *endowments* necessarily imply *gracious dispositions*. A man may have *much light* and *little love*; he may be very *wise* in secular matters, and know but little of *himself*, and less of his *God*. There is as truly *learned ignorance*, as there is a *refined* and *useful learning*. One of our old writers said, "Knowledge that is not *applying*, is only like a candle which a man holds to light himself to hell." The Corinthians abounded in *knowledge*, and *science*, and *eloquence*, and various *extraordinary gifts*; but in many cases distinctly enough marked in this epistle, they were grossly *ignorant* of the *genius* and *design* of the gospel. Many, since their time, have put *words* and *observances* in place of the *weightier matters* of the *law*, and the *spirit* of the *gospel*. The apostle has taken great pains to correct these abuses among the Corinthians, and to insist on that great, unchangeable and eternal truth, that *love to God and man*, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of all law; and that a *professions, knowledge, gifts, &c.*, without this, are absolutely useless. And did this epistle contain more than what is found in the 13th chapter, yet that would be an unparalleled monument of the apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the gospel, left by God's mercy to the church, as a *touch-stone* for the *trial* of creeds, confessions of faith, and ritual observances, to the end of the world.

7. I have often had occasion to note that the whole *epistle* refers so much to *Jewish* affairs, customs, forms of speech, ceremonies, &c., that it necessarily supposes the people to have been well acquainted with them: from this I infer that a great majority of the Christian church at Corinth was composed of *converted Jews*; and it is likely that this was the case in all the churches of *Asia Minor* and *Greece*. Many *Gentiles* were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the *Hellenistic Jews*. In many respects Jewish phraseology prevails more in this epistle than even in that to the *Romans*. Without attention to this it would be impossible to make any consistent sense out of the 15th chapter, where the apostle treats so largely on the doctrine of the *resurrection*, as almost every *form* and *turn of expression* is *Jewish*; and we must know what ideas they attached to such *words* and *forms of speech*, in order to enter into the spirit of the apostle's meaning. His ignorance of this cause, as a late eminent writer and philosopher to charge the apostle with "inconsistent reasoning." Had he

understood the apostle's language, he would not have said so; and as he did not understand it, he should have said nothing. A man may be qualified to make great and useful discoveries in the doctrine of *gases* or *factitious airs*, who may be ill qualified to elucidate the meaning of the *Holy Spirit*.

8 Before I finish my concluding observations on this epistle, I must beg leave to call the reader's attention once more to the concluding words of the apostle: *If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha*. These words have been as often *misunderstood*, and perhaps as dangerously *applied*, as another passage in this epistle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself; &c.* Though I am ready to grant that the *bad Christian*, i. e. the man who professes Christianity, and yet lives under the power of sin, is in a very dangerous state; and that he who, while he credits Christianity, is undecided as to the public part he should take in its profession and practice, is putting his eternal interests to the most awful hazard;

yet I must also grant that the meaning generally put on the words in question is *not* correct. The words apply to the *gainsaying* and *blasphemous* Jews; to those who were calling Christ *Anathema*, or *accursed*; and cannot be applied to any person who *respects his name*, or *confides* in him for his salvation; much less do they apply to *him* who finds through the *yet* prevalence of evil in his heart, and the power of *temptation*, that he has *little*, and, to his own apprehension, *no love* to the Lord Jesus. The *Anathema* of the apostle is denounced against him *only* who gives the *Anathema* to *Christ*: of this, not one of my readers is capable. It is the duty of all to love him with an undivided heart: if any be not yet able to do it, let him not be discouraged; if the *Lord cometh* to execute judgment on him who calleth Jesus *accursed*, he *cometh* also to fulfil the desire of them who fear him; to make them partake of the divine nature, and so cleanse their hearts by the inspiration of his Holy Spirit that they shall *perfectly love him*, and *worthily magnify his name*.

INTRODUCTION TO THE SECOND EPISTLE

TO THE

CORINTHIANS.

FOR an account of *Corinth*, the reader is referred to the *preface* to the first Epistle, where every thing relative to the geographical, political, and religious situation of that celebrated city, as far as such subjects are proper for a work of this kind, is amply detailed.

As I have borrowed from the learned and accurate Archdeacon *Paley* several arguments to prove the *authenticity* of the *first* Epistle, and the same able writer having bestowed equal pains on the *second*, I shall make those extracts which bear particularly on the subject; referring my reader to the work itself for ampler information.

SECTION I.

I will not say that it is impossible, having seen the first Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say that this, in either case, must be the effect of craft and design: whereas, whoever examines the allusions to the former epistle which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian church were feigned, in order to form a train of narrative, or to support the appearance of connexion between the two epistles.

1. In the first Epistle, St. Paul announces his intention of passing through Macedonia, in his way to Corinth: "I will come to you when I shall pass through Macedonia." In the second Epistle, we find him arrived in Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many: yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest, haply, if they of Macedonia come with me, and find you unprepared, we (that we say not you) be ashamed in this same confident boasting." (Chap. ix. 2, 3, 4.) St. Paul's being in Macedonia at the time of writing the epistle is, in this passage, inferred only from his saying that he had boasted to the Macedonians of the alacrity of his Achaian converts; and the fear which he expresses, lest, if any of the Macedonian Christians should come with him unto Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia; and by that statement to produce an apparent agreement with the purpose of visiting Macedonia, notified in the first Epistle? Or will it be thought probable that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of a contribution? The same thing may be observed of another text in the epistle, in which the name of Macedonia occurs: "Furthermore, when I came to Troas to preach the gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother; but taking my leave of them, I went from thence into Macedonia." I mean, that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be *there*. The text, however, in which it is most strongly implied that St. Paul wrote the present epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter. Yet, even here, I think no one will contend that

St. Paul's coming to Macedonia, or being in Macedonia, was the principal thing intended to be told; or that the telling of it, indeed, was any part of the intention with which the text was written; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer's mind had been lately agitated, and from which he was relieved by the coming of Titus. The first five verses of the eighth chapter, which commend the liberality of the Macedonian churches, do not, in my opinion, by themselves, prove St. Paul to have been at Macedonia at the time of writing the epistle.

2. In the first Epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian converts, with the connivance, not to say with the approbation, of the church; and enjoins the church to purge itself of this scandal, by expelling the offender from its society (chap. v. 1—5). In the second Epistle we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration: "Sufficient to such a man is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with over-much sorrow; wherefore I beseech you, that ye would confirm your love towards him." (2 Cor., chap. ii. 7, 8.) Is this whole business feigned for the sake of carrying on a continuation of story through the two epistles? The church also, no less than the offender, was brought by St. Paul's reproof to a deep sense of the impropriety of their conduct. Their penitence and their respect to his authority were, as might be expected, exceedingly grateful to St. Paul: "We were comforted not by Titus's coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more; for though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing." (Chap. vii. 7—9.) That this passage is to be referred to the incestuous marriage is proved by the twelfth verse of the same chapter: "Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that had suffered wrong; but that our care for you, in the sight of God, might appear unto you." There were, it is true, various topics of blame noticed in the first Epistle; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had "done the wrong," and another particular person "had suffered it." Could all this be without foundation?

3. In the sixteenth chapter of the first Epistle, a collection for the saints is recommended to be set forwards at Corinth (chap. xvi. 1). In the ninth chapter of the second Epistle, such a collection is spoken of, as in readiness to be received: "As touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many." (Chap. ix. 1, 2.) This is such a continuation of the transaction as might be expected, or, possibly it will be said, as might easily be counterfeited; but there is a circumstance of nicety in the agreement between the two epistles, which I am convinced the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before: "This is expedient for you, who have begun before, not only to do, but also to be forward a year ago." (Chap. viii. 10.) "I boast of you to them of Macedonia, that Achaia was ready a year ago." (Chap. ix. 2.) From these texts it is evident that something had been done in the business a year before. It appears, however, from other texts in the epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (Chap. ix. 5.) They are urged to "perform the doing of it." (Chap. viii. 11.) "And every man was exhorted to give as he purposed in his heart." (Chap. ix. 7.) The contribution, therefore, as represented in our present epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store—had already provided the fund, from which he was afterwards to contribute—the very case which the first Epistle authorises us to suppose to have existed; for in that epistle St. Paul had charged the Corinthians, "upon the first day of the week, every one of them, to lay by in store as God had prospered him." (1 Cor., chap. xvi. 2.)

SECTION II.

In comparing the second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the epistle having been taken from the history or the history from the epistle, but also that there appears in the contents of the epistle positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings enumerated, chap. xi. 24: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep," cannot be made out from his history as delivered in the Acts; nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the epistle, of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance, as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows:—

2 Cor., chap. xi. 32, 33. In Damascus, the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend *me*; and through a window in a basket was I let down by the wall, and escaped his hands.

Acts, chap. ix. 23—25. And after many days were fulfilled, the Jews took counsel to kill him, but their laying in wait was known of Saul, and they watched the gates day and night to kill him: then the disciples took him by night, and let him down by the wall in a basket.

Now, if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him, then the accordances which may be pointed out between them will admit of no solution so probable as the attributing of them to truth and reality, as to their common foundation.

SECTION III.

The opening of this epistle exhibits a connexion with the history, which alone would satisfy my mind that the epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the *nineteenth* chapter of the Acts St. Paul is represented as driven away from Ephesus; or as leaving, however, Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. "Great is Diana of the Ephesians—And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." When he was arrived in Macedonia, he wrote the *second* Epistle to the Corinthians, which is now before us; and he begins his epistle in this wise: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, &c. For we would not, brethren, have you ignorant of our trouble *which came to us in Asia*, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us." Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus: "We would not, brethren, have you ignorant of our trouble which came to us in Asia." And there is nothing more; no mention of Demetrius, of the seizure of St. Paul's friends, of the interference of the town-clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital upon which a suspicion could be conceived, either that the author of the epistle had made use of the narrative in the Acts; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of

St. Paul, then extant; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter.

SECTION IV.

It has already been remarked, that St. Paul's original intention was to have visited Corinth in his way to Macedonia: "I was minded to come unto you before, and to pass by you into Macedonia." (2 Cor., chap. i. 15, 16.) It has also been remarked, that he changed his intention, and ultimately resolved upon going through Macedonia *first*. Now upon this head there exists a circumstance of correspondency between our epistle and the history, which is not very obvious to the reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second Epistle, yet it appears, both from the history and from this second Epistle, that the change had taken place before the writing of the first Epistle; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, we are told that "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem." So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find (chap. xx. 1, 2.) that "Paul departed from Ephesus for to go into Macedonia; and that, when he had gone over those parts, he came into Greece." The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previous to the sending away of Timothy. The order in which the two countries are mentioned shows the direction of his intended route, "when he passed through Macedonia and Achaia." Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself, a short time afterwards, and, as hath been observed, evidently in continuation and pursuance of the same design, "departed for to go into Macedonia." If he had ever, therefore, entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But from the seventeenth verse of the fourth chapter of the first Epistle to the Corinthians, we discover that Timothy had been sent away from Ephesus before that epistle was written: "For this cause have I sent unto you Timotheus, who is my beloved son." The change, therefore, of St. Paul's resolution, which was prior to the sending away of Timothy, was necessarily prior to the writing of the first Epistle to the Corinthians.

Thus stands the order of dates as collected from the history, compared with the first Epistle. Now let us inquire, secondly, how this manner is represented in the epistle before us. In the *sixteenth* verse of the first chapter of this epistle, St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia: "In this confidence I was minded to come unto you before, that ye might have a second benefit: and to pass by you into Macedonia." After protesting, in the *seventeenth* verse, against any evil construction that might be put upon his laying aside of this intention, in the *twenty-third* verse he discloses the cause of it: "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." And then he proceeds as follows: "But I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all; for out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you; but if any have caused grief, he hath not grieved me but in part, that I may not over-charge you all. Sufficient to such a man is this punishment, which was inflicted of many." In this quotation let the reader first direct his attention to the clause marked by italics, "and I wrote this same unto you," and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had

“determined with himself that he would not come again to them in heaviness?” whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And in the next place, let him consider whether the sentence, “I determined this with myself, that I would not come again to you in heaviness,” do not plainly refer to that postponing of his visit to which he had alluded in the verse but one before, when he said, “I call God for a record upon my soul, that to spare you I came not as yet unto Corinth:” and whether this be not the visit of which he speaks in the sixteenth verse, wherein he informs the Corinthians, “that he had been minded to pass by them into Macedonia;” but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains will be, whether this writing relate to the letter which we now have under the title of the first Epistle to the Corinthians, or to some other letter not extant. And upon this question I think Mr. Locke’s observation decisive; namely, that the second clause marked in the quotation by italics, “I wrote unto you with many tears,” and the first clause so marked, “I wrote this same unto you,” belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present first Epistle to the Corinthians; namely, the case and punishment of the incestuous person. Upon the whole then, we see that it is capable of being inferred from St. Paul’s own words, in the long extract which we have quoted, that the first Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose with respect to the course of his journey, though expressly mentioned only in the second Epistle, had taken place before the writing of the first; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the first Epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions deduced from independent sources, and deducible only by investigation and comparison.

SECTION V.

But if St. Paul had changed his purpose before the writing of the first Epistle, why did he defer explaining himself to the Corinthians concerning the reason of that change until he wrote the second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian church at the time, and the painful severities which he should have found himself obliged to exercise if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative objurgation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the first Epistle. But it was not for him to acquaint them with the scheme. After the epistle had produced its effect (and to the utmost extent, as it should seem, of the apostle’s hopes); when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus (chap. vii. 6, 7, 11) had brought him intelligence “of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and their penitence; what carefulness, what clearing of themselves, what indignation, what fear, what vehement desire, what zeal, what revenge,” his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection that he was giving pain to those from whom alone he could receive comfort: “I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he that maketh me glad but the same which is made sorry by me?” (Chap. ii. 1, 2.) that he had written his former epistle to warn them beforehand of their fault, “lest when he came he should have sorrow of them of whom he ought to rejoice:” (Chap. ii. 3.) that he had the farther view, though perhaps unperceived by them, of making an experiment of their fidelity, to know the proof of them, whether they are obedient in all

things." (Chap. ii. 9.) This full discovery of his motive came very naturally from the apostle after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance; and as remote as possible from fiction or imposture.

SECTION VI.

Chap. xi. 9: "When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city, is explicitly recorded, Acts, chap. xviii. 1, 5. "After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ."

SECTION VII.

The above quotation from the Acts proves that Silas and Timotheus were assisting St. Paul in preaching the gospel at Corinth; with which correspond the words of the epistle (chap. i. 19): "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea." I do admit that the correspondency, considered by itself, is too direct and obvious; and that an impostor, with the history before him might, and probably would, produce agreements of the same kind. But let it be remembered that this reference is found in a writing which, from many discrepancies, and especially from those noted sect. II., we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the Acts, Silvanus in the epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean, that it is not probable that two persons placed in situations so much alike should bear names so nearly resembling each other. On the other hand, the difference of the name in the two passages negatives the supposition of either the passages, or the account contained in them, being transcribed from the other. That they were the same person is farther confirmed by 1 Thess., chap. i. 1, compared with Acts, chap. xvii. 10.

SECTION VIII.

Chap. ii. 12, 13: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them I went from thence into Macedonia."

To establish a conformity between this passage and the history, nothing more is necessary to be presumed than that St. Paul proceeded from Ephesus to Macedonia upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus, in the neighbourhood of Ephesus; in other words, that in his journey to the peninsula of Greece he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports that in his journey he had stopped at Troas. Of this the history says nothing, leaving us only the short account, that "Paul departed from Ephesus for to go into Macedonia." But the history says that, in his return from Macedonia to Ephesus, "Paul sailed from Philippi to Troas; and that when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to Assos; from Assos, taking ship, and coasting along the front of Asia Minor, he came by Mitylene to Miletus." Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus to Macedonia; secondly, that he had disciples there. In one journey between these two places the epistle, and in another journey between the same places the history, makes him stop at this city. Of the first journey he is made to say, "that a door was in that city opened unto me of the Lord;" in the second, we find disciples there collected around him, and the apostle exercising his ministry with what was even in him more than ordinary zeal and labour. The

epistle, therefore, is in this instance confirmed, if not by the terms, at least by the probability, of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

SECTION IX.

Chap. xi. 24, 25: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep."

These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the *epistle* was not framed from the *history*: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are *consistent* with the history, I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history record only *one* beating with rods, viz. at Philippi, Acts xvi. 22, yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this epistle, in which St. Paul says that he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration, concerning which the history is silent: but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. "Once," saith St. Paul, "was I stoned." Does the history relate that St. Paul, prior to the writing of this epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, viz. at Lystra in Lycaonia. "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) And it mentions also another occasion, in which "an assault was made, both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were aware of it," the history proceeds to tell us, "and fled into Lystra and Derbe." This happened at Iconium, prior to the date of the epistle. Now, had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were "aware of their danger and fled," a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the *very brink of contradiction* without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the epistle, this silence may be accounted for, from the plan and fabric of the history. The date of the epistle synchronises with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related chap. xvi. 10; or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter the *third* person is used. "After *they* were come to Mysia, *they* assayed to go into Bithynia, but the Spirit suffered *them* not; and *they* passing by Mysia, came to Troas:" and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter the *first* person comes in: "After Paul had seen the vision, immediately *we* endeavoured to go into Macedonia; assuredly gathering that the Lord had called *us* to preach the gospel unto them." Now, from this time to the writing of the epistle, the history occupies four chapters; yet it is in these, if in any, that a regular or continued account of the apostle's life is to be expected: for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars

of his conversion itself, which are related circumstantially, may be understood from the following observations :

The history of a period of sixteen years is comprised in less than three chapters ; and of these a material part is taken up with discourses. After his conversion he continued in the neighbourhood of Damascus, according to the history, for a certain considerable though indefinite length of time, according to his own words (Gal. i. 18) for three years ; of which no other account is given than this short one, that "straightway he preached Christ in the synagogues, that he is the Son of God ; that all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem ? that he increased the more in strength, and confounded the Jews which dwelt at Damascus ; and that, after many days were fulfilled, the Jews took counsel to kill him." From Damascus he proceeded to Jerusalem : and of his residence there nothing more particular is recorded, than that "he was with the apostles, coming in and going out ; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him." From Jerusalem, the history sends him to his native city of Tarsus (Acts, chap. ix. 30). It seems probable, from the order and disposition of the history, that St. Paul's stay at Tarsus was of some continuance ; for we hear nothing of him until, after a long apparent interval and much interjacent narrative, Barnabas, desirous of Paul's assistance upon the enlargement of the Christian mission, "went to Tarsus for to seek him" (chap. xi. 25). We cannot doubt that the new apostle had been busied in his ministry ; yet of what he did or what he suffered during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, it is probable he visited from thence many other places, for the purpose of preaching the gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befel him to which he refers in the quotation before us, "Thrice I suffered shipwreck, a night and a day I have been in the deep." This last clause I am inclined to interpret of his being obliged to take to an open boat upon the loss of the ship, and his continuing out at sea in that dangerous situation a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year : but of the transactions of that year no other description is given than what is contained in the *last four verses* of the *eleventh chapter*. After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus they made a progress together through the Lesser Asia ; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness ; for instance, at Iconium it is said that they abode a long time (chap. xiv. 3), yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary : "They spake boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Having completed their progress, the two apostles returned to Antioch, "and there they abode long time with the disciples." Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia ; yet is the account of the whole journey despatched in *four verses* of the *sixteenth* chapter.

SECTION X.

Chap. iii. 1 : "Do we begin again to commend ourselves ? or need we, as some others, epistles of commendation to you ?"

"As some others." Turn to Acts xviii. 27, and you will find that, a short time before the writing of this epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians : "And when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the epistle bear the appearance of alluding to some specific instance, and the history supplies that instance ; it supplies at least an instance as apposite as possible to the terms which the apostle uses, and

to the date and direction of the epistle in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself (Acts xix. 1), that Apollos carried it; and it was about two years before the writing of this epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian churches, the case of Apollos exemplifies that usage, and affords that species of confirmation to the epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

SECTION XI.

Chap. xiii. 1: "This is the third time I am coming to you;" *τρίτον τουτο ερχομαι*.

Do not these words import that the writer had been at Corinth *twice* before? Yet, if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles record only *two journies* of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journies. If St. Paul had been already *twice* at Corinth, this supposition must be given up; and every argument or observation which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than *two journies* of St. Paul to Corinth, but do not allow us to suppose that more than *two* such journies could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle was written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, i. e. after the time to which the history extends. When I first read over this epistle with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led by a great variety of circumstances to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had been at Corinth twice; or, whether, when he says, "This is the third time I am coming to you," he might mean only that this was the third time that he was *ready*, that he was *prepared*, that he *intended* to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose, which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the *third* time, i. e. of his being *ready* and *prepared* to come, although he had been actually at Corinth only *once* before. This conjecture being taken up, a farther examination of the passage and the epistle produced proofs which placed it beyond doubt. "This is the third time I am coming to you:" in the verse following these words, he adds, "I told you before, and foretel you, as if I were present the *second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." In this verse the apostle is declaring beforehand what he would do in his intended visit; his expression therefore, "as if I were present the *second time*," relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but *once*. Again, in the *fifteenth* verse of the first chapter, he tells them, "In this confidence I was minded to come unto you before, that ye might have a *second* benefit." Why a second, and not a third benefit? why *δευτεραν*, and not *τρτην* *χαριν*, if the *τρίτον ερχομαι* in the thirteenth chapter meant a *third* visit? for though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows that, if it were only a second visit in which he was disappointed *then*, it could only be a second visit which he proposed *now*. But the text which I think is decisive of the question, if any question remain upon the subject, is the *fourteenth* verse of the *twelfth* chapter: "Behold, the third time I am ready to come to you:" *Ιδου τρίτον ετοιμώς εχω ελθειν*. It is very clear that the *τρίτον ετοιμώς εχω ελθειν* of the *twelfth* chapter, and the *τρίτον τουτο ερχομαι* of the *thirteenth* chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explanation which we are contending for, viz. that *τρίτον τουτο*

ῥοχουαί does not mean that he *was coming a third time*, but that this *was the third time* he was in *readiness* to come, *ἑτοιμῶς ἔχω*. Upon the whole, the matter is sufficiently certain; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument: First, because an impostor generally guards against the appearance of inconsistency; and, secondly, because, when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution which usually accompanies the consciousness of fraud; and the solution proves that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

SECTION XII.

Chap. x. 14—16. “We are come as far as to you also in preaching the gospel of Christ; not boasting of things without our measure, that is, of other men’s labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you.”

This quotation affords an indirect, and therefore unsuspecting, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied, by the words of the quotation, that Corinth was the extremity of St. Paul’s travels *hitherto*. He expresses to the Corinthians his hope that in some future visit he might “preach the gospel to the regions beyond them;” which imports that he had not hitherto proceeded “beyond them,” but that Corinth was as yet the farthest point or boundary of his travels. Now, how is St. Paul’s first journey into Europe, which was the only one he had taken before the writing of the epistle, traced out in the history? Sailing from Asia, he landed at Philippi; from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica; from thence through Berea to Athens, and from Athens to Corinth, *where he stopped*; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary and limit of his progress. He could not have said the same thing, *viz.* “I hope hereafter to visit the regions beyond you,” in an epistle to the Philippians, or in an epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home; every part therefore beyond that city might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

For St. Paul’s journies, the reader is referred to the *map* which accompanies the Acts of the Apostles.

Dr. *Lightfoot*, in his *Chronology of the New Testament*, has made some good observations on the *date* of this epistle, and the *circumstances* by which that date is ascertained; collating, as Dr. *Paley* has done, the *epistle* with those parts of the *history* in the Acts, which refer to it.

The following is the substance of what he says on this subject:—

A new year being now entered, and Paul intending for *Syria*, as soon as the spring was a little up, he sends *Titus* beforehand to *Corinth*, to hasten their collections for the saints in *Judea*, that they might be ready against Paul should come thither. And with *Titus* he sends two other brethren; and by them all, he sends the second Epistle to the Corinthians. The proof that it was written and sent at this time, and in this manner, is plain, by these places and passages in it. Chap. ix. 2, 3, 4: “I know the forwardness of your mind, for which I boast of you to them of Macedonia: yet have I sent the brethren, lest our boasting of you should be in vain; lest haply they of Macedonia come with me,” &c. Chap. xii. 14: “Behold, the third time I am coming to you.” Chap. xiii. 1: “This is the third time I am coming to you.” And, chap. viii. 16: “But thanks be unto God, who put the same earnest care into the heart of Titus for you.” Ver. 17: “Being more forward, of his own accord he went unto you.” Ver. 18: “And with him we have sent the brother, whose praise is in the gospel.” Ver. 22: “And we have sent with them our brother, whom we have oftentimes proved diligent in many things,” &c.

The apostle, in this second Epistle to *Corinth*, first excuses his not coming to them, according as he had promised in his first Epistle, 1 Cor. xvi. 5, clearing himself from all lightness in making, and from all unfaithfulness in breaking, that promise; and fixing the principal reason upon themselves and their present condition; because he had not yet intelligence, when he went first into *Macedonia*, of any reformation among them of those enormities that he had reprov'd in his first epistle; therefore he was unwilling to come to them in heaviness, and with a scourge. This, his failing to come according to his promise, had opened the mouths of several in his disgrace, and false teachers took any other occasion to vilify him, which he copiously satisfies, and vindicates himself all along in the epistle. His exceeding zealous plainness with them, and dealing so home and thoroughly against their misdemeanors as he did, was one advantage that his enemies took to open their mouths against him, and to withdraw the *hearts* of the Corinthians from him; and chiefly because he was so urgent against the works of the law as to justification, and those rites which the Jews, even the most of those that were converted to the gospel, too much doated on.

After he had sent away this epistle by *Titus*, *Erastus*, and *Mark*, if our conjecture fail not, and had given notice to the *Corinthians* of his speedy coming to them, and warning them to get their collections ready against he came, he provided for his journey into *Syria*, which he had intended so long: partly to visit the churches in these parts, and partly to bring up the collections he had got for the poor of *Judea*; of which he had promised to the three ministers of the circumcision, *Peter*, *James*, and *John*, that he would be careful, Gal. ii. 10.

Acts xx. 4: "And there accompanied him into Asia, Sopater of Berea; and of the Thesalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." Ver. 5: "These going before tarried for us at Troas." Ver. 6: "And we sailed away from Philippi, after the days of unleavened bread."

But when Paul, and this his company, are all going for Asia together, why should they not set out together; but these go before, and tarry at *Troas*, and *Paul* and some other of his company come after? Nay, they were all to meet at *Troas*, as it appeareth, ver. 6. Why might they not then have gone altogether to *Troas*?

The reason of this was, because *Paul* himself was to go by *Corinth*; and not minding to stay there but very little, because he hastened to Jerusalem, he would not take his whole train thither, but sends them off the next way they could go to *Troas*, himself promising and resolving to be speedily with them there. He had promised a long time to the church of *Corinth* to come unto them, and he had newly sent word in that epistle that he had lately sent, that now his coming would be speedy, 2 Cor. xii. 14: "Behold, the third time I am ready to come to you;" and chap. xiii. 1: "This is the third time that I am coming to you." Not that he had been there *twice* before, for since his first departing thence (when he had staid a long time together, at his first planting of the gospel in that place) there is neither mention nor probability of his being there again; but this was the third time *that he was coming*, having promised and intended a journey thither once before, but was prevented, 2 Cor. i. 15, 16, 17. But now he not only promises by the epistle that he will come, but staketh the three brethren that he had sent thither for witnesses and sureties of that promise, 2 Cor. xiii. 1, 2, that in the mouth of these witnesses his promise might be established and assured. See the *Introduction*, sect. xi.

Now the time is come that he makes good his promise; and whilst the rest of his company go directly the next cut to *Troas*, he himself and *Luke*, and whom else he thought good to retain with him, go about by *Corinth*.

And now, to look a little further into the reason of their thus parting company, and of *Paul's* short stay at *Corinth* when he came there, we may take into our thoughts (besides how much he hastened to *Jerusalem*) the jealousy that he had, lest he should not find all things at *Corinth* so comfortable to himself, and so creditable to them, before those that should come with him, as he desired. He has many passages in the second epistle that he wrote to them that glance that way; for though, as to the general, there was reformation wrought among them, upon the receiving his first epistle, and thereupon he speaks very excellent things of them; yet were there not a few that thought basely of him, 2 Cor. x. 12, and traduced him and his doctrine, chap. xi. and xii., and gave him cause to suspect that his boasting of that church to the churches of *Macedonia* might come off but indifferently, if the *Macedonians* should come with him to see how all things were there, 2 Cor. ix. 4. And therefore it was but the good policy of just fear, grief, and prudence to send them by another way, and he had very just cause to stay but a little while when he came there.

Lightfoot's Works, Vol. I., page 310, &c.

PREFACE TO THE SECOND EPISTLE

TO THE

CORINTHIANS.

IT is a general opinion among learned men that this epistle was written *about a year after the former*: and this seems to be supported by the words, chap. ix. 2: *Achaia was ready a year ago*; for the apostle having given instructions for that collection, to which he refers in these words at the close of the preceding epistle, they would not have had the *forwardness* there mentioned till a year had elapsed. As the apostle had purposed to stay at Ephesus till *Pentecost*, 1 Cor. xvi. 8; and he staid some time in Asia after his purpose to leave Ephesus and go to Macedonia, Acts ix. 21, 22; and yet making here his apology for not *wintering* in Corinth, as he thought to do, 1 Cor. xvi. 6; this epistle must have been written *after the winter*, and consequently when a *new year* was begun. It therefore, says Dr. *Whitby*, seems to have been written after his *second coming to Macedonia*, mentioned Acts x. 3. For, (1.) it was written after he had been at *Troas*, and had left that place to return to *Macedonia*: now that was at his *second going thither*; see chap. ii. 12. (2.) It was written when Timothy was *with him*: now, when he left *Ephesus* to go into *Macedonia*, Timothy went not *with him*, but was sent *before him*, Acts xix. 22; but at his *second going through Macedonia*, Timothy *was with him*, Acts xx. 4. (3.) He speaks of some *Macedonians* who were likely to accompany him, chap. ix. 4. Now, at his *second going from Macedonia*, there accompanied him *Aristarchus, Secundus, and Gaius of Thessalonica*, the metropolis of Macedonia, Acts xx. 4. (4.) The postscript says that this epistle was written from *Philippi*, where Paul was till the days of unleavened bread, Acts xx. 6; it therefore seems to have been sent from thence to them by *Titus*, and some *other person*, not long before St. Paul's coming to them; which he speaks of as *instant*, chap. xiii. 1; and that which he was *now ready to do*, chap. xii. 14; and *did*, according to Dr. *Lightfoot*, in his journey from *Philippi* to *Troas*; he sailing *about* from *Philippi* to Corinth, to make good his promise; whilst the rest that were with him, Acts xx. 4, went *directly the next cut* to *Troas*, and there waited for him. See *Whitby*.

That the first Epistle had produced powerful effects among the Corinthians is evident from what the apostle mentions in this. Titus had met him in Macedonia, and told him of the reformation produced by this epistle, see chap. vii. 5; that the church had excommunicated the incestuous man; that the epistle had overwhelmed them with great distress; had led them to a close examination of their conduct and state; and had filled them with respect and affection for their apostle, &c. Hearing this, St. Paul wrote this second epistle, to commend them, and to complete the work which he had begun, by causing them to finish the contribution for the poor saints at Jerusalem; and also to vindicate his own apostolic character, and to unmask the *pretended apostle*, who had led them so long astray. See the preceding *Introduction*.

Its principal divisions are—

I.—The PREFACE, chap. i., ver. 1—7.

II.—The NARRATION, comprehending an account of what had happened to himself; his answer to their questions concerning the incestuous person, with different other matters; among which, the following are the chief:

- (1.) The *persecution* which he had suffered in Asia, and from which he had been miraculously rescued, chap. i. 8—14.
- (2.) His *purpose* to pay them a visit, chap. i. 15—24.
- (3.) Concerning the *sorrow* which they had suffered on account of the *excommunication* of the incestuous person, chaps. ii. and vii.
- (4.) His own vindication against the false apostle; in which he gives an account of his *doctrine*, chap. iii. 6—18. His *conduct*, chap. iv. 1—6. His bodily infirmities, chap. iv. 7; and chap. v.
- (5.) Strongly exhorts them to a *holy life*, chap. vi. and vii.

III.—Of the ALMS that had been collected, and were yet to be collected, chap. viii. and ix.

IV. His DEFENCE against the false apostle and his calumniators in general, chaps. x.—xii.

V.—MISCELLANEOUS matters, chap. xiii.

It may be remarked, once for all, that none of these or such *artificial divisions* are made by the apostle himself, no more than the divisions into *chapters* and *verses*. All these are the work of *man*, and certainly contribute nothing to a proper understanding of the epistle itself. The apostle appears to have sat down, and, under the influence of the Divine Spirit, he wrote on the different subjects treated of in the epistle just in the order that these things occurred to his mind, without intending particular *heads*, *divisions*, or *subdivisions*. And, as he probably wrote the whole with very little intermission of time, his sense will be best apprehended by those who carefully read over the whole at *one sitting*.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

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

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Emperors of the East in their diplomata, &c., and thence also called the "civil era of the Greeks," $\epsilon\phi\mu\theta'$ (5565).—Year of the Alexandrian era of the world, or ecclesiastical epoch of the Greeks, $\epsilon\phi\mu\theta'$ (5559).—Year of the Antiochian era of the world, $\epsilon\phi\mu\theta'$ (5549).—Year of the Eusebian epoch of the creation, or that used in the Chronicon of Eusebius, and the Roman martyrology, $\xi\zeta\pi\acute{\iota}$ (4285).—Year of the Julian period, 4767.—Year of the world, according to Bedford and Kennedy, in their Scripture Chronology, 4065.—Year of the Usherian era of the world, or that used in the English Bibles, 4061.—Year of the world, according to Scaliger, 4001. The difference of sixty years in the era of the world, as fixed by Scaliger and Usher, arises from the former chronologer placing the birth of Abraham in the 70th, and the latter in the 130th year of the life of his father Terah. For Scaliger's computation, see on Gen. xi. 26; and for Usher's computation, see on Gen. xi. 26, and xi. 32, conferred with Acts vii. 4.—Year of the minor Jewish era of the world, 3817.—Year of the Greater Rabbinical era of the world, 4416.—Year since the Deluge, according to Archbishop Usher and the English Bible, 2405.—Year of the Cali Yuga, or Indian era of the Deluge, 3159.—Year of the era of Iphitus, who re-established the Olympic Games 338 years after their institution by Hercules, or about 884 years before the commencement of the Christian era, 997.—Year of the two hundred and ninth Olympiad, 1. This epoch commenced, according to the most accurate calculations of some of the moderns, precisely 776 years before the Christian era, and 23 years before the building of Rome; and computations of time by it ceased about A. D. 440.—Year from the building of Rome, according to Fabius Pictor, who flourished about 225 years before Christ, and who is styled by Dionysius of Halicarnassus an accurate writer, 804. (This epoch is used by Diodorus Siculus).—Year from the building of Rome, according to Polybius, the historian, 808.—Year from the building of Rome, according to Cato and the Fasti Consulares, and adopted by Solinus, Eusebius, Dionysius of Halicarnassus &c., 809.—Year from the building of Rome, according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 810. N.B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations.—Year of the epoch of Nabonassar, king of Babylon, after the division of the Assyrian monarchy, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 805. (The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch commenced on the IVth of the calends of March (Feb. 26), B. C. 747; and, consequently, the beginning of the 805th year of the era of Nabonassar coincided with the Vth of the Ides of August (Aug. 9), A. D. 57.—Year of the era of the Seleucidæ, or since Seleucus, one of the generals of Alexander the Great, took Babylon, and ascended the Asiatic throne, sometimes called the Grecian era, and the era of Principalities, in reference to the division of Alexander's empire, 369.—Year of the Cæsarean era of Antioch, 105.—Year of the Julian era, or year since the Calendar of Numa Pompilius, the second Roman king, was reformed by Julius Cæsar, 102.—Year of the Spanish era, or since the second division of the Roman provinces among the Triumviri, 95.—Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia, called by Catrou and Rouillé the commencement of the Roman empire, 105.—Year of the Actiac, or Actian era, or proper epoch of the Roman empire, commencing with the defeat of Anthony by Augustus at Actium, 87.—Year from the birth of Jesus Christ, 61.—Year of the vulgar era of Christ's nativity, 57.—Year of the Dionysian Period, or Easter Cycle, 58.—Common Golden Number, or year of the Grecian or Metonic Cycle of nineteen years, 1, or the first common year.—Jewish Golden Number, or year of the Rabbinical Cycle of nineteen years, 17, or the sixth Embolismic.—Year of the Solar Cycle, 10.—Dominical Letter B; or, which is the same thing, the Calends of January (Jan. 1), happened on the Jewish sabbath, or our Saturday.—Jewish Passover (15th of Nisan, or Abib), Tuesday, April 5, or on the Nonces of April.—Number of Direction, or number of days that

Chronological Notes relative to this Epistle.

Easter Sunday happens after the 21st of March, 21; or the XIIth of the Calends of April.—Mean time of the Paschal Full Moon at Corinth (its longitude being twenty-three degrees to the east of London), according to Ferguson's Tables, which are sufficiently exact for this purpose, April 7, or the VIIth of the Ides of April, at forty-eight minutes and thirty-eight seconds past eight in the evening. True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, April 8, or the VIth of the Ides of April, at thirty-seven minutes and one second past five in the morning; the true time of the Paschal Full Moon being eight hours, forty-eight minutes, and twenty-three seconds after the mean.—Easter Sunday, April 10, or the IVth of the Ides of April.—Epect, or moon's age on the twenty-second of March, or the XIth of the Calends of April (the day on which the earliest Easter happens), 29.—Year of the reign of Nero Cæsar, the Roman emperor, and fifth Cæsar, 4.—Year of Claudius Felix, the Jewish governor, 5.—Year of the reign of Vologesus, king of the Parthians, or the family of the Arsacidæ, 8.—Year of Caius Numidius Quadratus, governor of Syria, 7.—Year of Ishmael, high-priest of the Jews, 3.—Year of the reign of Corbred I., king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterwards released by the emperor, 3.—Roman Consuls; Nero Cæsar Augustus (the second time), and L. Calpurnius Piso.

Eminent men, contemporaries with St. Paul.

L. Annæus Seneca, the Stoic philosopher and poet, son of M. Annæus Seneca, the rhetorician; born about the commencement of the Christian era, and put to death about A. D. 65.—*Annæus Cornutus*, the Stoic philosopher, and preceptor to Persius the satirist; flourished under Nero.—*Lucan*, nephew to Seneca the philosopher; born about A. D. 29, put to death about A. D. 65.—*Andromachus* of Crete, a poet, and Nero's physician.—*T. Petronius Arbitr*, of Massilia, died A. D. 66.—*Aulus Persius Flaccus*, the Latin poet, of Volaterræ in Italy; died in the ninth year of the reign of Nero, aged 28.—*Dioscorides*, the physician; the age in which this physician lived is very uncertain.—*Justus*, of Tiberias, in Palestine.—*Flavius Josephus*, the Jewish historian; born A. D. 37, died A. D. 93.—*Silius Italicus*, the poet, who was several times consul; born about A. D. 23, died in the beginning of the reign of Trajan, aged 75.—*Valerius Flaccus*, the Latin poet; flourished under Vespasian.—*C. Plinius Secundus*, of Verona, born under Tiberius, flourished under Vespasian, and died under Titus, A. D. 79, aged 56.—*Thraseus Pætus*, the stoic philosopher, famous for his independence and generous sentiments; slain by order of Nero, A. D. 65.—*Quintus Curtius Rufus*, the historian; the time when he flourished is uncertain, some placing him under Claudius, others under Vespasian, and others under Trajan.—*Asconius Pedianus*, the historian and annotator, died A. D. 76, aged 85.—*Marcus Valerius Martialis*, the epigrammatist; born about A. D. 29, died A. D. 104, aged 75.—*Philo-Byblius*, born about A. D. 53, died A. D. 133, aged 80.—*Acusilaus*, the rhetorician; flourished under Galba.—*Afer*, an orator and preceptor of Quintilian, died A. D. 59.—*Afranius*, the satirist, put to death by Nero, in the Pisonian conspiracy.—*Marcus Aper*, a Latin orator of Gaul, died A. D. 85.—*Babilus*, the astrologer, who caused the emperor Nero to put all the leading men of Rome to death.—*C. Balbillus*, the historian of Egypt; flourished under Nero.—*P. Clodius Quirinalis*, the rhetorician, flourished under Nero.—*Fabricius*, the satirist; flourished under Nero.—*Decius Junius Juvenalis*, the satirist; born about A. D. 29, died A. D. 128, aged about 100 years.—*Longinus*, the lawyer, put to death by Nero.—*Plutarch*, the biographer and moralist; born about A. D. 50, died about A. D. 120, or A. D. 140, according to others.—*Polemon*, the rhetorician, and master of Persius the celebrated satirist; died in the reign of Nero.—*Seleucus*, the mathematician, intimate with the emperor Vespasian.—*Servilius Nonianus*, the Latin historian; flourished under Nero.—*Caius Cornelius Tacitus*, the celebrated Roman historian; born in the reign of Nero, and died at an advanced age in the former part of the second century.

CHAPTER I.

St. Paul encourages them to trust in God in all adversities, from a consideration of the support which he had granted them already in times of afflictions: and expresses his strong confidence of their fidelity, 1—7. Mentions the heavy tribulation which he had passed through in Asia; as also his deliverance, 8—11. Shows in what the exultation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it; and the reason why he did not come, as he had purposed, 15—24.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

PAUL, "an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at

Corinth; ^b with all the saints which are in all Achaia:

^c Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

^d Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as ^e the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

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6 And whether we be afflicted, ^f it is for your consolation and salvation, which ^g is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ^h it is for your consolation and salvation.

7 And our hope of you is stedfast, knowing, that ⁱ as ye are partakers of the sufferings, so ^j shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of ^k our trouble which came to us in

¹ 1 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1. Phil. i. 1. Col. i. 2. Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2.

Phil. 3. Eph. i. 3. 1 Pet. i. 3. Acts ix. 4. Ch. iv. 10. Col. i. 24. Ch. iv. 15. Or, is wrought. Rom. viii. 17. 2 Tim. ii. 12. Acts xix. 23. 1 Cor. xv. 32. xvi. 9.

NOTES ON CHAP. I.

Verse 1. *Paul, an apostle*] Paul, commissioned immediately by Jesus Christ Himself, according to the will of God, to preach the gospel to the Gentiles. See on 1 Cor. i. 1.

In all Achaia] The whole of the *Peloponnesus*, or that country separated from the main land by the *Isthmus of Corinth*. From this we may learn that this epistle was not only sent to the church at Corinth, but to all the churches in that country.

Verse 2. *Grace be to you and peace*] See Rom. i. 7.

Verse 3. *Blessed be God*] Let God have universal and eternal praise: 1. Because he is the *Father of our Lord Jesus Christ*, who is the gift of his endless love to man, John i. 16. 2. Because he is the *Father of mercies*, ὁ Πάτερ τῶν οὐκρίμων, the source whence all mercy flows, whether it respect the body or the soul, time or eternity; the *source of tender mercy*; for so the word implies. See on Rom. xii. 1. And, 3. Because he is the *God of all comfort*—the Fountain whence all consolation, happiness, and bliss flow to angels and to men.

Verse 4. *Who comforteth us*] Who shows himself to be the God of tender mercy, by condescending to notice us who have never deserved any good at his hand; and also the God of all consolation, by *comforting us in all our tribulation*—never leaving us a prey to anxiety, carking care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up *in, through, and above*, all our trials and difficulties.

That we may be able to comfort them] Even *spiritual* comforts are not given us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the church. What a miserable preacher must he be who has all his divinity by study and learning, and nothing by experience! If his soul have not gone through all the travail of regeneration, if his heart have not felt the love of God

shed abroad in it by the Holy Ghost, he can neither instruct the ignorant nor comfort the distressed. See ver. 6.

Verse 5. *The sufferings of Christ*] Suffering endured for the cause of Christ; such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as firmly, and as easily, in the heaviest trial, as in the lightest; because the consolation was always proportioned to the trial and difficulty. Hence we learn, that he who is upheld in a slight trial need not fear a great one; for if he be faithful, his consolation shall *abound*, as his sufferings *abound*. Is it not as easy for a man to lift one hundred pounds' weight, as it is for an infant to lift a few ounces? The proportion of strength destroys the comparative difficulty.

Verse 6. *And whether we be afflicted*] See on ver. 4.

Which is effectual] There is a strange and unusual variation in the MSS. and Versions in this passage. Perhaps the whole should be read thus: *For if we be afflicted, it is for your encouragement and salvation; and if we be comforted, it is also for your encouragement, which exerted itself by enduring the same sufferings which we also suffer.*

This transposition of the *middle and last* clauses is authorised by the best MSS. and Versions. The meaning seems to be this: While ye abide faithful to God, no suffering can be prejudicial to you; on the contrary, it will be advantageous; God having your comfort and salvation continually in view, by all the dispensations of his providence: and while you patiently endure, your salvation is advanced; sufferings and consolations all becoming energetic means of accomplishing the great design, for all things work together for good to them that love God. See the variations in *Griesbach*.

Verse 7. *And our hope of you is stedfast*] We have no doubt of your continuing in the truth; because we see that you have such a full, experimental knowledge of it, that no sufferings or persecutions can turn you

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Asia, that we were pressed out of measure, above strength, in-
somuch that we despaired even
of life :

9 But we had the ^asentence of death in our-
selves, that we should ^bnot trust in ourselves,
but in God which raiseth the dead :

10 ^cWho delivered us from so great a
death, and doth deliver : in whom we trust
that he will yet deliver us ;

^a Or, answer.—^b Jer. xvii. 5, 7.—^c 2 Pet. ii. 9.—^d Rom. xv. 30. Phil. i. 19. Philem. 22.

aside. And we are sure that, *as ye suffer, so shall ye rejoice.*

Verse 8. *Our trouble which came to us in Asia*] To what part of his history the apostle refers we know not : some think it is to the *Jews lying in wait to kill him*, Acts xx. 3; others, to the *insurrection raised against him by Demetrius and his fellow-craftsmen*, Acts xix. 23; others, to his *fighting with beasts at Ephesus*, 1 Cor. xv. 32, which they understand *literally*; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history.

We were pressed out of measure, above strength] The original is exceedingly emphatic : *καθ' ὑπερβολὴν βαρῆθημεν ὑπὲρ δύναμιν* we were weighed down beyond what is credible, even beyond what any natural strength could support. There is no part of St. Paul's history known to us which can justify these strong expressions except his being *stoned at Lystra*; which if not what is here intended, the facts to which he refers are not on record. As Lystra was properly in Asia, unless he mean Asia Minor, and his stoning at Lystra did most evidently destroy his life, so that his being raised was an effect of the miraculous power of God; he might be supposed to refer to this. See the notes on Acts xiv. 19, &c. But it is very likely that the reference is to some terrible persecution which he had endured some short time before his writing this epistle; and with the outlines of which the Corinthians had been acquainted.

Verse 9. *We had the sentence of death in ourselves*] The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation was of such a nature as to take away all expectation of help but from God alone.

But in God which raiseth the dead] This is very like the business at Lystra; and would be sufficient to fix the apostle's reference to that fact could the time and other circumstances serve.

Verse 10. *Who delivered us from so great a death*] For the circumstances were such that no human power could avail.

Will yet deliver us] Having had such a signal evidence of his interposition already, we will confide in Him with an unshaken confidence that He will continue to support and deliver.

11 Ye also ^dhelping together by prayer for us, that ^efor the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and ^fgodly sincerity, ^gnot with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward

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^e Ch. iv. 15.—^f Ch. ii. 17. iv. 2.—^g 1 Cor. i. 4, 13.

Verse 11. *Ye also helping together by prayer*] Even an apostle felt the prayers of the church of God necessary for his comfort and support. What innumerable blessings do the prayers of the followers of God draw down on those who are the objects of them!

The gift bestowed—by the means of many persons] The blessings communicated by means of the prayers.

Thanks may be given by many] When they will have prayed hear that their prayers are so particularly answered, then all that have prayed will feel themselves led to *praise God* for his gracious answers. Thus, the *prayers of many* obtain the gift and the *thanksgivings of many* acknowledge the mercies.

The gift, or χάρισμα, which the apostle mentioned was his deliverance from the dangers and deaths which he was exposed.

Verse 12. *For our rejoicing is this*] Ἡ καυχῆς ἡμῶν. *Our boasting, exultation, subject of glorying.*

The testimony of our conscience] Μαρτυρίαν τῆς συνειδήσεως. That testimony or witness which conscience, under the light and influence of the Spirit of God, renders to the soul of its state, sincerity, safety, &c.

In simplicity] Ἀπλοῦτη from *a*, denoting *unity* or *together*, and *πελω*, *to be*; or from *a*, *negative*, *αὐπολος*, *many*; not *compounded*, having *one end* in view, having no *sinister* purpose, no *bye end* to answer. Instead of *ἀπλοῦτη*, many MSS. and Versions have *ἀγιότης*, *holiness*.

In godly sincerity] Εὐδικρινειᾶ Θεοῦ. *The sincerity of God*: that is, such a sincerity as comes from the work in the soul. *Εὐδικρινεια*, *sincerity*, and *εὐδικρινεια*, *sincere*, come from *εἰλη*, *the splendour, or bright shining of the sun*; and here signifies such *simplicity of intention*, and *purity of affection*, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw.

Not with fleshly wisdom] The cunning and duplicity of man, who is uninfluenced by the Spirit of God and has his secular interest, ease, profit, pleasure and worldly honour in view.

But by the grace of God] Which alone can produce the simplicity and godly sincerity before mentioned, and inspire the wisdom that comes from above.

We have had our conversation] Ἀνιστραφημεν ὡς

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13 For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even

to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ^b ye also are ours in the day of the Lord Jesus.

15 And in this confidence ^c I was minded to come unto you before, that ye might have a ^d second ^e benefit;

^a Ch. v. 12. — ^b Phil. ii. 16. iv. 1. 1 Thess. ii. 19, 20.
^c 1 Cor. iv. 19.

have conducted ourselves. The word properly refers to the whole tenor of a man's life—all that he does, says, and intends; and the object or end he has in view, and in reference to which he speaks, acts, and thinks; and is so used by the best Greek writers. The verb *αναστρέφω* is compounded of *ανα*, again, and *στρέφω*, to turn; a continual coming back again to the point from which he set out; a circulation; beginning, continuing, and ending every thing to the glory of God; setting out with divine views, and still maintaining them; beginning in the Spirit, and ending in the Spirit; acting in reference to God, as the planets do in reference to the sun, deriving all their light, heat, and motion from him; and incessantly and regularly revolving round him. Thus acted Paul; thus acted the primitive Christians; and thus must every Christian act who expects to see God in his glory. The word *conversation* is not an unapt Latinism for the Greek term, as *conversatio* comes from *con*, together, and *verto*, I turn; and is used by the Latins in precisely the same sense as the other is by the Greeks, signifying the whole of a man's conduct, the tenor and practice of his life: and *conversio astrorum*, and *conversiones caelestes*, is by CICERO used for the *course of the stars* and *heavenly bodies*.—De Leg. c. 8: *Celum, una conversione atque eadem, ipse circum se torquetur et vertitur*.—Cic. de Univ., c. 8: "The heaven itself is, with one and the same revolution, whirled about, and revolves round itself."

In the world] Both among Jews and Gentiles have we always acted as seeing Him who is invisible.

More abundantly to you—word.] That is, We have given the fullest proof of this in our conduct towards you; you have witnessed the holy manner in which we have always acted; and God is witness of the purity of the motives by which we have been actuated; and our conscience tells us that we have lived in uprightness before Him.

Verse 13. *Than what ye read*] Viz. In the first epistle which he had sent them.

Or acknowledge] To be the truth of God; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the gospel.

Verse 14. *Have acknowledged us in part*] *Απο μερους* may signify here, not in part, but some of you; and

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16 And to pass by you into Macedonia, and ^f to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose ^g according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our ^h word toward you was not yea and nay.

^d Rom. i. 11. — ^e Or, grace. — ^f 1 Cor. xvi. 5, 6. — ^g Ch. x. 2. — ^h Or, preaching.

it is evident, from the distracted state of the Corinthians, and the opposition raised there against the apostle, that it was only a part of them that did acknowledge him, and receive and profit by his epistles and advice.

We are your rejoicing, &c.] You boast of us as the ministers of Christ through whom ye have believed; as we boast of you as genuine converts to the Christian faith, and worthy members of the church of God.

Verse 15. *And in this confidence*] Under the conviction or persuasion that this is the case; that ye exult in us, as we do in you;

I was minded] I had purposed to come to you before, as he had intimated, 1 Cor. xvi. 5; for he had intended to call on them in his way from Macedonia, but this purpose he did not fulfil; and he gives the reason, ver. 23.

A second benefit] He had been with them once, and they had received an especial blessing in having the seed of life sown among them by the preaching of the gospel; and he had purposed to visit them again that they might have a second blessing, in having that seed watered. Instead of *χαρις*, grace or benefit, several MSS. read *χαρην*, joy, pleasure; but the word grace or benefit seems to express the apostle's meaning best.

Verse 16. *To pass by you into Macedonia*] He had purposed to go to Macedonia first, and then from Macedonia return to them, and probably winter in Corinth. Therefore we must understand the *δι' ὑμων*, by you, as implying that he would sail up the Ægean sea, leaving Corinth to the west; though he might have taken it in his way, and have gone by land through Greece up to Macedonia. Some think that the meaning is, that he purposed to take Achaia in his way to Macedonia, without calling at Corinth; but Achaia was out of his way considerably, and he could scarcely go through Achaia without passing close by Corinth. I consider the words, therefore, as implying that he purposed not to call at Corinth at that time, but to pass by it, as before stated.

Verse 17. *Did I use lightness?*] When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind?

That with me there should be yea, &c.] That I should act as carnal men, who change their purposes, and

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19 For ^a the Son of God,
Jesus Christ, who was preached
among you by us, *even* by me
and Silvanus and Timotheus,

was not yea and nay, ^b but in him was yea.

20 ^c For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and ^d hath anointed us, *is* God;

^a Mark i. 1. Luke i. 35. Acts ix. 20.—^b Hebr. xiii. 8.
^c Rom. xv. 8, 9.—^d 1 John ii. 20, 27.—^e Eph. i. 13. iv. 30.
2 Tim. ii. 19. Rev. ii. 17.—^f Ch. v. 5. Eph. i. 14.

falsify their engagements, according as may seem best to their secular interest?

Verse 18. *But as God is true*] Setting the God of truth before my eyes, I could not act in this way: and as sure as He is true, so surely were my purposes sincere; and it was only my uncertainty about your state that induced me to postpone my visit. See ver. 23.

Verse 19. *For the Son of God, &c.*] If I could have changed my purpose through carnal or secular interest, then I must have had the same interest in view when I first preached the gospel to you, with Silvanus and Timotheus. But did not the whole of our conduct prove that we neither had, nor could have, such interest in view?

Verse 20. *For all the promises of God*] Had we been light, fickle, worldly-minded persons; or persons who could only be bound by our engagements as far as comported with our secular interest; would God have confirmed our testimony among you? Did we not lay before you the promises of God? And did not God fulfil those promises *by us*—by our instrumentality, to your salvation and his own glory? God is true; therefore every promise of God is true; and consequently each must have its due fulfilment. God will not make use of *trifling, worldly* men, as the instruments by which he will fulfil his promises; but he has fulfilled them *by us*; therefore we are just and spiritual men, else God would not have used us.

In him are yea, and in him amen] All the promises which God has made to mankind are *yea*—true in themselves, and *amen*—faithfully fulfilled to them who believe in Christ Jesus. The *promises* are all made in reference to Christ; for it is only on the *gospel system* that we can have *promises of grace*; for it is only on that system that we can have *mercy*. Therefore, the promise comes originally *by* Christ, and is *yea*; and it has its fulfilment *through* Christ, and is *amen*; and this is to the glory of God, by the preaching of the *apostles*.

From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears that his enemies at Corinth had made a handle of his not coming to Corinth, according to his proposal, to defame his character, and to depreciate his ministry; but he makes use of it as a means of exalting the *truth* and *mercy* of God through Christ

22 Who ^e hath also sealed us, and ^f given the earnest of the Spirit in our hearts.

23 Moreover ^g I call God for a record upon my soul, ^h that to spare you I came not as yet unto Corinth.

24 Not for ⁱ that we have dominion over your faith, but are helpers of your joy: for ^k by faith ye stand.

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^g Rom. i. 9. Ch. xi. 31. Gal. i. 20. Phil. i. 8.—^h 1 Cor. iv. 21. Ch. ii. 3. xii. 20. xiii. 2, 10.—ⁱ 1 Cor. iii. 5. 1 Pet. v. 3.—^k Rom. xi. 20. 1 Cor. xv. 1.

Jesus; and of showing that the promises of God no only come by *him*, but are fulfilled *through* him.

Verse 21. *Now he which stablisheth us with you*] *I* is God that has brought both us and you to this sure state of salvation through Christ; and he has *anointed us*, giving us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this gospel to your salvation. Through this unction we know and preach the truth, and are preserved by it from dissimulation and falsity of every kind.

Verse 22. *Who hath also sealed us*] Not only deeply *impressed* His *truth* and *image* upon our *hearts*; but, by the miraculous gifts of the Holy Spirit attested the truth of our extraordinary unction, calling to the ministry.

And given the earnest of the Spirit] Τοῦ ἀρραβῶνος Πνεύματος. From this unction and sealing we have a *clear testimony* in our souls, the Divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The ἀρραβῶνος the apostle is the same as the ארבוֹן *erabon* of Moses Gen. xxxviii. 17, 18, and 20, which we there translate *pledge*. The word properly signifies an *earnest* of something promised; a *part of the price* agreed for between a *buyer* and *seller*, by giving and receiving of which the bargain was ratified; or a *deposit*, which was to be restored when the thing promised was given. From the use of the term in *Genesis*, which the apostle puts here in Greek letters, we may at once see his meaning above, and in Eph. i. 14; the Holy Spirit being an *earnest* in the *heart*, and an *earnest of the promised inheritance* means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this that eternal life will be given in the great day to a who can *produce* the *arrhabon*, or *pledge*. He who found *then* with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of which it is the *pledge*, the *earnest* and the *evidence*. Without this *arrhabon* there can be no glory. See the whole case of Judah and Tamar Gen. xxxviii. 13, &c. and the notes there.

Verse 23. *I call God for a record upon my soul* The apostle here resumes the subject which he left ver. 16, and in the most solemn manner calls God

witness, and consequently to punish, if he asserted any thing *false*, that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe that he should be obliged to use the *severe* and authoritative part of his function in the *excommunication* of those who had sinned, and delivering them over to Satan for the destruction of the flesh, &c.; but to give them space to amend, and to see what effect his epistle might produce (not having heard as yet from them), he purposed to delay his coming. It is plain, as several commentators have observed, 1. That St. Paul's doctrine had been opposed by some of Corinth, 1 Cor. xv. 12. His *apostleship* questioned, 1 Cor. ix. 1, 2, and 2 Cor. xii. 13. 2. Himself *despised*, and treated as a person who, because of the consciousness he had of his own *worthlessness*, dared not to come, 1 Cor. iv. 18. His letters, say they, are *weighty and powerful*—full of boastings of what he *can* and what he *will* do; but his *bodily presence is weak*, and his *speech contemptible*, 2 Cor. x. 10. 3. This being the state in which his reputation was then at Corinth, and he having promised to come to them, 1 Cor. xvi. 5, he could not but think it necessary to vindicate his failing them by reasons which should be both convincing and kind, such as those contained in the preceding verses. See *Dodd* and others.

Verse 24. *Not for that we have dominion over your faith*] I will not come to exercise my apostolical authority in punishing them who have acted sinfully and disorderly; for this would be to several of you a cause of distress, the delinquents being friends and relatives; but I hope to come to promote your joy, to increase your spiritual happiness, by watering the seed which I have already sowed. This I think to be the meaning of the apostle. It is certain that the faith which they had already received was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the *articles* which they ought to believe; and to forbid them, in the most solemn manner, to believe any thing else as *Christianity* which was opposed to those articles. In that sense they had dominion over their faith; and this dominion was essential to them as *apostles*. But shall any others—persons who are not *apostles*, who are not under the *unerring* and *infallible* influence of the *Holy Ghost*, arrogate to themselves this dominion over the faith of mankind; not only by insisting on them to receive *new* doctrines, taught no where by apostles or apostolic men; but also threatening them with perdition if they do not credit doctrines which are opposed to the very spirit and letter of the word of God? These things men, not only not *apostles*, but *wicked*, *profligate*, and *ignorant*, have insisted on as their right. Did they succeed? Yes, for a time; and that time was a time of thick darkness; a darkness that might be felt; a darkness producing nothing but misery, and lengthening out and deepening the shadow of death. But the light of God shone; the scriptures were read; those vain and wicked pretensions were brought to the eternal touchstone: and what was

the consequence? The splendour of truth pierced, dissipated, and annihilated them for ever!

British Protestants have learned, and Europe is learning, that the SACRED WRITINGS, and they alone, contain what is necessary to faith and practice; and that no man, number of men, society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. The word of God alone is his rule, and to its Author he is to give account of the use he has made of it.

[For by faith ye stand.] You believe not in us, but in God. We have prescribed to you, on his authority, what you are to believe; you received the gospel as coming from Him, and ye stand in and by that faith.

The subjects in this chapter which are of the most importance have been carefully considered in the preceding notes. That alone of the apostle's oath has been passed by with general observations only. But, that it is an oath has been questioned by some. An oath, properly speaking, is an appeal to God, as the Searcher of the heart, for the truth of what is spoken; and an appeal to Him, as the Judge of right and wrong, to punish the falsity and perjury. All this appears to be implied in the awful words above: I call God for a record upon my soul; and this is not the only place in which the apostle uses words of the same import. See Rom. i. 9, and ix. 1, and the note on this latter passage.

On this subject I have spoken pretty much at large at the end of the sixth chapter of Deuteronomy; but as it appears that there I have made a mistake in saying that the people called Quakers hold up their hand in a court of justice, when called upon to make affirmation, I take this opportunity to correct that expression, and to give the form of the oath, for so the law considers it, which the statute (7 and 8 of William III., cap. 34, sect. 1) required of this sect of Christians: "I, A. B., do declare in the presence of Almighty God, the witness of the truth of what I say." Though this act was only intended at first to continue in force for seven years, yet it was afterwards made perpetual. See *Burn*, vol. iii., page 654.

A more solemn and more awful form of an oath was never presented nor taken by man than this; no kissing of the book, holding up of the hand, nor laying hand on the Bible, can add either solemnity or weight to such an oath! It is as awful and as binding as any thing can be; and him, who would break this, no obligation can bind.

But the religious people in question found their consciences aggrieved by this form, and made application to have another substituted for it; in consequence of this the form has undergone a little alteration, and the solemn affirmation, which is to stand instead of an oath taken in the usual manner, as finally settled by the 8th Geo., cap. 6, is the following: "I, A. B., do solemnly, sincerely, and truly declare and affirm." *Burn*, vol. iii., page 656.

It may be well to examine this solemn affirmation, and see whether it does not contain the essential principles of an oath; and whether it should not be reputed by all people, as being equal to

any oath taken in the common form, and sufficiently binding on every conscience that entertains the belief of a God, and the doctrine of a future state. The word *solemnly* refers to the *presence* and *omniscience* of God, before whom the *affirmation* is made; and the word *sincerely* to the *consciousness* that the person has of the *uprightness* of his own *soul*, and the total *absence* of *guile* and *deceit*; and the word *truly* refers to the *state* of his *understanding* as to his *knowledge* of the fact in question. The word *declare* refers to the *authority requiring*, and the *persons before whom* this declaration is made; and the term *affirm* refers back to the words *solemnly*, *sincerely*, and *truly*, on which the *declaration* and *affirmation* are founded. This also contains all that is vital to the spirit and essence of an oath; and the honest man, who *takes* or *makes* it, feels that there is no *form* used among men by which his conscience can be more solemnly bound. As to the *particular* form, as long as it is not absurd

or superstitious, it is a matter of perfect indifference as to the thing itself as long as the *declaration* or *affirmation* contains the spirit and essence of an *oath*; and that the law considers this as an *oath* is evident from the following clause: "That if any one be convicted of having wilfully or falsely made this declaration or affirmation, such offender shall incur the same penalties and forfeitures as are enacted against persons convicted of wilful and corrupt perjury." I believe it may be said with strict truth that few instances can be produced where this *affirmation*, which I must consider as a most solemn oath, was corruptly made by any accredited member of that religious society for whose peace and comfort it was enacted. And when this most solemn affirmation is properly considered, no man of reason will say that the persons who take it are not bound by a sufficient and available *oath*.

CHAPTER II.

The apostle further explains the reasons why he did not pay his intended visit to the Corinthians, 1. And why he wrote to them in the manner he did, 2—5. He exhorts them also to forgive the incestuous person, who had become a true penitent; and therefore he had forgiven him in the name of Christ, 6—11. He mentions the disappointment he felt when he came to Troas in not meeting with Titus, from whom he expected to have heard an account of the state of the Corinthian church, 12, 13. Gives thanks to God for the great success he had in preaching the gospel, so that the influence of the name of Christ was felt in every place, 14. Shows that the gospel is a savour of life to them that believe, and of death to them that believe not, 15, 16. And that he and his brethren preached the pure, unadulterated doctrine of God among the people, 17.

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BUT I determined this with myself, ^a that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when

^a Ch. i. 23. xii. 20, 21. xiii. 10.—^b Ch. xii. 21.

NOTES ON CHAP. II.

Verse 1. *But I determined this*] The apostle continues to give farther reasons why he did not visit them at the proposed time. Because of the scandals that were among them he could not see them comfortably; and therefore he determined not to see them at all till he had reason to believe that those evils were put away.

Verse 2. *For if I make you sorry*] Should he have come and used his *apostolical authority*, in inflicting punishment upon the transgressors, this would have been a common cause of distress. And though he might expect that the *sound part* of the church would be a cause of consolation to him yet, as all

I came, ^b I should have sorrow from them of whom I ought to rejoice; ^c having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears;

^c Ch. vii. 16. viii. 22. Gal. v. 10.

would be overwhelmed with trouble at the punishment of the transgressors, he could not rejoice to see those whom he loved in distress.

Verse 3. *And I wrote this same unto you*] This I particularly marked in my first epistle to you; earnestly desiring your reformation lest, if I came before this had taken place, I must have come with a *rod*, and have inflicted punishment on the transgressors. See 1 Cor. v.

My joy is the joy of you all.] I know that ye wish my comfort as much as I wish yours.

Verse 4. *For out of much affliction, &c.*] It is very likely that the apostle's enemies had represented him as a *harsh, austere, authoritative* man; who was

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* not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But, ^b if any have caused grief, he hath not ^c grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this ^d punishment, which *was inflicted* ^e of many.

7 ^f So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

^a Ch. vii. 8, 9, 12. — ^b 1 Cor. v. 1. — ^c Gal. iv. 12. — ^d Or, *causare*. — ^e 1 Cor. v. 4, 5. 1 Tim. v. 20. — ^f Gal. vi. 1.

better pleased with inflicting wounds than in healing them. But he vindicates himself from this charge by solemnly asserting that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and *many tears*.

Verse 5. *But, if any have caused grief*] Here he seems to refer particularly to the case of the incestuous person.

Grieved me, but in part] I cannot help thinking that the *ex μέρους* and *απο μέρους*, which we render in part, and which the apostle uses so frequently in these epistles, are to be referred to the *people*. A part of them had acknowledged the apostle, chap. i. 14; and here, a part of them had given him cause of grief; and therefore he immediately adds, *that I may not overcharge you all*; as only a part of you has put me to pain (viz. the transgressor, and those who had taken his part), it would be unreasonable that I should load you all, *επιβαρῶ πάντας ὑμᾶς*, with the blame which attaches to that party alone.

Verse 6. *Sufficient to such a man is this punishment*] That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great transgressor. He had been disowned by the church; he had deeply repented; and now the apostle pleads for him.

Verse 7. *Ye ought rather to forgive him*] He had ^{low} suffered enough; for the punishment inflicted had answered the end for which it was inflicted; and there was some danger that, if this poor culprit were ^{not} restored to the bosom of the church, his distress and anguish would destroy his life, or drive him to despair.

Verse 8. *That ye would confirm your love toward him*] You do love him, notwithstanding the reproach he has brought on the gospel; and notwithstanding your love to him, ye were obliged to cut him off for the credit of the gospel. Now that he has repented, *I beseech you to confirm, κρῖναι, to ratify*, by a public act of the church, your love to him;

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9 For to this end also did I write, that I might know the proof of you, whether ye be ^a obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* ^b in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, ⁱ when I came to Troas to *preach* Christ's gospel, and ^k a door was opened unto me of the Lord,

13 ^l I had no rest in my spirit, because I found not Titus my brother: but taking my

^g Ch. vii. 15. x. 6. — ^h Or, *in the sight*. — ⁱ Acts xvi. 8. xx. 6. — ^k 1 Cor. xvi. 9. — ^l Ch. viii. 5, 6.

give him the *fullest proof* that you do love him, by forgiving him and restoring him to his place in the church.

Verse 9. *For to this end also did I write*] *Ἐγραψα, I have written* this also, the advices and commands which I now give you, *that I might know whether ye be obedient in all things*.

Verse 10. *To whom ye forgive any thing*] Here he farther shows them that his sole object in the punishment inflicted on the transgressor was his amendment; and therefore promises to *ratify*, in the name and authority of *Christ*, the free pardon which he exhorts them to dispense.

In the person of Christ] As I believe Christ acts towards his penitent soul, so do I. Christ forgives his sin, and takes him to his favour; let us forgive him his offence against the church, and restore him to its communion.

Verse 11. *Lest Satan should get an advantage*] If the man who has given sufficient proof of the sincerity of his repentance be not restored, he may be overwhelmed with sorrow, and sink into despair; and then the discipline of the church will be represented, not as *emendatory*, but as leading to *destruction*. Of this our enemies would most gladly avail themselves, as they wish to discredit this ministry; and there is always at hand a devil to suggest evil, and prompt men to do it; for in this respect we have thorough acquaintance with *his devices*. Let us therefore be careful to remove, both from Satan and his partisans, all those occasions which might turn to the disadvantage or disparagement of the gospel of Christ.

Verse 12. *When I came to Troas*] After having written the former epistle, and not having heard what effect it had produced on your minds; though the Lord had opened me a particular door to preach the gospel, in which I so especially rejoice and glory;

Verse 13. *I had no rest in my spirit*] I was so concerned for you, through the love I bear you, that I was greatly distressed because I did not find Titus returned to give me an account of your state.

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leave of them, I went from
thence into Macedonia.

14 Now, thanks *be* unto God,
which always causeth us to
triumph in Christ; and maketh manifest ^a the
savour of his knowledge by us in every place.

^a Cant. i. 3. — ^b 1 Cor. i. 18. — ^c Ch. iv. 3.

But taking my leave of them] I went thence into Macedonia, expecting to find him there; and thither he did come, and give me a joyous account of your state. See chap. vii. 6, 7.

Verse 14. *Now, thanks be unto God*] His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my heart with gratitude to God, who is the Author of all good, and who *always causes us to triumph in Christ*; not only gives us the *victory*, but such a victory as involves the *total ruin* of our enemies; and gives us cause of *triumphing* in him, through whom we have obtained this victory.

A *triumph*, among the Romans, to which the apostle here alludes, was a public and solemn honour conferred by them on a victorious general, by allowing him a magnificent procession through the city.

This was not granted by the senate unless the general had gained a *very signal and decisive victory*; conquered a *province*, &c. On such occasions the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements; his buskins were beset with pearls, and he wore a crown, which at first was of *laurel*, but was afterwards of pure *gold*. In one hand he had a branch of *laurel*, the emblem of *victory*; and in the other, his *truncheon*. He was carried in a magnificent chariot, adorned with ivory and plates of gold, and usually drawn by two *white horses*. (Other animals were also used: when *Pompey triumphed* over Africa, his chariot was drawn by *elephants*; that of *Mark Antony*, by *lions*; that of *Heliogabalus*, by *tigers*; and that of *Aurelius*, by *deer*.) His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honours a slave stood at his back, casting out incessant railings and reproaches; and carefully enumerating all his vices, &c. *Musicians* led up the procession, and played triumphal pieces in praise of the general; and these were followed by young men, who led the *victims* which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribbons and garlands. Next followed *carts* loaded with the spoils taken from the enemy, with their horses, chariots, &c. These were followed by the *kings, princes, or generals* taken in the war, loaded with chains. Immediately after these came the *triumphal chariot*, before which, as it passed, the people strewed flowers, and shouted *Io, triumphe!*

The triumphal chariot was followed by the *senate*;

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15 For we are unto God a
sweet savour of Christ, ^b in them
that are saved, and ^c in them
that perish:

16 ^d To the one *we are* the savour of death
unto death; and to the other the savour of

^d Lake ii. 34. John ix. 39. 1 Pet. ii. 7, 8.

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and the procession was closed by the priests and their attendants, with the different sacrificial utensils, and a *white ox*, which was to be the *chief victim*. They then passed through the *triumphal arch*, along the *via sacra* to the *capitol*, where the victims were slain.

During this time all the temples were opened, and every altar *smoked* with offerings and *incense*.

The people at Corinth were sufficiently acquainted with the nature of a *triumph*: about two hundred years before this, *Lucius Mummius*, the Roman consul, had conquered all *Achaia*, destroyed *Corinth*, *Thebes*, and *Chalcis*; and, by order of the senate, had a grand triumph, and was surnamed *Achaicus*. St. Paul had now a *triumph* (but of a widely different kind) over the same people; his *triumph* was in Christ, and to Christ he gives all the glory; his *sacrifice* was that of *thanksgiving* to his Lord; and the *incense* offered on the occasion caused the *savour* of the knowledge of Christ to be manifested in every place. As the *smoke* of the victims and *incense* offered on such an occasion would fill the whole city with their *perfume*, so the *odour* of the *name* and *doctrine* of Christ filled the whole of Corinth and the neighbouring regions; and the apostles appeared as triumphing in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

Verse 15. *For we are unto God a sweet savour of Christ*] The apostle still alludes to the case of a *triumph*; the conqueror always represented the person of *Jupiter*; as even the heathens supposed that God alone could give the victory: and as the punishment of death was inflicted on *some* of the *captives*, who had often rebelled and broken leagues and covenants; so others were spared, made *tributaries*, and often became *allies*. Alluding to this, the apostle says: We are a *sweet savour to God*—we have fulfilled his will in faithfully proclaiming the gospel, and fighting against sin. And as he has determined that those who *believe* shall be *saved*, and those who *believe not* shall *perish*, we are equally acceptable to him though we unsuccessfully preach the gospel to some who obstinately reject it, and so *perish*, as we are in preaching to others who believe, and are *saved*.

Verse 16. *To the one we are the savour of death unto death*] There are several sayings among the ancient Jewish writers similar to this. In *Debarin Rabba*, sect. i. fol. 248, it is said: "As the bee brings home honey to its owner, but stings others so it is with the words of the law;" "הם ליהודים הם חיים ויהודים ליהודים הם מתים" *sam chaiyim leyisrael*, "They are a savour of lives to

A. M. 4061. life unto life. And ^a who is
A. D. 57. sufficient for these things?
A. U. C. 810. 17 For we are not as many,
Anno Imp. Nero- which ^b corrupt ^c the word of
nis Cæs. 4.

God; but as ^d of sincerity, but
as of God, in the sight of God,
speak we ^e in Christ.

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^a 1 Cor. xv. 10. Ch. vi. 5, 6. — ^b Or, deal deceitfully with.
^c Ch. iv. 2. xi. 13. 2 Pet. ii. 3.

^d Ch. i. 12. iv. 2. — ^e Or, of.

the Israelites:” *וְהָיָה טַעַם הַמָּוֶת וְהָיָה טַעַם הַחַיִּים וְהָיָה טַעַם הַחַיִּים וְהָיָה טַעַם הַמָּוֶת* *veeam hamma-*
rect leemoth hablam, “And a savour of death to
the people of this world.” The learned reader may
see much more to this effect in *Schoettgen*. The
apostle’s meaning is plain: those who believe and
receive the gospel are saved; those who reject it,
perish. The meaning of the Rabbins is not less
plain: the *Israelites* received the law and the prophets
as from God, and thus possessed the *means of sal-*
vation; the *Gentiles* ridiculed and despised them,
and thus continued in the path of death. The same
happens to the present day to those who receive
and to those who reject the gospel: it is the *means*
of salvation to the former, it is the means of *de-*
struction to the latter; for they are not only *not*
saved because they do not believe the gospel, but
they are *condemned* because they *reject* it. For how
can they escape who neglect so great a salvation?
The *sun* which nourishes the *tree* that is planted in a
good soil, decomposes and destroys it if plucked up
and laid on the surface.

That the *saved*, *σωζομενοι*, and *they that perish*,
απολλομενοι, mean those who receive and obey the
gospel, and those who reject it and live and die in
sin, needs no proof. No other kinds of *reprobate* and
elect, in reference to the *eternal world*, are known in
the *Book of God*, though they abound in the *books of*
men. The Jews were possessed with such an exalted
opinion of their own excellence that they imagined
that all the *love and mercy* of God were *concentrated*
among themselves, and that God never would ex-
tend his *grace* to the *Gentiles*.

Such sentiments may *become* Jews: but when we
find some *Gentiles* arrogating to themselves all the
salvation of God, and endeavouring to prove that he
has excluded the major part even of *their own world*—
the *Gentiles*, from the *possibility* of obtaining mercy;
and that God has made an *eternal purpose*, that the
death of Christ shall never avail them, and that no
saving grace shall ever be granted to them, and that
they shall infallibly and eternally perish; what
shall we say to such things? It is *Judaism* in its
worst shape: Judaism with innumerable *deteriora-*
tions. The propagators of such systems must an-
swer for them to God.

Who is sufficient for these things?] Is it the *false*
apostle that has been labouring to *pervert* you? Or,
is it the *men* to whom God has given an extraordinary
commission, and sealed it by the miraculous gifts of
the Holy Ghost? That this is the apostle’s meaning
is evident from the following verse.

Verse 17. For we are not as many, which corrupt
the word of God] God has made us sufficient for
these things by giving us his own pure doctrine, the

ministry of reconciliation, which we conscientiously
preserve and preach; and we act, not like *many*
among you, who, having received that doctrine, *cor-*
rupt it; *mingling* with it their own inventions, and
explaining away its force and influence, so as to ac-
commodate it to men of carnal minds.

The word *καπηλευοντες*, from *καπηλος*, a *tavern-*
keeper, signifies acting like an unprincipled vintner;
for this class of men have ever been *notorious* for
adulterating their wines, mixing them with liquors of
no worth, that thereby they might increase their
quantity; and thus the *mixture* was sold for the
same price as the *pure wine*. Isai. i. 22, *Thy wine is*
mixed with water, the Septuagint thus translate: *οι*
καπηλοι σου μωγουσι τον οινον υδωρι “Thy vintners
mix thy wine with water;” that is, thy *false prophets*
and *corrupt priests* *adulterate* the word of God, and
render it of none effect, by their explanations and
traditions.

The word has been used, both among the Greeks
and Latins, to signify a prostitution of what was
right and just, for the sake of *gain*. So *Herodian*,
lib. vi., cap. 11: *Ερηνην χρυσιου καπηλευοντες*,
“Making peace for money.” So *cauponari bellum*
is, “To make war for money.” In short, the word
is used to signify any *artifice* employed to get *gain* by
making a thing look *more or better* than it is; or
mingling that which is *excellent* with what is not so
to promote the gain of the adulterator.

It is used by *Aristophanes*, *Plut.* Act. iv., scene 5,
ver. 1064, to express an old woman who was *patched*
and *painted* to hide her deformity.

Ου δηρ', επει μεν νυν καπηλικως εχει
ε δ' εκπλαυνεται τουτο το ψιμυθιον,
Οφει καταδηλα του προσωπου γε τα ρακη.

Not at all; the old woman is painted:
If the paint were washed off, then you
Would plainly see her wrinkled face.

Where see the note of the *Scholias*t, who observes
that the term is applied to those who deal in *clothes*,
patching, mending, &c., as well as to those who *mix*
bad wine with good. *Καπηλικως εχει* Πανουργικως
επει οι καπηλοι χριμν και αναποειν τα ιματια ειωθασι
και τον οινον δε νωθυλευουσι, συμμυγνυτες αυτη σαπρον.
Vid. *Kusteri* Aristoph., page 45.

But as of sincerity] *Εξ ειλικρινειας*. See the note
on chap. i., ver. 12. We receive the doctrine *pure*
from God; we *keep it pure*, and *deliver* it in its
purity to mankind. For we *speak in Christ*—in the
things of his gospel, as being *in the sight of God*—
our whole souls and all their motives being known
to him. As the unprincipled vintner *knows* that he
adulterates the wine, his conscience testifying this;

so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it, by the inspiration of the Spirit of truth.

1. That St. Paul was a man of a very tender and loving spirit is evident from all his epistles; but especially from this, and particularly from the chapter before us. It was not an easy thing with him to give a reproof; and nothing but a sense of his duty to God and his church could have led him to use his apostolical power, to inflict spiritual punishment on transgressors. He felt like a loving and tender father, who, being obliged to correct his froward and disobedient child, feels in his own heart the pain of a hundred blows for that occasioned by one laid on the body of his son. There are some ministers who think nothing of cutting off members from the church of Christ; they seem to do it, if not cheerfully, yet with indifference and unconcern! How can this be? Nothing but absolute duty to God should induce any man to separate any person from the visible church; and then it must be on the conviction that the case is totally hopeless. And who, even in those circum-

stances, that knows the worth of a soul, can do it without torture of heart?

2. We must not only love the doctrines but also the morality of the gospel. He who loves this will not corrupt it; but, as *Quesnel* says truly, in order to love the truth a man must practise it; as, in order to practise it, he must love it. That a minister, says he, may preach the word of God in such a manner as is worthy of him, he must, with St. Paul, be always mindful of these three things: 1. That he be sent by God, and that he speak directly from him, and as his ambassador. 2. That he speak as in his presence, and under his immediate inspection. 3. That he consider himself as being in the place of Christ, and endeavour to minister to the souls of men, as he has reason to believe Christ would do, were he in the place; and as he knows Christ did, when he sojourned among men. The minister of the gospel is Christ's ambassador; and he prays men in Christ's stead to be reconciled to God. See chap. v. 20. The people should consider the nature of this embassy, receive it as coming immediately from God, that it may accomplish the end for which he has sent it.

CHAPTER III.

The apostle shows, in opposition to his detractors, that the faith and salvation of the Corinthians were a sufficient testimony of his divine mission; that he needed no letters of recommendation, the Christian converts at Corinth being a manifest proof that he was an apostle of Christ, 1—3. He extols the Christian ministry, as being infinitely more excellent than that of Moses, 4—12. Compares the different modes of announcing the truth under the law and under the gospel: in the former it was obscurely delivered; and the veil of darkness, typified by the veil which Moses wore, is still on the hearts of the Jews; but when they turn to Christ this veil shall be taken away, 13—16. On the contrary, the gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it are changed into the glorious likeness of God by the agency of his Spirit, 17, 18.

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DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters

of commendation from you?
2^c Ye are our epistle written in our hearts, known and read of all men:

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^a Ch. v. 12. x. 8, 12. xii. 11.

^b Acts xviii. 27. — ^c 1 Cor. ix. 2.

NOTES ON CHAP. III.

Verse 1. *Do we begin again to commend ourselves?* By speaking thus of our sincerity, divine mission, &c., is it with a design to conciliate your esteem, or ingratiate ourselves in your affections? By no means.

Or need we—epistles of commendation? Are we so destitute of ministerial abilities and divine influence that we need, in order to be received in different churches, to have letters of recommendation? Certainly not. God causes us to triumph through Christ in every place; and your conversion is such an evident seal to our ministry as leaves no doubt that God is with us.

Letters of commendation? Were frequent in the
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primitive church; and were also in use in the apostolic church, as we learn from this place. But these were, in all probability, not used by the apostles; their helpers, successors, and those who had not the miraculous gifts of the Spirit, needed such letters; and they were necessary to prevent the churches from being imposed on by false teachers. But when apostles came, they brought their own testimonials, the miraculous gifts of the Holy Spirit.

Verse 2. *Ye are our epistle* I bear the most ardent love to you. I have no need to be put in remembrance of you by any epistles or other means; ye are written in my heart—I have the most affectionate remembrance of you.

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3 Forasmuch as ye are manifestly declared to be the epistle of Christ ^a ministered by us; written not with ink, but with

the Spirit of the living God; not ^b in tables of stone, but ^c in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

^a 1 Cor. iii. 5.—^b Exod. xxiv. 12. xxxiv. 1.—^c Ps. xl. 5. Jer. xxxi. 33. Ezek. xi. 19. xxxvi. 26. Hebr. viii. 10. ^d John xv. 5. Ch. ii. 16.—^e 1 Cor. xv. 10. Phil. ii. 13. ^f 1 Cor. iii. 5. xv. 10. Ch. v. 18. Eph. iii. 7. Col. i. 25,

Known and read of all men] For wherever I go I mention you; speak of your various gifts and graces; and praise your knowledge in the gospel.

Vers 3. Manifestly declared to be the epistle of Christ] Ye are in our hearts, and Christ has written you there; but yourselves are the *epistle of Christ*; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ as a letter dictated and written by a man is his work.

Ministered by us] Ye are the writing, but Christ used me as the *pen*; Christ *dictated*, and I wrote; and the divine characters are not made with *ink*, but by the Spirit of the living God; for the gifts and graces that constitute the mind that was in Christ are produced in you by the Holy Ghost.

Not in tables of stone] Where men engrave contracts, or record events; but in *fleshy tables of the heart*—the work of salvation taking place in all your affections, appetites, and desires; working that change *within* that is so signally manifested *without*. See the parts of this figurative speech: 1. Jesus Christ *dictates*. 2. The apostle *writes*. 3. The hearts of the Corinthians are the substance on which the writing is made. And, 4. The Holy Spirit produces that *influence* by which the *traces* are made, and the mark becomes evident. Here is not only an allusion to making inscriptions on stones, where one *dictates* the matter, and another *cuts* the letters (and probably there were certain cases where some *colouring matter* was used to make the inscription the more *legible*; and when the stone was engraved, it was set up in some public place, as monuments, inscriptions, and contracts were, that they might be *seen*, *known*, and *read of all men*); but the apostle may here refer to the *ten commandments*, written by the finger of God upon *two tables of stone*; which writing was an evidence of the divine mission of Moses, as the conversion of the Corinthians was an evidence of the mission of St. Paul. But it may be as well to take the words in a *proverbal* sense, as the expression is not unfrequent either in the Old Testament, or in the Rabbinical writers. See Schoettgen.

Vers 4. Such trust have we] We have the fullest conviction that God has thus accredited our ministry; and that ye are thus converted unto him, and are monuments of his mercy, and proofs of the truth of our ministry.

5 ^d Not that we are sufficient of ourselves to think any thing, as of ourselves; but ^e our sufficiency *is* of God;

6 Who also hath made us able ^f ministers of ^g the new testament; not ^h of the letter, but of the spirit: for ⁱ the letter killeth, ^k but the spirit ^l giveth life.

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29. 1 Tim. i. 11, 12. 2 Tim. i. 11.—^g Jer. xxxi. 31. Matt. xxvi. 28. Hebr. viii. 6, 8.—^h Rom. ii. 27, 29. vii. 6. ⁱ Rom. iii. 20. iv. 15. vii. 9, 10, 11. Gal. iii. 10.—^k John vi. 63. Rom. viii. 2.—^l Or, quickeneth.

Vers 5. Not that we are sufficient of ourselves] We do not arrogate to ourselves any power to enlighten the mind or change the heart, we are only *instruments* in the hand of God. Nor was it possible for us apostles to *think*, to *invent*, such a scheme of salvation as is the gospel; and, if we even had been equal to the *invention*, how could we have *fulfilled* such *promises* as this scheme of salvation abounds with? God alone could fulfil these promises, and he fulfils only those which he makes himself. All these promises have been *amen*—ratified and fulfilled to you who have believed on Christ Jesus, according to our preaching; therefore, ye are God's workmanship; and it is only by God's *sufficiency* that we have been able to do any thing. This I believe to be the apostle's meaning in this place, and that he speaks here merely of the gospel scheme, and the inability of human wisdom to invent it; and the words λογισασθαι τι, which we translate to *think any thing*, signify properly, to *find any thing out by reasoning*; and as the gospel scheme of salvation is the subject in hand, to that subject the words are to be referred and limited. The words, however, contain also a *general truth*; we can neither *think*, *act*, nor *be*, without God. From him we have received all *our powers*, whether of *body* or of *mind*, and without him we can do nothing. But we may abuse both our power of *thinking* and *acting*; for the power to *think*, and the power to *act*, are widely different from the *act of thinking*, and the *act of doing*. God gives us the power or capacity to *think* and *act*, but he neither *thinks* nor *acts* for us. It is on this ground that we may abuse our powers, and think evil, and act wickedly; and it is on *this ground* that we are accountable for our thoughts, words, and deeds.

Vers 6. Who—hath made us able ministers] This is a more formal answer to the question, *Who is sufficient for these things?* προς ταυτα τις ικανος; chap. ii. 16. God, says the apostle, has made us *able ministers*; ικανωσεν ημας διακονουσ; he has made us *sufficient for these things*; for the reader will observe that he uses the same word in both places. We apostles execute, under the divine influence, what God himself has devised. We are ministers of the new covenant; of this new dispensation of truth, light, and life, by Christ Jesus; a system which not only proves itself to have come from God, but necessarily implies that God himself by his own Spirit is a continual agent in it, ever bringing its mighty purposes to pass. On

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7 But if ^a the ministration of death, ^b written *and* engraven in stones, was glorious, ^c so that the children of Israel could not

stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

^a Rom. vii. 10.—^b Exod. xxxiv. 1, 28. Dent. x. 1, &c.
^c Exod. xxxiv. 29, 30, 35.

the words *καινη διαθηκη*, *new covenant*, see the PREFACE to the Gospel of St. Matthew.

[*Not of the letter, but of the spirit*] The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the *Old Testament* that kills, and the *New* that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its *letter* and its *spirit*, its *literal* and its *spiritual* meaning. The *law* was founded on the very supposition of the *gospel*; and all its sacrifices, types, and ceremonies refer to the *gospel*. The Jews *rested* in the *letter*, which not only afforded no *means of life*, but *killed*, by condemning every transgressor to death. They did not look at the *spirit*; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the *end of the law for justification*; and so for redemption from death to every one that believes. The *new covenant* set all these spiritual things at once before their eyes, and showed them the *end, object, and design of the law*; and thus the apostles who preached it were ministers of that *Spirit* which gives life.

Every institution has its *letter* as well as its *spirit*, as every *word* must refer to *something* of which it is the *sign or significator*. The *gospel* has both its *letter* and its *spirit*; and multitudes of professing Christians, by *resting in the letter*, receive not the *life* which it is calculated to impart. *Water*, in baptism, is the *letter* that points out the *purification of the soul*; they who rest in this letter are without this purification; and dying in that state they die eternally. *Bread and wine*, in the sacrament of the Lord's Supper, are the *letter*; the *atonement efficacy of the death of Jesus*, and the *grace* communicated by this to the soul of a believer, are the *spirit*. Multitudes rest in this *letter*, simply receiving these symbols, without reference to the *atonement*, or to their guilt; and thus lose the benefit of the atonement, and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter, *Follow me*. Does not any one see that a man, taking up this *letter* only, and following Christ through *Judea, Galilee, Samaria, &c.*, to the *city, temple, villages, sea-coast, mountains, &c.*, fulfilled no part of the *spirit*; and might, with all this *following*, lose his soul? Whereas the *spirit*, viz. *receive my doctrine, believe my sayings, look by faith for the fulfilment of my promises*, imitate my *example*, would necessarily lead him to life eternal. It may be safely asserted

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8 How shall not ^d the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration ^e of righteousness exceed in glory.

^d Gal. iii. 5.—^e Rom. i. 17. iii. 21.

that the *Jews*, in no period of their history, ever rested more in the *letter* of their *law* than the vast majority of Christians are doing in the *letter* of their *gospel*. Unto multitudes of Christians Christ may truly say: *Ye will not come unto me that ye may have life*.

Verse 7. [*The ministration of death*] Here the apostle evidently intends the *law*. It was a ministration, *διακονια*, or *service of death*. It was the province of the law to ascertain the *duty* of man; to assign his *duties*; to fix *penalties* for transgressions &c.; and by it is the knowledge of sin. As man is prone to sin, and is continually committing it, this law was to him a continual *ministration of death*. Its *letter* killed; and it was only the *gospel* to which it referred that could *give life*, because that *gospel* held out the only available *atonement*.

Yet this ministration of death (the ten commandments, written on stones; a part of the Mosaic institutions being put for the whole) was *glorious*—was full of *splendour*; for the apostle refers to the *thundering and lightnings*, and *luminous appearances*, which took place in the giving of the law; so that the very *bow* of Moses partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of the law, as an institution coming immediately from God, and the apostle gives it all its heightenings, that I may compare it to the *gospel*, and thereby prove that, *glorious* as it was, it had no glory that could be compared with that of the *gospel*; and that even the glory it had was a glory that was to be *done away* to be absorbed, as the light of the stars, planets, a moon, are absorbed in the splendour of the sun. See the notes on the viith chap. of Romans; and see the one on Exod. xix., xx., and xxxiv. 29, &c., where this subject is treated in all its details.

Verse 8. [*The ministration of the Spirit*] The *gospel* dispensation, which gives the true spiritual sense of the law.

[*Be rather glorious?*] Forasmuch as the thing signified is of infinitely more consequence than that which it is signified. The thing *bread* will preserve man *alive*; the word *bread* can give life to nothing.

Verse 9. [*The ministration of condemnation*] The *law*, which ascertained sin, and condemned it to punishment.

[*The ministration of righteousness*] The *gospel*, grand business of which was to proclaim the doctrine *δικαιοσυνης*, of *justification*; and to show h

A. M. 4061. 10 For even that which was
A. D. 57. made glorious had no glory in
A. U. C. 910. this respect, by reason of the
Anno Imp. Nero- veil which excelleth.
nis Cæs. 4.

11 For if that which is done away *was*
glorious, much more that which remaineth *is*
glorious.

12 Seeing then that we have such hope, ^a we
use great ^b plainness of speech :

13 And not as Moses, ^c *which* put a veil over
his face, that the children of Israel could not
steadfastly look to ^d the end of that which is
abolished :

14 But ^e their minds were blinded ; for
until this day remaineth the same veil un-

taken away in the reading of
the old testament ; which *veil*
is done away in Christ.

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15 But even unto this day,
when Moses is read, the veil is upon their
heart.

16 Nevertheless, ^f when it shall turn to the
Lord, ^g the veil shall be taken away.

17 Now ^h the Lord is that Spirit : and where
the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding
ⁱ as in a glass ^k the glory of the Lord, ^l are
changed into the same image from glory to
glory, *even* as ^m by the Spirit of the Lord.

^a Ch. vii. 4. Eph. vi. 19.—^b Or, boldness.—^c Exod. xiii. 23, 35.—^d Rom. x. 4. Gal. iii. 23.—^e Isai. vi. 10. Mat. xiii. 11, 14. John xii. 40. Acts xxviii. 26. Rom. ii. 7, 8, 25. Ch. iv. 4.—^f Exod. xxxiv. 34. Rom. xi. 23,

26.—^g Isai. xxv. 7.—^h Ver. 6. 1 Cor. xv. 45.—ⁱ 1 Cor. xiii. 12.—^k Ch. iv. 4, 6. 1 Tim. i. 11.—^l Rom. viii. 29. 1 Cor. xv. 49. Col. iii. 10.—^m Or, of the Lord the Spirit.

God could be just, and yet the justifier of him who be- lieveth in Jesus.

Exceed in glory.] For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonour to God ; and in its punishment of sin ; yet it must be vastly exceeded by that system which, evidencing an equal abhorrence of sin, finds out a method to forgive it ; to take away its guilt from the conscience, and remove all its infection from the soul. That this could be done the law pointed out by its blood of bulls and of goats : but every considerate mind must see that it was impossible for these to take away sin ; it is the gospel that does what the law signified ; and forasmuch as the performance of a promise is greater than the promise itself, and the substance of a man is greater than the shadow projected by that substance ; so is the gospel of Jesus Christ greater than the law, with all its promises, types, ceremonies, and shadows.

Verse 10. *For even that which was made glorious*] The law, which was exhibited for a time in great glory and splendour, partly when it was given, and partly by the splendour of God in the tabernacle and first temple ; but all this ceased and was done away ; was intended to give place to the gospel ; and has actually given place to that system ; so that now, in no part of the world is that law performed, even by the people who are attached to it and reject the gospel.

The glory that excelleth.] The gospel dispensation, being supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

Verse 11. *For if that which is done away, &c.*] Here is another striking difference between the law and the gospel. The former is termed *το καταργουµενον*, that which is counterworked and abolished ; the latter *το µενον*, that which continues, which is not for a particular time, place, and people, as the law was ; but for all times, all places, and all people. As a great, universal, and permanent good vastly excels a

good that is small, partial, and transitory ; so does the gospel dispensation, that of the law.

Verse 12. *Seeing—we have such hope*] Such glorious prospects as those blessings which the gospel sets before us, producing such confidence, as the fulfilment of so many promises has already done, that God will still continue to work for us and by us ;

We use great plainness of speech] Πολλῶν παρηρησιῶν χρηµεθα. We speak not only with all confidence, but with all imaginable plainness ; keeping back nothing ; disguising nothing ; concealing nothing ; and here we differ greatly from the Jewish doctors, and from the Gentile philosophers, who affect obscurity, and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar. But we wish that all may hear ; and we speak so that all may understand.

Verse 13. *And not as Moses*] The splendour of Moses's countenance was so great that the Israelites could not bear to look upon his face, and therefore he was obliged to veil his face : this, it appears, he did typically, to represent the types and shadows by which the whole dispensation of which he was the minister was covered. So that the Israelites could not steadfastly look—could not then have the full view or discernment of that, in which the Mosaic dispensation should issue and terminate.

Verse 14. *But their minds were blinded*] By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a hardness or stupidity of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining out, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts, and which hinders the glory of the gospel from shining in.

Until this day remaineth the same veil] They are still ignorant of the spiritual meaning and intention

of their own law, called here *παλαια διαθηκη*, the *old covenant*. See the word explained in the *preface* to St. Matthew.

[In the reading of the old testament] Here is an evident allusion to the conduct of the Jews in their synagogues: when they read the law they cover their whole head with a veil, which they term the *טלית* *tallith*, *veil*, from *לל* *talal*, to cover; and this voluntary usage of theirs, the apostle tells us, is an emblem of the darkness of their hearts while they are employed even in sacred duties.

[Which veil is done away in Christ.] It is only by acknowledging *Christ* that the darkness is removed, and the *end* and *spiritual meaning* of the law discerned.

Verse 16. [When it shall turn to the Lord] When the Israelitish nation shall turn to the *Lord Jesus*, the veil shall be taken away; the true light shall shine; and they shall see all things clearly.

There is an evident allusion here to the case of *Moses*, mentioned Exod. xxxiv. 34. When he came from the *Lord*, and spoke to the Israelites, he put the veil over his face; but when he returned to speak with the *Lord*, then he took off the veil. So, when the Israelitish nation shall return to speak with and pray to the *Lord Jesus*, the veil of darkness and ignorance shall be taken away from their hearts; but never before that time. The words seem to imply: 1. That there will be a *conversion* of the Jews to Christianity; and, 2. That this conversion will be *en masse*; that a time will come when the *whole nation* of the Jews, in every place, shall turn to *Christ*; and then the Gentiles and Jews make one fold, under one Shepherd and Bishop of all souls.

Verse 17. [Now the Lord is that Spirit] In verses 6 and 8, the word *το πνευμα*, *spirit*, evidently signifies the gospel; so called because it points out the *spiritual nature* and *meaning* of the law; because it produces spiritual effects; and because it is especially the dispensation of the Spirit of God. Here *Jesus Christ* is represented as that *Spirit*, because he is the *end* of the law for justification to every one that believes; and because the residue of the Spirit is with him, and he is the dispenser of all its gifts, graces, and influences.

[And where the Spirit of the Lord is] Wherever this gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, there is *liberty*, not only from Jewish bondage, but from the *slavery* of sin—from its *power*, its *guilt*, and its *pollution*. See John viii. 33—36, and the notes there.

Verse 18. [But we all, with open face] The Jews were not able to look on the face of *Moses*, the mediator of the *old covenant*, and therefore he was obliged to veil it; but all we Christians, with face uncovered, behold, as clearly as we can see our own natural face in a *mirror*, the glorious promises and privileges of the gospel of *Christ*; and while we contemplate, we anticipate them by *desire* and *hope*, and apprehend them by *faith*, and are changed from the glory there represented to the enjoyment of the thing which

is represented, even the glorious image—righteousness and true holiness, of the God of glory.

[As by the Spirit of the Lord.] By the energy of that Spirit of *Christ* which gives life and being to all the promises of the gospel; and thus we are made partakers of the divine nature, and escape all the corruptions that are in the world. This appears to me to be the general sense of this verse: its peculiar terms may be more particularly explained.

The word *κατοπτριζομενοι*, *catoptrizomenoi*, acting on the doctrine of *catoptics*, which we translate *beholding in a glass*, comes from *kata*, against, and *σπομαι*, I look; and properly conveys the sense of *looking into a mirror*, or discerning by reflected light. Now as *mirrors*, among the Jews, Greeks, and Romans, were made of highly polished metal (see the note on 1 Cor. xiii. 12), it would often happen, especially in strong light, that the face would be greatly illuminated by this strongly reflected light; and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the gospel of *Jesus*, and believing on him who is its Author, the soul becomes illuminated with his divine splendour, for this sacred mirror reflects back on the believing soul the *image* of Him whose perfections it exhibits; and thus we see the glorious *form* after which our minds are to be fashioned; and by believing and receiving the influence of his Spirit, *μεταμορφουμεθα*, our form is changed, *την αυτην εικονα*, into the same *image*, which we behold there; and this is the image of God, lost by our *fall*, and now recovered and restored by *Jesus Christ*: for the shining of the face of God upon us, i. e. approbation, through *Christ*, is the cause of our transformation into the Divine image.

Dr. Whitby, in his notes on this chapter, produces six instances in which the apostle shows the gospel to be superior to the law; I shall transcribe them without farther illustration:

1. The glory appearing on mount *Sinai* made the people afraid of death, saying: *Let not God speak to us any more, lest we die*, Exod. xx. 19; Deut. xviii. 16; and thus they received the *spirit of bondage to fear*, Rom. viii. 15. Whilst we have given to us the *spirit of power*, and *love*, and of a *sound mind*, 2 Tim. i. 7; and the *spirit of adoption*, whereby we cry, *Abba, Father!* and to this difference the Epistle to the Hebrews alludes, chap. xii. 18—24.

2. *Moses*, with all his glory, was only the minister of the law, written on *tables of stone*; the apostles are ministers of the gospel, written on the *hearts of believers*. *Moses* gave the Jews only the *letter that killeth*; the apostles gave the *gospel*, which is accompanied with the *spirit* that gives life.

3. The glory which *Moses* received at the giving of the law did more and more diminish, because his law was to *vanish away*; but the glory which is received from *Christ* is an *increasing* glory; the doctrine and the *divine influence* remaining for ever.

4. The law was veiled under *types* and *shadows*; but the gospel has scarcely any ceremonies; *baptism* and the *Lord's Supper* being all that can be properly called such: and BELIEVE, LOVE, OBEY, the great

precepts of the gospel, are delivered with the utmost perspicuity. And indeed the whole doctrine of *Christ crucified* is made as plain as human language can make it.

5. The *Jews* only saw the *shining* of the face of *Moses* through a veil; but we behold the glory of the gospel of Christ, in the person of Christ our Lawgiver, with open face.

6. They saw it through a veil, which prevented the reflection or shining of it upon them; and so this glory shone only on the face of *Moses*, but not at all upon the people. Whereas the *glory of God*, in the face of *Jesus Christ*, shines as in a mirror which reflects the image upon Christian believers, so that they are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the gospel, from Christ the Lord and Distributer of

them, 1 Cor. xii. 5; and so, the glory which he had from the Father he has given to his genuine followers, John xvii. 22. It is, therefore, rather with true Christians as it was with *Moses* himself, concerning whom God speaks thus: *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord (την δοξαν Κυριου, the glory of the Lord) shall he behold;* Numb. xii. 8. For as he saw the glory of God *apparently*, so we with open face behold the glory of the Lord: as he, by seeing of this glory, was *changed into the same likeness*, and his face shone, or was *δοξαζαμενη, made glorious*; so we, beholding the glory of the Lord in the face of *Jesus Christ*, chap. iv. 6, are changed into the same glory.

Thus we find that in every thing the *gospel* has a decided superiority over the *law* and its institutions.

CHAPTER IV.

St. Paul shows the integrity with which he had preached the gospel of Christ, 1, 2. And that, if it was unprofitable to any who had heard it, it was because their unbelieving hearts were blinded, 3, 4. How he preached, and how he was qualified for the work, 5—7. The troubles and difficulties he met with in his labours, and the hope and consolations by which he was supported, 8—15. And the prospect he had of eternal blessedness, 16—18.

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THEREFORE, seeing we have ^athis ministry, ^bas we have received mercy, we faint not;

2 But have renounced the hidden things of ^cdishonesty, not walking in craftiness, ^dnor handling the word of God

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^a Ch. iii. 6.—^b 1 Cor. vii. 25. 1 Tim. i. 13.—^c Gr.

^d shame. Rom. i. 16. vi. 21.—^d Ch. ii. 17. 1 Thess. ii. 3, 5.

NOTES ON CHAP. IV.

Verse 1. *Seeing we have this ministry*] The gospel, of which he gave that noble account which we read in the preceding chapter.

We faint not] We meet with many tribulations, but are supported in and through all by the grace of the gospel. Instead of *ουκ εκκακουμεν, we faint not, ουκ εγκακουμεν, we act not wickedly*, is the reading of ADFG, and some others. Wakefield thinks it the genuine reading; it certainly makes a very good sense with what goes before and what follows. If we follow this reading the whole verse may be read thus: *Wherefore, as we have obtained mercy, or been graciously intrusted, ηληθημην, with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty, &c.*

Verse 2. *But have renounced*] *Απειπαμεθα* We have disclaimed the hidden things of dishonesty; τα κρυπτα της αισχυνης, the hidden things of shame; those things which wicked men do; and which they are ashamed to have known, and ashamed to own. Dr. *Whitby* thinks that the apostle refers to carnal abominations of which the Jews and their Rabbins were notoriously guilty. And it does appear from the first epistle that there were persons in Corinth who taught that *fornication* was no sin; and it ap-

pears also that several had taken the part of the *incestuous* person.

Not walking in craftiness] *Πανουργια* In subtlety and clever cunning, as the false teachers did, who were accomplished fellows, and capable of any thing. The word is compounded of *παν, all*, and *εργον, work*.

Nor handling the word of God deceitfully] Not using the doctrines of the gospel to serve any *secular* or *carnal* purpose; not explaining away their force so as to palliate or excuse sin; not generalizing its precepts so as to excuse many in particular circumstances from obedience, especially in that which most crossed their inclinations. There were deceitful handlers of this kind in Corinth, and there are many of them still in the garb of Christian ministers; persons who disguise that part of their creed which, though they believe it is of God, would make them *unpopular*; affecting *moderation* in order to procure a larger audience and more extensive support; not attacking prevalent and popular vices; calling *dissipation of mind relaxation*; and worldly and carnal pleasures innocent amusements, &c. In a word, turning with the tide, and shifting with the wind of popular opinion, prejudice, fashion, &c.

But by manifestation of the truth] An open, explicit acknowledgment of what we know to be the truth—what we are assured is the gospel of Jesus:

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deceitfully ; but ^a by manifesta-
tion of the truth ^b commending
ourselves to every man's con-
science in the sight of God.

3 But if our gospel be hid, ^c it is hid to
them that are lost ;

^a Ch. vi. 4, 7. viii. 14. — ^b Ch. v. 11. — ^c 1 Cor. i. 18.
Ch. ii. 15. 2 Thess. ii. 10. — ^d John xii. 31. xiv. 30. xvi.
11. Eph. vi. 12. — ^e Isai. vi. 10. John xii. 40. Ch. iii. 14.

concealing nothing ; blunting the edge of no truth ;
explaining spiritual things, not in the words of
man's wisdom, but in those taught by the Spirit of
God.

Commending ourselves to every man's conscience]
Speaking so that every man's conscience shall bear
its testimony that we proclaim the truth of God.
This is one characteristic of divine truth: even every
man's *conscience* will acknowledge it, though it speak
decidedly against his own practices.

In the sight of God.] Whose eye is ever on the
heart and conscience of man, and who always bears
testimony to his own word.

Verse 3. *But if our gospel be hid*] *Κεκαλυμμενον*
Veiled ; he refers to the subject that he had treated
so particularly in the conclusion of the preceding
chapter. If there be a *veil on the gospel*, it is only to
the wilfully blind ; and if any man's heart be *veiled*
that hears this gospel, it is a proof that he is among
the *lost*, *απολωλενοι*, those who are fully under the
power of sin ; who have given up themselves to work
wickedness ; persons who are mere *heathens*, or live
like such, and yet such as Jesus Christ came to *seek*
and *save* ; for the word does not necessarily imply
those that will *perish eternally*, but is a common
epithet to point out a man without the gospel and
without God in the world. Christ commands his
disciples in preaching the gospel to go to *προβατα*
τα απολωλοτα, the *lost sheep, of the house of Israel* ;
Matt. x. 6 ; for himself says, Matt. xviii. 11, and
Luke xix. 10 : *The Son of man is come ζητησαι και*
σωσαι το απολωλος, to *seek and to save that which is*
lost. And such persons he represents under the
parable of the *lost sheep* ; for to *find το απολωλος*,
that which is lost, the good shepherd *leaves the ninety*
and nine in the wilderness, and goes in search of it ;
Matt. xviii. 12 ; Luke xv. 4. The word more pro-
perly signifies, in all those connexions, and in the
parallel passages, not those who *are lost*, but those
who *are perishing* ; and will perish, if not sought and
saved.

Verse 4. *In whom the god of this world, &c.*] We
see here that those whose minds were blinded, are
they who believe not ; and because they believe not,
their minds continue in darkness, and are proper sub-
jects for *Satan* to work on ; and he *deepens the dark-*
ness, and *increases the hardness*. But who is meant
by the *god of this world* ? It is generally answered,
the same who is called the *prince of this world*, John
xvi. 11. But the question recurs, who is the *prince*
of this world ? and the answer to both is, SATAN.

4 In whom ^d the god of this
world ^e hath blinded the minds
of them which believe not, lest
^f the light of the glorious gospel
of Christ, ^g who is the image of God, should
shine unto them.

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^f Ch. iii. 8, 9, 11, 18. Ver. 6. — ^g John i. 18. xii. 45. xiv. 9.
Phil. ii. 6. Col. i. 15. Hebr. i. 3.

The reader will do well to consult the notes on John
xii. 31, and the concluding observations on John xiv.
I must own I feel considerable reluctance to assign
the epithet *ὁ Θεος*, THE GOD, to *Satan* ; and were
there not a rooted prejudice in favour of the common
opinion, the contrary might be well vindicated, viz.
that by the *god of this world* the *Supreme Being* is
meant, who in his judgment gave over the minds of
the *unbelieving Jews* to spiritual darkness, so that *de-*
struction came upon them to the uttermost. Satan,
it is true, has said that the kingdoms of the world
and their glory are his, and that he gives them to
whomsoever he will ; Matt. iv. 8, 9. But has God
ever said *so* ? and are we to take this assertion of the
boasting devil and father of lies for *truth* ? Certainly
not. We are not willing to attribute the blinding of
men's minds to God, because we sometimes forget
that he is the God of *justice*, and may in *judgment*
remove mercies from those that *abuse* them ; but this
is repeatedly attributed to him in the Bible, and the
expression before us is quite a parallel to the fol-
lowing, Isai. vi. 9 : *Go and tell this people, Hear ye*
indeed, but understand not ; and see ye indeed, but
perceive not. MAKE THE HEART OF THIS PEOPLE FAT, and
MAKE THEIR EARS HEAVY, and SHUT THEIR EYES ; LEST they
see with their eyes, and hear with their ears, and un-
derstand with their heart, &c. And see the parallel
places, Matt. xiii. 14, 15 ; Mark iv. 12 ; John xii. 40 ;
and particularly Rom. xi. 8—10 : GOD HATH GIVEN
THEM THE SPIRIT OF SLUMBER, EYES THAT THEY SHOULD NOT
SEE, and EARS THAT THEY SHOULD NOT HEAR ; let their
EYES be DARKENED, &c. Now all this is spoken of
the same people, in the same circumstances of wilful
rebellion and obstinate unbelief ; and the great God
of heaven and earth is he who judicially *blinds their*
eyes ; *makes their hearts fat*, i. e. stupid ; *gives them*
the spirit of slumber ; and *bows down their back*, &c.
On these very grounds it is exceedingly likely that
the apostle means the *true God* by the words *the*
god of this world.

And as to the expression *this world*, *αἰωνος τουτου*.
we are not to imagine that it necessarily means
wicked men, or a *wicked age* ; for it is frequently used
to express the *whole mundane system*, and all that is
called *time* : *Whosoever speaketh against the Holy*
Ghost, it shall not be forgiven him, neither εν τωτω τε
αἰωνι, in THIS WORLD, nor in the world to come ; Matt.
xii. 32. In Luke xx. 34, the children *νιοι του αἰωνος*
τουτου, of THIS WORLD, mean simply *mankind at large*,
in their state of *probation* in this lower world, in op-
position to their state in the *world to come*. The

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5 ^a For we preach not our-
selves; but Christ Jesus the
Lord; and ^b ourselves your ser-
vants for Jesus' sake.

6 For God, ^c who commanded the light to
shine out of darkness, ^d hath ^e shined in our

^a 1 Cor. i. 13, 23. x. 33.—^b 1 Cor. ix. 19. Ch. i. 24.
^c Gen. i. 3.—^d Or, is he who hath.

same meaning the word has in several other places, to which I need not refer; it simply implying the present state of things, governed by the divine providence, in contradistinction from the eternal state: and it is very remarkable that, in 1 Tim. i. 17, God himself is called βασιλεὺς τῶν αἰώνων, the King of the world; what we call King eternal; but here it evidently means him who governs both worlds, and rules in time and eternity. This character among the Asiatics is considered essential to God; and therefore in the very first surat of the Koran he is called رب العالمين, *Rubbi Alalameen*, "the Lord of both worlds," an expression perfectly similar to that above. But it is needless to multiply examples; they exist in abundance. Some, and particularly the ancient fathers, have connected τὸν αἰῶνος τούτου with τὸν αἰῶνον, and have read the verse: *But God hath blinded the minds of the unbelievers of this world, &c.* Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, all plead for the above meaning; and St. Augustine says that it was the opinion of almost all the ancients.

Let the light of the glorious gospel] They have retained the grace which God gave them, and have refused to yield to the evidences which amply prove the Messiahship of Jesus; and therefore their eyes were judicially darkened, as it is said in the prophet: *He hath closed their eyes, and hath given them the spirit of slumber.* That is, they have shut their eyes against the light, and their blindness and stupor are the consequence.

By glorious gospel we are to understand the luminous gospel; that which comes with so much light and evidence to every candid mind.

Who is the image of God] Christ is called, Hebr. i. 3, the brightness of God's glory, and the express image of his person. See the note there.

Verse 5. *For we preach not ourselves*] We neither proclaim our own wisdom nor power; we have nothing but what we have received; we do not wish to establish our own authority, nor to procure our own emolument.

But Christ Jesus the Lord] We proclaim the author of this glorious gospel as CHRIST, ὁ Χριστός, the same as המשיח *hammashiach*, the MESSIAH, the anointed one; him of whom the prophets wrote; and who is the expectation, as he is the glory, of Israel. We proclaim him as JESUS Ἰησοῦς *Yehoshua*, the Saviour and Deliverer, who saves men from their sins. See Matt. i. 21. And we proclaim *Jesus of Nazareth* to be the long expected Messiah; and that

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hearts, to give ^f the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in ^g earthen vessels, ^h that the excellency of the power may be of God, and not of us.

^e 2 Pet. i. 19.—^f Ver. 4. 1 Pet. ii. 9.—^g Ch. v. 1.
^h 1 Cor. ii. 5. Ch. xii. 9.

there will be none other. And further, we proclaim this Jesus the Messiah to be the LORD, ὁ Κύριος, the great Ruler who has all power in heaven and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the Redeemer preached by St. Paul.

And ourselves your servants] Labouring as fervently and as faithfully for your eternal interests as your most trusty slaves can do for your secular welfare. And we do this for *Christ's sake*; for although we by our labour show ourselves to be your servants, yea, your slaves, δούλους, yet it is a voluntary service; and we are neither employed by you, nor receive our wages from you. We belong to Jesus; and are your servants on his account, and by his order.

Verse 6. *For God, who commanded the light to shine out of darkness*] The apostle refers here to Gen. i. 3. For when God created the heavens and the earth, DARKNESS was on the face of the deep; and God said, *Let THERE BE LIGHT; and there was light.* Thus he caused the light to shine out of darkness.

Hath shined in our hearts] He has given our hearts the glorious light of the gospel, as he has given the world the glorious light of the sun. As sure, therefore, as God is the author of the light and the creator of the universe, so sure is he the author of the gospel; it is no human invention; and is as far beyond the power of man's wisdom and might, as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us that light, that we might enlighten others; this appears to me to be the design of the apostle's προς φωτισμον της γνωσεως της δοξης του θεου, or, as Dr. Whitby paraphrases it, to give us, and enable us to give to others, the light of the knowledge of God through Christ.

In the face of Jesus Christ.] It is in and through Jesus that we can receive the divine light; and it is in and by him that we can be made partakers of the divine glory. The light, mercy, holiness, and glory of God, are reflected upon and communicated to us through Jesus the Christ; and it is εν προσωπη, in the appearance and person, of Jesus Christ that these blessings are communicated to us.

Verse 7. *But we have this treasure in earthen vessels*] The original, οστρακινοις σκευειν, signifies, more literally, vessels made of shells, which are very brittle; and as a shell is the outward part of a fish, it is very fit, as Dr. Hammond observes, to resemble our bodies in which our souls dwell. The Platonists make two bodies of a man: the one they call οχημα ψυχης, the

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8 We are ^atroubled on every side, yet not distressed; we are perplexed, but ^bnot in despair;

9 Persecuted, but not forsaken; ^ccast down, but not destroyed.

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10 ^dAlways bearing about in

^a Ch. vii. 5.—^b Or, not altogether without help, or means.

^c Ps. xxxvii. 24.—^d 1 Cor. xv. 31. Ch. i. 5, 9. Gal. vi. 17. Phil. iii. 10.

chariot of the soul; the other, that which we see and touch; and this they call *οστρακιον*, which is the same to us as the shell is to the fish. The word *οστρακον* not only signifies a shell, or vessel made of shell, but also *πηλος ωπτημιος*, an earthen vessel which has been burnt in the kiln, and earthen vessels or pottery in general; the difference between *σκευη οστρακινα*, earthen ware, and *σκευη κεραμεις*, the potter's vessel, is this: the latter implies the vessel as it comes out of the hands of the potter BEFORE it is burnt; and the other is the vessel AFTER it has passed through the kiln. St. Chrysostom, speaking of this difference, observes that the vessels once baked in the kiln, if broken, are incapable of being restored, *δια την εκ του πυρος εγγυομενην αυτοις απαξ αντιτυπιαν*, because of the hardness once gotten by fire; whereas the others are of clay unbaken, if they be spoiled *βρωδως προς το δευτερον επανελθω σχημα*, they may easily, by the skill of the potter, be restored to some second form. See Hammond. This comports excellently with the idea of St. Paul: our bodies are in a recoverable form; they are very frail, and easily marred; but by the skill of the workman they may be easily built up anew, and made like unto his glorious body. The light and salvation of God in the soul of man is a heavenly treasure in a very mean casket.

The Rabbins have a mode of speech very similar to this. "The daughter of the emperor thus addressed Rabbi Joshua, the son of Chananial: Oh! how great is thy skill in the law, and yet how deformed thou art! what a great deal of wisdom is laid up in a sordid vessel! The Rabbi answered, Tell me, I pray thee, of what are those vessels in which you keep your wines? She answered, They are earthen vessels. He replied, How is it, seeing ye are rich, that ye do not lay up your wine in silver vessels, for the common people lay up their wine in earthen vessels? She returned to her father, and persuaded him to have all the wine put into silver vessels; but the wine turned acid; and when the emperor heard it he inquired of his daughter who it was that had given her that advice? She told him that it was Rabbi Joshua. The Rabbi told the whole story to the emperor, and added this sentence: *The wisdom and study of the law cannot dwell in a comely man.* Cæsar objected, and said, There are comely persons who have made great progress in the study of the law. The Rabbi answered, Had they not been so comely they would have made greater progress; for a man who is comely has not a humble mind, and therefore he soon forgets the whole law." See Schoettgen. There is a great deal of good sense in this allegory; and the most superficial reader may find it out.

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That the excellency of the power may be of God, and not of us.] God keeps us continually dependant upon himself; we have nothing but what we have received, and we receive every necessary supply just when it is necessary; and have nothing at our own command. The good therefore that is done is so evidently from the power of God, that none can pretend to share the glory with him.

Verse 8. We are troubled on every side] We have already seen, in the notes on the ninth chapter of the preceding epistle, that St. Paul has made several allusions to those public games which were celebrated every fifth year at the Isthmus of Corinth; and those games have been in that place particularly described. In this and the three following verses the apostle makes allusion to the contests at those games; and the terms which he employs in these verses cannot be understood but in reference to those agonistical exercises to which he alludes. Dr. Hammond has explained the whole on this ground; and I shall here borrow his help. There are four pairs of expressions taken from the customs of the agones. 1. *Troubled on every side, yet not distressed.* 2. *Perplexed, but not in despair.* 3. *Persecuted, but not forsaken.* 4. *Cast down, but not destroyed.* Three of these pairs belong to the customs of wrestling; the fourth, to that of running in the race.

Troubled on every side, &c.] *Εν παντι θλιβομενοι.* The word *θλιβεσθαι* belongs clearly to *παλη*, wrestling. So says Aristotle, Rhet., lib. i., cap. 5 (and the scholiast on that place), *ο γαρ δυναμενος—θλιβειν και κατεχειν, παλαιστικος* "He that can gripe his adversary, and take him up, is a good wrestler;" there being two dexterities in that exercise: 1. to gripe, and, 2. to throw down, which Hesychius calls *ωθειν* and *κρατειν*; the first of these is here mentioned, and expressed by *θλιβεσθαι*, to be pressed down; to which is here opposed, as in a higher degree, *στενοχωρησθαι*, to be brought to distress, as when one cannot get out of his antagonist's hands, nor make any resistance against him. So in Isaiah: *στενοχωρουμενοι ου δυναμεθα μαχεσθαι*, we are brought to such extremities that we can fight no longer.

Perplexed, but not in despair] *Απορουμενοι, αλλ' ουκ εξαπορουμενοι.* The word *απορευσθαι*, to be in perplexity, is fit for the wrestler, who being puzzled by his antagonist's skill knows not what to do: so in Hesychius, *απορουντες, αμηχανουντες*, they that are not able to do or attempt any thing, yet are not *εξαπορουμενοι*, they miscarry not finally, *ορθοι ισταμενοι*, stand after all upright; *ουκ απογυνωσκοντες και ηττωμενοι*, despair not, nor are they overcome, but find a happy issue out of all, being at last conquerors.

Verse 9. *Persecuted, but not forsaken]* *Διωκομενοι*

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the body the dying of the Lord Jesus, *that the life also of Jesus might be made manifest in our body.

11 For we which live ^b are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then ^c death worketh in us, but life in you.

13 We having ^d the same spirit of faith, according as it is written, ^e I believed, and

^a Rom. viii. 17. ² Tim. ii. 11, 12. ¹ Pet. iv. 13.—^b Rom. viii. 36. ¹ Cor. xv. 31, 49.—^c Ch. xiii. 9.—^d Rom. i. 12. ² Pet. i. 1.—^e Ps. cxvi. 10.—^f Rom. viii. 11. ¹ Cor.

ἀλλ' οὐκ εγκαταλειπομενοι. The διωκομενοι, pursued, is peculiar to the δρομος, or race, when one being foremost others pursue, and get up close after him, endeavouring to outstrip him, but cannot succeed: this is the meaning of οὐκ εγκαταλειπομενοι, not outstripped, or out-gone, as the word implies. So in PLUTARCH: τῶς ἀπολειφθεντας οὐ στεφανουσι, they do not crown them that are distanced or left behind. So says the apostle, 1 Cor. ix. 24: All run, but only ONE receiveth the PRIZE.

Cast down, but not destroyed.] Καταβαλλομενοι ἀλλ' οὐκ ἀκολλυμενοι. This also belongs to wrestlers, when he that throws the other first is conqueror. And so Hesychius: καταβαλει, νικησει, ρυψει, to cast down is to overcome, to throw. And then, the being *καταβαλλομενοι* signifies that, although they were thrown down—cast into troubles and difficulties, yet they rose again, and surmounted them all.

Verse 10. Always bearing about in the body, &c.] Being every moment in danger of losing our lives in the cause of truth, as Jesus Christ was. We, in a word, bear his cross, and are ready to offer up our lives for him. There is probably an allusion here to the marks, wounds, and bruises which the contenders in those games got, and continued to carry throughout life.

That the life also of Jesus might be made manifest] That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration that Jesus is risen again from the dead; and that we are strengthened by him to do all these mighty works.

Verse 11. For we which live] And yet, although we are preserved alive, we are in such continual dangers that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the life—the preserving power, of Christ is manifest in our continual support.

Verse 12. Death worketh in us, &c.] We apostles are in continual danger, and live a dying life; while you who have received this gospel from us are in no danger.

Verse 13. We having the same spirit of faith] As David had when he wrote Psal. cxvi. 10: I believed,

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therefore have I spoken; we also believe, and therefore speak;

14 Knowing that ^f he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For ^g all things are for your sakes, that ^h the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet ⁱ the inward man is renewed day by day.

vi. 14.—^ε 1 Cor. iii. 21. Ch. i. 6. Col. i. 24. ² Tim. ii. 10. ^h Ch. i. 11. viii. 19. ix. 11, 12.—ⁱ Rom. vii. 22. Eph. iii. 16. Col. iii. 10. ¹ Pet. iii. 4.

therefore have I spoken: we also believe that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we speak and testify that our deliverance is from God; that he does not fail those who trust in him; and that he saves to the uttermost them who come unto him through Christ Jesus.

Verse 14. Knowing that he which raised up the Lord, &c.] And though we shall at last seal this truth with our blood, we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised, and that we shall have an eternal life with him in glory.

Verse 15. For all things are for your sakes] We proclaim all these truths and bear all these sufferings for your sakes, thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace] Ἡ χάρις πλεονασσα The abounding benefit—the copious outpouring of the gifts and graces of the Holy Spirit, by which you have been favoured and enriched, may, through the thanksgiving of many, redound to the glory of God: i. e. that the gratitude of the multitudes which have been converted may keep pace with the blessings which they have received, and περισσεύον, abound, as these blessings have abounded.

Verse 16. For which cause we faint not] Οὐκ ἐγκακουμεν. See on verse 1. Here we have the same various reading; εγκακουμεν, we do no wickedness; and it is supported by BDEFG, and some others: but it is remarkable that Mr. Wakefield follows the common reading here, though the various reading is at least as well supported in this verse as in verse first. The common reading, faint not, appears to agree best with the apostle's meaning.

But though our outward man] That is, our body—that part of us that can be seen, heard, and felt, perish—be slowly consumed by continual trials and afflictions, and be martyred at last;

Yet the inward man] Our soul—that which cannot be felt or seen by others, is renewed—is revived, and receives a daily increase of light and life from God,

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17 For ^a our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of

glory ;

18 ^b While we look not at the things which

^a Matt. v. 12. Rom. viii. 18. 1 Pet. i. 6. v. 10.—^b Rom.

so that we grow more holy, more happy, and more meet for glory every day.

It was an opinion among the Jews that even *spirits* stood in need of continual *renovation*. They say that "God renews the angels daily, by putting them into the fiery river from which they proceeded, and then gives them the same name they had before." And they add, that in like manner he renews the hearts of the Israelites every year, when they turn to him by repentance. It is a good antidote against the fear of death to find, as the body *grows old and decays*, the soul *grows young and is invigorated*. By the *outward man* and the *inward man* St. Paul shows that he was no *materialist*: he believed that we have both a *body* and a *soul*; and so far was he from supposing that when the *body* dies the *whole man* is decomposed, and continues so to the resurrection, that he asserts that the decays of the one lead to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of *materialism* is not *apostolic*.

Verse 17. *For our light affliction, &c.*] Mr. Blackwall, in his sacred classics, has well illustrated this passage. I shall here produce his paraphrase as quoted by Dr. Dodd: "This is one of the most emphatic passages in all St. Paul's writings, in which he speaks as much like an *orator* as he does as an *apostle*. The *lightness* of the trial is expressed by *το ελαφρον της θλιψεως*, the *lightness of our affliction*; as if he had said, it is even levity itself in such a comparison. On the other hand, the *καθ' υπερβολην εις υπερβολην*, which we render *far more exceeding*, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight—eternal glory, so solid and lasting, that you may pass from hyperbole to hyperbole, and yet, when you have gained the last, are infinitely below it. It is every where visible what influence St. Paul's Hebrew had on his Greek: *כבד cabad*, signifies to be *heavy*, and to be *glorious*; the apostle in his Greek unites these two significations, and says, *WEIGHT of GLORY.*"

St. *Chrysostom's* observations on these words are in his very best manner, and are both judicious and beautiful: *ΤΙΘΗΣΙ παραλληλα τα παροντα τοις μελλουσι· το παραυτικα προς το αιωνιον· το ελαφρον προς το βαρυ· την θλιψιν προς την δοξαν· και ουδε τουτοις αρκειται, αλλ' ετεραν τιθησι λεξιν, διπλασιαζων αυτην, και λεγων, καθ' υπερβολην εις υπερβολην—τουτεστι, μεγαθος υπερβολικως υπερβολικον.*

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are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

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i. 17. viii. 24. Ch. v. 7. Gal. iii. 11. Hebr. x. 38. xi. 1.

"The apostle opposes things *present* to things *future*; a *moment* to *eternity*; *lightness* to *weight*; *affliction* to *glory*. Nor is he satisfied with this, but he adds another word, and *doubles* it, saying, *καθ' υπερβολην εις υπερβολην*. This is a magnitude excessively exceeding." See *Parkhurst*, sub voce *υπερβολη*.

Verse 18. *While we look not at the things which are seen*] *Μη σκοπουντων*. While we *aim not* at the things which are seen; do not make them our *object*; are not striving to obtain them; for they are not worthy the pursuit of an immortal spirit, because they are *seen*; they are objects to which the natural eye can reach; and they are *προσκαιρα*, *temporary*; they are to have a short duration, and must have an *end*. But the things which we make our *scope* and *aim* are *not seen*; they are *spiritual*, and therefore *invisible* to the eye of the body; and besides, they are *αιωνια*, *eternal*—things that are permanent; that can have no end; they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself.

But we must remark that the light afflictions work out this far more exceeding and eternal weight of glory only to those who *do not look* at the things which *are seen*. A man may be grievously afflicted, and yet have his eye bent on temporal good; from his afflictions he can derive no benefit; though many think that their glorification must be a necessary consequence of their afflictions, and hence we do not unfrequently hear among the afflicted poor, "Well, we shall not suffer both here and in the other world too." Afflictions may be *means* of preparing us for glory, if, during them, we receive grace to save the soul; but afflictions of *themselves* have no *spiritual* nor *saving* tendency; on the contrary, they *sour* the unregenerated mind, and cause murmurings against the dispensations of Divine Providence. Let us, therefore, look to God, that they may be sanctified; and when they are, then we may say exultingly, These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. O world to come, in exchange for the present! O eternity, for a moment! O eternal communion in the holy, blessed, and eternal life of God, for the sacrifice of a poor, miserable, and corrupted life here on earth! Whoever sets no value on this seed of a blessed eternity knows not what it comprehends. That which the eyes of the flesh are capable of perceiving is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity!—*Quesnel*.

CHAPTER V.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1—4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5—9. All must appear before the judgment-seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced to this work by his love of Christ, 11—13. Jesus Christ having died for all is a proof that all were dead, 14. Those for whom he died should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18—21.

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FOR we know that if ^aour earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

house not made with hands, eternal in the heavens.

^a Job iv. 19. Ch. iv. 7. 2 Pet. i. 13, 14.

NOTES ON CHAP. V.

Verse 1. *If our earthly house of this tabernacle*] By earthly house, the apostle most evidently means the body in which the soul is represented as dwelling or sojourning for a time, and from which it is to be liberated at death; for as death dissolves the tabernacle, it can then be no habitation for the soul. The apostle also alludes here to the ancient Jewish tabernacle, which, on all removals of the congregation, was dissolved and taken in pieces; and the ark of the covenant, covered with its own curtains, was carried by itself; and when they came to the place of rest, then the dissolved parts of the tabernacle were put together as before. When we consider this simile in connexion with the doctrine of the resurrection, which the apostle has treated so much at large in these epistles, and which he keeps constantly in view, then we shall see that he intends to convey the following meaning: that as the tabernacle was taken down in order to be again put together, so the body is to be dissolved in order to be re-edified; that as the ark of the covenant subsisted by itself, while the tabernacle was down, so can the soul when separated from the body; that as the ark had then its own veil for its covering, Exod. xl. 21, so the soul is to have some vehicle in which it shall subsist till it receives its body at the resurrection.

A building of God] Some think this refers to a certain celestial vehicle with which God invests holy souls on their dismissal from the body; others suppose it relates to the resurrection body; and some imagine that it relates merely to the state of blessedness which the saints shall possess in the kingdom of glory. See the following note.

Verse 2. *For in this we groan*] While in this state, and in this body, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction, and every thing

2 For in this ^bwe groan, earnestly desiring to be clothed upon with our house which is from heaven:

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3 If so be that ^cbeing clothed we shall not be found naked.

^b Rom. viii. 23. ^c Rev. iii. 18. xvi. 15.

within and around us says, "Arise, and depart, for this is not your rest!" Those who apply these words to what they call the apostle's sense of indwelling sin, abuse the passage. There is nothing of the kind either mentioned or intended.

Desiring to be clothed upon with our house] This and the following verses are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostle are all Jewish, and should be interpreted according to their use of them. Schoettgen has entered largely into the argument here employed by the apostle, and brought forth much useful information.

He observes, 1. That the Hebrew word לבא *labash*, which answers to the apostle's ενδυσασθαι, *to be clothed*, signifies to be surrounded, covered, or invested with any thing. So, to be clothed with the uncircumcision, signifies to be uncircumcised. *Yalcut Rubeni*, fol. 163.

On the words, Exod. xxiv. 18, *Moses went into the midst of the cloud, and gat him up into the mount*, Sohar Exod., fol. 77, has these words, *He went into the midst of the cloud, as if one put on a garment; so he was clothed with the cloud*. Sohar Levit., fol. 29: "The righteous are in the terrestrial Paradise, where their souls are clothed with the lucid crown;" i. e. they are surrounded, encompassed with light, &c.

2. The word בית *beith*, house, in Hebrew often denotes a cover, case, or clothing. So, in the Targum of Onkelos, בית אפי *beith appai*, the house of the face, is a veil; and so בית אצבעים *beith etsbaim*, the house of the fingers, and בית יד *beith yad*, the house of the hand, signify gloves; בית רגלים *beith regalim*, the house of the feet, shoes. Therefore, ενδυσασθαι, *to be clothed on with a house*, may signify any particular qualities of the soul; what we, following the very same form of speech, call a habit, i. e. a coat or vestment. So we say the man has got a habit of

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4 For we that are in *this* taber-
nacle do groan, being bur-
dened: not for that we would
be unclothed, but ^a clothed
upon, that mortality might be swallowed up
of life.

5 Now ^b he that hath wrought us for the

^a 1 Cor. xv. 53, 54.—^b Isai. xxix. 23. Eph. ii. 10.

vice, a habit of virtue, a habit of swearing, of humili-
lity, &c., &c.

3. The Jews attribute *garments* to the soul, both in this and the other world; and as they hold that all human souls pre-exist, they say that, previously to their being appointed to bodies, they have a *covering* which answers the same end to them before they come into *life* as their bodies do *afterwards*. And they state that the design of God in sending souls into the world is, that they may get themselves a *garment* by the study of the law and good works. See several proofs in *Schoettgen*.

4. It is plain, also, that by this *garment* or *covering* of the soul they mean simply what we understand by acquiring the *image of God*—being made holy. This image they assert “Adam lost by his fall, and they represent man in a sinful state as being *naked*.” So they represent the Israelites before their making the molten calf, as having received *holy garments* from Mount Sinai; but afterwards, having worshipped the calf, they were stripped of these, and left *naked*.

5. But notwithstanding they speak of this clothing as implying *righteous* and *holy dispositions*, and *heavenly qualities*, yet they all agree in assigning certain *vehicles* to separate spirits, in which they act; but of these *vehicles* they have strange notions; yet they acknowledge that without them, whether they be of *light, fire, &c.*, or whatever else, they cannot see and contemplate the Supreme Wisdom. In *Synopsis Sohar*, page 137, we have these words: “When the time draws near in which a man is to depart from this world, the angel of death takes off his *mortal garment* and *clothes* him with one from Paradise, in which he may see and contemplate the Supreme Wisdom; and therefore the angel of death is said to be very kind to man, because he takes off from him the *garment* of this world, and *clothes* him with a much more precious one prepared in Paradise.”

When the apostle says that they earnestly desired *to be clothed upon with our house which is from heaven*, he certainly means that the great concern of all the genuine followers of God was to be fully *prepared* to enjoy the beatific vision of their Maker and Redeemer.

Verse 3. *If so be that being clothed*] That is, *fully prepared* in this life for the glory of God;

We shall not be found naked.] Destitute in that future state of that divine image which shall render us capable of enjoying an endless glory.

Verse 4. *For we that are in this tabernacle*] We who are in this *state* of trial and difficulty *do groan*,

self-same thing is God, who
also hath given unto us the
earnest of the Spirit.

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6 Therefore *we are* always
confident, knowing that, whilst we are at
home in the body, we are absent from the
Lord;

^c Rom. viii. 23. Ch. i. 22. Eph. i. 14. iv. 30.

being burdened; as if he had said: The whole of human life is a state of suffering, and especially *our lot*; who are *troubled on every side, perplexed, persecuted, cast down, bearing about in the body the dying of our Lord Jesus, and being always delivered unto death on the account of Jesus*, chap. iv. 8—11. These were sufficient *burdens*, and sufficient causes of *groaning*.

Not for that we would be unclothed] We do not desire *death*; nor to die, even with the full prospect of eternal glory before our eyes, an hour before that time which God in his wisdom has assigned.

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished *in us and by us*.

That mortality might be swallowed up of life.] Being fully prepared for the eternal state we shall scarcely be said to die, all that is mortal being absorbed and annihilated by immortality and glory. See the notes on 1 Cor. xv. 51—56. From the use of these expressions among the Jews, this seems to be the general meaning of the apostle.

Verse 5. *Now he that hath wrought us for the self-same thing*] God has given us our *being* and our *body* for this very purpose, that both might be made immortal, and both be glorified together. Or, God himself has given us this *insatiable hungering and thirsting* after *righteousness* and immortality. Mr. Addison has made a beautiful paraphrase of the sense of the apostle, whether he had his words in view or not:—

“—Whence this pleasing hope, this fond desire,

This *longing after immortality*?

Or whence this *secret dread* and *inward horror*

Of falling into nought? Why shrinks the soul

Back on herself, and startles at *destruction*?

'Tis the *Divinity* that *stirs within us*;

'Tis *heaven* itself that points out an *hereafter*.

And intimates *eternity* to man.—

The soul, secured in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and Nature sink in years;

But thou shalt flourish in *immortal youth*,

Unhurt amidst the war of elements,

The wreck of matter, and the crush of worlds.”

The earnest of the Spirit.] See the note on chap. i. 22.

Verse 6. *We are always confident*] Ἐπαρρησιστες εἰναι

A. M. 4061. 7 (For ^a we walk by faith, not
A. D. 57. by sight :)

A. U. C. 810. 8 We are confident, *I say*,
Anno Imp. Nero- and ^b willing rather to be
sis Cæs. 4. absent from the body, and to be present with
the Lord.

9 Wherefore we ^c labour, that, whether present or absent, we may be accepted of him.

^a Rom. viii. 24, 26. Ch. iv. 18. 1 Cor. xiii. 12. Hebr. xi. 1.—^b Phil. i. 23.—^c Or, *endeavour*.—^d Matt. xxv. 31, 32. Rom. xiv. 10.—^e Rom. ii. 6. Gal. vi. 7. Eph.

τάρτος We are always full of courage; we never despond; we know where our help lies; and, having the earnest of the Spirit, we have the full assurance of hope.

[While we are at home in the body, &c.] The original words in this sentence are very emphatic: *ἐνδημῶ* signifies to dwell among one's own people; *ἐκδημῶ*, to be a sojourner among a strange people. Heaven is the home of every genuine Christian, and is claimed by them as such; see Phil. i. 23. Yet, while here below, the body is the proper home of the soul; but as the soul is made for eternal glory, that glory is its country; and therefore it is considered as being from its proper home while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not merely heaven that they have in view, but the Lord; without whom, to an immortal spirit possessed of infinite desires, heaven would neither be a home nor a place of rest. We see plainly that the apostle gives no intimation of an intermediate state between being at home in the body and being present with the Lord. There is not the slightest intimation here that the soul sleeps, or rather, that there is no soul; and, when the body is decomposed, that there is no more of the man till the resurrection: I mean, according to the sentiments of those who do condescend to allow us a resurrection, though they deny us a soul. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heaven, where he heard even unutterable things.

Verse 7. *For we walk by faith*] While we are in the present state *faith* supplies the place of direct vision. In the future world we shall have sight—the utmost evidence of spiritual and eternal things; as we shall be present with them, and live in them. Here we have the testimony of God, and believe in their reality, because we cannot doubt his word. And to make this more convincing he gives us the earnest of his Spirit, which is a foretaste of glory.

Verse 8. *We are confident*] We are of good courage, notwithstanding our many difficulties; because we have this earnest of the Spirit, and the unfailing testimony of God. And notwithstanding this, we are willing rather to be absent from the body—we certainly prefer a state of glory to a state of suffering, and the enjoyment of the beatific vision to even the

10 ^d For we must all appear before the judgment-seat of Christ; ^e that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore ^f the terror of the Lord, we persuade men; but ^g we are made

vi. 8. Col. iii. 24, 26. Rev. xxiii. 12.—^f Job xxxi. 23. Hebr. x. 31. Jude 23.—^g Ch. iv. 2.

anticipation of it by faith and hope; but, as Christians, we cannot desire to die before our time.

Verse 9. *Wherefore we labour*] *φιλοτιμουμεθα* from *φίλος*, loving, and *τιμή*, honour; we act at all times on the principles of honour; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation; and, as we claim kindred to the inhabitants of heaven, to act as they do.

We may be accepted of him.] *εὐαρίστοι αὐτῷ εἶναι* To be pleasing to him. Through the love we have to God, we study and labour to please him. This is and will be our heaven, to study to love, please, and serve him from whom we have received both our being and its blessings.

Verse 10. *For we must all appear before the judgment-seat*] We labour to walk so as to please him, because we know that we shall have to give a solemn account of ourselves before the judgment-seat of Christ; where he, whose religion we profess, will judge us according to its precepts, and according to the light and grace which it affords.

That every one may receive the things] *κομισθῆαι ἑαυτοῦ* That each may receive to himself, into his own hand, his own reward and his own wages.

The things done in his body] That is, while he was in this lower state; for in this sense the term *body* is taken often in this epistle. We may observe also that the soul is the grand agent, the body is but its instrument. And it shall receive according to what it has done in the body.

Verse 11. *Knowing therefore the terror of the Lord*] This, I think, is too harsh a translation of *ειδοῦς οὖν τὸν φόβον τοῦ Κυρίου*, which should be rendered, *knowing therefore the fear of the Lord*; which, strange as it may at first appear, often signifies the worship of the Lord, or that religious reverence which we owe to him; Acts ix. 31; Rom. iii. 18, xiii. 7; 1 Pet. i. 17, ii. 18, iii. 2. As we know therefore what God requires of man, because we are favoured with his own revelation, we persuade men to become Christians, and to labour to be acceptable to him, because they must all stand before the judgment-seat; and if they receive not the grace of the gospel here, they must there give up their accounts with sorrow and not with joy. In short, a man who is not saved from his sin in this life, will be separated from God and the glory of his power in the world to come. This is a powerful motive to persuade men to accept the salvation

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nis Cæs. 4.

manifest unto God, and I trust also are made manifest in your consciences.

12 For ^a we commend not ourselves again unto you, but give you occasion ^b to glory on our behalf, that ye may have somewhat to *answer* them which glory ^c in appearance, and not in heart.

13 For ^d whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

^a Ch. iii. 1.—^b Ch. i. 14.—^c Gr. *in the face*.—^d Ch. xi. 1, 16, 17. xii. 6, 11.—^e Rom. v. 15.—^f Rom. vi. 11, 12. xiv. 7, 8. 1 Cor. vi. 19. Gal. ii. 20. 1 Thess. v. 10.

provided for them by Christ Jesus. The *fear of God* is the *beginning of wisdom*; the *terror* of God confounds and overpowers the soul. We lead men to God through his *fear* and *love*, and with the *fear* of God the *love* of God is ever consistent; but where the *terror* of the Lord reigns there can neither be *fear*, *faith*, nor *love*; nay, nor *hope* either. Men who vindicate their *constant* declamations on hell and perdition by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the gospel of Christ. Let them go and learn a lesson from Christ, weeping over Jerusalem: "O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen would her brood under her wings!" And another from his last words on the cross, "Father, forgive them, for they know not what they do!"

But we are made manifest unto God] God, who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the *reality of eternal things*, therefore we are fully in earnest to get sinners converted to him.

Manifest in your consciences.] We have reason to believe that you have had such proof of our integrity and disinterestedness that your consciences must acquit us of every unworthy motive, and of every sinister view.

Verse 12. *For we commend not ourselves*] I do not say these things to bespeak your good opinion, to procure your praise; but *to give you an occasion to glory*—to exult on our behalf; and to furnish you with an answer to all those who either malign us or our ministry, and who only *glory in appearance*—have no *solid ground* of exultation, and whose heart is dishonest and impure. St. Paul probably speaks here concerning the false apostle, who had been dividing the church and endeavouring to raise a party to himself, by vilifying both the apostle and his doctrine.

Verse 13. *Beside ourselves*] Probably he was reputed by some to be *deranged*. Festus thought so: *Paul, thou art beside thyself; too much learning hath made thee mad*. And his enemies at Corinth might insinuate not only that he was *deranged*, but attribute

14 For the love of Christ constraineth us; because we thus judge, that ^e if one died for all, then were all dead:

15 And *that* he died for all, ^f that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 ^g Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, ^h yet now hence-

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A. U. C. 810.
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nis Cæs. 3.

1 Pet. iv. 2.—^g Matt. xii. 50. John xv. 14. Gal. v. 6. Phil. iii. 7, 8. Col. iii. 11.—^h John vi. 63.

his derangement to a less worthy cause than intense study and deep learning.

It is to God] If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us, and we do it to promote his honour.

Whether we be sober] Speak of divine things in a more *cool* and *dispassionate* manner, it is that we may the better instruct and encourage you.

Verse 14. *For the love of Christ constraineth us*] We have the love of God shed abroad in our hearts, and this causes us to love God intensely, and to love and labour for the salvation of men. And it is the effect produced by this love which *συνεχει ημας*, *bears us away with itself*, which causes us to love after the similitude of that love by which we are influenced; and as God so loved the world as to give his Son for it, and as Christ so loved the world as to pour out his life for it, so we, influenced by the very same love, desire to spend and be spent for the glory of God, and the salvation of immortal souls. By the *fear of God* the apostles endeavoured to persuade and convince men, and the love of Christ *constrained* them so to act.

If one died for all, then were all dead] The *first* position the apostle takes for granted; *viz.* that Jesus Christ *died for ALL mankind*. This no apostolic man nor primitive Christian ever did doubt or could doubt.

The *second* position he infers from the *first*, and justly too; for if *all had not been guilty*, and *consigned to eternal death* because of their sin, there could have been no need of his death. Therefore, as he most certainly died for ALL, then all were dead, and needed his sacrifice, and the quickening power of his Spirit.

Verse 15. *And that he died for all, that they which live, &c.*] This *third* position he draws from the preceding: *If all were dead*, and in danger of endless perdition; and if *he died for all*, to save them from that perdition; then it justly follows that they *are not their own*, that they are bought by his blood; and *should not live unto themselves*, for this is the way to final ruin; but *unto him who died for them*, and thus

A. M. 4061. forth know we *him* no more.
 A. D. 57. 17 Therefore if any man * *be*
 A. U. C. 810. in Christ, ^b *he is* ^c a new crea-
 Anno Imp. Nero- ture: ^d old things are passed
 nis Cæs. 4.

away; behold, all things are become new.
 18 And all things *are* of God, ^e who hath

* Rom. viii. 9. xvi. 7. Gal. vi. 15 — ^b Or, let him be.
 Gal. v. 6. vi. 15. — ^c Isai. xliii. 18, 19. lxx. 17. Eph. ii.

made an atonement for their sins, and *rose again* for their justification.

Verse 16. *Know we no man after the flesh*] As we know that all have sinned and come short of the glory of God; and as we know that all are alienated from God, and are dead in trespasses and sins; therefore we esteem no man on account of his family relations, or the shock whence he proceeded, because we see all are *stuck up* in unbelief, and all are children of wrath.

Yea, though we have known Christ after the flesh] We cannot esteem a man who is a sinner, were he even allied to the blood royal of David, and were he of the same family with the man *Christ* himself; nor can we prize a man because he has seen Christ in the flesh; for many have seen him in the flesh to whom he will say: *Depart from me, for I never knew you.* So we: nothing weighs with us, nor in the sight of God, but redemption from this death, and *living to him* who died for them.

We know that the Jews valued themselves much in having Abraham for their father; and some of the *Judaizing* teachers at Corinth might value themselves in having seen Christ in the flesh, which certainly St. Paul did not; hence he takes occasion to say here that this kind of privilege availed nothing; for the *old creature*, however noble, or well descended in the sight of men, is under the curse; and the *new creature* only is such as God can approve.

Verse 17. *If any man be in Christ, he is a new creature*] It is vain for a man to profess affinity to Christ according to the *flesh*, while he is unchanged in his heart and life, and dead in trespasses and sins; for he that is *in Christ*, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a *new creature*; his *old state* is changed: he was a *child of Satan*, he is now a *child of God*; he was a *slave* of sin, and his works were death; he is now made *free* from sin, and has his fruit unto holiness, and the end everlasting life. He was before full of *pride* and *wrath*; he is now *meek* and *humble*. He formerly had his portion in *this life*, and lived for this world alone; he now has God for his *portion*; and he looks not at the things which are seen, but at the things which are eternal. Therefore, *old things are passed away.*

Behold, all things are become new.] The man is not only mended, but he is *new made*; he is a *new creature*, *καινη κρισις*, a *new creation*, a *little world* in himself: formerly, all was in chaotic disorder; now, there is a *new creation*, which God himself owns as his workmanship, and which he can look on and pronounce *very good*. The conversion of a man from

reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

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19 To wit, that ^f God was in Christ, reconciling the world unto himself, not imputing

15. Rev. xxi. 5. — ^e Rom. v. 10. Eph. ii. 16. Col. i. 20. 1 John ii. 2. iv. 10. — ^f Rom. iii. 24, 25.

idolatry and wickedness was among the Jews denominated a *new creation*. *He who converts a man to the true religion is the same*, says R. Eliezer, *as if he had created him.*

Verse 18. *And all things are of God*] As the thorough conversion of the soul is compared to a *new creation*, and *creation* is the proper work of an *all-wise Almighty Being*; then, this total change of heart, soul, and life, which takes place under the preaching of the gospel, is effected by the *power* and *grace* of God: this is *salvation*, and salvation must ever be of the Lord; and therefore men should apply to him, who alone can work this wondrous change.

Who hath reconciled us to himself by Jesus Christ] Having given Jesus Christ to die for sinners, they have through him access unto God; for his sake and on his account God can receive them; and it is only by the *grace* and *spirit* of Christ that the proud, fierce, and diabolic nature of men can be changed and reconciled to God; and *by* and *through* this sacrifice God can be propitious to them. There is an *enmity* in the heart of man against sacred things; the *grace* of Christ alone can remove this enmity.

The ministry of reconciliation] Διακονιαν της καταλλαγης: The office or function of this reconciliation; called, ver. 19, *the word*; τον λογον της καταλλαγης: the doctrine of this reconciliation. Καταλλαγη, reconciliation, comes from καταλασσω, to change thoroughly; and the grand object of the gospel is to make a complete change in men's *minds* and *manners*; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The *enmity* in the heart of man is the grand hinderance to his salvation.

Verse 19. *That God was in Christ*] This is the doctrine which this ministry of reconciliation holds out, and the doctrine which it uses to bring about the reconciliation itself.

God was in Christ: 1. *Christ* is the same as *Messiah*, the *anointed* one, who was to be *Prophet*, *Priest*, and *King*, to the human race; not to the *Jews* only, but also to the *Gentiles*. There had been prophets, priests, and kings, among the Jews and their ancestors; and some who had been *priest* and *prophet*, *king* and *priest*, and *king* and *prophet*; but none have ever sustained in his own person the *threefold* office except Christ; for none have ever ministered in reference to the *whole world* but he. The functions of all the others were *restrained* to the *ancient people* of God alone. 2. Now all the others were appointed of God in reference to this Christ; and as his types, or

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their trespasses unto them ; and hath * committed unto us the word of reconciliation.

20 Now then we are ^b ambassadors for Christ, as ^c though God did beseech *you* by us : we pray *you* in Christ's

* Gr. put in us.—^b Job xxxiii. 23. Mal. ii. 7. Ch. iii. 6. Eph. vi. 20.—^c Ch. vi. 1.

representatives, till the fulness of the time should come. 3. And that this Christ might be adequate to the great work of reconciling the whole human race to God, by making atonement for their sins, *God was in him*. The man Jesus was the *temple* and *shrine* of the *eternal divinity* ; for *in him dwell all the fulness of the Godhead bodily*, Col. ii. 9 ; and he *made peace by the blood of his cross*. 4. Christ, by his offering upon the cross, made atonement for the sins of the world ; and therefore one important branch of the doctrine of this reconciliation was to show that God would not *impute* or account *their trespasses to them*, so as to exact the *penalty*, because this Jesus had died in their stead.

The whole of this important doctrine was *short*, *simple*, and *plain*. Let us consider it in all its connexions : 1. You believe there is a God. 2. You know he has made you. 3. He requires you to love and serve him. 4. To show you how to do this he has given a revelation of himself, which is contained in his law, &c. 5. You have broken this law, and incurred the penalty, which is death. 6. Far from being able to undo your offences, or make reparation to the offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with *enmity* against your Father and your Judge. 7. To redeem you out of this most wretched and accursed state, God, in his endless love, has given his Son for you ; who has assumed your nature, and died in your stead. 8. In consequence of this he has commanded repentance towards God, and remission of sins, to be published in his name in all the earth. 9. All who repent, and believe in Christ as having died for them as a *sin-offering* (ver. 21), shall receive remission of sins. 10. And if they abide in him they shall have an eternal inheritance among them that are sanctified.

Verse 20. *We are ambassadors for Christ*] Ὑπερ Χριστου—προσβηνομεν We execute the function of ambassadors in Christ's stead. He came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place.

Ambassador is a person sent from one sovereign power to another ; and is supposed to represent the person of the sovereign by whom he is deputed. Christ while on earth represented the person of the Sovereign of the world ; his *apostles* and their successors represent the person of Christ. Christ declared the will of the Father to mankind ; apostles, &c., declare the will of Christ to the world. *We are ambassadors for Christ*.

As though God did beseech you by us] What we

stead, Be ye reconciled to God.

21 For ^d he hath made him *to be sin* for us, who knew no sin ; that we might be made ^e the righteousness of God in him.

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A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
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^d Isai. liii. 6, 9, 12. Gal. iii. 13. 1 Pet. ii. 22, 24. 1 John iii. 5.—^e Rom. i. 17. v. 19. x. 3.

say to you we say on the authority of God ; our entreaties are his entreaties ; our warm love to you a faint reflection of his infinite love ; we pray you to return to God, it is his will that you should do so ; we promise you remission of sins, we are authorised to do so by God himself. In Christ's stead we pray you to lay aside your enmity and *be reconciled to God* ; i. e. accept pardon, peace, holiness, and heaven which are all procured for you by his blood, and offered to you on his own authority.

“ What unparalleled condescension and divine tender mercies are displayed in this verse ! Did the *judge* ever beseech a condemned criminal to accept pardon ? Does the creditor ever beseech a ruined debtor to receive an acquittance in full ? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, treats us and with the most tender importunity solicits us not to reject them.” The Rev. J. Wesley's notes in his

This sentiment is farther expressed in the following beautiful poetic version of this place, by the Rev. Charles Wesley :—

“ God, the offended God most high,
Ambassadors to rebels sends ;
His *messengers* his place supply,
And *Jesus* begs us to be friends.

Us, in the stead of Christ, they pray,
Us, in the stead of Christ, entreat,
To cast our arms, our sins, away,
And find forgiveness at his feet.

Our God, in Christ, thine *embassy*
And proffered mercy we embrace ;
And, gladly *reconciled* to thee,
Thy condescending mercy praise.

Poor *debtors*, by our Lord's request
A full *acquittance* we receive ;
And *criminals*, with pardon blest,
We, at our Judge's instance, live.”

Verse 21. *For he hath made him to be sin for us* Τον μη γνωστα ἀμαρτιαν, υπερ ημων ἀμαρτιαν εποιησεν He made him who knew no sin (who was innocent) a *sin-offering* for us. The word *ἀμαρτια* occurs twice : in the *first* place it means *sin*, i. e. transgression and guilt ; and of Christ it is said, *He knew sin*, i. e. was innocent ; for not to know *sin* is the same as to be *conscious of innocence* ; so, *nil conscire sibi* be conscious of nothing against one's self, is the same as *nulla pallescere culpa*, to be unimpeachable.

In the second place it signifies a *sin-offering*, or *crifice for sin*, and answers to the *חטאת* *hattaah* and *חטאת* of the Hebrew text ; which signifies both

and *sin-offering* in a great variety of places in the Pentateuch. The *Septuagint* translate the Hebrew word by *anapras* in ninety-four places in *Exodus*, *Leviticus*, and *Numbers*, where a *sin-offering* is meant; and where our version translates the word not *sin*, but an *offering for sin*. Had our translators attended to their own method of translating the word in other places where it means the *same* as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that *our sins were imputed to Christ*, and that he was a *proper object of the indignation of divine justice*, because he was *blackened with imputed sin*; and some have proceeded so far in this blasphemous career as to say, that *Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect as they say, were imputed to him, and reckoned as his own*. One of these writers translates the passage thus: *Deus Christum pro maximo peccatore habuit, ut nos essemus maxime justi*, God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded *sin* with the *punishment due to sin*. *Christ suffered in our stead; died for us; bore our sins* (the *punishment due to them*) *in his own body upon the tree, for the Lord laid upon him the iniquities of us all; that is, the punishment due to them; explained by making his soul—his life, an offering for sin; and healing us by his stripes*.

But that it may be plainly seen that *sin-offering*, not *sin*, is the meaning of the word in this verse, I shall set down the places from the *Septuagint* where the word occurs; and where it answers to the Hebrew words already quoted; and where our translators have rendered correctly what they render here incorrectly.

In *Exodus*, chap. xxix. 14, 36; *Leviticus*, chap. iv. 3, 8, 20, 21, 24, 25, and 29 twice, 32, 33, and 34; chap. v. 6, 7, 8, 9 twice, 11 twice, 12; chap. vi. 17, 25 twice, 30; chap. vii. 7, 37; chap. viii. 2, 14 twice; chap. ix. 2, 3, 7, 8, 10, 15, 22; chap. x. 16, 17, 19 twice; chap. xii. 6, 8; chap. xiv. 13 twice, 19, 22, 31; chap. xv. 15, 30; chap. xvi. 3, 5, 6, 9, 11 twice, 15, 25, 27 twice; chap. xxiii. 19; *Numbers*, chap. vi. 11, 14, 16; chap. vii. 16, 22, 28, 34, 40, 46, 52, 58, 70, 76, 82, 87; chap. viii. 8, 12; chap. xv. 24, 25, 27; chap. xviii. 9; chap. xxviii. 15, 22; chap. xxix. 5, 11, 16, 22, 25, 28, 31, 34, 38.

Besides the above places, it occurs in the same signification and is properly translated in our version in the following places:

2 *Chronicles*, chap. xxix. 21, 23, 24; *Ezra*; chap. vi. 17; chap. viii. 35; *Nehemiah*, chap. x. 33; *Job*, chap. i. 5; *Ezekiel*, chap. xliii. 19, 22, 25; chap. liv. 27, 29; chap. xlv. 17, 19, 22, 23, 25. In all one hundred and eight places, which, in the course of my own reading in the *Septuagint*, I have marked.

That we might be made the righteousness of God in him.] The *righteousness of God* signifies here the *salvation of God*, as comprehending *justification through the blood of Christ, and sanctification through his Spirit*; or, as the *mountains of God*, the *hill of God*, the *wind of God*, mean *exceeding high*

mountains, extraordinary hail, and most tempestuous wind; so, here, the *righteousness of God* may mean a *thorough righteousness, complete justification, complete sanctification*; such as none but *God* can give, such as the *sinful nature and guilty conscience of man* require, and such as is *worthy of God* to impart. And all this *righteousness, justification, and holiness*, we receive *in, by, for, and through him*, as the grand, sacrificial, procuring, and meritorious cause of these, and every other blessing. Some render the passage: *We are justified through him, before God*; or, *We are justified, according to God's plan of justification, through him*.

In many respects this is a most important and instructive chapter.

1. The terms *house, building, tabernacle*, and others connected with them, have already been explained from the Jewish writings. But it has been thought by some that the apostle mentions these as readily offering themselves to him from his own avocation, that of a *tent maker*; and it is supposed that he borrows these terms from his own *trade* in order to illustrate his doctrine. This supposition would be natural enough if we had not full evidence that these terms were used in the *Jewish theology* precisely in the sense in which the apostle uses them here. Therefore, it is more likely that he borrowed them from that theology, than from his own *trade*.

2. In the terms *tabernacle, building of God, &c.*, he may refer also to the tabernacle in the wilderness, which was a *building of God*, and a *house of God*; and as *God dwelt* in that building, so he will dwell in the souls of those who *believe in, love, and obey him*. And this will be his *transitory temple* till mortality is swallowed up of life, and we have a glorified body and soul to be his eternal residence.

3. The doctrines of the resurrection of the same body; the witness of the Spirit; the immateriality of the soul; the fall and miserable condition of all mankind; the death of Jesus, as an atonement for the sins of the whole world; the necessity of obedience to the divine will, and of the total change of the human heart, are all introduced here: and although only a few words are spoken on *each*, yet these are so *plain* and so *forcible* as to set those important doctrines in the most clear and striking point of view.

4. The chapter concludes with such a view of the mercy and goodness of God in the *ministry of reconciliation*, as is no where else to be found. He has here set forth the divine mercy in all its heightenings; and who can take this view of it without having his heart melted down with love and gratitude to God, who has called him to such a state of salvation?

5. It is exceedingly remarkable that, through the whole of this chapter, the apostle speaks of himself in the first person *plural*; and though he may intend other apostles, and the Christians in general, yet it is very evident that he uses this form when only himself can be meant, as in verses 12 and 13, as well as in several places of the following chapter. This may be esteemed rather more curious than important.

CHAPTER VI.

We should not receive the grace of God in vain, having such promises of support from Him, 1, 2. We should act so as to bring no disgrace on the gospel, 3. How the apostles behaved themselves, preached, suffered, and rejoiced, 4—10. St. Paul's affectionate concern for the Corinthians, 11—13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14—16. Exhorts them to avoid evil companions and evil practices, on the promise that God will be their Father, and that they shall be his sons and his daughters, 17, 18.

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WE then, as ^a workers to- gether with him, ^b beseech you also ^c that ye receive not the grace of God in vain.

2 (For he saith, ^d I have heard thee in a

time accepted, and in the day of salvation have I succoured thee: behold, now is the ac- cepted time; behold, now is the day of salvation.)

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^a 1 Cor. iii. 9.— ^b Ch. v. 20.— ^c Hebr. xii. 15.

^d Isai. xlix. 8.

NOTES ON CHAP. VI.

Verse 1. *We then, as workers together with him*] Συγγουνοτες δε και παρακαλομεν. The two last words, *with him*, are not in the text, and some supply the place thus: *we then, as workers together with you*, and the *Armenian* version seems to have read it so; but no MS. has this reading, and no other Version. For my own part I see nothing wanting in the text if we only suppose the term *apostles*; *we* (i. e. apostles), *being fellow-workers, also entreat you not to receive the grace of God in vain.*

By the *grace of God, την χαριν του θεου, this grace or benefit of God*, the apostle certainly means the *grand sacrificial offering* of Christ for the sin of the world, which he had just before mentioned in speaking of the *ministry of reconciliation*. We learn, therefore, that it was possible to *receive the grace of God* and not ultimately benefit by it; or, in other words, to begin in the Spirit and end in the flesh. Should any one say that it is the *ministry of reconciliation*, that is, the *benefit of apostolic preaching*, that they might receive in vain; I answer, that the apostolic preaching, and the whole ministry of reconciliation, could be no *benefit* to any man farther than it might have been a means of conveying to him the salvation of God. And it is most evident that the apostle has in view that grace or benefit that reconciles us to God, and makes us divinely righteous. And this, and all other benefits of the death of Christ, may be received in vain.

Verse 2. *For he saith*] That is, God hath said it, by the prophet Isaiah, chap. xlix. 8; which place the apostle quotes *verbatim et literatim* from the *Septuagint*. And from this we may at once see what is the *accepted time*, and what *the day of salvation*. The *Advent of the Messiah* was the *רצון רב עת רצון*, the time of God's pleasure or benevolence, of which all the faithful were in expectation; and the *day of salvation*, *יום ישועה yom yeshuah*, was the time in which this salvation should be manifested and applied. The apostle therefore informs them that *this is the time*

predicted by the prophet; and the *ministry of recon- ciliation* being exercised in full force is a proof that the prophecy is fulfilled; and therefore the apostle confidently asserts, *Behold, now is this accepted time*, now the Messiah reigns, now is the gospel dispensa- tion, and therefore now *is the day of salvation*; that is, the very time in which the power of God is present to heal, and in which every sinner believing on the Lord Jesus may be saved.

I rather think that this *second verse* should be read immediately after the last verse of the preceding chapter; as where it now stands it greatly disturbs the connexion between the *first* and the *third* verses. I will set down the whole in the order in which I think they should stand. Chap. v. 20: *Now then we are ambassadors for Christ; as though God did be- seech you by us, we pray you in Christ's stead, to be reconciled to God. For he hath made him a sin-offer- ing for us, who knew no sin, that we might be made the righteousness of God in him: for he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee." Behold, now is the accepted time; behold, now is the day of salvation.* Immediately after this, the sixth chapter will very properly commence, and we shall see that the con- nexion will be then undisturbed:

We then, as *fellow-workers, beseech you also, that ye receive not this grace of God in vain, giving no of- fence in any thing, that this ministry be not blamed.* This change of the place of the second verse, which every one allows must, if it stand here, be read in a parenthesis, preserves the whole connexion of the apostle's discourse, and certainly sets his argument before us in a stronger light. Let us review the whole: 1. God was in Christ, reconciling the world to himself, chap. v. 18. 2. He appointed the apostles to proclaim to mankind the doctrine of reconcilia- tion, chap. v. 19. 3. The apostles, in consequence, proclaim this doctrine; and show that Christ was a sacrifice for sin, and that through him we may be perfectly saved, chap. v. 20, 21. 4. They show also

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3 ^a Giving no offence in any thing, that the ministry be not blamed :

4 But in all things ^b approving ourselves ^c as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

^a Rom. xiv. 13. 1 Cor. ix. 12. x. 32.—^b Gr. commending. Ch. iv. 2.—^c 1 Cor. iv. 1.

that all this was agreeable to the declaration of God by the prophet Isaiah, chap. xlix. 8, where he predicts the days of the Messiah, and the *grace* then to be communicated, chap. vi. 2. 5. The apostle then, speaking in the person of all his fellow-labourers, who had this ministry of reconciliation intrusted to them, exhorts them not to receive such a benefit of God in vain, chap. vi. 1. 6. He exhorts those who had embraced the gospel not to put a stumbling-block in the way of others, by acting irreligiously, lest this ministry of reconciliation should be reproached on their account, chap. vi. 3. 7. He shows what conscientious and scrupulous care he and his fellow-apostles took to preach and walk so that this ministry might have its full effect, chap. vi. 4, &c.

This view of the subject, if I mistake not, shows a beautiful consistency throughout the whole.

Verse 3. *Giving no offence*] The word *προσκοπή*, read *προσκομμα*, Rom. xiv. 13, signifies a *stumbling-block* in general, or any thing over which a man stumbles or falls; and here means any *transgression* or *scandal* that might take place among the ministers, or the Christians themselves, whereby either Jews or Gentiles might take occasion of offence, and vilify the gospel of Christ.

Verse 4. *But in all things approving ourselves*] The apostle now proceeds to show how conscientiously himself and his fellow-labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men. They not only gave no offence in any thing, but they laboured to manifest themselves to be the genuine ministers of God, *in much patience*—bearing calmly up under the most painful and oppressive afflictions.

In afflictions] *Ἐν θλίψεσιν*. This may signify the series of persecutions and distresses in general; the state of cruel suffering in which the church of God and the apostles then existed.

In necessities] *Ἐν ἀναγκῆς* *Straits and difficulties*; including all that *want* and affliction which arose from the *impoverished* state of the church.

In distresses] *Ἐν στενοχωρίαις*. Such straits and difficulties as were absolutely *unavoidable* and *insurmountable*. The word implies, *being reduced to a narrow place, driven to a corner, hemmed in on every side*, as the Israelites were at the Red Sea; the sea before them, Pharaoh and his host behind them, and Egyptian fortresses on either hand. God alone could bring them out of such difficulties, when their enemies themselves saw that *the wilderness had shut them in*. So was it often with the apostles; all

5 ^d In stripes, in imprisonments, ^e in tumults, in labours, in watchings, in fastings ;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 ^f By the word of truth, by ^g the power of

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^d Ch. xi. 23, &c.—^e Or, *in tossings to and fro*.—^f Ch. iv. 2. vii. 14.—^g 1 Cor. ii. 4.

human help failed, and their deliverance came from God alone.

Verse 5. *In stripes, in imprisonments*] Of these the history of the Acts of the Apostles gives ample testimony; and there were doubtless many instances of persecution in various forms which are not on record.

In tumults] *Ἀκαταστασίαις* *Insurrections* raised against them because of the gospel. It is more natural to understand the word thus, than of agitations, or tossings to and fro, in consequence of their unsettled state of life; or because of persecution, which obliged them to flee from place to place.

In labours] Both with our own *hands* to provide for ourselves the necessaries of life, that we might not be chargeable to others; and *in labours to spread the gospel* of God through all countries where his providence opened our way.

In watchings] Passing many nights without sleep or rest.

In fastings] Partly *constrained* through want of food; and partly *voluntary*, as a means of obtaining an increase of grace both for ourselves and for the churches.

Verse 6. *By pureness*] *Ἐν ἀγνοῦντι* *In simplicity* of intention, and *purity* of affection; together with that *chastity* and *holiness* of life which the gospel enjoins.

By knowledge] Of the divine mysteries.

By long-suffering] Under all provocations.

By kindness] To our most virulent persecutors, and to all men.

By the Holy Ghost] There are doubts among learned men whether the apostle here means that SPIRIT who is called the *Third Person* of the *Holy Trinity*; or some *grace, disposition, or quality* of the soul, which was thus denominated, as implying a *spirit wholly purified, and fitted to be a habitation of God*.

Schoettgen quotes a passage from Rabbi Bechai in which it appears to him to have this latter meaning: "Rabbi Pinchas, the son of Jair, said: *Reflection* leads to *sedulity*; *sedulity* to *innocence*; *innocence* to *abstinence*; *abstinence* to *cleanness*; *cleanness* to *sanctity*; *sanctity* to the *fear of sin*; *fear of sin* to *humility*; *humility* to *piety*; and *piety* to the *Holy Spirit*. Of these *ten* virtues *five* are external, or belong to the body; and *five*, internal, or belonging to the soul; but all men prefer the *tenth*, which is *רוח הקודש* *ruach hakkodesh, the Holy Spirit*." Even allowing Rabbi Pinchas to be a person on whose

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God, by ^a the armour of right-
eousness on the right hand and
on the left,

8 By honour and dishonour,
by evil report and good report: as deceivers,
and yet true;

^a Ch. x. 4. Eph. vi. 11, 13. 2 Tim. iv. 7.—^b Ch. iv. 2.
v. 11. xi. 6.

judgment we could rely, and whose authority was decisive, there does not appear to me any reason why we should depart from the usual meaning of the term from any thing that is said here. It appears to me plain enough that the Rabbi means the constant indwelling of the Holy Spirit; and St. Paul, in this place, may have the same thing in view, and with it the various *gifts* of the Holy Spirit by which he was enabled to work *miracles*.

By love unfeigned] *Ἐν ἀγαπῇ ἀνυπόκριτῆς* Love without hypocrisy; such as disposed us at all times to lay down our life for the brethren, and to spend and be spent for the glory of God and the good of mankind.

Verse 7. *By the word of truth*] The doctrine of truth received immediately from God, and faithfully and affectionately preached to men.

By the power of God] Confirming this doctrine, not only by the miracles which we were enabled to work, but also by the application of that truth to the souls of the people by the energy of God.

By the armour of righteousness] Such as that described by the apostle, Eph. vi. 13—17, which he calls there *the whole armour of God*, consisting of the following pieces: the *girdle of truth*, the *breastplate of righteousness*, the *shoes of the gospel of peace*, the *shield of faith*, the *helmet of salvation*, and the *sword of the Spirit*.

On the right hand and on the left] Particularly the *shield* and the *sword*; the former on the *left arm*, the latter in the *right hand*. We have the doctrine of truth, and the power of God, as an armour to protect us on *all sides*, *every where*, and on *all occasions*.

It seems far-fetched to understand the *right hand* as signifying *prosperity*, and the *left* as signifying *adversity*; as if the apostle had said: We have this armour to defend us both in prosperity and adversity. By the doctrine of the gospel, and by the power of God, the apostles were furnished with *offensive* and *defensive* weapons; they could ever *defend themselves*, and *discomfit their foes*.

Verse 8. *By honour and dishonour*] By going through both; sometimes respected, sometimes despised.

By evil report and good report] Sometimes praised, at other times calumniated.

As deceivers] Said to carry about a false doctrine for our secular emolument,

And yet true] Demonstrated by the nature of the doctrine, as well as by our life and conversation, that we are true men; having nothing in view but God's glory and the salvation of the world.

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9 As unknown, and ^b yet well known; ^c as dying, and, behold, we live; ^d as chastened, and not killed;

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10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having no-

^c 1 Cor. iv. 9. Ch. i. 9. iv. 10, 11.—^d Ps. cxviii. 18.

Verse 9. *As unknown*] Persons who are to be suspected as harbouring dark designs; persons of neither birth, parentage, nor respectable connexions in life;

And yet well known] Proved by our whole conduct to have no such designs, and demonstrated to be holy, upright, and useful, by the whole train of our peregrinations, through which we can be readily traced from place to place; having preached openly, and done nothing in a corner.

As dying] Through continual dangers, fatigues, and persecutions;

And, behold, we live] We are preserved by the mighty power of God in the greatest dangers and deaths.

As chastened] As though we were disobedient children,

And not killed] Though we continue in the very same line of conduct that is supposed to bring on us those chastisements, and which, if it were criminal, would justly expose us to death for incorrigible obstinacy; but our preservation is a proof that we please God.

Verse 10. *As sorrowful*] Considerate men supposing, from our persecuted state and laborious occupation (often destitute of the necessaries of life; seldom enjoying its conveniences; and scarcely ever, its comforts), that we must be the most miserable of all men.

Yet alway rejoicing] Having the consolation of God's Spirit at all times, and a glorious prospect of a blessed immortality.

As poor] Destitute of all worldly good and secular interest,

Yet making many rich] By dispensing to them the *treasures of salvation*; making them *rich in faith*, and *heirs of the kingdom*.

The gospel, when faithfully preached, and fully received, *better the condition of the poor*. It makes them *sober*; so they *save* what before they *profusely* and *riotously* spent. It makes them *diligent*; and thus they *employ time* to useful purposes which they before squandered away. They therefore both *sacrifice* and *gain* by religion; and these must lead to an increase of property. Therefore they are *made rich*; at least in comparison with that sinful, profligate state, in which they were before they received the truth of the gospel.

As having nothing] Being the most abject of the poor,

And yet possessing all things.] That are really necessary to the preservation of our lives. For the

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thing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, * our

heart is enlarged.

12 Ye are not straitened in us, but ^b ye are straitened in your own bowels.

13 Now for a recompence in the same, (^c I speak as unto my children,) be ye also enlarged.

14 ^d Be ye not unequally yoked together with unbelievers: for ^e what fellowship hath

righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ^f ye are the temple of the living God; as God hath said, ^g I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 ^h Wherefore come out from among them,

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* Ch. vii. 3.—^b Ch. xii. 15.—^c 1 Cor. iv. 14.—^d Deut. vii. 2, 3. 1 Cor. v. 9. vii. 39.—^e 1 Sam. v. 2, 3. 1 Kings xviii. 21. Eccles. xiii. 17. 1 Cor. x. 21. Eph. v. 7, 11. 1 Cor. iii. 16. vi. 19. Eph. ii. 21, 22. Hebr. iii. 6.

^f Exod. xxix. 45. Lev. xxvi. 12. Jer. xxxi. 33. xxxii. 33. Ezek. xi. 20. xxxvi. 28. xxxvii. 26, &c. Zech. viii. 8. xiii. 9.—^g Isai. lii. 11. Ch. vii. 1. Rev. xviii. 4.

wants under which we labour for a time, are supplied again by a bountiful providence. The man who possesses a contented spirit possesses all things; for he is satisfied with every dispensation of the providence of God; and "a contented mind is a continual feast."

Verse 11. O ye Corinthians, our mouth is open unto you] I speak to you with the utmost freedom and fluency, because of my affection for you.

Our heart is enlarged.] It is expanded to take you and all your interests in; and to keep you in the most affectionate remembrance.

The preceding verses contain a very fine specimen of a very powerful and commanding eloquence.

Verse 12. Ye are not straitened in us] That is, Ye have not a narrow place in our affections: the metaphor here is taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe.

Ye are straitened in your own bowels.] I have not the same place in your affections which you have in mine. The bowels are used in scripture to denote the most tender affections. See the note on Matt. ix. 36.

Verse 13. Now for a recompence in the same] That you may, in some sort, repay me for my affection towards you, I speak to you as unto my children, whom I have a right to command, be ye also enlarged—love me as I love you.

Verse 14. Be ye not unequally yoked together with unbelievers] This is a military term: keep in your own ranks; do not leave the Christian community to join in that of the heathens. The verb ἀπολυεῖν signifies to leave one's own rank, place, or order, and go to another; and here it must signify not only that they should not associate with the Gentiles in their idolatrous feasts, but that they should not separate from Christianity; and the questions which follow show that there was a sort of fellowship that some of the Christians had formed with the heathens which was both wicked and absurd, and, if not speedily checked would infallibly lead to final apostasy.

Some apply this exhortation to pious persons marrying with those who are not decidedly religious, and converted to God. That the exhortation may be thus applied I grant; but it is certainly not the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed. A very wise and very holy man has given his judgment on this point: "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition, or have a cross during life." The same may be said of a pious woman marrying an unconverted man. Such persons cannot say this petition of the Lord's prayer, Lead us not into temptation. They plunge into it of their own accord.

For what fellowship, &c.] As righteousness cannot have communion with unrighteousness, and light cannot dwell with darkness; so Christ can have no concord with Belial, nor can he that believeth have any with an infidel. All these points were self-evident; how then could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels?

Verse 16. What agreement hath the temple of God with idols?] Nothing could appear more abominable to a Jew than an idol in the temple of God: here, then, could be no agreement; the worship of the two is wholly incompatible. An idolater never worships the true God; a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians.

Ye are the temple of the living God] God intends to make the heart of every believer his own house.

I will dwell in them, and walk in them] The words are very emphatic: ἐνοικήσω ἐν αὐτοῖς; I will inhabit in them. I will not be as a wayfaring man, who turns aside to tarry as for a night, but I will take up my constant residence with them; I will dwell in and among them.

I will be their God] They shall have no other

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and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 *And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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* Jer. xxxi. 1, 9.

Rev. xxi. 7.

God, they shall have none besides me; and if they take me for their God, I will be to them all that an infinite, eternal, and self-sufficient Being can be to his intelligent offspring.

They shall be my people.] If they take me for their God, their supreme and eternal good, I will take them for my people; and instruct, enlighten, defend, provide for, support, and bless them, as if I had none else to care for in the creation.

Verse 17. *Wherefore come out from among them*] Is it not plain from this and the following verse that God would be their God only on the ground of their taking him for such, and that this depended on their being separated from the works and workers of iniquity? for God could not inhabit in them if they had concord with Belial, a portion with infidels, &c. Those who will have the promises of God fulfilled to them must come under the conditions of these promises: if they are not separate—if they touch the unclean thing, God will not receive them; and therefore will not be their God, nor shall they be his people.

Verse 18. *Will be a Father unto you*] I will act towards you as the most affectionate father can act towards his most tender and best beloved child.

And ye shall be my sons and daughters] Ye shall all be of the household of God, the family of heaven; ye shall be holy, happy, and continually safe.

Saith the Lord Almighty.] Κυριος παντοκρατωρ The Lord, the Governor of all things.

Earthly fathers, however loving and affectionate, may fail to provide for their children, because every thing is not at their disposal; they may frequently lack both the power and the means, though to will may be present with them; but the Lord who made and who governs all things can never lack will, power, nor means. The promise is sure to the children; and the children are those who take the Almighty for their God. For the promise belongs to no soul that is not separate from sinful ways, works, and men; those who touch the unclean thing, i. e. who do what God forbids, and hold communion with unrighteousness, can never stand in the endearing relation of children to God Almighty: and this is most forcibly stated by God himself in these verses, and in the beginning of the following chapter, the first verse of which should conclude this.

To the Jews the promises were originally made; they would not have God for their God, but would work iniquity. What was the consequence? God cast them off; and those who were joined to iniquity were separated from him. "Then, said God, call his name Lo-ammi; for ye are not my people, and I will not be your God." Hos. i. 9. The Jews were therefore cast off, and the Gentiles taken in their place; but even these, under the new covenant, are taken in expressly under the same conditions as the apostle here most fully states. Those who apply these words in any other way pervert their meaning, and sin against their souls.

CHAPTER VII.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2—4. He tells them what distress he felt on their account in Macedonia till he had met with Titus, and heard of their prosperity, 5—7. He rejoices that his first epistle was made the means of their reformation, 8, 9. States how they were affected by his letter, and the process of their reformation, 10, 11. Shows why he had written to them, 12. Rejoices that his boasting of them to Titus is found to be a truth; and takes occasion to mention the great affection of Titus for them, and his own confidence in them, 13—16.

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HAVING *therefore these promises, dearly beloved, let us cleanse ourselves from all

filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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* Ch. vi. 17, 18. 1 John iii. 3. Isai. i. 16.

viii. 13. xxix. 23. 1 Thess. v. 23. 1 Tim. iv. 8.

NOTES ON CHAP. VII.

Verse 1. *Having therefore these promises*] The promises mentioned in the three last verses of the pre-

ceding chapter, to which this verse should certainly be joined.

Let us cleanse ourselves] Let us apply to him for

A. M. 4061. 2 Receive us ; we have
A. D. 67. wronged no man ; we have corrupted
A. U. C. 810. no man, * we have defrauded
Anno Imp. Nero- no man.
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3 I speak not *this* to condemn you ; for ^b I have

Acts xx. 33. Ch. xii. 17.—^b Ch. vi. 11, 12.—^c Ch. iii. 12.

be requisite grace of purification ; and avoid every thing in spirit and practice which is opposite to the doctrine of God, and which has a tendency to pollute the soul.

Filthiness of the flesh] The apostle undoubtedly means *drunkenness, fornication, adultery,* and all such sins as are done immediately *against the body ;* and by *filthiness of the spirit,* all impure desires, unwholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, incentives to evil being thus lessened (for the eye affects the heart), there will be the less danger of our falling into outward sin. And if we avoid all *outward* occasions of sinning, evil propensities will certainly be lessened. All this is *our work* under the common aids of the grace of God. We may turn away our eyes and ears from evil, or we may indulge both in what will infallibly beget evil desires and tempers in the soul ; and under the same influence we may avoid every *act* of iniquity ; for even Satan himself cannot, by any power he has, *constrain* us to commit uncleanness, robbery, drunkenness, murder, &c. These are things in which both *body* and *soul* must consent. But still withholding the eye, the ear, the hand, and the body in general, from *sights, reports,* and *acts* of evil, will not purify a fallen spirit ; it is the grace and Spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works. But if we do not withhold the food by which the man of sin is nourished and supported, we cannot expect God to purify our hearts. While we are *striving against sin,* we may expect the Spirit of God to purify us by his inspiration from all unrighteousness, that we may perfectly love and magnify our Maker. How can those expect God to purify their hearts who are continually indulging their *eyes, ears,* and *hands* in what is forbidden, and in what tends to increase and bring into action all the evil propensities of the soul ?

Perfecting holiness] Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit. The means of accomplishing this are, 1. Resisting and avoiding sin, in all its inviting and seducing forms. 2. Setting the *fear of God* before our eyes, that we may dread his displeasure, and abhor whatever might excite it, and whatever might provoke him to withhold his manna from our mouth. We see, therefore, that there is a strong and orthodox sense in which we may *cleanse ourselves from all filthiness of the flesh and of the spirit,* and thus *perfect holiness in the fear of God.*

Verse 2. *Receive us*] Χωρησατε ημας. This address is variously understood. *Receive us* into your

said before, that ye are in our hearts to die and live with you.

4 ^c Great is my boldness of speech toward you, ^d great is my glorying of you : ^e I am filled with com-

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^d 1 Cor. i. 4. Ch. i. 14.—^e Ch. i. 4. Phil. ii. 17. Col. i. 24.

affections—love us as we love you. *Receive us* as your *apostles* and teachers ; we have given you full proof that God hath both sent, and owned us. *Receive, comprehend,* what we now say to you, and carefully mark it.

We have wronged no man] We have never acted contrary to the strictest justice.

We have corrupted no man] With any false doctrine or pernicious opinion.

We have defrauded no man.] Of any part of his property. But what have your false teachers done ? They have *beguiled you from the simplicity of the truth,* and thus *corrupted your minds.* Chap. xi. 3. They have *brought you into bondage ;* they have *taken of you ; devoured you ; exalted themselves against you.* and ye have patiently *suffered* all this. Chap. xi. 20. It is plain that he refers here to the false apostle or teacher which they had among them.

Verse 3. *I speak not this to condemn you*] I do not speak to reproach but to correct you. I wish you to open your eyes and see how you are corrupted, spoiled, and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

I have said before, that ye are in our hearts] He has in effect and substance said this, chap. i. 6—8 ; ii. 4, 12 ; iii. 2 ; and ver. 13 ; where see the passages at length, and the notes.

To die and live with you.] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love, and causes us to prefer them to all others ; like that in *Horace* :—

Quanquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Adria.
Tecum vivere amem, tecum obeam libens.
ODAR., lib. iii., Od. ix., ver. 21.

“ Though he exceed in beauty far
The rising lustre of a star ;
Though light as cork thy fancy strays,
Thy passions wild as angry seas
When vex'd with storms ; yet gladly I
With thee would live, with thee would die.”

FRANÇOIS.

From all appearance there never was a church less worthy of an apostle's affections than this church was at this time ; and yet no one ever more beloved. The above quotation applies to this case in full force.

Verse 4. *Great is my boldness of speech*] He seems to refer to the manner in which he spoke of them to others.

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fort, I am exceeding joyful in all our tribulation.

5 For, ^a when we were come into Macedonia, our flesh had

no rest, but ^b we were troubled on every side ;

^c without *were* fightings, within *were* fears.

6 Nevertheless ^d God, that comforteth those that are cast down, comforted us by ^e the coming of Titus ;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more.

8 For though I made you sorry with a letter,

I do not repent, ^f though I did repent : for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry ^g after a godly manner, that ye might receive damage by us in nothing.

10 For ^h godly sorrow worketh repentance to salvation, not to be repented of : ⁱ but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you ; yea, *what* clearing of

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^a Ch. ii. 13.—^b Ch. iv. 8.—^c Deut. xxxii. 25.—^d Ch. i. 4.
^e See ch. ii. 13.

^f Ch. ii. 4.—^g Or, according to God.—^h 2 Sam. xii. 13.
Matt. xxvi. 75.—ⁱ Prov. xvii. 22.

Great is my glorying of you] They had probably been very loving and affectionate previously to the time in which they were perverted by their false apostle. He therefore *had* boasted of them in all the churches.

I am filled with comfort] My affection for you has still the most powerful ascendancy in my soul. Here we may see the affection of the most tender father to his children.

I am exceeding joyful] *Υπερπερισσεύουμαι* I super-abound in joy ; I have a joy beyond expression. *Υπερπερισσεύω* is an extremely rare verb. I have not met with it in any Greek author ; and it occurs no where in the New Testament but here and in Rom. v. 20.

In all our tribulation.] Perhaps *ἐν* here should be rendered *under* instead of *in*, as it signifies, Mark ii. 26 ; Luke iii. 2 ; Acts xi. 28. *Under all our tribulations, I feel inexpressible joy on your account.*

Verse 5. *When we were come into Macedonia*] St. Paul, having left Ephesus, came to Troas, where he stopped some time ; afterwards he came to Macedonia, whence he wrote this epistle.

Our flesh had no rest] So exceedingly anxious was he to know the success of his first epistle to them.

Without were fightings] The oppositions of Pagans, Jews, and false brethren.

Within were fears.] Uncertain conjectures relative to the success of his epistle ; fears lest the severity of it should alienate their affections utterly from him, fears lest the party of the incestuous person should have prevailed, fears lest the teaching of the false apostle should have perverted their minds from the simplicity of the truth ; all was uncertainty, all apprehension ; and the Spirit of God did not think proper to remove the causes of these apprehensions in any extraordinary way.

Verse 6. *Comforted us by the coming of Titus*] Who brought him a most satisfactory account of the success of his epistle, and the good state of the Corinthian church.

Verse 7. *He told us your earnest desire*] To see me, and correct what was amiss among yourselves.

Your mourning] Because you had sinned.

Your fervent mind] The zeal you felt to testify your affectionate regard for me.

Verse 8. *I do not repent, though I did repent*] Though I had many doubts in my mind concerning the success of my letter ; and though I grieved that I was obliged to write with so much severity, the case absolutely requiring it ; yet now I am not sorry that I have written that letter, because I find it has completely answered the end for which it was sent.

Verse 9. *Ye sorrowed to repentance*] Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may *sorrow* and yet not *repent*.

Made sorry after a godly manner] It was not a sorrow because ye were found out, and thus solemnly reprehended, but a sorrow because ye had sinned against God, and which consideration caused you to grieve more than the apprehension of any punishment.

Damage by us in nothing.] Your repentance prevented that exercise of my apostolic duty, which would have consigned your bodies to destruction, that your souls might be saved in the day of the Lord Jesus.

Verse 10. *For godly sorrow*] That which has the breach of God's holy law for its object.

Worketh repentance] A thorough *change of mind unto salvation*, because the person who feels it cannot rest till he finds *pardon* through the mercy of God.

But the sorrow of the world worketh death.] Sorrow for lost goods, lost friends, death of relatives, &c., when it is poignant and deep, produces diseases, increases those that already exist, and often leads men to lay desperate hands on themselves. This sorrow leads to destruction, the other leads to salvation ; the one leads to *heaven*, the other to *hell*.

Verse 11. *What carefulness it wrought in you*] Carefulness of obeying my directions, ver. 15 ; yea, *what clearing of yourselves* from guilt by inflicting censures

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yourselves; yea, *what indignation*; yea, *what fear*; yea, *what vehement desire*; yea, *what zeal*; yea, *what revenge!*

In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit

^a Ch. ii. 4. — ^b Rom. xv. 32. — ^c Gr. *bowels*. Ch. vi. 12.

on the guilty person, and putting away evil from among you, 1 Cor. xv. 18; yea, *what indignation* against him who had dishonoured his profession, and defiled the church; yea, *what fear* of my displeasure, and the rod which I threatened, 1 Cor. iv. 21; yea, *what vehement desire* to rectify what was amiss in this matter, ver. 7; yea, *what zeal* for me; yea, *what revenge* in punishing the delinquent. See *Whitby*.

In all things, &c.] In the whole of your conduct in this affair since ye have received my letter, ye have approved yourselves to be clear, ἀγνοῦς; not only to be clear of contumacy and obstinate persistence in your former conduct, but to have done all in the compass of your power to rectify the abuses which had crept in among you. The Corinthians were not clear, i. e. innocent or void of blame in the fact, but they were clear of all blame in their endeavours to remove the evil.

Verse 12. *Not for his cause that had done the wrong*] Viz. the incestuous person.

Nor for his cause that suffered wrong] Some think the apostle means *himself*; others, that he means the church at Corinth, the singular being put for the plural; and others, the family of the incestuous person; and others, the father of the incestuous person. If this latter opinion be adopted, it would seem to intimate that the father of this person was yet alive, which would make the transgression more flagrant; but these words might be spoken in reference to the father, if dead, whose cause should be vindicated; as his injured honour might be considered, like Abel's blood, to be crying from the earth.

But that our care for you—might appear] It was not to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them, but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God; and that they might thereby see how unnatural their opposition to him was, and what cause they had to prefer him, who was ready to give up his life in their service, to that false apostle or teacher who was

^b was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all

things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice, therefore, that I have confidence in you in all things.

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^d Ch. ii. 9. Phil. ii. 12. — ^e 2 Thess. iii. 4. Philem. 8, 21.

corrupting their minds, leading them from the simplicity of the truth, and making a gain of them.

Verse 13. *For the joy of Titus*] Titus, who had now met St. Paul in Macedonia, gave him the most flattering accounts of the improved state of the Corinthian church; and indeed their kind usage of Titus was a full proof of their affection for St. Paul.

Verse 14. *For if I have boasted*] The apostle had given Titus a very high character of this church, and of their attachment to himself; and doubtless this was the case previously to the evil teacher getting among them, who had succeeded in changing their conduct, and changing in a great measure their character also; but now they return to themselves, resume their lost ground, so that the good character which the apostle gave them before, and which they had for a time forfeited, is now as applicable to them as ever. Therefore his *boasting of them is still found a truth*.

Verse 15. *And his inward affection*] Τα σπλάγχνα αὐτοῦ: *Those bowels of his*—his most tender affection. For the meaning of this word see the note on Matt. ix. 36.

Whilst he remembereth the obedience of you all] This is a very natural picture; he represents Titus as overjoyed, even while he is delivering his account of the Corinthian church. He expatiated on it with extreme delight, and thereby showed at once both his love for St. Paul and his love for them. He loved them because they so loved the apostle; and he loved them because they had shown such kindness to himself; and he loved them because he found so many excellent and rare gifts, joined to so much humility, producing such an exemplary and holy life.

With fear and trembling ye received him] Ye revered his authority; ye were obedient to his directions; and ye dreaded lest any thing should be undone or ill done which he had delivered to you in the name of God.

Verse 16. *I have confidence in you, in all things*] It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal

had been put away from this church; that the faction which had long distracted and divided them was nearly broken; that all was on the eve of being restored to its primitive purity and excellence; and that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

1. Thus a happy termination is put to an affair that seemed likely to ruin the Christian church, not only at Corinth, but through all Greece; for, if this bad man, who had been chief in opposing the apostle's authority, bringing in licentious doctrines, and denying the resurrection of the dead, had ultimately succeeded at Corinth, his doctrine and influence might soon have extended over Greece and Asia Minor, and the great work of God which had been wrought in those parts would have been totally destroyed. This one consideration is sufficient to account for the apostle's great anxiety and distress on account of the divisions and heresies at Corinth. He knew it was a most pernicious leaven; and, unless destroyed, must destroy the work of God. The loss of the affections of the church at Corinth, however much it might affect the tender, fatherly heart of the apostle, cannot account for the awful apprehensions, poignant distress,

and deep anguish, which he, in different parts of these epistles, so feelingly describes; and which he describes as having been invariably his portion from the time that he heard of their perversion, till he was assured of their restoration by the account brought by Titus.

2. A scandal or heresy in the church of God is ruinous at all times, but particularly so when the cause is in its infancy; and therefore the messengers of God cannot be too careful to lay the foundation well in doctrine, to establish the strictest discipline, and to be very cautious whom they admit and accredit as members of the church of Christ. It is certain that the door should be opened wide to admit penitent sinners; but the watchman should ever stand by, to see that no improper person enter in. Christian prudence should ever be connected with Christian zeal. It is a great work to bring sinners to Christ; it is a greater work to preserve them in the faith; and it requires much grace and much wisdom to keep the church of Christ pure, not only by not permitting the unholy to enter, but by casting out those who apostatize or work iniquity. Slackness in discipline generally precedes corruption of doctrine; the former generating the latter.

CHAPTER VIII.

The apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia for the same purpose, who were comparatively a poor people, 1—5. He tells them that he had desired Titus to finish this good work among them which he had begun; hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6—8. He exhorts them to this by the example of Jesus Christ, who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shows them that this contribution, which had been long ago begun, should have been long since finished, 10. And that they should do every thing with a ready and willing mind, according to the ability which God had given them; that abundance should not prevail on one hand, while pinching poverty ruled on the other; but that there should be an equality, 11—14. He shows, from the distribution of the manna in the wilderness, that the design of God was, that every member of his spiritual household should have the necessaries of life, 15. He tells them that he had now sent Titus, and another with him, to Corinth, to complete this great work, 16—22. The character which he gives of Titus and the others employed in this business, 23, 24.

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MOREOVER, brethren, we do you to wit of the grace of God bestowed on

the churches of Macedonia;
2 How that, in a great trial of affliction, the abundance

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NOTES ON CHAP. VIII.

Verse 1. *Moreover, brethren, we do you to wit*] In all our dignified version very few ill constructed sentences can be found; however here is one, and the worst in the book. *We do you to wit* is in the original γνωρίζομεν δε υμιν, *we make known unto you.*

This is plain and intelligible, the other is not so; and the form is now obsolete.

The grace of God bestowed] Dr. Whitby has made it fully evident that the χάρις Θεου signifies the charitable contribution made by the churches in Macedonia, to which they were excited by the grace or

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of their joy and ^a their deep poverty abounded unto the riches of their ^b liberality.

3 For to *their* power (I bear record), yea, and beyond *their* power, *they* were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* ^c the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and

unto us by the will of God; 6 Inasmuch that ^d we desired Titus, that as he had begun, so he would also finish in you the same ^e grace also.

7 Therefore, as ^f ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* ^g that ye abound in this grace also.

8 ^h I speak not by commandment, but by occasion of the forwardness of others, and to

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^a Mark xii. 44.—^b Gr. *simplicity*. Ch. ix. 11.—^c Acts xi. 29. xxiv. 17. Rom. xv. 25, 26. 1 Cor. xvi. 1, 3, 4. Ch.

ix. 1.—^d Ver. 17. Ch. xii. 18.—^e Or, *gift*. Ver. 4, 19. ^f 1 Cor. i. 5. xii. 13.—^g Ch. ix. 8.—^h 1 Cor. vii. 6.

influence of God upon their hearts; and that *δεδομ-
εν* *εν* cannot signify *bestowed on*, but *given in*. That *χαρις* means *liberality* appears from ver. 6: *We desired Titus that as he had begun, so he would finish τῆς χάριτος τῶν ἁγίων, this charitable contribution*. And ver. 7: That ye abound *εν τῶν τῆς χάριτος, in this liberal contribution*. And ver. 19: Who was chosen of the church to travel with us *συν τῆς χάριτος τῶν, with this charitable contribution, which is administered*—which is to be *dispensed, by us*. So chap. ix. 8: *God is able to make πλοῦσαν χάριν, all liberality, to abound towards you*. And 1 Cor. xvi. 3: *To bring τῆν χάριν, your liberality, to the poor saints*. Hence *χαρις* is by *Heyschius* and *Phavorinus* interpreted *a gift*, as it is here by the apostle: *Thanks be to God for his un-
speaking gift*, chap. ix. 15. This charity is styled *the grace of God*, either from its *exceeding greatness* (as the *cedars of God* and *mountains of God* signify *great cedars* and *great mountains*, Psalm xxxvi. 6; *lxx. 10*); or rather it is called so as proceeding from God, who is the dispenser of all good, and the giver of this disposition; for the motive of charity must come from him. So, in other places, *the zeal of God*, Rom. x. 2; *the love of God*, 2 Cor. v. 14; *the grace of God*, Tit. ii. 11.

The churches of Macedonia] These were *Philippi, Thessalonica, Berea, &c.*

Verse 2. *In a great trial of affliction*] The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly that an opportunity was afforded them of doing good to their *more impoverished and more persecuted brethren*. We can scarcely ever speak of *poverty and affliction* in an *absolute* sense; they are only *comparative*. Even the *poor* are called to *relieve* those who are *poorer* than themselves; and the *afflicted*, to *comfort* those who are *more afflicted* than they are. The poor and afflicted churches of Macedonia felt this duty, and therefore came forward to the uttermost of their power to relieve their *more impoverished and afflicted brethren* in Judea.

Verse 3. *For to their power, &c.*] In their liberality they had no *rule* but their ability; they believed they were bound to contribute all they could; and even *this rule* they transgressed, for they went *beyond their power*—they deprived themselves for a time of

the *necessaries of life*, in order to give to others who were destitute even of *necessaries*.

Verse 4. *Praying us with much intreaty*] We had not to *solicit them* to this great act of kindness; they even *entreated us* to accept their bounty, and to take on ourselves the administration or application of it to the wants of the poor in Judea.

Verse 5. *Not as we hoped*] They far exceeded our expectations, for they consecrated themselves entirely to the work of God; *giving themselves* and all they possessed *first* unto the Lord; and then, as they saw that it was the *will of God* that they should come especially forward in this charitable work, *they gave themselves to us*, to assist to the uttermost in providing relief for the suffering Christians in Judea.

Verse 6. *That we desired Titus*] Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, 1 Cor. xvi. 1, &c.

The same grace] Liberality. See the note on ver. 1.

Verse 7. *As ye abound in every thing*] See the note on 1 Cor. i. 5. *In faith*, crediting the whole testimony of God; *in utterance, λογῶς, in doctrine*, knowing what to teach; *knowledge* of God's will, and prudence to direct you in teaching and doing it; *in diligence*, to amend all that is wrong among you, and to do what is right; and *in love to us*, whom now ye prize as the apostles of the Lord, and your pastors in him.

Abound in this grace also.] Be as eminent for your *charitable disposition* as ye are for your *faith, doctrine, knowledge, diligence, and love*.

Verse 8. *I speak not by commandment*] I do not positively order this; I assume no right or authority over your *property*; what you devote of your substance to charitable purposes must be your own work, and a *free-will offering*.

The forwardness of others] Viz. the churches of Macedonia, which had already exerted themselves so very much in this good work. And the apostle here intimates that he takes this opportunity to apprise them of the zeal of the Macedonians, lest those at Corinth, who excelled in every other gift, should be outdone in this. Their own *honour*, if better motives were absent, would induce them to exert themselves,

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prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, ^a that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein ^b I give *my* advice: for ^c this is expedient for you, who have begun before, not only to do, but also to be ^d forward ^e a year ago.

11 Now therefore perform the doing of it;

^a Matt. viii. 20. Luke ix. 58. Phil. ii. 6, 7. — ^b 1 Cor. vii. 25. — ^c Prov. xix. 17. Matt. x. 42. 1 Tim. vi. 18, 19.

that they might not be outdone by others. And then, as they had professed great love for the apostle, and this was a service that lay near his heart, they would prove the *sincerity* of that professed love by a liberal contribution for the afflicted and destitute Jewish Christians.

Verse 9. *For ye know the grace of our Lord Jesus Christ*] This was the strongest argument of all; and it is urged home by the apostle with admirable address.

Ye know] Ye are acquainted with God's ineffable love in sending Jesus Christ into the world; and ye know the *grace*—the infinite benevolence, of Christ himself.

That, though he was rich] The possessor, as he was the creator, of the heavens and the earth; *for your sakes he became poor*—he emptied himself, and made himself of no reputation, and took upon himself the form of a servant, and humbled himself unto death, even the death of the cross; *that ye, through his poverty*—through his humiliation and death, *might be rich*—might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory.

If Jesus Christ, as some contend, were only a *mere man*, in what sense could he be said to be *rich*? His *family* was *poor* in Bethlchem; his *parents* were very poor also; he *himself* never possessed any *property* among men from the *stable* to the *cross*; nor had he any thing to *bequeath* at his death but his *peace*. And in what way could the *poverty* of one man make a multitude *rich*? These are questions which, on the Socinian scheme, can never be satisfactorily answered.

Verse 10. *Herein I give my advice*] For I speak not by way of *commandment*, ver. 8.

For this is expedient for you] It is necessary you should do this to preserve a *consistency of conduct*; for ye began this work a *year ago*, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] Το ποιησαι — και το θελειν, literally, *to do and to will*; but as the *will* must be *before the deed*, θελειν must be taken here in the sense of *delight*, as *ε* frequently means in the

that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For ^f if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want; that their abundance also may be a

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Hebr. xiii. 16. — ^d Gr. *willing*. — ^e Ch. ix. 2. — ^f Mat. xii. 43, 44. Luke xxi. 3.

Old and New Testaments. See several examples in *Whitby*.

Some MSS. transpose the words: allowing this, there is no difficulty.

A year ago.] Απο περιου. It was about a year before this that the apostle, in his first epistle, chap. xvi. 2, had exhorted them to make this contribution; and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose; he therefore wishes them to complete this good work, and thus show that they were not led to it by the example of the Macedonians, seeing they themselves had been *first movers* in this business.

Verse 11. *A readiness to will, so there may be a performance*] Ye have *willed* and *purposed* this; now *perform* it.

Out of that which ye have.] Give as God has *enabled* you; and give as God has *disposed* you. He requires each man to do as he *can*; and accepts the *will* where the *means* are wanting to perform the *deed*.

Verse 12. *According to that a man hath*] According to his *real property*; not taking that which belongs to his own *family*, and is indispensably necessary for their support; and not taking that which belongs to *others*; viz. what he *owes* to any man.

Verse 13. *That other men be eased*] I do not design that you should impoverish yourselves in order that others may live affluently.

Verse 14. *But by an equality*] That you may do to those who are distressed now as, on a change of circumstances, you would wish them to do to you. And I only wish that of your *abundance* you would now minister to their wants; and it may be that *their abundance* may yet *supply your wants*; for so liable are all human affairs to *change*, that it is as possible that you rich Corinthians should need the charitable help of others, as it is that those Jews who once had need of nothing should now be dependant on your bounty.

That there may be equality] That ye may exert yourselves so in behalf of those poor people that there may be between you an *equality* in the *neces-*

A. M. 4061. supply for your want, that there
A. D. 57. may be equality :

A. U. C. 810. 15 As it is written, ^a He that
Anno Imp. Nero- had gathered much had no-
— Cæs. 4. thing over; and he that had gathered little
had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted ^b the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^c the brother, whose praise is in the gospel throughout all the churches;

19 And not *that* only, but who was also ^d chosen of the churches to travel with us with this ^e grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind.

^a Exod. xvi. 18. — ^b Ver. 6. — ^c Ch. xii. 18. — ^d 1 Cor. vi. 3, 4. — ^e Or, gift. Ver 4, 6, 7. Ch. ix. 8. — ^f Ch. iv.

aries of life; your abundance supplying them with that of which they are utterly destitute.

Verse 15. *He that had gathered much, had nothing over*] On the passage to which the apostle alludes, *Exod. xvi. 18*, I have stated that, probably, every man gathered as much manna as he could, and when he brought it home and measured it by the *omer* (for this was the measure for each man's eating), if he had a surplus it went to the supply of some other family that had not been able to collect enough; the family being *large*, and the *time* in which the manna might be gathered, before the heat of the day, not being sufficient to collect a supply for so numerous a household; several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality* among the Israelites in reference to this thing; and in this light these words of St. Paul lead us to view the passage. To apply this to the present case: the Corinthians, in the course of God's providence, had *gathered more* than was absolutely necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews there would be an *equality*; both would then possess the *necessaries* of life, though still the one might have more *property* than the other.

Verse 16. *But thanks be to God*] He thanks God who had already disposed the heart of Titus to attend to this business; and, with his usual address, considers all this as done in the behalf of the *Corinthian church*; and that though the poor Christians in *Juda* are to have the *immediate benefit*, yet God put *honour* upon them in making them his instruments in supplying the wants of others. He who is an almoner to God Almighty is highly honoured indeed.

Verse 17. *He accepted the exhortation*] I advised him to visit you and excite you to this good work,

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 ^e Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things; but now much more diligent, upon the great confidence which ^h I have in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, *they are* ⁱ the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our ^k boasting on your behalf.

15. — ^g Rom. xii. 17. Phil. iv. 8. 1 Pet. ii. 12. — ^h Or, he hath. — ⁱ Phil. ii. 25. — ^k Ch. vii. 14. ix. 2.

and I found that he was already disposed in his heart to do it; God put this earnest care in the heart of Titus for you, ver. 16.

Verse 18. *The brother, whose praise is in the gospel*] Who this *brother* was we cannot tell; some suppose it was St. Luke, who wrote a gospel, and who was the companion of St. Paul in several of his travels; others think it was *Silas*; others, *Barnabas*; others, *Mark*; and others, *Apollos*. Neither ancients nor moderns agree in either; but *Luke*, *John*, and *Mark*, seem to have the most probable opinions in their favour. Whoever the person was he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

Verse 19. *Chosen of the churches to travel with us*] *Χειροτονηθευς* Appointed by a *show of hands*; from *χειρ*, the hand, and *τενω*, to extend. This appointment, by the suffrage of the churches, seems to refer more to St. *Luke* than any one else; unless we suppose he refers to the transaction, Acts xv. 40, 41, and then it would appear that *Silas* is the person intended.

With this grace] Liberal contribution. See on ver. 1.

Your ready mind.] Your willingness to relieve them. But, instead of *ὑμων*, *your*, *ἡμων*, *our*, is the reading of almost all the best MSS. and all the *Versions*. This is, doubtless, the true reading.

Verse 20. *Avoiding this, that no man should blame us*] Taking this prudent caution to have witnesses of our conduct, and such as were chosen by the churches themselves, that we might not be suspected of having either embezzled or misapplied their bounty. See the note on 1 Cor. xvi. 4.

Verse 21. *Providing for honest things*] Taking care to act so as not only to be clear in the sight of

God, but also to be clear in the sight of all men ; avoiding even the appearance of evil. I wish the reader to refer to the excellent note on 1 Cor. xvi. 4, which I have extracted from Dr. Paley.

Verse 22. *We have sent with them*] Titus and, probably, Luke, our brother, probably Apollos.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation and love to me, he engages in this business with alacrity, and exceeds even his former diligence.

Verse 23. *Whether any do inquire of Titus*] Should it be asked, *Who is this Titus*? I answer, he is my companion, and my fellow-labourer in reference to you; chap. ii. 13, vii. 6, 7. Should any inquire, *Who are these brethren*, Luke and Apollos? I answer, *They are Αποστολοι, apostles of the churches*, and intensely bent on promoting the glory of Christ.

Verse 24. *Wherefore shew ye to them, and before the churches, &c.*] Seeing they are persons every way worthy in themselves, and coming to you on such an important occasion, and so highly recommended, receive them affectionately; and let them thus see that the very high character I have given of you is not exaggerated, and that you are as ready in every work of charity as I have stated you to be. Act in this for your honour.

1. The whole of this chapter and the following is occupied in exciting the richer followers of Christ to

be liberal to the poorer; the obligation of each to be so, the reasons on which that obligation is founded, the arguments to enforce the obligation from those reasons, are all clearly stated, and most dexterously and forcibly managed. These two chapters afford a perfect model for a Christian minister who is pleading the cause of the poor.

2. In the management of charities a man ought carefully to avoid the least suspicion of avarice, self-interest, and unfaithfulness. How few persons are entirely free from the upbraidings of their own consciences in the matter of alms! But who will be able to hear the upbraidings of Christ at the time of death and judgment? No man can waste without injustice, or neglect without sin, those things of which he is only the dispenser and steward.

3. God has not settled an equality among men by their birth to the end that this equality might be the work of his grace. He has put the temporal portion of the poor into the hands of the rich, and the spiritual portion of the rich into the hands of the poor, on purpose to keep up a good understanding betwixt the members of the same body by a mutual dependance on one another. He who withholds the part belonging to the poor steals more from himself than from them. Let every one answer this admirable design of God, and labour to re-establish equality: the poor, in praying much for the rich; and the rich, in giving much to the poor.—See *Quesnel*.

CHAPTER IX.

St. Paul intimates that so ready were the Corinthians to make this charitable contribution, that it was scarcely necessary for him to write, 1, 2. But lest they should not be ready when he came, he had sent the brethren, Titus, &c., beforehand; lest, if any of the Macedonians should come with him, they should find them not prepared, though he had boasted so much of their ready mind, 3—5. He gives them directions how they shall contribute; and the advantage to be gained by it, in the fulfilment of the promises of God, 6—11. He shows them that by this means the poor shall be relieved, God glorified, their Christian temper manifested, and the prayers of many engaged in their behalf, 12—14. And concludes with giving thanks to God for His unspeakable gift, 15.

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FOR as touching ^a the ministering to the saints, it is superfluous for me to write to you:

2 For I know ^b the forwardness of your mind,

^c for which I boast of you to them of Macedonia, that ^d Achaia was ready a year ago; and your zeal hath provoked very many.

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^a Acts xi. 29. Rom. xv. 26. 1 Cor. xvi. 1. Ch. viii. 4. Gal.

ii. 10.—^b Ch. viii. 19.—^c Ch. viii. 24.—^d Ch. viii. 10.

NOTES ON CHAP. IX.

Verse 1. *It is superfluous for me to write to you*] I need not enlarge, having already said enough. See the preceding chapter.

Verse 2. *I know the forwardness of your mind*] You have already firmly purposed to contribute to the support of the poor and suffering saints.

That Achaia was ready a year ago] The whole of the *Morea* was anciently called *Achaia*, the capital

of which was *Corinth*. The apostle means, not only *Corinth*, but other churches in different parts about *Corinth*; we know there was a church at *Cenchrea* one of the ports on the *Corinthian Isthmus*.

Your zeal hath provoked very many.] Hearing that the *Corinthians* were so intent on the relief of the sufferers in *Palestine*, other churches, and especially they of *Macedonia*, came forward the more promptly and liberally.

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3 * Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may

be ready :

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 ^d But this I say, He which soweth spar-

ingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

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7 Every man according as he purposeth in his heart, so let him give ; * not grudgingly, or of necessity : for God loveth a cheerful giver.

8 ^e And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work :

9 (As it is written, ^h He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

10 Now he that ⁱ ministereth seed to the

^a Ch. vii. 6, 17, 18, 22 — ^b Gr. *blessing*. Gen. xxxiii. 11. 1 Sam. xxv. 27. 2 Kings v. 15. — ^c Or, *which hath been so much spoken of before*. — ^d Prov. xi. 24. xix. 17. xxii. 9. Gal. vi. 7, 9. — ^e Deut. xv. 7. — ^f Exod. xxv. 2. xxxv. 5.

Prov. xi. 25. Eccles. xxxv. 9, 10. Rom. xii. 8. Ch. viii. 12. ^g Prov. xi. 24, 25. xxxviii. 27. Phil. iv. 19. — ^h Ps. cxii. 9. ⁱ Isai. lv. 10.

Verse 3. *Yet have I sent the brethren*] Titus and his companions, mentioned in the preceding chapter.

That, as I said, ye may be ready] And he wished them to be ready, that they might preserve the good character he had given them: this was for their honour; and if they did not take care to do so, he might be reputed a liar; and thus both they and himself be ashamed before the Macedonians, should any of them at this time accompany him to Corinth.

Verse 5. *Whereof ye had notice before*] Instead of *προκαταγγελεμένην*, spoken of before, BCDEFG, several others, with the *Coptic, Vulgate, Itala*, and several of the *Fathers*, have *προσπεπηγγελεμένην*, what was promised before. The sense is not very different; probably the latter reading was intended to explain the former.—See the margin.

Bounty, and not as of covetousness.] Had they been backward, strangers might have attributed this to a covetous principle; as it would appear that they were loth to give up their money, and that they kept it any longer. This is the property of a covetous heart; whereas readiness to give is the characteristic of a liberal mind. This makes a sufficiently plain sense; and we need not look, as some have done, for any new sense of *πλεονεξία*, covetousness, as if it were here to be understood as implying a small gift.

Verse 6. *He which soweth sparingly*] This is a plain maxim: no man can expect to reap but in proportion as he has sowed. And here *almsgiving* is represented as a seed sown, which shall bring forth a crop. If the sowing be liberal, and the seed good, the crop shall be so too.

Sowing is used among the Jews to express *almsgiving*: so they understand Isai. xxxii. 20: *Blessed are ye who sow beside all waters*; i. e. who are ready to help every one that is in need. And Hos. x. 12,

they interpret: *Sow to yourselves almsgiving, and ye shall reap in mercy*—if you show mercy to the poor, God will show mercy to you.

Verse 7. *Not grudgingly, or of necessity*] The Jews had in the temple two chests for alms; the one was *של זרובה* of what was necessary, i. e. what the law required, the other was *של זרובה* of the free-will offerings. To escape perdition some would grudgingly give what necessity obliged them; others would give cheerfully, for the love of God, and through pity to the poor. Of the first, nothing is said; they simply did what the law required. Of the second, much is said; *God loves them*. The benefit of almsgiving is lost to the giver when he does it with a grumbling heart. And, as he does not do the duty in the spirit of the duty, even the performance of the letter of the law is an abomination in the sight of God.

To these two sorts of alms in the temple the apostle most evidently alludes. See Schoettgen.

Verse 8. *God is able to make all grace abound*] We have already seen, chap. viii. 1, that the word *χαρις*, in the connexion in which the apostle uses it in these chapters, signifies a charitable gift; here it certainly has the same meaning: God is able to give you, in his mercy, abundance of temporal good; that, having a sufficiency, ye may abound in every good work. This refers to the sowing plenteously: those who do so shall reap plenteously—they shall have an abundance of God's blessings.

Verse 9. *He hath dispersed abroad*] Here is still the allusion to the sower. He sows much; not at home merely, or among those with whom he is acquainted, but abroad—among the strangers, whether of his own or of another nation. The quotation is taken from Ps. cxii. 9.

He hath given to the poor] This is the interpretation of *he hath scattered abroad*; and therefore it is said, *his righteousness remaineth for ever*—his good work

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sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your ^arighteousness;)

11 Being enriched in every thing to all ^bbountifulness,^c ^dwhich causeth through us thanksgiving to God.

12 For the administration of this service not only ^esupplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

^a Hos. x. 12. Matt. vi. 1.—^b Or, *liberality*.—^c Gr. *simplicity*. Ch. viii. 2.—^d Ch. i. 11. iv. 15.—^e Ch. viii. 14.

is had in remembrance before God. By *righteousness* we have already seen that the Jews understand *alms-giving*. See the note on Matt. vi. 1.

Verse 10. *Now he that ministereth seed to the sower*] The sower, as we have already seen, is he that gives alms of what he hath; and God, who requires him to give these alms, is here represented as providing him with the means. As in the creation, if God had not created the earth with every tree and plant with its seed in itself, so that a harvest came, without a previous ploughing and sowing, there could have been no seed to deposit in the earth; so, if God had not, in the course of his providence, given them the property they had, it would be impossible for them to give alms. And as even the well cultivated and sowed field would be unfruitful if God did not, by his unseen energy and blessing, cause it to bring forth, and bring to maturity; so would it have been with their property: it could not have increased; for without his blessing riches take wings and flee away, as an eagle towards heaven. Therefore, in every sense, it is God who ministers seed to the sower, and multiplies the seed sown. And as all this properly comes from God, and cannot exist without him, he has a right to require that it be dispensed in that way which he judges best.

The word δ —*επιχορηγων*, he that ministereth, is very emphatic; it signifies he who leads up the chorus, from *επι*, to, and *χορηγω*, to lead the chorus; it means also to join to, associate, to supply or furnish one thing after another so that there be no want or chasm. Thus God is represented, in the course of his providence, associating and connecting causes and effects; keeping every thing in its proper place and state of dependence on another, and all upon himself; so that summer and winter, heat and cold, seed-time and harvest, regularly succeed each other. Thus God leads up this grand chorus of causes and effects: provides the seed to the hand of the sower; gives him skill to discern the times when the earth should be prepared for the grain, and when the grain should be sowed; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower and bread to the eater; and, by a watchful providence, preserves every thing. The figure is beautiful, and shows us the grand system of causes

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men ;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

^f Matt. v. 16.—^g Hebr. xiii. 16.—^h Ch. viii. 1.—ⁱ James i. 17.

and effects, all directed by and under the immediate guidance and government of God himself.

There is a fine exemplification of this in the same figure thus produced by the prophet. Hos. ii. 21, 22 I will hear, saith the Lord, I will hear the heavens and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel. See the note there.

The fruits of your righteousness] Your beneficence for so *δικαιοσυνη* is here to be understood. See the note on Matt. vi. 1, already referred to.

Verse 11. *Being enriched in every thing*] Observe Why does God give riches? That they may be applied to his glory, and the good of men. Why does he increase riches? That those who have them may exercise all bountifulness. And if they be enriched in every thing, what will be the consequence if they do not exercise all bountifulness? Why, God will curse their blessings; the rust shall canker them, and the moth shall consume their garments. But if, on the other hand, they do thus apply them, then they cause thanksgiving to God. The 9th and 10th verses should be read in a parenthesis, for this verse connects with the eighth.

Verse 12. *For the administration of this service* The poor are relieved, see the hand of God in their relief, and give God the glory of his grace.

Verse 13. *By the experiment of this ministration* In this, and in the preceding and following verse the apostle enumerates the good effects that would be produced by their liberal almsgiving to the poor saints at Jerusalem. 1. The wants of the saints would be supplied. 2. Many thanksgivings would thereby be rendered unto God. 3. The Corinthians would thereby give proof of their subjection to the gospel. And, 4. The prayers of those relieved would ascend up to God in the behalf of their benefactors.

Verse 14. *The exceeding grace of God in you.*] *ἡ ὑπερβαλλουσαν χάριν*, superabounding or transcending grace, of God, which was in them, the apostle most evidently means the merciful and charitable disposition which they had towards the suffering saints. The whole connexion, indeed the whole chapter proves this; and the apostle attributes this to its right source, the grace or goodness of God. They had the means of charity, but God had given the

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means; they had a *feeling* and *charitable heart*, but God was the author of it. Their charity was *superabundant*, and God had furnished both the *disposition*, the *occasion*, and the *means* by which that disposition was to be made manifest.

Verse 15. *Thanks be unto God for his unspeakable gift.* Some contend that Christ only is here intended; others, that the almsgiving is meant.

After all the difference of commentators and teachers, it is most evident that the *ἀνεκδιγήροτα*, *unspeakable gift*, is precisely the same with the *ὑπερβαλλουσα χάρις*, *superabounding grace or benefit*, the preceding verse. If therefore *Jesus Christ*, the gift of God's unbounded love to man, be the meaning of the *unspeakable gift* in this verse, he is so intended by the *superabounding grace* in the preceding. But it is most evident that it is the *work of Christ in them*, and not *Christ himself*, which is intended in the 14th verse; and consequently, that it is the same *work*, not the *operator*, which is referred to in this last verse.

A few further observations may be necessary on the conclusion of this chapter.

1. *JESUS CHRIST*, the gift of God's love to mankind, is an *unspeakable blessing*; no man can conceive, much less declare, how great this gift is; for these things the angels desire to look into. Therefore he may be well called the unspeakable gift, as he is the highest God ever gave or can give to man; though this is not the meaning of the last verse.

2. The *conversion* of a soul from darkness to light, from sin to holiness, from Satan to God, is not less *incomprehensible*. It is called a *new creation*, and *creative energy* cannot be comprehended. To have the grace of God to rule the heart, subduing all things to itself, and filling the soul with the divine

nature, is an *unspeakable blessing*; and the energy that produced it is an *unspeakable gift*. I conclude, therefore, that it is the *work of Christ* in the soul, and not *Christ himself*, that the apostle terms the *superabounding or exceeding great grace*, and the *unspeakable gift*; and Dr. Whitby's paraphrase may be safely admitted as giving the *true sense* of the passage. "*Thanks be unto God for his unspeakable gift*: i. e. this admirable charity (proceeding from the work of Christ in the soul) by which God is so much glorified, the gospel receives such credit, others are so much benefited, and you will be by God so plentifully rewarded." This is the sober sense of the passage; and no other meaning can comport with it. The passage itself is a grand proof that every good *disposition* in the soul of man comes from God; and it explodes the notion of *natural good*, i. e. good which God does not work, which is absurd; for no effect can exist without a cause; and God being the *fountain of good*, all that can be called good must come immediately from himself. See James, chap. i. 17.

3. Most men can see the hand of God in the dispensations of his justice, and yet these very seldom appear. How is it that they cannot equally see his hand in the dispensations of his mercy, which are great, striking, and unremitting? Our afflictions we scarcely ever forget; our mercies we scarcely ever remember! Our hearts are alive to *complaint*, but dead to *gratitude*. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us? Ask his own eternal clemency; and ask the Mediator before the throne. The mystery of our preservation and salvation can be *there alone* explained.

CHAPTER X.

The apostle vindicates himself against the aspersions cast on his person by the false apostle; and takes occasion to mention his spiritual might and authority, 1—6. He shows them the impropriety of judging after the outward appearance, 7. Again refers to his apostolical authority, and informs them that when he again comes among them he will show himself in his deeds as powerful as his letters intimated, 8—11. He shows that these false teachers sat down in other men's labours, having neither authority nor influence from God to break up new ground, while he and the apostles in general had the regions assigned to them through which they were to sow the seed of life; and that he never entered into any place where the work was made ready to his hand by others, 12—16. He concludes with intimating that the glorying of those false apostles was bad; that they had nothing but self-commendation; and that they who glory should glory in the Lord, 17, 18.

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NOW^a I Paul myself beseech you by the meekness and gentleness of Christ,^b who^c in

presence am base among you, but being absent am bold toward you:

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^a Rom. xii. 1.—^b Ver. 10. Ch. xii. 5, 7, 9.

^c Or, in outward appearance.

NOTES ON CHAP. X.

Verse 1. I Paul myself beseech you by the meek-

ness] Having now finished his directions and advices relative to the collection for the poor, he resumes his

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2 But I beseech you, ^a that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ^b think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

^a 1 Cor. iv. 21. Ch. xiii. 2, 10.—^b Or, reckon.—^c Eph. vi. 13. 1 Thess. v. 8.—^d 1 Tim. i. 18. 2 Tim. ii. 3.

argument relative to the false apostle, who had gained considerable influence by representing St. Paul as despicable in his person, his ministry, and his influence. Under this obloquy the apostle was supported by the meekness and gentleness of Christ; and through the same heavenly disposition he delayed inflicting that punishment which, in virtue of his apostolical authority, he might have inflicted on him who had disturbed and laboured to corrupt the Christian church.

Who in presence am base among you, but being absent am bold toward you] He seems to quote these as the words of his calumniator, as if he had said: "This apostle of yours is a mere braggadocio; when he is among you, you know how base and contemptible he is; when absent, see how he brags and boasts." The word *ταπεινός*, which we render base, signifies lowly, and, as some think, short of stature. The insinuation is, that when there was danger or opposition at hand, St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his secular influence. See the following verse.

Verse 2. *Some, which think of us as if we walked according to the flesh.*] As it is customary for cowards and overbearing men to threaten the weak and the timid when present; to bluster when absent; and to be very obsequious in the presence of the strong and courageous. This conduct they appear to have charged against the apostle, which he calls here walking after the flesh—acting as a man who had worldly ends in view, and would use any means in order to accomplish them.

Verse 3. *Though we walk in the flesh*] That is: Although I am in the common condition of human nature, and must live as a human being, yet I do not war after the flesh—I do not act the coward or the poltroon, as they insinuate. I have a good cause, a good captain, strength at will, and courage at hand. I neither fear them nor their master.

Verse 4. *The weapons of our warfare*] The apostle often uses the metaphor of a warfare to represent the life and trials of a Christian minister. See Ephes. vi. 10—17; 1 Tim. i. 18; 2 Tim. ii. 3, 4, 5.

Are not carnal] Here he refers to the means used by the false apostle in order to secure his party; he calumniated St. Paul, traduced the truth, preached false and licentious doctrines, and supported these with sophistical reasonings.

But mighty through God] Our doctrines are true and pure, they come from God and lead to him, and

4 (^c For the weapons ^d of our warfare are not carnal, but ^e mighty ^f through God to the pulling down of strong holds;)

5 ^g Casting down ^h imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

^e Acts vii. 22. 1 Cor. ii. 5. Ch. vi. 7. xiii. 3, 4.—^f Or, God.—^g 1 Cor. i. 19. iii. 19.—^h Or, reasonings.

he accompanies them with his mighty power to the hearts of those who hear them; and the strong holds—the apparently solid and cogent reasoning of the philosophers, we, by these doctrines, pull down; and thus the fortifications of heathenism are destroyed and the cause of Christ triumphs wherever we come and we put to flight the armies of the aliens.

Verse 5. *Casting down imaginations*] λογισμοί Reasonings or opinions. The Greek philosophers valued themselves especially on their ethic system in which their reasonings appeared to be very profound and conclusive; but they were obliged to assume principles which were either such as did not exist, or were false in themselves, as the whole of their mythologic system most evidently was: true from what remains of them we see that their metaphysics were generally bombast; and as to their philosophy, it was in general good for nothing. When the apostles came against their gods many and their lords many with the ONE SUPREME and ETERNAL BEING, they were confounded, scattered, annihilated: when they came against their various modes of purifying the mind—their sacrificial and mediatorial system, with the LORD JESUS CHRIST, his agony and bloody sweat, his cross and passion, his death and burial, and his glorious resurrection and ascension, they sunk before them, and appeared to be what they really were, dust upon the balance, and lighter than vanity.

Every high thing] Even the pretendedly sublime doctrines, for instance, of Plato, Aristotle, and the Stoics in general, fell before the simple preaching of Christ crucified.

The knowledge of God] The doctrine of the unity and eternity of the Divine Nature, which was opposed by the plurality of their idols, and the generation of their gods, and their men-made deities. It is amazing how feeble a resistance heathenism made, by argument or reasoning, against the doctrine of the gospel. It instantly shrunk from the divine light, and called on the secular power to contend for it! Popery sun before protestantism in the same way, and defended itself by the same means. The apostles destroyed heathenism wherever they came; the protestants confuted popery wherever their voice was permitted to be heard.

Bringing into captivity every thought] HEATHENISM could not recover itself; in vain did its thousands of altars smoke with reiterated hecatombs, their demones were silent, and their idols were proved to be nothing

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6 * And having in a readiness to revenge all disobedience, when ^b your obedience is fulfilled.

7 † Do ye look on things after the outward appearance? † If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are † we Christ's.

* Ch. xiii. 2, 10.—^b Ch. ii. 9, vii. 15.—^c John vii. 24. Ch. v. 12, xi. 18.—^d 1 Cor. xiv. 37. 1 John iv. 6.—^e 1 Cor. iii. 23, ix. 1. Ch. xi. 23.—^f Ch. xiii. 10.—^g Ch. vii.

in the world. POPERY could never, by any power of self-reviviscence, restore itself after its defeat by the reformation: it had no *scripture*, consecutively understood; no *reason*, no *argument*; in vain were its *bells rung*, its *candles lighted*, its *auto da fe's* exhibited; in vain did its *fires blaze*; and in vain were innumerable human victims immolated on its altars! The light of God penetrated its hidden works of darkness, and dragged its *three-headed Cerberus* into open day; the monster sickened, vomited his *henbane*, and fled for refuge to his native *shades*.

The obedience of Christ] Subjection to idols was annihilated by the progress of the gospel among the heathens; and they soon had but *one* Lord, and his *name one*. In like manner the doctrines of the reformation, mighty through God, *pulled down*—*demolished* and *brought into captivity*, the whole papal system; and instead of *obedience to the pope*, the pretended vicar of God upon earth, *obedience to Christ*, as the sole almighty Head of the church, was established, particularly in Great Britain, where it continues to prevail. Hallelujah! the Lord God omnipotent reigneth!

Verse 6. And having in a readiness to revenge all disobedience] I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ, and the disobedience which has been produced by them.

When your obedience is fulfilled.] When you have, in the fullest manner, discountenanced those men, and separated yourselves from their communion. The apostle was not in haste to pull up the *tares*, lest he should pull up the *wheat* also.

All the terms in these two verses are *military*. Allusion is made to a *strongly fortified city*, where the enemy had made his *last stand*; *entrenching* himself about the *walls*; *strengthening* all his *redoubts* and *ramparts*; raising *castles*, *towers*, and *various engines* of defence and offence upon the walls; and neglecting nothing that might tend to render his *strong hold* impregnable. The army of God comes against the place and attacks it; the *strong holds*, *οχυρωματα*, all the *fortified places*, are carried. The *imaginings*, *λογισμοι*, *engines*, and whatever the *imagination* or *skill* of man could raise, are speedily taken and destroyed. Every *high thing*, *παν υψηλον*, all the *castles* and *towers* are *sapped*, *thrown down*, and *demolished*; the *walls* are *battered* into *breaches*; and the besieging

8 For though I should boast somewhat more † of our authority, which the Lord hath given us for edification, and not for your destruction, * I should not be ashamed: 9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, ^b say they, *are* weighty and powerful; but ^c *his* bodily presence is

14. xii. 6.—^b Gr. *saieth he*.—^c 1 Cor. ii. 3, 4. Ver. 1. Ch. xii. 5, 7, 9. Gal. iv. 13.

army, carrying every thing at the point of the sword, enter the city, storm and take the citadel. Every where defeated, the conquered submit, and are brought *into captivity*, *αιχμαλωτιζοντες*, *are led away captives*; and thus the whole government is destroyed.

It is easy to apply these things, as far as may be consistent with the apostle's design. The general sense I have given in the preceding notes.

Verse 7. Do ye look on things after the outward appearance?] Do not be carried away with appearances; do not be satisfied with *show* and *parade*.

If any man trust to himself that he is Christ's] Here, as in several other places of this and the preceding epistle, the *τις*, *any* or *certain*, *person*, most evidently refers to the *false apostle* who made so much disturbance in the church. And this man *trusted to himself*—assumed to himself that he was *Christ's* messenger: it would not do to attempt to *subvert* Christianity at once, it had got too strong a hold of Corinth to be easily dislodged; he therefore pretended to be on Christ's side, and to derive his authority from him.

Let him of himself] Without any authority, certainly, from God; but, as he arrogates to himself the character of a minister of Christ, let him acknowledge that even so we are Christ's ministers; and that *I* have, by my preaching, and the miracles which I have wrought, given the fullest proof that *I* am especially commissioned by him.

Verse 8. For though I should boast, &c.] I have a greater authority and spiritual power than I have yet shown, both to *edify* and to *punish*; but I employ this for your *edification* in *righteousness*, and not for the *destruction* of any delinquent. "This," says Calnet, "is the rule which the pastors of the church ever propose to themselves in the exercise of their authority; whether to enjoin or forbid, to dispense or to oblige, to bind or to loose. They should use this power only as Jesus Christ used it—for the salvation, and not for the destruction, of souls."

Verse 9. That I may not seem, &c.] This is an elliptical sentence, and may be supplied thus: "I have not used this authority; nor will I add any more concerning this part of the subject, lest I should seem, as my adversary has insinuated, to wish to terrify you by my letters.

Verse 10. For his letters, say they, are weighty and

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weak, and his ^aspeech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 ^b For we dare not make ourselves of the number, or compare ourselves with some that

^a 1 Cor. i. 17. ii. 1, 4. Ch. xi. 6.—^b Ch. iii. 1. v. 12.

powerful] He boasts of high powers, and that he can do great things. See on ver. 1, 2.

But his bodily presence is weak] When you behold the man, you find him a feeble, contemptible mortal; and when ye hear him speak, his speech, *ὁ λογος*, probably, his doctrine, *ἔκδοθημενος*, is good for nothing; his person, matter, and manner, are altogether uninteresting, unimpressive, and too contemptible to be valued by the wise and the learned. This seems to be the spirit and design of this slander.

Many, both among the ancients and moderns, have endeavoured to find out the ground there was for any part of this calumny; as to the moral conduct of the apostle, that was invulnerable; his motives, it is true, were suspected and denounced by this false apostle and his partisans; but they could never find any thing in his conduct which could support their insinuations. What they could not attach to his character, they disingenuously attached to his person and his elocution.

If we can credit some ancient writers, such as *Nicephorus*, we shall find the apostle thus described: *Παυλος μικρος ην και συνεσταλμενος το του σωματος μεγαθος και ὡσπερ ἀγκυλον αυτο κεκτημενος σμικρον δε, και κεκυφος την οψιν λευκος, και το προσωπον προφερης, ψιλος την κεφαλην, κ. τ. λ.*—*Nicephor.*, lib. ii., cap. 17. "Paul was a little man, crooked, and almost bent like a bow; with a pale countenance, long and wrinkled; a bald head; his eyes full of fire and benevolence; his beard long, thick, and interspersed with grey hairs, as was his head, &c." I quote from *Calmet*, not having *Nicephorus* at hand.

An old Greek writer, says the same author, whose works are found among those of *Chrysostom*, Tom. vi., Hom. 30, page 265, represents him thus: *Παυλος ὁ τριπηχης ανθρωπος, και των ουραων ἀπτομενος* "Paul was a man of about three cubits in height (four feet six), and yet, nevertheless, touched the heavens." Others say that "He was a little man, had a bald head, and a large nose." See the above, and several other authorities in *Calmet*. Perhaps there is not one of these statements correct: as to *Nicephorus*, he is a writer of the fourteenth century, weak and credulous, and worthy of no regard. And the writer found in the works of *Chrysostom*, in making the apostle little more than a pigmy, has rendered his account incredible.

That St. Paul could be no such diminutive person we may fairly presume from the office he filled under

commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, ^care not wise.

13 ^d But we will not boast of things without our measure, but according to the measure of the ^erule which God hath distributed to us, a measure to reach even unto you.

^c Or, understand it not.—^d Ver. 15.—^e Or, line.

the high-priest, in the persecution of the church of Christ; and that he had not an impediment in his speech, but was a graceful orator, we may learn from his whole history, and especially from the account we have, Acts xiv. 12, where the Lycaonians took him for *Mercury*, the god of eloquence, induced thereto by his powerful and persuasive elocution. In short, there does not appear to be any substantial evidence of the apostle's deformity, pigmy stature, bald head, pale and wrinkled face, large nose, stammering speech, &c., &c. These are probably all figments of an unbridled fancy, and foolish surmisings.

Verse 11. *Such as we are in word*] A threatening of this kind would doubtless alarm the false apostle; and it is very likely that he did not await the apostle's coming, as he would not be willing to try the fate of *Elymas*.

Verse 12. *We dare not make ourselves, &c.*] As if he had said: I dare neither associate with, nor compare myself to, those who are full of self-com mendation. Some think this to be an ironical speech.

But they, measuring themselves by themselves] They are not sent of God; they are not inspired by his Spirit; therefore they have no rule to think or act by. They are also full of pride and self-conceit; they look within themselves for accomplishments which their self-love will soon find out; for to it real and fictitious are the same. As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other; and, as they have no perfect standard, they can have no excellence; nor can they ever attain true wisdom, which is not to be had from looking at what we are, but to what we should be; and if without a directory, what we should be will never appear, and consequently our ignorance must continue. This was the case with these self-conceited false apostles; but *οὐ συνιουσιν*, are not wise, Mr. Wakefield contends, is an elegant *Græcism*, signifying they are not aware that they are measuring themselves by themselves, &c.

Verse 13. *Things without our measure*] There is a great deal of difficulty in this and the three following verses, and there is a great diversity among the MSS.; and which is the true reading can scarcely be determined. Our Version is perhaps the plainest that can be made of the text. By the measure mentioned here, it seems as if the apostle meant the commission he received from God to preach the gospel to the Gentiles; a measure or district that extended through

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14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: ^a for we are come as far ^b as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our measure*, *that is*, ^b of other men's labours; but having hope, when your faith is increased, ^c that we shall be ^d enlarged by you accord-

^a 1 Cor. iii. 5, 10. iv. 15. ix. 1. — ^b Rom. xv. 20. — ^c Or *magnified in you*. — ^d Or, *rule*.

all Asia Minor and Greece, down to Achaia, where Corinth was situated, *a measure to reach even unto you*. But the expressions in these verses are all agonistical, and taken from the stadium or race-course in the Olympic and Isthmian games. The *μετρον*, or *measure*, was the length of the *δρομος*, or *course*; and the *καυον*, *rule or line*, ver. 15 and 16, was probably the same with the *γραμμα*, or *white line*, which marked out the boundaries of the stadium; and the verbs *reach unto*, *stretch out*, &c., are all references to the *erortions* made to win the *race*. As this subject is so frequently alluded to in these epistles, I have thought it of importance to consider it particularly in the different places where it occurs.

Verse 14. *For we stretch not ourselves beyond*] We have not proceeded straight from Macedonia through Thessaly, and across the Adriatic gulf into Italy, which would have led us *beyond you westward*; but knowing the mind of our God we left this direct path, and came *southward* through *Greece* down into *Achaia*, and there we planted the gospel. The false apostle has therefore got into our *province*, and entered into our labours, and there boasts as if the conversion of the heathen Achaians had been his own work. As there is an allusion here to the *stadium*, and to the Olympic games in general, we may consider the apostle as laying to the charge of the disturber at Corinth that he had got his name surreptitiously inserted on the military list; that he was not striving lawfully; had no right to the *stadium*, and none to the *crown*. See the observations at the end of 1 Cor., chap. ix.; and the note on ver. 13 of this chapter.

Verse 15. *Not boasting of things without our measure*] We speak only of the work which God has done by us; for we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully, and *run* according to *rule*. See above.

When your faith is increased] When you receive more of the life and power of godliness, and when you can better spare me to go to other places.

We shall be enlarged by you] *Μεγαλυθηναι* probably signifies here to be *praised or commended*; and the sense would be this: We hope that shortly, on your gaining an increase of true religion, after your

ing to our rule abundantly,
16 To preach the gospel in the *regions* beyond you, and not to boast in another man's

^d line of things made ready to our hand.

17 ^e But he that glorieth, let him glory in the Lord.

18 For ^f not he that commendeth himself is approved, but ^g whom the Lord commendeth.

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^e Isai. lrv. 16. Jer. ix. 24. 1 Cor. i. 31. — ^f Prov. xxvii. 2. ^g Rom. ii. 29. 1 Cor. iv. 5.

long distractions and divisions, you will plainly see that we are the true messengers of God to you; and that in all your intercourse with your neighbours, or foreign parts, you will speak of this gospel preached by us as a glorious system of saving truth; and that, in consequence, the heathen countries around you will be the better prepared to receive our message; and thus our *rule* or *district* will be abundantly *extended*. This interpretation agrees well with the following verse.

Verse 16. *To preach the gospel in the regions beyond you*] He probably refers to those parts of the *Morea*, such as *Sparta*, &c., that lay *southward* of them; and to *Italy*, which lay on the *west*; for it does not appear that he considered his *measure* or *province* to extend to *Libya*, or any part of *Africa*. See the Introduction, sect. xii.

Not to boast in another man's line] So very scrupulous was the apostle not to build on another man's foundation, that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular *district* or *province* of the heathen world allotted to him, and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way; and this was a wise order of God; for by these means the gospel was more *quickly* spread through the heathen provinces than it otherwise would have been. The apostles had *deacons* or *ministers* with them whose business it was to *water* the seed sown; but the *apostles* alone, under Christ, *sowed and planted*.

Verse 17. *He that glorieth, let him glory in the Lord.*] Instead of boasting or exulting even in your own success in preaching the gospel, as none can be successful without the especial blessing of God, let God who gave the blessing have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work, but gives it all to God. How little cause then have your *uncommissioned men* to boast, to whom God has assigned no province, and who only *boast in another man's line of things made ready to their hands!*

Verse 18. *Not he that commendeth himself*] Not the person who makes a parade of his own *attainments*; who preaches *himself*, and not *Christ Jesus*

the Lord; and, far from being your *servant* for Christ's sake, affects to be your *ruler*; not such a one shall be *approved of God*, by an especial blessing on his labours; but *he whom the Lord commendeth*, by giving him the *extraordinary gifts* of the Holy Spirit, and *converting the heathen* by his ministry. These were qualifications to which the false apostle at Corinth could not pretend. He had *language and eloquence*, and *show and parade*; but he had neither the *gifts* of an apostle, nor an apostle's *success*.

1. Dr. *Whitby* observes that the apostle, in the 13th, 14th, 15th, and 16th verses, endeavours to advance himself above the false apostles in the three following particulars:—

(1.) That whereas *they* could show no commission to preach to the Corinthians, no *measure* by which God had distributed the Corinthians to them as their province, *he* could do so. *We have a measure to reach even to you*, ver. 13.

(2.) That whereas they went out of *their line*, leaping from one church to another, he went on *orderly*, in the conversion of the heathens, from *Judea* through all the *interjacent provinces*, till he came to *Corinth*.

(3.) Whereas they only came in and perverted the churches where the faith had already been preached, and so could only boast of things made ready to their hands, ver. 16, he had laboured to preach the gospel where Christ had not been *named*, lest he should build on another man's foundation, Rom. xv. 20.

2. We find that from the beginning God appointed to every man his *province*, and to every man his *labour*; and would not suffer even one apostle to in-

terfere with another. This was a very wise appointment; for by this the gospel was not only more speedily diffused over the heathen nations, as we have already remarked, but the churches were better attended to, the Christian doctrine preserved in its purity, and the Christian discipline properly enforced. What is *any man's work* is *no man's* in particular; and thus the work is neglected. In every church of God there should be some *one* who for the time being has the care of it, who may be properly called its *pastor*; and who is accountable for its purity in the faith, and its godly discipline.

3. Every man who ministers in holy things should be well assured of his *call* to the work; without this he can labour neither with *confidence* nor *comfort*. And he should be careful to watch over the flock, that no *destroying wolf* be permitted to enter the sacred fold, and that the *fences* of a *holy discipline* be kept in proper repair.

4. It is base, abominable, and deeply sinful, for a man to thrust himself into other men's labours, and, by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth; preach a *relaxed morality*; place great stress upon *certain doctrines* which flatter and soothe self-love; calumniate the person, *system of doctrines*, and *mode of discipline*, of the *pastor* who perhaps *planted* that church, or who in the order of God's providence has the oversight of it. This is an evil that has prevailed much in all ages of the church; there is at *present* much of it in the Christian world, and Christianity is disgraced by it.

CHAPTER XI.

The apostle apologizes for expressing his jealousy relative to the true state of the Corinthians, still fearing lest their minds should have been drawn aside from the simplicity of the gospel, 1—3. From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the churches of Macedonia while he preached the gospel at Corinth, 4—11. Gives the character of the false apostles, 12—15. Shows what reasons he has to boast of secular advantages of birth, education, divine call to the ministry, labours in that ministry, grievous persecutions, great sufferings, and extraordinary hazards, 16—33.

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WOULD to God ye could bear with me a little in ^a my folly: and indeed ^b bear with me.

2 For I am jealous over you with godly jealousy: for ^d I have espoused you to one husband, ^e that I may present

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^a Ver. 16. Ch. v. 13.—^b Or, ye do bear with me.—^c Gal.

iv. 17, 18.—^d Hos. ii. 19, 20. 1 Cor. iv. 15.—^e Col. i. 28.

NOTES ON CHAP. XI.

Verse 1. *Would to God ye could bear with me*] *Θηλον ηνεχεσθε μου μικρον*. As the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus: *I wish ye could bear a little with me*. The too frequent use of

this sacred name produces a familiarity with it that is not at all conducive to reverence and godly fear.

In my folly] *In my seeming folly*; for, being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success. And as this would appear like

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you ^a as a chaste virgin to Christ.

3 But I fear, lest by any means, as ^b the serpent beguiled Eve through his subtilty, so your

minds ^c should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached; or if ye

^a Lev. xxi. 13.—^b Gen. iii. 4. John viii. 44.—^c Eph. vi. 21. Col. ii. 4, 8, 18. 1 Tim. i. 3. iv. 1. Hebr. xiii. 9. 2 Pet. iii. 17.—^d Gal. i. 7, 8.—^e Or, with me.—^f 1 Cor.

boasting; and boasting is always the effect of an empty, foolish mind; those who were not acquainted with the necessity that lay upon him to make this defence, might be led to impute it to vanity. As if he had said: Suppose you allow this to be folly, have the goodness to bear with me; for though I glory, I should not be a fool, ch. xii. 6. And let no man think me a fool for my boasting, ch. xi. 16.

Verse 2. *I am jealous over you, &c.*] The apostle evidently alludes either to the שושבנין *shoshabinim* or *paranymphs* among the Hebrews, whose office is largely explained in the notes on John iii. 29, and the observations at the end of that chapter; or to the *harmosyni*, a sort of magistrates among the Lacedæmonians who had the care of virgins, and whose business it was to see them well educated, kept pure, and properly prepared for married life.

That I may present you as a chaste virgin] The allusion is still kept up; and there seems to be a reference to Lev. xxi. 14, that the high-priest must not marry any one that was not a pure virgin. Here, then, Christ is the high-priest, the spouse or husband; the Corinthian church the pure virgin to be espoused; the apostle and his helpers the *shoshabinim*, or *harmosyni*, who had educated and prepared this virgin for her husband, and espoused her to him. See the observations already referred to at the end of the third chapter of John.

Verse 3. *As the serpent beguiled Eve through his subtilty*] This is a strong reflection on the false apostle and his teaching: he was subtle, *πανουργος*, and by his subtlety (*πανουργια*, from *παν*, all, and *εργον*, work; his versatility of character and conduct, his capability of doing all work, and accommodating himself to the caprices, prejudices, and evil propensities of those to whom he ministered) he was enabled to corrupt the minds of the people from the simplicity of the gospel of Christ; or, to follow the metaphor, he had seduced the pure, chaste, well educated virgin, from her duty, affection, and allegiance to her one only true husband, the high-priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor. See at the end of the chapter.

Verse 4. *For if he that cometh*] The false apostle, who came after St. Paul had left Corinth.

receive another spirit, which ye have not received; or ^d another gospel, which ye have not accepted; ye might well bear ^e with him.

5 For I suppose ^f I was not a whit behind the very chiefest apostles.

6 But though ^g I be rude in speech, yet not

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xv. 10. Ch. xii. 11. Gal. ii. 6.—^g 1 Cor. i. 17. ii. 1, 13. Ch. x. 10.

Preacheth another Jesus] Who can save more fully and more powerfully than that Jesus whom I have preached.

Or if ye receive another spirit] And if in consequence of believing in this new Saviour ye receive another Spirit, the gifts, graces, and consolations of which are greater than those which ye have received from the Holy Ghost, which has been given to you on your believing on the Christ whom we preached.

Or another gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached and which ye have accepted, ye might well bear with him. This would be a sufficient reason why you should not only bear with him, but prefer him to me.

Others think that the last clause should be rendered, *Ye might well bear with me*—notwithstanding he brought you another Jesus, Spirit, and gospel, ye might bear with me, who have already ministered so long to and done so much for you. But the former sense seems best.

Verse 5. *I was not—behind the very chiefest apostles.*] That is: The most eminent of the apostles have not preached Christ, ministered the Spirit, explained and enforced the doctrines of the gospel in a more powerful and effectual manner than I have done.

Verse 6. *But though I be rude in speech*] *Ιδιωτης τυ λογω*: Though I speak like a common, unlettered man, in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound knowledge of God, of spiritual and eternal things, of the nature of the human soul, and the sound truths of the gospel-system: ye yourselves are witnesses of this, as in all these things I have been thoroughly manifested among you.

Inspired men received all their doctrines immediately from God, and often the very words in which those doctrines should be delivered to the world; but in general the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended.

That St. Paul wrote a strong, nervous, and sufficiently pure language, his own writings sufficiently testify; but the graces of the Greek tongue he appears not to have studied, or at least he did not think it proper to use them; for perhaps there is no tongue in the world that is so apt to seduce the understanding by its sounds and harmony, as the Greek. It is not

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^ain knowledge; but ^bwe have
been thoroughly made manifest
among you in all things.

7 Have I committed an of-
fence ^cin abasing myself that ye might be ex-
alted, because I have preached to you the
gospel of God freely?

8 I robbed other churches, taking wages of
them, to do you service.

9 And when I was present with you, and
wanted, ^dI was chargeable to no man: for
that which was lacking to me ^ethe brethren
which came from Macedonia supplied: and in

^a Eph. iii. 4.—^b Ch. iv. 2. v. 11. xii. 12.—^c Acts xviii. 3.
1 Cor. ix. 6, 12. Ch. x. 1.—^d Acts xx. 33. Ch. xii. 13.
1 Thess. ii. 9. 2 Thess. iii. 8, 9.—^e Phil. iv. 10, 15, 16.

an unusual thing for Greek scholars to the present
day to be in raptures with the *harmony* of a *Greek*
verse, the sense of which is but little regarded, and
perhaps is little worth! I should suppose that God
would *prevent* the inspired writers from either speak-
ing or writing thus, that *sound* might not carry the
hearer away from *sense*; and that the persuasive force
of truth might alone prevail, and the excellence of
the power appear to be of God and not of man.
Taking up the subject in this point of view, I see
no reason to have recourse to the supposition, or *fable*
rather, that the apostle had an *impediment in his*
speech, and that he alludes to this infirmity in the
above passage.

Verse 7. *Have I committed an offence in abasing*
myself] Have I transgressed in *labouring with my*
hands that I might *not be chargeable to you*? and
getting my deficiencies supplied by contributions from
other churches, while I was employed in labouring
for your salvation? Does your false apostle insinuate
that I have disgraced the apostolic office by thus
descending to servile labour for my support? Well;
I have done this *that you might be exalted*—that you
might receive the pure doctrines of the gospel, and
be exalted to the highest pitch of intellectual *light*
and *blessedness*. And will you complain that I
preached the gospel *gratis* to you? Surely not. The
whole passage is truly ironical.

Verse 8. *I robbed other churches*] This part of the
sentence is explained by the latter, *taking wages to*
do you service. The word *οψωνιον* signifies the *pay* of
money and provisions given daily to a *Roman*
soldier. As if he had said: I received food and rai-
ment, the bare necessaries of life, from other churches,
while labouring for *your* salvation. Will you esteem
this a crime?

Verse 9. *And when I was present with you*] The
particle *καί*, which we translate *and*, should be ren-
dered *for* in this place: *For when I was with you,*
and was in want, I was chargeable to no man. I pre-
ferred to be, for a time, even without the *necessaries*
of life, rather than be a burden to you. To *whom*
was this a reproach, to me or to you?

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all *things* I have kept myself
^ffrom being burdensome unto
you, and *so* will I keep *my-*
self.

10 ^gAs the truth of Christ is in me, ^hno
man shall stop me of this boasting ⁱin the
regions of Achaia.

11 Wherefore? ^kbecause I love you not?
God knoweth.

12 But what I do, that I will do, ^lthat I
may cut off occasion from them which desire
occasion; that wherein they glory, they may
be found even as we.

^f Ch. xii. 14, 16.—^g Rom. ix. 1.—^h Gr. *this boasting*
shall not be stopped in me.—ⁱ 1 Cor. ix. 15.—^k Ch. vi. 11.
vii. 3. xii. 15.—^l 1 Cor. ix. 12.

The brethren which came from Macedonia] He prob-
ably refers to the supplies which he received from
the church at Philippi, which was in Macedonia; of
which he says, that *in the beginning of the gospel no*
church communicated with me, as concerning giving
and receiving, but you only; for even at Thessalonica
ye sent once and again to my necessity, Phil. iv. 15, 16.
See the *Introduction*, sect. vi.

Verse 10. *As the truth of Christ is in me*] *Εστί*
αληθεια Χριστου εν εμοι: *The truth of Christ is in me*.
That is: I speak as becomes a Christian man, and as
influenced by the gospel of Christ. It is a *solemn*
form of asseveration, if not to be considered in the
sense of an *oath*.

In the regions of Achaia.] The whole of the *Pelo-*
ponnesus, or *Morea*, in which the city of Corinth stood.
From this it appears that he had received no help
from any of the other churches in the whole of that
district.

Verse 11. *Wherefore?*] Why have I acted thus?
and why do I propose to *continue* to act thus? is it
because I love you not, and will not permit you to
contribute to my support? *God knoweth* the contrary;
I do most affectionately love you.

Verse 12. *But what I do, &c.*] I act thus *that I*
may cut off occasion of glorying, boasting, or calumni-
ating *from them*—the false prophets and his partisans,
who seek occasion—who would be glad that I should
become *chargeable* to you, that it might in some sort
vindicate them who exact much from you; for they
bring you into bondage, and *devour you*, ver. 20.

Nothing could mortify these persons more than to
find that the apostle did take nothing, and was re-
solved to take nothing; while *they* were fleeing the
people. It is certain that the passage is not to be
understood as though the false apostles took nothing
from the people, to whatever disinterestedness they
might pretend, for the apostle is positive on the con-
trary; and he was determined to act so that his
example should not authorise these deceivers, who
had nothing but their *self-interest* in view, to ex-
act contribution from the people; so that, if they
continued to boast, they must be *bound even as the*

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13 For such ^a are false apos-
tles, ^b deceitful workers, trans-
forming themselves into the
apostles of Christ.

14 And no marvel; for Satan himself is
transformed into ^c an angel of light.

15 Therefore *it is* no great thing if his mi-
nisters also be transformed as the ^d ministers
of righteousness; ^e whose end shall be ac-
cording to their works.

16 ^f I say again, Let no man think me a

fool; if otherwise, yet as a fool
^g receive me, that I may boast
myself a little.

17 That which I speak, ^h I
speak *it* not after the Lord, but as it were
foolishly, ⁱ in this confidence of boasting.

18 ^k Seeing that many glory after the flesh,
I will glory also.

19 For ye suffer fools gladly, ^l seeing ye
yourselves are wise.

20 For ye suffer, ^m if a man bring you into

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^a Acts xv. 24. Rom. xvi. 18. Gal. i. 7. vi. 12. Phil. i. 15.
^b 1 Pet. ii. 1. 1 John iv. 1. Rev. ii. 2. — ^c Ch. ii. 17. Phil. iii.
^d Tit. i. 10, 11. — ^e Gal. i. 8. — ^f Ch. iii. 9. — ^g Phil.

iii. 19. — ^h Ver. 1. Ch. xii. 6, 11. — ⁱ Or, *suffer*. — ^j 1
Cor. vii. 6, 12. — ^k Ch. ix. 4. — ^l Phil. iii. 3, 4. — ^m 1 Cor.
iv. 10. — ⁿ Gal. ii. 4. iv. 9.

apostle, taking *nothing* for their labours; which could
never comport with *their* views of gain and secular
profit.

Verse 13. *For such are false apostles*] Persons
who *pretend* to be apostles, but have no mission from
Christ.

Deceitful workers] They *do* preach and labour,
but they have nothing but their *own emolument* in
view.

Transforming themselves] Assuming as far as
they possibly can, *consistently with their sinister*
views, the habit, manner, and doctrine of the apostles
of Christ.

Verse 14. *And no marvel*] *Και ου θαυμαστρον* And
no wonder; it need not surprise you what the *dis-*
ciples do, when you consider the character of the
teacher.

Satan himself is transformed into an angel of light.]
As in ver. 3 the apostle had the history of the *temp-*
tation and fall of man particularly in view, it is very
likely that here he refers to the same thing. In
whatever *form* Satan appeared to our first mother,
his pretensions and professions gave him the appear-
ance of a *good angel*; and by pretending that Eve
should get a great increase of *light*, that is, *wisdom*
and *understanding*, he *deceived* her, and led her to
transgress. It is generally said that Satan has *three*
forms under which he tempts men: 1. The *subtle*
serpent. 2. The *roaring lion*. 3. The *angel of light*.
He often, as the *angel of light*, persuades men to do
things under the *name of religion*, which are sub-
versive of it. Hence all the *persecutions, faggots*, and
fires of a certain church, under pretence of keeping
heresy out of the church; and hence all the *horrors*
and *infernalities* of the *inquisition*. In the form of
beastly persecution, like a *lion* he has ravaged the
heritage of the Lord. And by means of our *senses*
and *passions*, as the *subtle serpent*, he is frequently
deceiving us, so that often the *workings of corrupt*
nature are mistaken for the *operations of the Spirit of*
God.

Verse 15. *Whose end shall be according to their*
works.] A bad way leads to a bad end. The way of
sin is the way to hell.

Verse 16. *Let no man think me a fool*] See the

note on ver. 1. As the apostle was now going to
enter into a particular detail of his qualifications,
natural, acquired, and spiritual; and particularly of
his *labours and sufferings*; he thinks it necessary to
introduce the discourse *once more* as he did ver. 1.

Verse 17. *I speak it not after the Lord*] Were it
not for the *necessity* under which I am laid to vindi-
cate my apostleship, my present glorying would be
inconsistent with my Christian profession of *humility*,
and knowing no one *after the flesh*.

Verse 18. *Seeing that many glory after the flesh*]
Boast of *external and secular* things.

Verse 19. *Ye suffer fools gladly, seeing ye your-*
selves are wise.] A very fine irony. Ye are so pro-
foundly *wise* as to be able to discern that I am a
fool. Well, it would be dishonourable to you as *wise*
men to fall out with a *fool*; you will therefore
gladly bear with his impertinence and foolishness
because of your own profound wisdom.

Verse 20. *For ye suffer*] As you are so *meek and*
gentle as to submit to be brought into *bondage*, to
have your property *devoured*, your goods *taken away*,
yourselves laid in the dust, so that others may *exalt*
themselves over you, yea, and will bear from those
the most degrading *indignity*; then, of course, you
will bear with *one* who has never *insulted, de-*
frauded, devoured, taken of you, exalted himself
against you, or offered you any kind of indignity;
and who only wishes you to bear his confident
boasting, concerning matters which he can sub-
stantiate.

The expressions in this verse are some evidence
that the false apostle was a *Judaizing* teacher. *You*
suffer, says the apostle, *if a man, καραδουλοι, bring*
you into bondage, probably meaning to the Jewish
rites and ceremonies, Gal. iv. 9; ver. 1. *If he devour*
you; as the Pharisees did the patrimony of the
widows, and for a pretence made long prayers; *if a*
man take of you, exact different contributions, pre-
tendedly for the temple at Jerusalem, &c. *If he*
exalt himself, pretending to be of the seed of Abra-
ham, infinitely higher in honour and dignity than all
the families of the Gentiles; *if he smite you on the face*
—treat you with indignity, as the Jews did the Gen-

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bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, ^a as though we had been weak. Howbeit ^b where- insoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? ^c so am I. Are

^a Ch. x. 10.—^b Phil. iii. 4.—^c Acts xxii. 3. Rom. xi. 1. Phil. iii. 5.—^d 1 Cor. xv. 10.—^e Acts ix. 16. xx. 23.

tiles, considering them only as *dogs*, and not fit to be ranked with any of the descendants of Jacob.

Verse 21. *I speak as concerning reproach*] Dr. Whitby thus paraphrases this verse: "That which I said of *smiting you upon the face*, I speak as concerning the reproach they cast upon you as profane and uncircumcised, whereas they all profess to be a holy nation; as though we had been weak—inferior to them in these things, not able to ascribe to ourselves those advantages as well as they. *Howbeit, whereinssoever any is bold*, and can justly value himself on these advantages, *I am bold also*, and can claim the same distinctions, though I speak foolishly in setting any value on those things; but it is necessary that I should show that such men have not even one natural good that they can boast of beyond me."

Verse 22. *Are they Hebrews?*] Speaking the sacred language, and reading in the congregation from the Hebrew scriptures? the same is my own language.

Are they Israelites?] Regularly descended from Jacob, and not from Esau? I am also one.

Are they the seed of Abraham?] Circumcised, and in the bond of the covenant? So am I. I am no proselyte, but I am a Hebrew of the Hebrews both by father and mother; and can trace my genealogy, through the tribe of Benjamin, up to the father of the faithful.

Verse 23. *Are they ministers of Christ?*] So we find that these were professors of Christianity; and that they were genuine Jews, and such as endeavoured to incorporate both systems, and, no doubt, to oblige those who had believed to be circumcised; and this appears to have been the bondage into which they had brought many of the believing Corinthians.

I am more] More of a minister of Christ than they are, and have given fuller proofs of it. I have suffered persecution for the cross of Christ, and of the Jews too; and had I preached up the necessity of circumcision, I should have been as free from opposition as these are.

In labours more abundant] Far from sitting down to take my ease in a church already gathered into Christ; I travel incessantly, preach every where, and at all risks, in order to get the heathen brought from the empire of darkness into the kingdom of God's beloved Son.

In stripes above measure] Being beaten by the heathen, who had no particular rule according to

they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; ^d in labours more abundant, ^e in stripes above measure, in prisons more frequent, ^f in deaths oft.

24 Of the Jews five times received I ^g forty stripes save one.

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xxi. 11. Ch. vi. 4, 5.—^f 1 Cor. xv. 30, 31, 32. Ch. i. 9, 10. iv. 11. vi. 9.—^g Deut. xxv. 3.

which they scourged criminals; and we find, from Acts xvi. 22, 23, that they beat Paul unmercifully with many stripes. See the note on the above passage.

In prisons more frequent] See Acts xxi. 11, and the whole of the apostle's history; and his long imprisonment of at least two years at Rome, Acts xxviii. It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles.

In deaths oft.] That is, in the most imminent dangers. See 1 Cor. xv. 31; 2 Cor. iv. 11. And see the apostle's history in the Acts.

Verse 24. *Of the Jews five times received I forty stripes save one.*] That is, he was five times scourged by the Jews, whose law (Deut. xxv. 3) allowed forty stripes; but they, pretending to be lenient, and to act within the letter of the law, inflicted but thirty-nine.

To except one stripe from the forty was a very ancient canon among the Jews, as we learn from Josephus, Antiq., lib. iv., ch. viii., sec. 21, who mentions the same thing: *πληγας μιας λεικουσης τρισαρακοντα* forty stripes, excepting one.

The Mishna gives this as a rule, Mishn., Maccoth, fol. 22, 10: "How often shall he, the culprit, be smitten? Ans. *ארבעים ושלשה* forty stripes, wanting one; i. e. with the number which is highest to forty." Frequently a man was scourged according to his ability to bear the punishment; and it is a canon in the Mishna, "That he who cannot bear forty stripes should receive only eighteen, and yet be considered as having suffered the whole punishment."

They also thought it right to stop under forty, lest the person who counted should make a mistake, and the criminal get more than forty stripes, which would be injustice, as the law required only forty.

The manner in which this punishment was inflicted is described in the Mishna, fol. 22, 2: "The two hands of the criminal are bound to a post, and then the servant of the synagogue either pulls or tears off his clothes till he leaves his breast and shoulders bare. A stone or block is placed behind him on which the servant stands; he holds in his hands a scourge made of leather, divided into four tails. He who scourges lays one third on the criminal's breast, another third on his right shoulder, and another on his left. The man who receives the punishment is

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25 Thrice was I ^a beaten with rods, ^b once was I stoned, thrice I ^c suffered shipwreck, a night and a day I have been in the

deep;
26 In journeyings often, in perils of waters, in perils of robbers, ^d in perils by mine own countrymen, ^e in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

^a Acts xvi. 22.—^b Acts xiv. 19.—^c Acts xxvii. 41.
^d Acts ix. 23. xiii. 50. xiv. 5. xvii. 5. xx. 3. xxi. 31. xxiii. 10, 11.
^e Acts xiv. 5. xix. 23.—^f Acts xx. 31. Ch. vi. 5.

neither sitting nor standing, but all the while stooping; and the man smites with all his strength, with one hand." The severity of this punishment depends on the nature of the scourge, and the strength of the executioner.

It is also observed that the Jews did not repeat scourgings except for enormous offences. But they had scourged the apostle five times; for with those murderers no quarter would be given to the disciples, as none was given to the Master. See Schoettgen.

Verse 25. *Thrice was I beaten with rods*] This was under the Roman government, as their lictors beat criminals in this way. We hear of the apostle's being treated thus once, namely at Philippi, Acts xvi. 22. See sect. 9 of the Introduction.

Once was I stoned] Namely, at Lystra, Acts xiv. 19, &c.

A night and a day I have been in the deep] To what this refers we cannot tell; it is generally supposed that in some shipwreck not on record the apostle had served himself on a plank, and was a whole day and night on the sea, tossed about at the mercy of the waves. Others think that βυθος, the deep, signifies a *dragon* of a terrible nature at Cyzicum, in the *Propontis*, into which Paul was cast as he passed from Troas. But this is not likely.

Verse 26. In *journeyings often*] He means the particular journies which he took to different places, for the purpose of propagating the gospel.

In *perils of waters*] Exposed to great dangers in crossing rivers; for of rivers the original, ποταμων, must be understood.

Of robbers] Judea itself, and perhaps every other country, was grievously infested by banditti of this kind; and no doubt the apostle in his frequent peregrinations was often attacked, but, being poor and having nothing to lose, he passed unhurt, though not without great danger.

In *perils by mine own countrymen*] The Jews had the most rooted antipathy to him, because they considered him an apostate from the true faith, and also the means of perverting many others. There are several instances of this in the Acts; and a remarkable conspiracy against his life is related, Acts xxiii. 12, &c.

27 In weariness and painfulness, ^f in watchings often, ^g in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, ^h the care of all the churches.

29 ⁱ Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, ^k I will glory of

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^f 1 Cor. iv. 11.—^g See Acts xx. 18, &c. Rom. i. 14.
^h 1 Cor. viii. 13. ix. 22.—^k Ch. xii. 5, 9, 10.

In *perils by the heathen*] In the heathen provinces whither he went to preach the gospel. Several instances of these perils occur also in the Acts.

In *perils in the city*] The different seditions raised against him; particularly in Jerusalem, to which Ephesus and Damascus may be added.

Perils in the wilderness] Uninhabited countries through which he was obliged to pass in order to reach from city to city. In such places it is easy to imagine many dangers from banditti, wild beasts, cold, starvation, &c.

Perils in the sea] The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without compass.

False brethren] Persons who joined themselves to the church, pretending faith in Christ, but intending to act as spies, hoping to get some matter of accusation against him. He no doubt suffered much also from apostates.

Verse 27. In *weariness and painfulness*] Tribulations of this kind were his constant companions. Lord Lyttleton and others have made useful reflections on this verse: "How hard was it for a man of a genteel and liberal education, as St. Paul was, to bear such rigours, and to wander about like a vagabond, hungry and almost naked, yet coming into the presence of persons of high life, and speaking in large and various assemblies on matters of the utmost importance!" Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he could not have continued to expose himself to such hardships.

Verse 28. *Beside those things that are without*] Independently of all these outward things, I have innumerable troubles, and mental oppressions.

Which cometh upon me] Ἡ ἐπινοησις This continual press of business; this insurrection of cases to be heard, solved, and determined, relative to the doctrine, discipline, state, persecution, and supply of all the churches.

All his perils were little in comparison of what he felt relative to the peace, government, and establishment of all the churches among the Gentiles; for as he was the apostle of the Gentiles, the government of all the churches among these fell in some sort on him,

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the things which concern mine infirmities.

31 * The God and Father of our Lord Jesus Christ, ^b which is blessed for evermore, knoweth that I lie not.

32 ° In Damascus the governor under Aretas,

* Rom. i. 9. ix. 1. Ch. i. 23. Gal. i. 2. 1 Thess. ii. 5.
° Rom. ix. 5.

whether they were of his own planting or of the planting of others. See Col. ii. 1. None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place.

Verse 29. *Who is weak*] What church is there under persecution, with which I do not immediately sympathize? or who, from his *weakness* in the *faith*, and *scrupulousness* of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear?

Who is offended] Or likely to be turned out of the way, and I burn not with zeal to restore and confirm him? This seems to be the sense of these different questions.

Verse 30. *I will glory—which concern mine infirmities.*] I will not boast of my *natural* or *acquired powers*; neither in what *God* has done by me; but rather in what I have *suffered* for him.

Many persons have understood by *infirmities* what they call the *indwelling sin* of the apostle, and say that "he gloried in this, because the grace of Christ was the more magnified in his being preserved from ruin, notwithstanding this indwelling adversary." And to support this most unholy interpretation, they quote those other words of the apostle, chap. xii. 9: *Most gladly therefore will I rather glory in my infirmities, my indwelling corruptions, that the power of Christ, in chaining the fierce lion, may rest upon me.* But it would be difficult to produce a single passage in the whole New Testament where the word *ασθενια*, which we translate *infirmity*, has the sense of *sin* or *moral corruption*. The verb *ασθενω* signifies to be *weak, infirm, sick, poor, despicable* through *poverty*, &c. And in a few places it is applied to *weakness in the faith*, to *young converts*, who are poor in religious knowledge, not yet fully instructed in the nature of the gospel; Rom. iv. 19; xiv. 1, 2. And it is applied to the works of the law, to point out their *inability* to justify a sinner, Rom. viii. 3. But to *inward sin* and *inward corruption* it is never applied. I am afraid that what these persons call their *infirmities* may rather be called their *strengths*; the *prevailing* and *frequently ruling* power of pride, anger, ill-will, &c.; for how few think *evil tempers* to be *sins*! The gentle term *infirmity* softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his infirmities, how can they expect to be without theirs? These should know that they are in a dangerous error; that St. Paul means nothing of the kind; for he speaks of his *sufferings*, and of these

the king, kept the ^d city of the Damascenes with a garrison, desirous to apprehend me:

33 And ^e through a window in a basket was I let down by the wall, and escaped his hands.

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° Acts ix. 24, 25.—^d John vii. 30, 44. Acts ix. 3.—^e Josh. ii. 15. Ps. xxxiv. 19.

alone. One word more: would not the *grace* and *power* of *Christ* appear more conspicuous in *slaying the lion* than in keeping him *chained*? in *destroying sin, root and branch*; and filling the soul with his own *holiness*, with *love to God and man*, with the *mind*—all the *holy heavenly tempers*, that were in *himself*; than in leaving these impure and unholy tempers, ever to *live* and *often* to *reign* in the heart? The doctrine is discreditable to the gospel, and wholly antichristian.

Verse 31. *The God and Father of our Lord*] Here is a very solemn *asseveration*; an *appeal* to the *ever-blessed God* for the truth of what he asserts. It is something similar to his *asseveration* or *oath* in ver. 10 of this chapter; see also Rom. ix. 5, and Gal. i. 20. And from these and several other places we learn that the apostle thought it right thus to *confirm* his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in *exclamations* when surprised, or on hearing something unexpected &c.; and as others do who, conscious of their own *falsity*, endeavour to gain credit by appeals to God for the truth of what they say. St. Paul's *appeal to God* is in the same spirit as his most earnest *prayer*. This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known.

Verse 32. *In Damascus the governor under Aretas* For a description of Damascus see the note on Act ix. 2. And for the transaction to which the apostle refers see Acts ix. 23. As to king *Aretas*, there were three of this name. The *first* is mentioned 2 *Macca* v. 8. The *second* by *Josephus*, *Antiq.* l. xiii., c. 1, sec. 2; and l. xvi., c. 1, sec. 4. The *third*, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, of whom see the notes, Acts ix. 23, &c.

But it is a question of some importance, How could Damascus, a city of *Syria*, be under the government of an Arabian king? It may be accounted for thus: Herod Antipas, who married the daughter of Aretas divorced her, in order to marry Herodias, his brother Philip's wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to *Tiberius* for help, and the emperor sent *Vitellius* to reduce Aretas, and to bring him alive or dead to Rome. By some means or other *Vitellius* delayed his operations, and in the mean time *Tiberius* died; and thus Aretas was snatched from ruin, *Joseph*

Antiq., lib. xviii., c. 5. What Aretas did in the interim is not known; but it is conjectured that he availed himself of the then favourable state of things, made an irruption into Syria, and seized on Damascus. See Rosenmüller; and see the Introduction to this epistle, sect. ii.

The governor] Ἐθναρχῆς Who this ethnarch was we cannot tell. The word ethnarch signifies the governor of a province, under a king or emperor.

Desirous to apprehend me] The enemies of the apostle might have represented him to the governor as a dangerous spy, employed by the Romans.

Verse 33. Through a window in a basket] Probably the house was situated on the wall of the city. See the notes on this history, Acts ix. 23—25.

In ver. 2 of this chapter the apostle most evidently alludes to the history of the temptation and fall of Adam and Eve, as related in Gen. iii. 1, &c.; and which fall is there attributed to the agency of a being called *εἰς nachash*, here, and in other places, translated *οφις, serpent*. In my notes on Genesis I have given many, and, as I judge, solid reasons, why the word cannot be understood literally of a serpent of any kind; and that most probably a creature of the *simia* or *ape* genus was employed by the devil on this occasion. The arguments on this subject appeared to me to be corroborated by innumerable probabilities; but I left the conjecture afloat (for I did not give it a more decisive name), and placed it in the hands of my readers to adopt, reject, or amend, as their judgments might direct them. To several this sentiment appeared a monstrous *heresy!* and speedily

the old serpent had a host of defenders. The very modest opinion, or conjecture, was controverted by some who were both gentlemen and scholars, and by several who were neither; by some who could not affect candour because they had not even the appearance of it, but would affect learning because they wished to be reputed wise. What reason and argument failed to produce they would supply with ridicule; and as monkey was a convenient term for this purpose, they attributed it to him who had never used it. What is the result? They no doubt believe that they have established their system; and their arguments are to them conclusive. They have my full consent; but I think it right to state that I have neither seen nor heard of any thing that has the least tendency to weaken my conjecture, or produce the slightest wavering in my opinion. Indeed their arguments, and mode of managing them, have produced a very different effect on my mind to what they designed. I am now more firmly persuaded of the probability of my hypothesis than ever. I shall, however, leave the subject as it is: I never proposed it as an article of faith; I press it on no man. I could fortify it with many additional arguments if I judged it proper; for its probability appears to me as strong as the utter improbability of the common opinion, to defend which its abettors have descended to insupportable conjectures, of which infidels have availed themselves, to the discredit of the sacred writings. To those who choose to be wise and witty, and wish to provoke a controversy, this is my answer: *I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it and come down to you?* Neh. vi. 3.

CHAPTER XII.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1—5. He speaks of his sufferings in connexion with these extraordinary revelations, that his character might be duly estimated, 6. That he might not be too much exalted, a messenger of Satan is sent to buffet him; his prayer for deliverance, and the divine answer, 7—9. He exults in sufferings and reproaches, and vindicates his apostleship, 10—13. Promises to come and visit them, 14, 15. Answers some objections, 16—18. And expresses his apprehensions that when he visits them he shall find many evils and disorders among them, 19—21.

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IT is not expedient for me doubtless to glory. ^a I will come to visions and revelations of the Lord.

^a Gr. For I will come.

2 I knew a man ^b in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body I

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^b Rom. xvi. 7. Ch. v. 17. Gal. i. 22.

NOTES ON CHAP. XII.

Verse 1. It is not expedient for me] There are several various readings on this verse which are too minute to be noticed here; they seem in effect to represent the verse thus: "If it be expedient to glory (which does not become me), I will proceed to visions," &c. The plain meaning of the

apostle, in this and the preceding chapter, in reference to glorying is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided, as being contrary to the humility and simplicity of the gospel; yet the circumstances in which he was found, in reference to the Corinthian church, and his detractors there, rendered

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cannot tell; God knoweth:) such an one ^a caught up to the third heaven.

3 And I knew such a man,

^a Acts xxii. 17. A. D. 46,

it absolutely necessary; not for his personal vindication, but for the honour of the gospel, the credit of which was certainly at stake.

I will come to visions] Ὀπτασιας Symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things.

Revelations] Ἀποκαλυψεις A manifestation of things not before known, and such as God alone can make known, because they are a part of his own inscrutable counsels.

Verse 2. *I knew a man in Christ*] I knew a Christian, or a Christian man; for to such alone God now revealed himself, for vision and prophecy had been shut up from the Jews.

Fourteen years ago] On what occasion or in what place this transaction took place we cannot tell; there are many conjectures among learned men concerning it, but of what utility can they be when every thing is so palpably uncertain? Allowing this epistle to have been written *some time* in the year 57, fourteen years counted backward will lead this transaction to the year 42 or 43, which was about the time that Barnabas brought Paul from Tarsus to Antioch, Acts xi. 25, 26, and when he and Paul were sent by the church of Antioch with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision, which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for fourteen years.

Whether in the body I cannot tell] That the apostle was in an *ecstasy* or *trance*, something like that of Peter, Acts x. 9, &c., there is reason to believe; but we know that being carried literally into heaven was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it.

Caught up to the third heaven.] He appeared to have been carried up to this place; but whether *bodily* he could not tell, or whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

The third heaven—The Jews talk of seven heavens, and Mohammed has received the same from them; but these are not only *fabulous* but *absurd*. I shall enumerate those of the Jews.

1. The VELUM, or curtain, רִיבּוֹן—“Which in the morning is folded up, and in the evening stretched out.” Isai. xl. 22: *He stretcheth out the heavens as a CURTAIN, and spreadeth them out as a tent to dwell in.*

(whether in the body, or out of the body, I cannot tell; God knoweth:)

4 How that he was caught up

at *Lystra*, Acts xiv. 6.

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2. The *firmament*, or EXPANSE, רִקְיעַ—“In which the sun, moon, stars, and constellations are fixed.” Gen. i. 17: *And God placed them in the FIRMAMENT of heaven.*

3. The CLOUDS, or ETHER, שָׁמַיִם—“Where the mill-stones are which grind the manna for the righteous.” Ps. lxxviii. 23, &c.: *Though he had commanded the CLOUDS from above, and opened the doors of heaven, and had rained down manna, &c.*

4. The HABITATION, מְבוֹרָה—“Where Jerusalem, and the temple, and the altar, were constructed; and where Michael the great Prince stands and offers sacrifices.” 1 Kings viii. 13: *I have surely built thee a HOUSE TO DWELL IN, a settled place for thee to abide in for ever.* “But where is heaven so called?” Ans. In Isai. lxiii. 15: *Look down from HEAVEN, and behold from the HABITATION, מְבוֹרָה, of thy holiness.*

5. The DWELLING-PLACE, מְנוּחָה—“Where the troops of angels sing throughout the night, but are silent in the day-time, because of the glory of the Israelites.” Ps. xlii. 8: *The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me.* “But how is it proved that this means heaven?” Ans. From Deut. xxvi. 15: *Look down from thy holy habitation, מְנוּחָה, the DWELLING-PLACE of thy holiness; and from heaven, הַשָּׁמַיִם, and bless thy people Israel.*

6. The FIXED RESIDENCE, מְנוּחָה—“Where are the treasures of snow and hail; the repository of noxious dews, of drops, and whirlwinds; the grotto of exhalations,” &c. “But where are the heavens thus denominated?” Ans. In 1 Kings viii. 39, 49, &c. *Then hear thou in HEAVEN thy DWELLING-PLACE, מְנוּחָה, thy FIXED RESIDENCE.*

7. The ARABOTH, אַרְבוֹת—“Where are justice, judgment, mercy, the treasures of life; peace and blessedness; the souls of the righteous; the souls and spirits which are reserved for the bodies yet to be formed; and the dew by which God is to vivify the dead.” Psal. lxxxix. 14; Isai. lix. 17; Psal. xxxv. 9; Judges vi. 24; Psal. xxiv. 4; 1 Sam. xxv. 29; Isai. lvii. 20; Psal. lxxvii. 9: “All of which are termed *Araboth*, Psal. lxxvii. 4: *Extol him who rideth on the heavens, בְּשֵׁרֵיתוֹ ba ARABOTH, by his name Jah.*

All this is sufficiently unphilosophical, and in several cases ridiculous.

In the sacred writings three heavens only are mentioned. The first is the *atmosphere*, what appears to be intended by רִקְיעַ *rekiä*, the firmament expansion, Gen. i. 6. The second, the starry heaven where are the sun, moon, planets, and stars; but these two are often expressed under the one term שָׁמַיִם *shamayim*, the two heavens, or expansions; and in Gen. i. 17, they appear to be both expressed by רִקְיעַ הַשָּׁמַיִם *rekiä hashshamayim*, the *firmament*

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into ^a paradise, and heard un-
speakable words, which it is
not ^b lawful for a man to utter.

5 Of such an one will I glory:
'yet of myself I will not glory, but in mine
infirmities.

6 For ^d though I would desire to glory, I
shall not be a fool; for I will say the truth:

^a Luke xxiii. 43.—^b Or, possible.—^c Ch. xi. 30.
^d Ch. x. 8. xi. 16.

israen. And, *Thirdly*, the *place of the blessed*, or
the *throne of the divine glory*, probably expressed by
the words שְׁמַי הַשָּׁמַיִם *shemei hashshamayim*, the *heavens*
of heavens. But on these subjects the scripture
affords us but little light; and on this distinction the
reader is not desired to rely.

Much more may be seen in *Schoettgen*, who has
exhausted the subject; and who, has shown that
ascending to heaven, or being caught up to heaven, is
a form of speech among the Jewish writers to ex-
press the *highest degrees of inspiration*. They often
say of Moses that he *ascended on high*, *ascended on*
the firmament, *ascended to heaven*; where it is evi-
dent they mean only by it that he was favoured with
the nearest intimacy with God, and the highest reve-
lations relative to his will, &c. If we may under-
stand St. Paul thus, it will remove much of the
difficulty from this place; and perhaps the *unspeak-
able words*, ver. 4, are thus to be understood. He
had the most sublime communications from God,
such as would be improper to mention; though it is
very likely that we have the substance of these in
his epistles. Indeed, the two epistles before us seem,
in many places, to be the effect of most extraordinary
revelations.

Verse 4. *Caught up into paradise*] The Jewish
writers have no less than *four paradises*, as they
have *seven heavens*: but it is needless to wade
through their fables. On the word *paradise* see the
note on Gen. ii. 8. The Mohammedans call it
جنت الفردوس *jennet alferdoos*, the garden of
Paradise; and say that God created it out of *light*,
and that it is the habitation of the prophets and wise
men.

Among Christian writers it generally means the
place of the blessed, or the state of separate spirits.
Whether the third heaven and paradise be the same
place we cannot absolutely say; they probably are
not; and it is likely that St. Paul, at the time re-
ferred to, had at least *two* of these raptures.

Which it is not lawful for a man to utter.] The
Jews thought that the divine name, the Tetragram-
mation יהוה *Yehovah*, should not be uttered, and that
it is absolutely *unlawful* to pronounce it; indeed
they say that the true pronunciation is utterly lost,
and cannot be recovered without an express reve-
lation. Not one of them, to the present day, ever
attempts to utter it; and, when they meet with it in
their reading, always supply its place with אררי

but *now* I forbear, lest any
man should think of me above
that which he seeth me *to be*,
or *that* he heareth of me.

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7 And lest I should be exalted above
measure through the abundance of the reve-
lations, there was given to me a ^a thorn in
the flesh, ^c the messenger of Satan, to buffet

^a See Ezek. xxviii. 24. Gal. iv. 13, 14.—^c Job ii. 7.
Luke xiii. 16.

Adonai, Lord. It is probable that the apostle refers
to some communication concerning the divine nature
and the divine economy, of which he was only to
make a *general* use in his *preaching* and *writing*. No
doubt that what he learned at this time formed the
basis of all his doctrines.

Cicero terms God *illud inexpressibile*, that inex-
pressible Being. And *Hermes* calls him ανεκλαητος,
αρητος, σωπη φωνουμενος: The *ineffable*, the *un-
speakable*, and *that which is to be pronounced in si-
lence*. We cannot have views too exalted of the
majesty of God; and the less frequently we pro-
nounce his *name*, the more reverence shall we feel
for his *nature*. It is said of Mr. *Boyle* that he never
pronounced the name of God without either *taking*
off his hat or *making a bow*. Leaving out profane
swearers, blasphemers, and such like open-faced
servants of Satan, it is distressing to hear many well-
intentioned people making unscripturally free with
this sacred name.

Verse 5. *Of such an one will I glory*] Through
modesty he does not mention *himself*, though the
account can be understood of no other person; for,
did he mean any other, the whole account would be
completely irrelevant.

Verse 6. *I shall not be a fool*] Who that had got
such honour from God would have been fourteen
years silent on the subject?

I will say the truth] I speak nothing but truth;
and the apostle seems to have intended to proceed
with something else of the same kind, but, finding
some reason probably occurring suddenly, says, *I*
forbear—I will say no more on this subject.

Lest any man should think of me above] The
apostle spoke of these revelations for *two* purposes:
first, lest his *enemies* might suppose they had cause
to think *meanly* of him; and, *secondly*, having said
thus much, he forbears to speak any farther of them,
lest his *friends* should think *too highly* of him. It is
a rare gift to discern *when to speak*, and *when to be*
silent; and to know when enough is said on a sub-
ject, neither *too little* nor *too much*.

Verse 7. *And lest I should be exalted*] There were
three evils to be guarded against: 1. The *contempt*
of his gifts and call by his *enemies*. 2. The *over-
weening fondness* of his *friends*. And, 3. *Self-
exaltation*.

A thorn in the flesh] The word σκολοφ signifies a
stake, and ανασκολοπιζεσθαι, to be *tyed to a stake* by
way of punishment; and it is used, says *Schoettgen*,

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me, lest I should be exalted
above measure.

8 * For this thing I besought
the Lord thrice, that it might
depart from me.

* Sec Deut. iii. 23—27. Matt. xxvi. 44.

to signify the *most oppressive afflictions*. Whatever it was, it was *τῆ σαρκί, in the flesh*; i. e. of an *outward* kind. It was neither *sin* nor *sinfulness*, for this could not be *given him* to prevent his being *exalted* above measure; for *sin* never had and never can have this tendency. What this *thorn in the flesh* might be has given birth to a multitude of conjectures: *Tertullian* thought it *dolor auriculæ, the ear-ache*; *Chrysostom*, *κεφαλαλγία, the head-ache*; *Cyprian*, *carnis et corporis multa ac gravia tormenta, many and grievous bodily torments*. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as a *thorn in his flesh*, or his being *bound to a stake*; for, if he could have devoted himself to destruction, Rom. ix. 3, for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent *church* being perverted and torn to pieces by a false teacher? God permitted this to keep the apostle humble, and at last completely delivered the church out of the hands and influence of this deceiver; none, not even the incestuous person, having been turned finally out of the way by the false doctrines there preached.

The messenger of Satan] Another mode of expressing what he calls the *thorn in the flesh*; and he seems most plainly to refer to the *false apostle* at Corinth. The apostle himself was, as he styles himself to this church, *ἀποστολὸς Ἰησοῦ Χριστοῦ, chap. i. 1, the apostle of Jesus Christ*. The person in question is styled here *ἄγγελος Σαταν, the apostle or angel of Satan*. It is almost impossible to mistake the apostle's meaning and reference. JESUS CHRIST sent Paul to proclaim his truth, and found a church at Corinth. SATAN, the *adversary* of God's truth, sent a man to preach lies at the same place, and turn the church of God into his own *synagogue*; and by his teaching lies and calumnies the apostle was severely *buffeted*. We need seek no other sense for these expressions. Many, however, think that the apostle had really some *bodily infirmity* that rendered him contemptible, and was the means of obstructing the success of his ministry; and that the false apostle availed himself of this to set St. Paul at nought, and to hold him out to ridicule. I have shown this, elsewhere, to be very unlikely.

The best arguments in favour of this opinion may be found in *Whitby*; but I forbear to transcribe them, because I think the meaning given above is more correct. No infirmity of body nor corporal sufferings can affect and distress a minister of the gospel, equally to the perversion or scattering of a

9 And he said unto me, My
grace is sufficient for thee: for
my strength is made perfect in
weakness. Most gladly, there-
fore, ^b will I rather glory in my infirmities,

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^b Ch. xi. 30.

flock, which were the fruit of innumerable labours, watchings, fastings, prayers, and tears.

Verse 8. *I besought the Lord*] That is, *Christ*, as the next verse absolutely proves, and the Socinians themselves confess. And if Christ be an object of prayer in such a case as this, or indeed in any case, it is a sure proof of his *divinity*; for only an Omniscient Being can be made an object of prayer.

Thrice] Several suppose this to be a *certain number* for an *uncertain*; as if he had said, *I often* besought Christ to deliver me from this tormentor: or, which is perhaps more likely, the apostle may refer to *three* solemn, fixed, and fervent applications made to Christ at *different* times; at the last of which he received the answer which he immediately subjoins. It is worthy of remark, that our Lord in his agony acted in the same way: at three different times he applied to God that the cup might depart from him; and in each application he spoke the same words, Matt. xxvi. 39—44. There is, therefore, a manifest allusion to our Lord's conduct in these words of the apostle.

Verse 9. *My grace is sufficient for thee*] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee.

My strength is made perfect in weakness.] The more, and the more *violently*, thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. See at the end of this chapter.

Will I rather glory in my infirmities] Therefore, his *infirmities* do not mean his *corruptions*, or *sins*, or *sinfulness* of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me.] Ἐπισκηνώσω ἐπ' ἐμέ: That it may *overshadow* me as a *tent*, or *tabernacle*; affording me *shelter*, *protection*, *safety*, and *rest*. This expression is like that, John i. 14: *And the Word was made flesh, και ἐσκηνοῦσεν ἐν ἡμῖν, and made his tabernacle among us—full of grace and truth*. The same *eternal* word promised to make his *tabernacle* with the apostle, and gives him a proof that he was still the same—*full of grace and truth*, by assuring him that his *grace should be sufficient for him*. Paul, knowing that the promise of *grace* could not fail, because of the *divine truth*, says: *Most gladly, therefore, will I rather glory in my afflictions. That such a power of Christ may overshadow and defend me.*

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* that the power of Christ may
rest upon me.

10 Therefore ^b I take pleasure
in infirmities, in reproaches, in

necessities, in persecutions, in distresses for
Christ's sake : ^c for when I am weak, then am
I strong.

11 I am become ^d a fool in glorying ; ye
have compelled me : for I ought to have been
commended of you : for ^e in nothing am I
behind the very chiefest apostles, though ^f I
be nothing.

12 ^g Truly the signs of an apostle were
wrought among you in all patience, in signs,

^a 1 Pet. iv. 14.—^b Rom. v. 3. Ch. vii. 4.—^c Ch. xiii.
4.—^d Ch. xi. 1, 16, 17.—^e Ch. xi. 5. Gal. ii. 6, 7, 8.
^f 1 Cor. iii. 7. xv. 8, 9. Eph. iii. 8.—^g Rom. xv. 18, 19.
1 Cor. ix. 2. Ch. iv. 2. vi. 4. xi. 6.—^h 1 Cor. i. 7.—ⁱ 1

The words are also similar to those of the prophet
Isaiah, chap. iv. 5 : *On all the glory shall be a defence.*
God gives the *glory*, and God gives the *defence* of that
glory. The apostle had much *glory* or *honour* ; both
Satan and his apostles were very envious ; in himself
the apostle, as well as all human beings was *weak*,
and therefore needed the *power of God* to defend
such glory. Grace alone can preserve grace. When
we get a particular blessing we need *another* to pre-
serve it ; and without this we shall soon be shorn of
our strength, and become as other men. Hence the
necessity of continual *watchfulness* and *prayer*, and
depending on the *all-sufficient grace of Christ*. See
on chap. xi. 30.

Verse 10. *Therefore I take pleasure*] I not only
endure them *patiently*, but am *pleased* when they
occur ; for I do it for *Christ's sake*—on his account ;
for on his account I suffer. *For when I am weak*—
most oppressed with trials and afflictions, *then am I*
strong ; God supporting my mind with his most
powerful influences, causing me to rejoice with joy
unspeakable and full of glory.

Verse 11. *I am become a fool in glorying*] It is
not the part of a *wise* or *gracious* man to *boast* ; but
ye have compelled me—I have been obliged to do it,
in order to vindicate the cause of God.

I ought to have been commended of you] You
should have vindicated both myself and my ministry
against the detractors that are among you.

The very chiefest apostles] See chap. xi. 1.

Though I be nothing.] Though I have been thus
set at naught by your false apostle ; and though, in
consequence of what he has said, some of you have
been ready to consider me as *nothing*—what we call
good for nothing. This must be the meaning of the
apostle, as the following verses prove.

A kind of *technical* meaning has been *imposed* on
these words, of which many good people seem very
fond. *I am nothing*—I am all sin, defilement, and
unworthiness in myself ; but *Jesus Christ is all in*
all. This latter clause is an eternal truth ; the former

and wonders, and mighty deeds.

13 ^h For what is it wherein you
were inferior to other churches,
except *it be* that ⁱ I myself
was not burdensome to you ? forgive me ^k this
wrong.

14 ^l Behold, the third time I am ready to
come to you ; and I will not be burdensome
to you : for ^m I seek not yours, but you : ⁿ for
the children ought not to lay up for the
parents, but the parents for the children.

15 And ^o I will very gladly spend and be
spent ^p for ^q you ; though ^r the more abun-
dantly I love you, the less I be loved.

Cor. ix. 12. Ch. xi. 9.—^h Ch. xi. 7.—ⁱ Ch. xiii. 1.
^m Acts xx. 33. 1 Cor. x. 33.—ⁿ 1 Cor. iv. 14, 15.—^o 1
Thess. ii. 8. Phil. ii. 17.—^p John x. 11. Ch. i. 6. Col.
i. 24. 2 Tim. ii. 10.—^q Gr. *your souls*.—^r Ch. vi. 12, 13.

may be very true also ; the person who uses it may
be all *sin*, *defilement*, &c., but let him not say that
the *apostle of the Gentiles* was so too, because this is
not true ; it is false, and it is injurious to the charac-
ter of the apostle and to the grace of Christ ; besides,
it is not the meaning of the text, and the use com-
monly made of it is abominable, if not wicked.

Verse 12. *The signs of an apostle were wrought*
among you] Though I have been reputed as *nothing*,
I have given the fullest proof of my *divine mission*
by various signs, wonders, and miracles, and by that
patience which I have manifested towards you :
though I had power from God to inflict punishment
on the transgressors, I have in every case forbore
to do it. Is the man *nothing* who wrought such
miracles among you ?

Verse 13. *For what is it wherein you were inferior*]
This is a fine, forcible, yet delicate *stroke*. It was
your duty and your interest to have supported your
apostle ; other churches have done so : I did not
require this from you ; in this respect all other
churches are *superior* to you. I am the cause of
your *inferiority*, by not giving you an opportunity of
ministering to my necessities : *forgive me the wrong*
I have done you. It is the *privilege* of the churches
of Christ to support the ministry of his gospel among
them. Those who do not contribute their part to
the support of the gospel ministry either care nothing
for it, or derive no good from it.

Verse 14. *The third time I am ready*] That is,
this is the third time that *I am ready*—have formed
the *resolution*, to visit you. He had formed this reso-
lution *twice* before, but was disappointed. See 1 Cor.
xvi. 5, and 2 Cor. i. 15, 16. He now formed it a
third time, having more probability of seeing them
now than he had before. See chap. xiii. 2.

I seek not yours, but you] I seek your *salvation*,
I desire not your *property* ; others have sought your
property, but not your *salvation*. See chap. xi. 20.

For the children ought not to lay up for the parents]
You may have *many teachers*, but you have but one

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16 But be it so, ^a I did not burden you; nevertheless, being crafty, I caught you with guile.

17 ^b Did I make a gain of you by any of them whom I sent unto you?

18 ^c I desired Titus, and with *him* I sent a ^d brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 ^e Again, think ye that we excuse ourselves unto you? ^f we speak before God in Christ: but ^g we do all things, dearly beloved, for your edifying.

^a Ch. xi. 9.—^b Ch. vii. 2.—^c Ch. viii. 6, 16, 22.
^d Ch. viii. 18.—^e Ch. v. 12.—^f Rom. ix. 1. Ch. xi. 31.

FATHER; for in Christ Jesus I have begotten you through the gospel; see 1 Cor. iv. 15. Ye are my children, and I am your father. You have not contributed to my support, but I have been labouring for your life. I will act towards you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

Verse 15. *And I will very gladly spend and be spent for you*] I will continue to act as a loving father, who spends all he has upon his children, and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

Though the more abundantly I love you] I will even act towards you with the most affectionate tenderness, though it happen to me, as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased. Does it not frequently happen that the most disobedient child in the family is that one on which the parents' tenderness is more especially placed? See the parable of the prodigal son. It is in the order of God that it should be so, else the case of every prodigal would be utterly deplorable. The shepherd feels more for the lost sheep than for the ninety-nine that have not gone astray.

If I be asked, "Should Christian parents lay up money for their children?" I answer: It is the duty of every parent who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglect this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a fortune for his children, if he can honestly?" I answer: Yes, if there be no poor within his reach; no good work which he can assist; no heathen region on the earth to which he can contribute to send the gospel of Jesus; but not otherwise. God shows, in the course of his providence, that this laying up of fortunes for children is not right; for there is scarcely ever a case where money has been saved up to make the children independent and gentlemen, in which God has not cursed the blessing. It was saved from the poor, from the ignorant, from the cause of God; and the canker of his displeasure consumed this ill-saved property.

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20 For I fear, lest, when I come, I shall not find you such as I would; and *that* ^b I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God ⁱ will humble me among you, and *that* I shall bewail many ^k which have sinned already, and have not repented of the uncleanness and ^l fornication and lasciviousness which they have committed.

^g 1 Cor. x. 33.—^h 1 Cor. iv. 21. Ch. x. 2. xiii. 2, 10.
ⁱ Ch. ii. 1, 4.—^k Ch. xiii. 2.—^l 1 Cor. v. 1.

Verse 16. *But be it so, I did not burden you*] That is: You grant that I did not burden you, that I took nothing from you, but preached to you the gospel freely; but you say that, BEING CRAFTY, *I caught you with guile*; i. e. getting from you, by means of others, what I pretended to be unwilling to receive immediately from yourselves.

Many persons suppose that the words, *being crafty, I caught you with guile*, are the words of the apostle, and not of his slanderers; and therefore have concluded that it is lawful to use guile, deceit, &c., in order to serve a good and religious purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

Verse 17. *Did I make a gain of you*] Did any person I ever sent to preach the gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof if you can.

Verse 18. *I desired Titus*] I never sent any to you but *Titus* and *another brother*; chap. viii. 6, 18. And did *Titus* make a gain of you? Did he get any thing from you, either for *himself* or for *me*? You know he did not. He was actuated by the *same spirit*, and he *walked in the same steps*.

Verse 19. *Think ye that we excuse ourselves*] *Απολογουμεθα*; That we make an apology for our conduct; or, that I have sent Titus and that brother to you because I was ashamed or afraid to come myself?

We speak before God in Christ] I have not done so; I speak the truth before God; he is judge whether I was actuated in this way by any sinister or unworthy motive.

For your edifying.] Whatever I have done in this or any other way, I have done for your *edifying*; not for any *emolument* to myself or friends.

Verse 20. *I fear, lest, when I come*] I think the *present time* is used here for the *past*; the apostle seems most evidently to be giving them the *reason* why he *had not come* to them according to his former purposes, and why he sent Titus and his companion. He was afraid to come at that time lest he should

have found them perverted from the right way, and he be obliged to make use of his apostolical rod, and punish the offenders; but, feeling towards them the heart of a tender father, he was unwilling to use the rod; and sent the first epistle to them, and the messengers above-mentioned, being reluctant to go himself till he had satisfactory evidence that their divisions were ended, and that they had repented for and put away the evils that they had committed; and that he should not be obliged to bewail them who had sinned so abominably, and had not repented for their crimes. If this verse be understood in this way all difficulty will vanish; otherwise, what is here said does seem to contradict what is said, chap. vii. 6, 16, &c.; as well as many things both in the eighth and ninth chapters.

Debates, envyings] From these different expressions, which are too plain to need interpretation, we see what a distracted and divided state the church at Corinth must have been in. *Brotherly love* and *charity* seem to have been driven out of this once heavenly assembly. These *debates*, &c., are precisely the opposites to that love which the apostle recommends and explains by its different properties in the 13th chapter of his first epistle.

Mr. Wakefield translates the original thus: *strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels*.

Verses 21. *Lest, when I come again*] And even after all that has been done for you, I fear that when I do come—when I pay you my second visit, my God will humble me—will permit me to be affected with deep sorrow through what I may see among you; as I have been by the buffetings of the apostle of Satan, who has perverted you. Humiliation is repeatedly used for affliction, and here *ταπεινωσιν* has certainly that meaning.

Have sinned already] *Προσημαρτησεν* Who have sinned before; who were some of the first offenders, and have not yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian church. And although what is here spoken could only be the case of a few; yet the many were ill-disciplined, else these must have been cast out. On the whole, this church seems to have been a composition of excellences and defects, of vices and virtues; and should not be quoted as a model for a Christian church.

1. From St. Paul we receive two remarkable say-

ings of our Lord, which are of infinite value to the welfare and salvation of man; which are properly parts of the gospel, but are not mentioned by any evangelist. The first is in Acts xx. 35: *I have shewed you the words of the Lord Jesus, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.* Every liberal heart feels this in bestowing its bounty; and every poor man, who is obliged to receive help, and whose independency of spirit is still whole in him, feels this too. To the genuine poor, it is more burdensome to receive a kindness, than it is to the generous man who gives it. The second is recorded in the ninth verse of this chapter: *He said unto me, MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.* Of these two most blessed sayings, St. Paul is the only evangelist. This last is of general application. In all states and conditions of life God's grace is sufficient for us. If in any case we miscarry, it is because we have not sought God earnestly. Let no man say that he is overcome by sin through want of grace; God's grace was sufficient for him, but he did not apply for it as did St. Paul, and therefore he did not receive it. Men often lay the issue of their own infidelity to the charge of God, they excuse their commission of sin through their scantiness of grace; whereas the whole is owing to their carelessness, and refusal to be saved in God's own way; and in this way alone will God save any man, because it is the only effectual way.

2. The apostle must have been brought into a blessed state of subjection to God, when he could say, *I take pleasure in infirmities*; that is, in afflictions and sufferings of different kinds. Though this language was spoken on earth, we may justly allow, with one, that he learned it in HEAVEN.

3. St. Paul preached the gospel without being burdensome. In every case the labourer is worthy of his hire. He who labours for the cause of God should be supported by the cause of God; but woe to that man who aggrandizes himself and grows rich by the spoils of the faithful! And to him especially who has made a fortune out of the pence of the poor! In such a man's heart the love of money must have its throne. As to his professed spirituality, it is nothing; he is a whited sepulchre, and an abomination in the sight of the Lord. If a man will love the world (and he does love it who makes a fortune by the offerings of the poor), the love of the Father is not in him.

CHAPTER XIII.

The apostle again says that this is the third time he has purposed to come and see them; and threatens that he will, by the power of Christ, punish every incorrigible sinner, 1—4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shows how ardently he wished their complete restoration to unity and purity, 8, 9. Tells them for what reason he writes to them, 10. Bids them farewell, 11. Gives them some directions, and concludes with his apostolical benediction, 12—14.

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THIS is ^a the third time I am coming to you. ^b In the mouth of two or three witnesses shall every word be established.

2 ^c I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them ^d which heretofore have sinned, and to all other, that, if I come again, ^e I will not spare;

^a Ch. xii. 14.—^b Numb. xxxv. 30. Deut. xvii. 6. xix. 15. Matt. xviii. 16. John viii. 17. Hebr. x. 28.—^c Ch. x. 2.—^d Ch. xii. 21.—^e Ch. i. 23.—^f Matt. x. 20. 1

NOTES ON CHAP. XIII.

Verse 1. *This is the third time I am coming to you.*] These words are nearly the same with those chap. xii. 14; and probably refer to the purpose which he had *twice* before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men.

Schoettgen thus interprets the whole: the *first* coming of the apostle to Corinth was when he *personally* visited them, and there founded the Christian church. By his *second* coming, we are to understand his first epistle to them; and, by his being now ready to come to them the *third* time, we are to understand this *second* epistle, which he was then going to send them. These were the *two* witnesses, and the apostle the *third*, which he gave to the Corinthians concerning the truth of his own ministry, or the falsity of the ministry of the pretended apostle.

Calmet contends that the apostle had been *twice* before at Corinth, and that he now purposed to go a *third* time; and that these visits were the *two* or *three witnesses* to which the apostle appeals.

Dr. *Lightfoot* thinks that the two or three witnesses were *Stephanus, Fortunatus, and Achaicus*, sent to assure them of his coming. But this opinion cannot be supported.

With respect to the *two* or *three witnesses* establishing the subject, Dr. *Whitby* says: "Though these words seem to be cited from Deut. xix. 15, rather than from Matt. xviii. 16, it being rare to find this apostle citing any thing from the New Testament, without calling it an ordinance of the Lord, yet it is probable that he here alludes to the practice there prescribed for the reclaiming of offenders. And then his *first* epistle being written with this introduction: *Paul an apostle, and Sosthenes*; his *second* thus: *Paul and Timotheus*; may pass for *two* or *three witnesses*; and his *presence* the *third* time in *person*, to exercise his censures on those offenders, before the body of the church, may bear a fair resemblance to our Lord's prescription in the above case: *If thy brother offend*," &c.—So far *Whitby*. See my notes on Matt. xviii. 16.

Verse 2. *I told you before, &c.*] As *Calmet* maintains that Paul had already been *twice* at Corinth, it is well to hear his reasons: "St. Paul came to Corinth

3 Since ye seek a proof of Christ ^f speaking in me, which to you-ward is not weak, but is mighty ^g in you.

4 ^h For though he was crucified through weakness, yet ⁱ he liveth by the power of God. For ^k we also are weak ^l in him, but we shall live with him by the power of God toward you.

5 ^m Examine yourselves, whether ye be in

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Cor. v. 4. Ch. ii. 10.—^f 1 Cor. ix. 2.—^g Phil. ii. 7, 8. 1 Pet. iii. 18.—^h Rom. vi. 4.—ⁱ See ch. x. 3, 4.—^j Or, with him.—^k 1 Cor. xi. 28.

the latter end of the year of our Lord 52, and remained there eighteen months, Acts xviii. 1, &c. He came there a *second* time in the year 55, but staid only a short time, as he had to return speedily to Ephesus, 1 Cor. xvi. 7; hence it is that St. Luke makes no mention of this *second* journey in the Acts. Finally he determined to visit them a *third* time; as in effect he did, about the year 57. Of his *second* voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse."

I do not see sufficient evidence to induce me to subscribe to this opinion of *Calmet*. I believe the apostle had been but *once* before at Corinth; and this matter is set in a clear point of view by Dr. *Paley*.—See the Introduction, sect. xi.

I will not spare] I will inflict the proper punishment on every incorrigible offender. It *does* appear, from all the apostle's threatenings, that he was possessed of a miraculous power, by which he could inflict punishment on offenders; that he *could deliver the body to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus*, 1 Cor. iv. 21; v. 5. What he says he told them before probably relates to 1 Cor. iv. 21: *Shall I come with a rod, &c.*

Verse 3. *Since ye seek a proof of Christ*] The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this *power of Christ*, far from being *weak*, was *mighty among them*.

Verse 4. *For though he was crucified through weakness*] It is true Christ was crucified, and his crucifixion appeared to be the effect of his *weakness*; yet even this was not so; he gave up his life, none could take it away from him; and in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high-priest's mob, Matt. xxvi. 53; but how then could the scripture be fulfilled? And had he *not died*, how could the human race have been *saved*?

Yet he liveth by the power of God.] Though he appeared to be crucified through his own weakness, yet he now liveth by the power of God; exerting an almighty energy by which all things are subject to him.

We also are weak in him] Because we are on

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the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be

reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that

^a Rom. viii. 10. Gal. iv. 19.—^b 1 Cor. ix. 27.—^c Ch. vi. 9.
^d 1 Cor. iv. 10. Ch. xi. 30. xii. 5, 9, 10.

Christ's side we appear to you as *weak* as he did to the Jews; but it is not so, for we live with him—under the same influence, and partaking of the same life; manifesting by our preaching and miracles the power of God towards you. While I do not use the rod, I appear to you *weak*; I will use it, and then you shall find me to be *strong*.

Verse 5. *Examine yourselves, whether ye be in the faith*] *ἑαυτοὺς πειραζέτε*: Try yourselves; pierce your hearts; bore yourselves throughout; try yourselves by what I have written, and see whether ye retain the true faith of the gospel.

Prove your own selves.] *ἑαυτοὺς δοκιμαζέτε*: Put yourselves to the test, as you would try gold or silver suspected of adulteration. No more take that for gospel which is not so, than you would take adulterated money for sterling coin. This is a metaphor taken from testing or assaying adulterated metals.

Know ye not your own selves] Are ye not full of wisdom and understanding? And is it not as easy to find out a spurious faith as it is to detect a base coin? There is an assay and touchstone for both. If base metal be mixed with the pure you can readily detect it; and as easily may you know that you are in the faith as you can know that base metal is mixed with the pure. Does Jesus Christ dwell in you? You have his Spirit, his power, his mind, if ye be Christians; and the Spirit of Christ bears witness with your spirit that ye are the children of God. And this is the case except ye be reprobates; *ἀδοκίμοι*, base counterfeit coin; mongrel Christians. This metaphor holds excellently here. They had a Judaizing Christian among them; such, presumptively, was the false apostle: they had received his Judaico-Christian doctrine, and were what the prophet said of some of the Israelites in his time: *Reprobate silver*, adulterated coin, shall men call them, Jer. vi. 30. And thus, when they were brought to the test, they were found reprobate; that is, adulterated with this mixture of bad doctrine. There is no other kind of reprobation mentioned here than that which refers to the trial and reprobation of adulterated coin; and, by way of metaphor, to the detection of false Christianity. This reprobation came of the people themselves: they, not God, adulterated the pure metal. Man pollutes himself; then God reprobates the polluted.

Verse 6. *Ye shall know that we are not reprobates.*] Ye have had, and ye shall have, the fullest proof that I have preached the true faith among you; and

ye should do that which is honest, though we be as reprobates.

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8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being

^a 1 Thess. iii. 10.—^b 1 Cor. iv. 21. Ch. ii. 3. x. 2. xii. 20, 21.

that God has confirmed it by his testimony; and thus that I am proved and manifested to be what I ought to be, and shown to be approved of God.

Verse 7. *I pray to God that ye do no evil*] That ye do not persist in that course which will oblige me to use the power of Christ, with which I am endued, to punish you. Some apply this prayer to the apostle himself: *Now I pray to God that I may do you no evil*—that I may not be obliged to use my apostolic rod, and inflict evil upon you.

Not that we should appear approved] We do not wish to give this proof that we are approved of God, by inflicting this punishment on the transgressors.

But that ye should do that which is honest] That ye may do that which is right and seemly, το καλον, though we should be, in consequence of that, as reprobates—as persons not approved of God; because your reformation will prevent the exercise of this power, which would otherwise have given an awful proof that we are approved of God.

Verse 8. *For we can do nothing against the truth, but for the truth.*] As we are the apostles of God, we cannot bring to you any false doctrine; and, as we profess to be under the influence of God's Spirit, we cannot do any thing that is opposed to that truth, or which might be prejudicial to it. On the contrary, what we say and do is for that truth, to propagate and establish it. The gospel of Jesus is truth; and my testimony concerning it is truth also. In my coming, and in my rod, you have nothing to fear, if you retain and abide in this truth.

Verse 9. *For we are glad, when we are weak*] It will give me indescribable pleasure that I should still appear to be poor, despicable, and destitute of this extraordinary power with which God has clothed me, so that you be strong in all the gifts and graces of the Holy Spirit.

And this also we wish, even your perfection.] We cannot be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order. I have given the above paraphrase to this verse, because of the last term *καταρτισιν*, which we render *perfection*. *Καταρτισιν*, from *kata*, intensive, and *αριζω*, to fit or adapt, signifies the reducing of a dislocated limb to its proper place; and hence, as Beza says on this passage: "The apostle's meaning is,

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absent, lest being present ^a I should use sharpness, ^b according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, ^c be of one mind, live in peace; and the God of love ^d and peace shall be with you.

12 ^e Greet one another with an holy kiss.

^a Tit. i. 13. — ^b Ch. x. 8. — ^c Rom. xii. 16, 18. xv. 5. 1 Cor. i. 10. Phil. ii. 2. iii. 16. 1 Pet. iii. 8. — ^d Rom. xv. 33.

that whereas the *members* of the church were all, as it were, *dislocated* and *out of joint*, they should be *joined together* in love; and they should endeavour to make *perfect* what was amiss among them, either in faith or morals."

It is a metaphor, also, taken from a *building*; the several *stones* and *timbers* being all put in their proper places and situations, so that the whole building might be *complete*, and be a *proper habitation* for the owner. The same *figure*, though not in the same terms, the apostle uses, Eph. ii. 20—22.

The *perfection* or *rejoining* which the apostle wishes is that which refers to the *state of the church* in its *fellowship*, *unity*, *order*, &c. And *perfection* in the *soul* is the same, in reference to it, as *perfection* in the *church* is to its order and unity. The *perfection* or *rejoining* of the *soul* implies its *purification*, and placing every *faculty*, *passion*, and *appetite* in its proper place; so that the original order, harmony, unity, and purity of the *soul* may be restored; and the whole builded up to be a habitation of God through the Spirit, Eph. ii. 22.

Verse 10. *Therefore I write these things*] I only threaten you now, by this epistle, to put you on your guard, and lead you to reformation before I visit you; that I may not then have to use *sharpness*, *απορροια*, a *cutting off*, employing thus my apostolical authority to inflict punishment; a *power* which God has *given* me, rather to be employed in your *edification* than in your *destruction*.

Verse 11. *Finally*] *λοιπον* All that *remains* for me now to write is, to wish you all manner of happiness, and so to take my leave.

Farewell.] A good wish, from our old mother tongue, compounded of *φαρμα*, to go, and *πει*, fairly, properly, or *πελα*, with *felicity*; go on *prosperously*! This is the spirit of this good wish.

The Greek *χαίρει* signifies nearly the same thing. *Χαίρω* means to be *very joyous*; *χαίρει*, be *joyous and happy*, be ever *prosperous*; this was among the last words which Cyrus, when dying, spoke to his friends.

Be perfect] *καταρτιζεσθε* Be *compact*; get into *joint* again; let *unity* and *harmony* be restored. See the note on ver. 9.

Be of good comfort] *παρακαλισθε* Receive *admonition*; for *παρακαλω* signifies to *admonish*, *beg*,

13 All the saints salute you.

14 ^f The grace of the Lord Jesus Christ, and the love of God, and ^g the communion of the Holy Ghost, *be* with you all. Amen.

A. M. 4061.
A. D. 57.
A. U. C. 810.
Anno Imp. Nero-
nis Cæs. 4.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

^e Rom. xvi. 16. 1 Cor. xvi. 20. 1 Thess. v. 26. 1 Pet. v. 14. ^f Rom. xvi. 24. — ^g Phil. ii. 1.

entreat, and also to *comfort*. Receive *admonition*, that ye may receive *comfort*. If ye take my *advice*, ye shall have *consolation*; if ye do not, ye will have nothing but *misery* and *woe*.

Be of one mind] *Το αυτο φρονειτε* Think the same; let there be no dissensions among you. Be of the same creed, and let disputes about that religion which should be the *bond of peace* for ever subside.

Live in peace] *Ειρηνευετε* Cultivate *peace*; or, as he says elsewhere, *Follow peace*, and *pursue* it, Heb. xii. 14. Cultivate a *peaceable disposition*, and neither say nor do any thing which has a tendency to irritate each other.

And the God of love and peace shall be with you. While ye are full of contentions, dissensions, and discord, *peace* can have no place among you; and *to love*, the fulfilling of the law, that worketh no ill to its neighbour, it has necessarily taken its flight. *Love* cannot live, neither exist, where there are brawls, contentions, and divisions. And where neither *peace* nor *love* is to be found, there God can not be. And if he be not there, *yourselves* and the *devil* make the whole assembly.

Verse 12. *Greet one another with an holy kiss.* Use every means by which a *good understanding* may be brought about. Let the *spirit of friendship* live among you, and encourage its continuance by ever *friendly* act. See the note on Rom. xvi. 16.

Verse 13. *All the saints*] The *Christians* of *Macedonia* or *Philippi*, from which he wrote this epistle. In the primitive church a *saint* and a *Christian* were the same thing; for the Christian religion calls every man to be *holy*.

Verse 14. *The grace of the Lord Jesus Christ.* All the *favour* and *beneficence* that come from an *angel* through the Redeemer of the world; as the *Lord*, the *ruler* and *governor* of all things; as *Jesus*, the *Savior* of all men by his passion and death; as *Christ*, the distributor of all that divine *unction* which enlighten comforts, harmonizes, and purifies the mind. *May* this most exalted, glorious, and all-sufficient Savior be ever with you!

And the love of God] God, your *Maker*, in the infinite love which induced him to create the world and form man in his own image and in his own likeness, that he might be capable of knowing, loving and enjoying him for ever; and God in the fullest

manifestations of that love which caused him to give only begotten Son, to the end that they who love on him should not perish, but have everlasting life. May this God of love, and this love of God, be with you!

[And the communion of the Holy Ghost] May that Holy Spirit, that divine and eternal energy which proceeds from the Father and the Son; that heavenly fire that gives light and life, that purifies and ennobles, sublimates and exalts, comforts and invigorates, make you all partakers with himself!

Communion, which we translate *fellowship* and *communion*, signifies properly *participation*; having things in common; *partaking with each other*. This sets out the astonishing privileges of true believers: they have *communion* with God's Spirit; share in all gifts and graces; walk in its light; through him they have the fullest confidence that they are of God, that he is their father and friend, and has blotted out all their iniquities: this they know by the Spirit which he has given them. And is it possible that a man shall be a partaker with the Holy Ghost, and not know it! that he shall be full of light and love, and not know it! that he shall have the spirit of adoption, by which he can cry, Abba! Father! and not know nothing of his relationship to God, but by inference from indirect proofs! In a word, that he shall have the grace of our Lord Jesus Christ, the gift of God, and the communion of the Holy Ghost with him, and all the while know nothing certain of the grace, as to his portion in it; feel nothing warming from the love, as to its part in him; and nothing energetic from the communion, as to his participation in the gifts and graces of this divine energy! This is all as absurd as it is impossible. Every genuine Christian, who maintains a close walk with God, may have as full an evidence of his acceptance with God as he has of his own existence. And the doctrine that explains away this privilege, or softens it down to nothing, by making the most gracious and safe state consistent with innumerable doubts and fears and general uncertainty, is not of God. It is a spurious gospel, which, under the show of a voluntary humility, not only lowers, but almost annihilates, the standard of Christianity.

This text, as well as that, Matt. iii. 16, 17, and that other, Matt. xxviii. 19, strongly marks the doctrine of the Holy Trinity. See the note on this latter

text. And had not the apostle been convinced that there was a *personality* in this ever-blessed and undivided Trinity, he could not have expressed himself thus. And had not our Lord intended to be understood in *this way*, he would not have given such a commission to his apostles, to baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost. The doctrine is the teaching of God, let men make of it what they please. And the genuine church of God have ever received and understood it in this way.

Amen.] This word is wanting, as usual, in almost every MS. of authority. *Amen* seems to have been anciently added at the conclusion of books, exactly as we add the word *finis*, both merely signifying the end.

As to the *Inscription*, it is wanting, either in whole or in part, in almost all the ancient MSS. The principal forms in which it exists are the following:

To the Corinthians, the second.—The second to the Corinthians is completed.—The second to the Corinthians is finished.—To the Corinthians, the second, written from Philippi.—Written from Philippi by Titus.—Written from Philippi by Titus and Luke.—By Titus, Barnabas, and Luke.—The second Epistle to the Corinthians was written from Philippi of Macedonia, and sent by Titus, SYRIAC.—The End of the Epistle. It was written from the city of Philippi by Titus and Luke. Praise be to God for ever, ARABIC.—In the VULGATE there is no subscription; nor in the ETHIOPIC.—Written in Philippi of Macedonia, and sent by Titus and Luke, COPTIC.—The second Epistle to the Corinthians is ended; which was written from Philippi of Macedonia, by Titus and Luke, SYR. PHILOX.

It has been often remarked that no dependance can be placed on many of the subscriptions to the sacred books, which are found in MSS. and Versions, because those subscriptions were not written by the authors of those books, but were afterwards added by the transcribers or copiers, who followed either tradition or their own judgment. It is generally allowed that this second Epistle was written from Macedonia; and probably from the city of Philippi, in that province. See the *Introduction* and *Preface* to this Epistle.

INTRODUCTION

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

G A L A T I A N S .

THE authenticity of this epistle is ably vindicated by Dr. Paley: the principal part of his arguments I shall here introduce, and doubt not that they will be considered demonstrative evidence by every candid and unprejudiced reader.

SECTION I.

The argument of this epistle in some measure proves its antiquity. It will hardly be doubted that it was written whilst the dispute concerning the circumcision of Gentile converts was fresh in men's minds; for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery was, to bring the name and authority of the apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an epistle written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature that, if it arose at all, it must have arisen in the beginning of Christianity. As Judea was the scene of the Christian history; as the author and preachers of Christianity were Jews; as the religion itself acknowledged and was founded upon the Jewish religion, in contradistinction to every other religion then professed amongst mankind; it was not to be wondered at that some of its teachers should carry it out in the world rather as a *sect* and modification of Judaism, than as a separate original revelation; or that they should invite their proselytes to those observances in which they lived themselves. This was likely to happen; but if it did not happen *at first*, if, whilst the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed, it is not probable that the doctrine would be started, much less that it should prevail, in any future period. I likewise think that those pretensions of Judaism were much more likely to be insisted upon whilst the Jews continued a nation, than after their fall and dispersion; whilst Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the fatal cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great rites and symbols of their institution. It should seem, therefore, from the nature of the subject, and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles and the invasion of Titus; and that our present epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But again: the epistle supposes that certain designing adherents of the Jewish law had crept into the churches of Galatia, and had been endeavouring, and but too successfully, to persuade the Galatic converts that they had been taught the new religion imperfectly, and at second hand; that the founder of their church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the apostles and elders of Jerusalem; moreover, that, whatever he might profess amongst them, he had himself, at other times and in other places, given way to the doctrine of circumcision. The epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we

find St. Paul treating so unjust an attempt to undermine his credit, and to introduce among his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And, in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independency and divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the apostles when he met with them at Jerusalem; alleging that, so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached amongst the Gentiles, and which preaching was communicated not by them to him, but by himself to them; that he had maintained the liberty of the Gentile church, by opposing upon one occasion an apostle to the face, when the timidity of his behaviour seemed to endanger it; that from the first, that all along, that to that hour, he had constantly resisted the claims of Judaism; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing through the medium of Christianity, converts over to the Jewish institution; for then "would the offence of the cross have ceased." Now an impostor, who had forged the epistle for the purpose of producing St. Paul's authority in the dispute, which, as hath been observed, is the only credible motive that can be assigned for the forgery, might have made the apostle deliver his opinion upon the subject in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of the question which the imposture was intended to recommend. I can allow the possibility of such a scheme as this. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed amongst the Christians of Galatia, and then to counterfeit expressions of anger and resentment excited by these transactions; to make the apostle travel back into his own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely bearing upon the point in question; in a word, to substitute narrative for argument, expostulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question, is a method so intricate, and so unlike the methods pursued by all other impostors, as to require the very flagrant proofs of imposture to induce us to believe it to be one.

SECTION II.

In this section I shall endeavour to prove,

1. That the Epistle to the Galatians and the Acts of the Apostles were written without any communication with each other.

2. That the epistle, though written without any communication with the history, by recital or implication, or reference, bears testimony to many of the facts contained in it.

1. The epistle and the Acts of the Apostles were written without any communication with each other.

To judge of this point we must examine those passages in each which describe the same transaction; for, if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction he would follow the account. The history of St. Paul at Damascus, as read in the Acts, and as referred to in the epistle, forms an instance of this sort. According to the Acts, Paul (after his conversion) was certain days with the "disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said: Is not this he which destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, confounding the Jews which were at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known of Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples Acts ix. 19—26.

According to the epistle, "When it pleased God, who separated me from my mother

womb, and called me by his grace, to reveal his own Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus; then, after three years, I went up to Jerusalem."

Beside the difference observable in the terms and general complexion of these two accounts, "the journey into Arabia," mentioned in the epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the epistle, it is impossible that this journey should have been passed over in silence; if the epistle had been composed out of what the author had read of St. Paul's history in the Acts, it is unaccountable that it should have been inserted.*

The journey to Jerusalem related in the second chapter of the epistle ("then, fourteen years after, I went up again to Jerusalem,") supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Barnabas were sent from Antioch to Jerusalem, to consult the apostles and elders upon the question of the Gentile converts, or it was some journey of which the history does not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty they can be adapted to the same transaction, so that upon this supposition there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be preferred, we have then a journey to Jerusalem, and a conference with the principal members of the church there, circumstantially related in the epistle, and entirely omitted in the Acts; and we are at liberty to repeat the observation which we before made, that the omission of so material a fact in the history is inexplicable if the historian had read the epistle, and that the insertion of it in the epistle, if the writer derived his information from the history, is not less so.

St. Peter's visit to Antioch, during which the dispute arose between him and St. Paul, is not mentioned in the Acts.

If we connect with these instances the general observation, that no scrutiny can discover the smallest trace of transcription or imitation, either in things or words, we shall be fully satisfied in this part of our case, namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources.

Secondly, I say that the epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

1. St. Paul in the early part of his life had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day." Acts xxii. 3.

The epistle is as follows: "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Chap. i. 14.

2. St. Paul before his conversion had been a fierce persecutor of the new sect. "As for Saul, he made havoc of the church; entering into every house, and, haling men and women, committed them to prison." Acts viii. 3.

This is the history of St. Paul, as delivered in the Acts; in the recital of his own history in the epistle, "Ye have heard," says he, "of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the church of God." Chap. i. 13.

3. St. Paul was miraculously converted on his way to Damascus. "And as he journeyed he came near to Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do?" Acts ix. 3-6. With these compare the epistle,

* N.B. The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, "after many days were fulfilled." If any one doubt whether the words "many days" could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase, used with the same latitude, in the first book of Kings, chap. ii. 38, 39: "And Shimei dwelt at Jerusalem many days; and it came to pass at the end of three years, that two of the servants of Shimei ran away."

chap. i. 15—17: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to the apostles that were with me; but I went into Arabia, and returned again unto Damascus."

In this quotation from the epistle, I desire it to be remarked how incidentally it appears that the affair passed at *Damascus*. In what may be called the direct part of the account no mention is made of the place of his conversion at all; a casual expression at the end and an expression brought in for a different purpose, alone fixes it to have been at *Damascus*. "I returned again to *Damascus*." Nothing can be more like simplicity and undesignedness than this is. It also draws the agreement between the two quotations somewhat closer, observe that they both state St. Paul to have preached the gospel immediately upon his call. "And straightway he preached Christ in the synagogues, that he is the Son of God;" Acts i. 20. "When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Gal. i. 15.

4. The course of the apostle's travels after his conversion was this: He went from *Damascus* to *Jerusalem*, and from *Jerusalem* into *Syria* and *Cilicia*. "At *Damascus* the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to *Jerusalem*, he assayed to join himself to the disciples;" Acts ix. 25. Afterwards, "when the brethren knew the conspiracy formed against him at *Jerusalem*, they brought him down to *Cæsarea*, and sent him forth to *Tarsus*, a city in *Cilicia*;" chap. ix. 30. In the epistle St. Paul gives the following brief account of his proceedings within the same period: "After three years I went up to *Jerusalem* to see Peter, and abode with him fifteen days; afterwards I came into the regions of *Syria* and *Cilicia*." The history had told us that Paul passed from *Cæsarea* to *Tarsus*: if he took this journey by land, it would carry him through *Syria* into *Cilicia*; and he would come, after his visit at *Jerusalem*, "into the regions of *Syria* and *Cilicia*," in the very order in which he mentions them in the epistle. This supposition of his going from *Cæsarea* to *Tarsus* by land clears up also another point. It accounts for what St. Paul says in the same place concerning the churches of *Judea*: "Afterwards I came into the regions of *Syria* and *Cilicia*, and was unknown by face unto the churches of *Judea* which were in Christ; but they had heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed; and they glorified God in me." Upon this passage I observe, first, that what is here said of the churches of *Judea* is spoken in connexion with his journey into the regions of *Syria* and *Cilicia*. Secondly, that the passage itself has little significancy, and that the connexion is inexplicable, unless St. Paul went through *Judea** (though probably by a hasty journey) at the time that he came into the regions of *Syria* and *Cilicia*. Suppose him to have passed by land from *Cæsarea* to *Tarsus*, all that as hath been observed, would be precisely true.

5. Barnabas was with St. Paul at *Antioch*. "Then departed Barnabas to *Tarsus*, for to seek Saul; and when he had found him, he brought him unto *Antioch*. And it came to pass that a whole year they assembled themselves with the church;" Acts xi. 25, 26. Again, at upon another occasion, "They (Paul and Barnabas) sailed to *Antioch*; and there they continued a long time with the disciples;" chap. xiv. 26.

Now what says the epistle? "When Peter was come to *Antioch*, I withstood him to the face, because he was to be blamed; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation;" chap. ii. 11, 13.

6. The stated residence of the apostles was at *Jerusalem*. "At that time there was a great persecution against the church which was at *Jerusalem*; and they were all scattered abroad throughout the regions of *Judea* and *Samaria*, except the apostles;" Acts viii. 1. "The church (the Christians at *Antioch*) determined that Paul and Barnabas should go up to *Jerusalem* unto the apostles and elders, about this question;" Acts xv. 2. With these accounts agree the declaration in the epistle: "Neither went I up to *Jerusalem* to them which were apostles before me;" chap. i. 17; for this declaration implies, or rather assumes it to be known, that *Jerusalem* was the place where the apostles were to be met with.

* Dr. Doddridge thought that the *Cæsarea* here mentioned was not the celebrated city of that name upon the Mediterranean Sea, but *Cæsarea Philippi*, near the borders of *Syria*, which lies in a much more direct line from *Jerusalem* to *Tarsus* than the other. The objection to this, Dr. Benson remarks, is, that *Cæsarea*, without any addition, usually denotes *Cæsarea Palestinæ*.

7. There were at Jerusalem two apostles, or at least two eminent members of the church, of the name of James. This is directly inferred from the Acts of the Apostles, which in the second verse of the twelfth chapter relates the death of James, the brother of John; and yet in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the apostles and elders. It is also strongly implied by the form of expression used in the epistle: "Other apostles saw I none, save James, the *Lord's brother*;" i. e. to distinguish him from James, the brother of John.

To us, who have been long conversant in the Christian history as contained in the Acts of the Apostles, these points are obvious and familiar; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the epistle without having seen the history; and then the concurrences we have deduced will be deemed of importance. They will, at least, be taken for separate confirmations of the several facts, and not only of these particular facts, but of the general truth of the history.

For what is the rule with respect to corroborative testimony which prevails in courts of justice, and which prevails only because experience has proved that it is a useful guide to truth? A principal witness in a cause delivers his account; his narrative, in certain parts of it, is confirmed by witnesses who are called afterwards. The credit derived from their testimony belongs not only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the whole of his evidence; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances (especially if from the different nature and design of the writings few points only of agreement, and those incidental, could be expected to occur), would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as any other species of evidence.

SECTION III.

But although the references to various particulars in the epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth not only of these particulars but of the narrative which contains them; yet they do not show, it will be said, that the epistle was written by St. Paul; for, admitting (what seems to have been proved) that the writer, whoever he was, had no recourse to the Acts of the Apostles; yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours among the Gentiles, and his zeal for the liberties of the Gentile church, were so notorious as to occur readily to the mind of any Christian, who should choose to personate his character and counterfeit his name; it was only to write what every body knew. Now I think that this supposition, viz. that the epistle was composed upon general information, and the general publicity of the facts alluded to, and that the author did no more than weave into his work what the common fame of the Christian church had reported to his ears, is repelled by the particularity of the recitals and references. This particularity is observable in the following instances, in perusing which I desire the reader to reflect whether they exhibit the language of a man who had nothing but general reputation to proceed upon, or of a man actually speaking of himself and of his own history, and consequently of things concerning which he possessed a clear, intimate, and circumstantial knowledge.

1. The history, in giving an account of St. Paul after his conversion, relates, "that, after many days," effecting, by the assistance of the disciples, his escape from Damascus, "he proceeded to Jerusalem;" Acts ix. 25. The epistle, speaking of the same period, makes St. Paul say that he "went into Arabia," that he returned again to Damascus, that after three years he went up to Jerusalem; chap. i. 17, 18.

2. The history relates that when Saul was come from Damascus, "he was with the dis-

ciples coming in and going out;" Acts ix. 28. The epistle, describing the same journey, tells us, "that he went up to Jerusalem to see Peter, and abode with him fifteen days;" chap. i. 18.

3. The history relates that, when Paul was come to Jerusalem, "Barnabas took him and brought him to the apostles;" Acts ix. 27. The epistle, "that he saw Peter; but other of the apostles saw he none, save James the Lord's brother;" chap. i. 19.

Now this is as it should be. The historian delivers his account in general terms, as of facts to which he was not present. The person who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances.

4. The like notation of places, persons, and dates, is met with in the account of St. Paul's journey to Jerusalem, given in the second chapter of the epistle. It was fourteen years after his conversion; it was in company with Barnabas and Titus; it was then that he met with James, Cephas, and John; it was then also that it was agreed amongst them that they should go to the circumcision, and he unto the Gentiles.

5. The dispute with Peter, which occupies the sequel of the second chapter, is marked with the same particularity. It was at Antioch; it was after certain came from James; it was whilst Barnabas was there, who was carried away by their dissimulation. These examples negative the insinuation that the epistle presents nothing but indefinite allusions to public facts.

SECTION IV.

Chap. iv. 11—16: "I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am, for I am as ye are. Ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first; and *my temptation which was in the flesh* ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness YOU SPAKE OF? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them unto me. Am I therefore become your enemy, because I tell you the truth?"

With this passage compare 2 Cor. xii. 1—9: "It is not expedient for me, doubtless to glory; I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth); such an one was caught up to the third heaven; and I knew such a man (whether in the body or out of the body I cannot tell, God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory, yet of myself will I not glory, but in mine infirmities; for though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me *a thorn in the flesh, the messenger of Satan to buffet me*, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There can be no doubt that "the temptation which was in the flesh," mentioned in the epistle to the Galatians, and "the thorn in the flesh, the messenger of Satan to buffet him," mentioned in the epistle to the Corinthians, were intended to denote the same thing. Either, therefore, it was, what we pretend it to have been, the same person in both—that is, we are reading the real letters of a real apostle; or it was that a sophist, who had seen the circumstance in one epistle, contrived, for the sake of correspondency, to bring it into another; or, lastly, it was a circumstance in St. Paul's personal condition supposed to be well known to those into whose hands the epistle was likely to fall, and for that reason introduced into a writing designed to bear his name. I have extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular occurs in each; because that judgment, I think, will acquit the author of the epistle of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation; yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the epistle.

The epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the apostle, and from the principles which he had taught them. It was very natural to contrast with this conduct the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was amongst them, they had shown to his infirmity: "My temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness *you spake of*, i. e. the benedictions which you bestowed upon me? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

In the two epistles to the Corinthians, especially in the *second*, we have the apostle contending with certain teachers in Corinth, who had formed a party in that church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry amongst them, he takes occasion (but not without apologizing repeatedly for the folly, that is, for the indecorum of pronouncing his own panegyric) to meet his adversaries in their boastings: "Whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Being led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant cares and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as "not a whit behind the very chiefest of the apostles") to the visions and revelations which from time to time had been vouchsafed to him. And then, by a close and easy connexion, comes in the mention of his infirmity: "Lest I should be exalted," says he, "above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Thus, then, in both epistles the notice of his infirmity is suited to the place in which it is found. In the epistle to the Corinthians the train of thought draws up to the circumstance by a regular approximation; in this epistle it is suggested by the subject and occasion of the epistle itself. Which observation we offer as an argument to prove that it is not, in either epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a *given* circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary; certainly more than any one can believe to have been exercised in the composition of these epistles.

SECTION V.

Chap. iv. 29: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Chap. v. 11: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."

Chap. vi. 17: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

From these several texts it is apparent that the persecutions which our apostle had undergone were from the hands or by the instigation of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul's history as delivered in the Acts. At Antioch, in Pisidia, the "word of the Lord was published throughout all the region; but the *Jews stirred up* the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled

them out of their coasts." (Acts, chap. xiii. 50.) Not long after, at Iconium, "a great multitude of the Jews and also of the Greeks believed; but the *unbelieving Jews* stirred up the Gentiles, and made their minds evil affected against the brethren." (Chap. xiv. 1, 2.) "At Lystra there came certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) The same enmity, and from the same quarter, our apostle experienced in Greece: "At Thessalonica, some of them (the Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few: but *the Jews which believed not*, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." (Acts, chap. xvii. 4, 5.) Their persecutors follow them to Berea: "When the *Jews* of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came hither also, and stirred up the people." (Chap. xvii. 13.) And, lastly, at Corinth, when Gallio was deputy of Achaia, "*the Jews* made insurrection with one accord against Paul, and brought him to the judgment-seat." I think it does not appear that our apostle was ever set upon by the Gentiles, unless they were first stirred up by the Jews, except in two instances; in both which the persons who began the assault were immediately interested in his expulsion from the place. *Once* this happened at Philippi, after the cure of the Pythoness: "When the masters saw the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers." (Chap. xvi. 19.) And a *second* time at Ephesus, at the instance of Demetrius, a silversmith who made silver shrines for Diana, "who called together workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth; moreover ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

SECTION VI.

I observe an agreement in a somewhat peculiar rule of Christian conduct as laid down in this epistle, and as exemplified in the second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and first verse of this epistle, our apostle gives the following direction: "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness." In 2 Cor. ii. 6—8, he writes thus: "Sufficient to such a man (the incestuous person mentioned in the first epistle) is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over-much sorrow."

SECTION VII.

This epistle goes farther than any of St. Paul's epistles, for it avows in direct terms the supersession of the Jewish law, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependance upon it, or consider themselves as subject to it on a religious account. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed: wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but, after that faith is come, *we are no longer under a schoolmaster*;" chap. iii. 23—25. This was undoubtedly spoken of Jews, and to Jews. In like manner, chap. iv. 1—5: "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father; even so we, when we were children, were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to *redeem them that were under the law*,

that we might receive the adoption of sons." These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, the effects of which were to take place in another life, had ceased, with respect even to the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine? To be consistent with himself, either he would no longer comply, in his own person, with the directions of the law; or, if he did comply, it would be for some other reason than any confidence which he placed in its efficacy, as a religious institution. Now so it happens, that, whenever St. Paul's compliance with the Jewish law is mentioned in the history, it is mentioned in connexion with circumstances which point out the motive from which it proceeded; and this motive appears to have been always exoteric, namely, a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus, Acts xvi. 3: "Him (Timothy) would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters." Again, Acts xxi. 26, when Paul consented to exhibit an example of public compliance with a Jewish rite, by purifying himself in the temple, it is plainly intimated that he did this to satisfy "many thousands of Jews, who believed, and who were all zealous of the law." So far the instances related in one book correspond with the doctrine delivered in another.

SECTION VIII.

Chap. i. 18: "Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days."

The *shortness* of St. Paul's stay at Jerusalem is what I desire the reader to remark. The direct account of the same journey in the Acts, chap. ix. 28, determines nothing concerning the time of his continuance there: "And he was with them (the apostles) coming in and going out, at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him; which when the brethren knew, they brought him down to Cæsarea." Or rather, this account, taken by itself, would lead a reader to suppose that St. Paul's abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter of the Acts, and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul's continuance in that city had been of short duration: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste; get thee *quickly* out of Jerusalem, for they will not receive thy testimony concerning me." Here we have the general terms of one text so explained by a distinct text in the same book, as to bring an indeterminate expression into a close conformity with a specification delivered in another book—a species of consistency not, I think, usually found in fabulous relations.

SECTION IX.

Chap. vi. 11: "Ye see how large a letter I have written unto you with mine own hand."

These words imply that he did not always write with his own hand; which is consonant to what we find intimated in some other of the epistles. The Epistle to the Romans was written by Tertius: "I, Tertius, who wrote this epistle, salute you in the Lord;" chap. xvi. 22. The first Epistle to the Corinthians, the Epistle to the Colossians, and the second to the Thessalonians, have all, near the conclusion, this clause: "The salutation of me, Paul, with mine own hand; which must be understood, and is universally understood, to import that the rest of the epistle was written by another hand. I do not think it improbable that an impostor, who had marked this subscription in some other epistle, should invent the same in a forgery; but that is not done here. The author of this epistle does not imitate the manner of giving St. Paul's signature; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage; that is left to implication. Now, to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were *not* written by himself, therefore made the apostle say that this was; which seems an odd turn to give to the circumstance, and to be given for a purpose

which would more naturally and more directly have been answered, by subjoining the salutation or signature in the form in which it is found in other epistles.

SECTION X.

An exact conformity appears in the manner in which a certain apostle or eminent Christian, whose name was James, is spoken of in the epistle and in the history. Both writings refer to a situation of his at Jerusalem, somewhat different from that of the other apostles—a kind of *eminence* or *presidency* in the church there, or, at least, a more fixed and stationary residence. Chap. ii. 12: "When Peter was at Antioch, before that certain came from James, he did eat with the Gentiles." This text plainly attributes a kind of *pre-eminence* to James; and as we hear of him twice in the same epistle dwelling at Jerusalem, chap. i. 19 and ii. 9, we must apply it to the situation which he held in that church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James's situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after declaring unto them how the Lord had brought him out of prison, "Go, show," says he, "these things unto James, and to the brethren;" Acts xii. 17. Here James is manifestly spoken of in terms of *distinction*. He appears again with like distinction in the twenty-first chapter and the seventeenth and eighteenth verses: "And when we (Paul and his company) were come to Jerusalem, the day following Paul went in with us unto James, and all the elders were present." In the debate which took place upon the business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the *lead*. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred: "Wherefore *my sentence is, &c.*"

Upon the whole, that there exists a conformity in the expressions used concerning James, throughout the history and in the epistle, is unquestionable. This proves that the circumstance itself is founded in truth; viz. that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance. Suppose, for instance, the truth of the account of Peter's escape from prison was to be tried upon the testimony of a witness who, among other things, made Peter, after his deliverance, say, "Go, show these things to James and to the brethren;" would it not be material, in such a trial, to make out by other independent proofs, or by a comparison of proofs, drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James; that this person held such a situation in the society amongst whom these things were transacted as to render the words which Peter is said to have used concerning him proper and natural. If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

G A L A T I A N S.

GALATIA was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls*, who, having in several bodies invaded *Asia Minor*, as *Pausanius* (*Attic.*, cap. iv.) relates, conquered this country, and settled in it. As these were mixed with various *Grecian* families, the country was also called *Gallogræcia*, see *Justin*, lib. xxiv. 4; xv. 2; xxvii. 3; xxviii. 3; and *Strabo*, xiv. Under the reign of *Augustus Cæsar*, about the year of Rome 727, and 26 years before our Lord, it was reduced into the form of a Roman colony, and was governed by a *proprætor*, appointed by the emperor.

This country is bounded on the east by *Cappadocia*; on the west by *Bithynia*; on the south by *Pamphylia*; and on the north by the *Euxine Sea*. These are its limits according to *Strabo*, which some think too extensive; but the different provinces of *Asia Minor* being the subjects of continual contentions and inroads, very frequently changed their boundaries as well as their masters, and were seldom at one stay.

The *Galatæ* were divided into three tribes, the *Tectosages*, the *Trocmi*, and the *Tolistobogi*. According to *Pliny* their country was divided into 195 tetrarchies, and, according to *Strabo*, each of the three divisions above mentioned was subdivided into four cantons, each of which had a tetrarch; and besides these twelve tetrarchs, there was a general council of the nation, consisting of 300 senators. These tetrarchs were at last reduced in number to three, then to two, and lastly to one; the last tetrarch and king of Galatia was *Amyntas*, who, from being secretary to *Dejotarus*, the first person that possessed the whole tetrarchy, was made king of *Pisidia* in the year of Rome 714. And in the year 718, *Mark Antony* made him tetrarch of Galatia. After the death of *Amyntas*, Galatia was ranked by *Augustus* among the Roman provinces, and governed as aforesaid. The administration of the proprætors continued till the reign of *Theodosius the Great*, or *Valens*; and, under the Christian emperors, it was divided into two provinces, *Galatia prima* being subject to a consul; *Galatia secunda*, or *salutaris*, governed by a president.

The religion of the ancient *Galatæ* was extremely corrupt and superstitious; and they are said to have worshipped the mother of the gods under the name of *Agdistis*, and to have offered human sacrifices of the prisoners they took in war.

They are mentioned by historians as a tall and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been irresistible; and this generally made them victorious.

It appears, from the *Acts of the Apostles*, that St. Paul visited this country more than once. Two visits to this region are particularly marked in the Acts; viz. the first about A. D. 53 Acts xvi. 6: "Now when they had gone through Phrygia and the region of Galatia," &c. the second about A. D. 56, Acts xviii. 23: "He went over all the country of Galatia and Phrygia in order, strengthening all the disciples."

St. Paul was probably the *first* who had preached the gospel in this region, as appears pretty evident from Gal. i. 6: "I marvel that ye are so soon removed from him that CALLED YOU INTO THE GRACE OF CHRIST;" and from chap. iv. 13: "Ye know how through infirmity of the flesh I preached the gospel unto you at the first." Others suppose that it is no unlikely that St. Peter had preached the gospel there to the *Jews* or *Hellenists* only, as his first epistle is directed "To the strangers who were scattered abroad throughout Pontus GALATIA, Cappadocia, Asia, and Bithynia;" and it is supposed, also, that the persons converted by St. Peter probably occasioned those differences among the Galatian converts, which induced St. Paul to write this epistle, in which he takes pains to establish his own character as an apostle, which had been disputed by some, with a view of placing him below Peter, who preached generally to the Jews only, and observed the law. See *Calmet* and the *New Encyclopædia*, article GALATIA. That St. Peter thought at *first* that the gospel should be confined to the Jews is sufficiently evident from the Acts of the Apostles; but *after* his divine vision, which happened about A. D. 41, related Acts x., he saw that God had also called the Gentiles into the church; and his first epistle, which was written in A. D. 64, was probably *twelve* years *posterior* to that written by St. Paul to the Galatians.

As to the precise *time* in which this epistle was written, there have been various opinions among learned men. Some of the ancients believed it to be the very first written of all St. Paul's epistles. See *Epiphanius*, tom. i., Hæres. 42. Others have supposed that it was written after his second journey to Galatia, Acts xviii. 23, which in the Chronology I have placed in A. D. 54; and others, with more probability, after his *first* journey, see Acts xvi. 6, which in the Chronology I have placed in A. D. 53. That it was written soon after *one* of the apostle's visits to that region seems evident from the following complaint: "I marvel that ye are so soon removed from him that hath called you," chap. i. 6; it has been therefore conjectured that only one or two years had elapsed from that time, and that the epistle must have been written about A. D. 52 or 53. Beausobre and L'Enfant speak very judiciously on this subject: "We do not find in the Epistle to the Galatians any mark that can enable us to determine with certainty at what *time* or in what *place* it was written. It is dated at *Rome* in some *printed* copies and MSS., but there is nothing in the epistle itself to confirm this date. Paul does not here make any mention of his *bonds*, as he does in all his epistles written from *Rome*. He says, indeed, chap. vi. 17: 'I bear about in my body the marks of the Lord Jesus;' but he had often *suffered* before he came to Rome. Some learned Chronologers think that it was written between the third and fourth journey of St. Paul to Jerusalem, and between his *first* and *second* into Galatia; which opinion appears very probable; for, since the apostle says, he wonders that they were so soon turned to another gospel, this epistle must have been written a short time after he had preached in Galatia.

"Nor can we discern in the epistle any notice of the *second* journey which St. Paul made into this country. For this reason it is thought that the Epistle to the Galatians was written at *Corinth*, where the apostle made a long stay, or else in some city of Asia, particularly *Ephesus*, where he staid some days on his way to Jerusalem, Acts xviii. 19—21; therefore, in all probability the epistle was written from *Corinth*, or from *Ephesus*, in the year 52 or 53."

Dr. Lardner confirms this opinion by the following considerations:

1. St. Paul says to the Corinthians, 1 Eph. xvi. 1: "Now, concerning the collection for the saints, as I have given orders to the churches of Galatia, so do ye;" which shows that at

the writing of that epistle to the Corinthians, in 56, he had a good opinion of his converts in Galatia; and that he had no doubt of their respect to his directions, which probably had been sent to them from Ephesus during his long abode there.

2. And now we shall be better able to account for what appears very remarkable: when Paul left Corinth, after his long stay there, he went to Jerusalem, having a vow; in his way he came to Ephesus, Acts xviii. 19—21: "And when they desired him to tarry longer with them, he consented not, but bade them farewell; saying, I must by all means keep this feast that cometh at Jerusalem; but I will return unto you again, if God will." When we read this, we might be apt to think that Paul should hasten back to Ephesus and return thither presently, after he had been at Jerusalem; but instead of doing so, after he had been at Jerusalem, he went down to Antioch; "And after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples," ver. 22, 23. We now seem to see the reason of this course. At Corinth he heard of the defection of many in Galatia, whereupon he sent a sharp letter to them; but, considering the nature of the case, he judged it best to take the first opportunity to go to Galatia, and support the instructions of his letter; and both together had a good effect. Gal. iv. 19, 20: "My little children, of whom I travail in birth again—I desire to be present with you, and to change my voice; for I stand in doubt of you;" or, I am perplexed for you. Now, then, we see the reason of the apostle's not coming directly from Jerusalem to Ephesus. However, he was not unmindful of his promise, and came thither *after* he had been in Galatia.

3. Upon the whole, the Epistle to the Galatians is an *early* epistle, and, as seems to me most probable, was written at Corinth near the *end* of A. D. 52, or the very *beginning* of 53, before St. Paul set out to go to Jerusalem by the way of Ephesus.

But if any should rather think that it was written at *Ephesus*, during the apostle's short stay there, on his way from Corinth to Jerusalem, that will make but very little difference; for still, according to our computation, the epistle was written at the *beginning* of the year 53. See *Lardner's Works*, vol. vi., page 309.

Every thing considered, I feel no hesitation to place this epistle in the 52d or 53d year of our Lord; either the *end* of the former, or the *beginning* of the latter.

From the complexion of this epistle it appears to have been written to the *Jews* who were dispersed in Galatia; see Acts ii. 9. And although, in chap. iv. 8, it is said that the persons to whom the apostle writes *did not know God, and did service to them which by nature were no gods*; this must be understood of those who had been *proselytes* to the Jewish religion, as the 9th verse sufficiently shows; for, after they had been converted to Christianity, they *turned AGAIN to the weak and beggarly elements*.

These Galatians were doubtless converted by St. Paul; see Acts xvi. 6; xviii. 23; but, after his departure from them, some teachers had got in among them who endeavoured to persuade them, and successfully too, that they should be circumcised and keep the Mosaic law. See chap. i. 6; iv. 9, 10, 21; v. 1, 2; vi. 12. And the apostle labours to bring them back from the errors of these false teachers.

The *arguments* which the apostle uses to prove the *truth of the Christian religion*, as well as the *nullity of the Mosaic institutions*, are the following:

1. That himself, immediately after his conversion, without having any conference with any of the apostles, preached the *pure doctrines of Christianity*, doctrines strictly conformable to those preached by the genuine disciples of the Lord; and this was a proof that he had received them by immediate inspiration, as he could have known them no other way.

2. That he was led to oppose *Peter* because he had withdrawn himself from communion with the converted Gentiles, and thereby gave occasion to some to suppose that he considered the law as still binding on those who believed; and that the Gentiles were not to be admitted to an equality of religious privileges with the Jews.

3. That no *rites* or *ceremonies* of the Jewish law could avail any thing in the justification of a sinner ; and that faith in Christ was the only means of justification.

4. That their *own works* could avail nothing towards their justification : (1.) For the Spirit of God was given them in consequence of receiving the *Christian doctrine*, chap. iii., ver. 2—5. (2.) That the works of the law cannot justify, because *Abraham was justified by faith* long before the law of Moses was given, chap. iii. 6, 7. (3.) That the curse of the law, under which every sinner lives, is not removed but by the *sacrifice of Christ*, chap. iii. 8, 9.

5. That it is absurd for the *sons of God* to become *slaves to Mosaic rites and ceremonies*.

The rest of the epistle is of a practical nature.—Although subjects of this kind may be gathered out of the epistle, yet it is very evident that the apostle himself has observed no *technical division or arrangement* of his matter ; his chief design being, 1. To vindicate his own apostleship, and to show that he was not inferior to Peter himself, whom their false teachers appear to have set up in opposition to St. Paul. 2. To assert and maintain *justification by faith* in opposition to all *Judaizing teachers*. 3. To call them back to the liberty of the gospel, from which, and its privileges, they had shamelessly apostatized. And, 4. To admonish and exhort them to walk worthy of their vocation, by devoting themselves to the glory of God and the benefit of their brethren. *Lastly*, he asserts his own determination to be faithful, and concludes with his apostolical benediction.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

Chronological Notes relative to this Epistle.

Usherian year of the world, 4056.—Alexandrian era of the world, 5554.—Antiochian era of the world, 5544.—Constantinopolitan era of the world, 5560.—Year of the Eusebian epocha of the Creation, 4280.—Year of the Julian period, 4762.—Year of the minor Jewish era of the world, 3812.—Year of the Greater Rabbinical era of the world, 4411.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2400.—Year of the Cali yuga, or Indian era of the Deluge, 3154.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.—Year of the Nabonassarean era, 799.—Year of the era of the Seleucidæ, 364.—Year of the Spanish era, 90.—Year of the Actian or Actian era, 83.—Year of the vulgar era of Christ's nativity, 52.—Year from the building of Rome, according to Varro, 805.—Year of the CCVIIth Olympiad, 4.—Year of Ananias, high-priest of the Jews, 8.—Common Golden Number, 15.—Jewish Golden Number, 12.—Year of the Solar Cycle, 5.—Dominical Letters ; it being Bissextile or Leap-year, BA.—Jewish Passover, April 1st.—Easter Sunday, April 2nd.—Epact, or the moon's age, on the 22nd of March, or the Xth of the Calends of April, 4.—Year of the reign of Claudius Cæsar, the fifth emperor of the Romans, 12.—In the last year of Ventidius Cumanus, governor of the Jews.—Year of Vologesus, king of the Parthians, 2.—Year of Caius Numidius Quadratus, governor of Syria, 1.—Roman Consuls ; Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus ; and for the following year, viz. A. D. 53 (which is supposed by some to be the date of the epistle), Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

St. Paul shows that he was especially called of God to be an apostle, 1. Directs his epistle to the churches through the regions of Galatia, 2. Commends them to the grace of Christ, who gave himself for their sins, 3—5. marvels that they had so soon turned away from the grace of the gospel of Christ, to what falsely pretended to be another gospel, 6, 7. Pronounces him accursed who shall preach any other doctrine than that which he had delivered to them, 8, 9. Shows his own uprightness, and that he received his doctrine from God, 10—12. Gives an account of his conversion and call to the apostleship, 13—17. How three years after his conversion he went up to Jerusalem, and afterwards went through the regions of Syria and Cilicia, preaching the faith of Christ to the great joy of the Christian churches in Judea, 18—24.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

PAUL, an apostle, (* not of men, neither by man, but by Jesus Christ, and God the

Father, ° who raised him from the dead ;)

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

2 And all the brethren ^d which

^a Ver. 11, 12. — ^b Acts ix. 6. xxii. 10, 15, 21. xxvi. 16.

Tit. i. 3. — ^c Acts ii. 24. — ^d Phil. ii. 22. iv. 21.

NOTES ON CHAP. I.

Verse 1. *Paul, an apostle, not of men*] Not commissioned by any assembly or council of the apostles. *Neither by man*] Nor by any one of the apostles ;

neither by *James*, who seems to have been president of the apostolic council at Jerusalem ; nor by *Peter*, to whom, in a particular manner, the keys of the kingdom were intrusted.

A. M. cir. 4056. are with me, * unto the churches
A. D. cir. 52. of Galatia :
A. U. C. 805. 3 ^b Grace *be* to you and peace
An. Imp. Claudii from God the Father, and *from*
Cæsaris 12.

our Lord Jesus Christ,

4 ^c Who gave himself for our sins, that he might deliver us ^d from this present evil world, according to the will of God and our Father :

* 1 Cor. xvi. 1.—^b Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Eph. i. 2. Phil. i. 2. Col. iii. 2. 1 Thess. i. 1. 2 Thess. i. 2. 2 John 3.—^c Matt. xx. 28. Rom. iv. 25. Ch. ii. 20. Tit. ii. 14.

But by Jesus Christ] Having his mission immediately from Christ himself, and *God the Father, who raised him from the dead*, see Acts xxii. 14, 15, and commanded him to go both to the Jews and to the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. See Acts ix. 1, &c., and the notes there.

Verse 2. *And all the brethren which are with me*] It is very likely that this refers to those who were his *assistants* in preaching the gospel, and not to any *private members* of the church.

Churches of Galatia] Galatia was a *region or province* of Asia Minor; there was neither *city* nor *town* of this name. See the *Preface*. But as, in this province, St. Paul had planted several churches, he directs the epistle to the whole of them; for it seems they were all pretty nearly in the same state, and needed the same instructions.

Verse 3. *Grace be to you, &c.*] See on Rom. i. 7.

Verse 4. *Who gave himself for our sins*] Who became a *sin-offering* to God in behalf of mankind, that they might be saved from their sins.

Deliver us from this present evil world] These words cannot mean *created nature*, or the *earth and its productions*, nor even *wicked men*. The former we shall need while we live, the *latter* we cannot *avoid*; indeed they are those who, when converted, form the church of God; and by the successive conversion of sinners is the church of Christ maintained; and the followers of God must live and labour *among them*, in order to their conversion. The apostle, therefore, must mean the *Jews*, and their *system of carnal ordinances*; *statutes which were not good, and judgments by which they could not live*; Ezek. xx. 25; and the whole of their ecclesiastical economy, which was a burden neither they nor their fathers were able to bear, Acts xv. 10. *Schoettgen* contends that the word *πονηρος*, which we translate *evil*, should be translated *laborious or oppressive*, as it comes from *πονος*, *labour, trouble, &c.* The apostle takes occasion, in the very commencement of the epistle, to inform the Galatians that it was according to the *will* and counsel of God that *circumcision* should cease, and all the other *ritual parts* of the Mosaic economy; and that it was for this express purpose that Jesus Christ *gave himself* a sacrifice for *our sins*, because

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed ^e from him that called you into the grace of Christ unto another gospel :

7 ^f Which is not another; but there be some ^g that trouble you, and would pervert the gospel of Christ.

^d See Isai. lxxv. 17. John xv. 19. xvii. 14. Hebr. ii. 5. vi. 5. 1 John v. 19.—^e Ch. v. 8.—^f 2 Cor. xi. 4.—^g Acts xv. 1. 24. 2 Cor. ii. 17. xi. 13. Ch. v. 10, 12.

the law could not make the comers thereunto perfect It had pointed out the *sinfulness* of sin, in its various *ordinances, washings, &c.*; and it had showed forth the *guilt* of sin in its numerous *sacrifices*; but the common sense, even of its own votaries, told them that it *was impossible that the blood of bulls and goat should take away sin*. A higher atonement was necessary; and when God provided *that*, all its shadow and representations necessarily ceased. See the note on chap. iv. ver. 3.

Verse 5. *To whom be glory for ever*] Let him have the glory to whom alone it is due, for having *delivered us from the present evil world*, and from all bondage to Mosaic rites and ceremonies.

Verse 6. *I marvel that ye are so soon removed*] I was a matter of *wonder* to the apostle that a people so soundly converted to God, should have so soon made shipwreck of their faith. But *mutability* itself has not a more apt subject to work upon than the *human heart*; the alternate workings of different passions are continually either *changing the character* or giving it a *different colouring*. *Reason*, not *passion* the *word of God*, not the *sayings of men*, should alone be consulted in the concerns of our salvation.

From him that called you] The apostle seems here to mean *himself*. He called them *into the grace of Christ*; and they not only abandoned that grace, but their hearts became *greatly estranged* from him; so that, though at first they would have *plucked out their eyes* for him, they at last counted him *their enemy*, chap. iv. 14—16.

Another gospel] It is certain that in the very earliest ages of the Christian church there were several *spurious gospels* in circulation, and it was the multitude of these *false or inaccurate relations* that induced St. Luke to write his own. See Luke i. 1. We have the names of more than *seventy* of these *spurious narratives* still on record, and in ancient writers many fragments of them remain; these have been collected and published by *Fabricius*, in his account of the *apocryphal books of the New Testament*, 3 vols., 8vo. In some of these gospels, the necessity of circumcision, and subjection to the Mosaic law in unit with the gospel, were strongly inculcated. And to one of these the apostle seems to refer.

Verse 7. *Which is not another*] It is called a *gospel* but it differs most essentially from the *authentic narratives* published by the *evangelists*. It is not *gospel*

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8 But though ^awe, or an angel from heaven, preach any other gospel unto you than that which we have preached

unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you ^bthan that ye have received, let him be accursed.

10 For, ^cdo I now ^dpersuade men, or God? or ^edo I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 ^fBut I certify you, brethren, that the gospel which was preached of me is not after man.

^a 1 Cor. xvi. 22.—^b Deut. iv. 2. xii. 32. Prov. xxx. 6. Rev. xxii. 18.—^c 1 Thess. ii. 4.—^d 1 Sam. xxiv. 7. Matt. xxviii. 14. 1 John iii. 9.—^e 1 Thess. ii. 4. James i. 4.—^f 1 Cor. xv. 1.—^g 1 Cor. xv. 1, 3. Ver. 1. ^h Eph. iii. 3.—ⁱ Acts ix. 1. xxii. 4. xxvi. 11. 1 Tim. i. 13.

i. e. good tidings, for it loads you again with the burdens from which the genuine gospel has disencumbered you. Instead of giving you peace, it troubles you; instead of being a useful supplement to the gospel of Christ, it perverts that gospel. You have gained nothing but loss and damage by the change.

Verse 8. *But though we, or an angel*] That gospel which I have already preached to you is the only true gospel; were I to preach any other, I should incur the curse of God. If your false teachers pretended, as many in early times did, that they received their accounts by the ministry of an angel, let them be accursed; separate them from your company, and have no religious communion with them. Leave them to that God who will show his displeasure against all who corrupt, all who add to, and all who take from the word of his revelation.

Let all those who, from the fickleness of their own minds, are ready to favour the reveries of every pretended prophet and prophetess who starts up, consider the awful words of the apostle. As, in the law, the receiver of stolen goods is as bad as the thief; so the encouragers of such pretended revelations are as bad, in the sight of God, as those impostors themselves. What says the word of God to them? *Let them be accursed.* Reader, lay these things to heart.

Verse 9. *Let him be accursed.*] Perhaps this is not designed as an imprecation, but a simple direction; for the word here may be understood as implying that such a person should have no countenance in his bad work, but let him, as Theodoret expresses it, ἀλλοτριωσθε ἑαυτοῦ τοῦ κοινου σώματος τῆς ἐκκλησίας, be separated from the communion of the church. This, however, would also imply that unless the person repented the divine judgments would soon follow.

Verse 10. *Do I now persuade men, or God?*] The words πᾶσαν τὴν θεὸν may be rendered to court or solicit the favour of God, as the after clause suffi-

12 For ^aI neither received it of man, neither was I taught it, but ^bby the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that ^cbeyond measure I persecuted the church of God, and ^dwasted it;

14 And profited in the Jews' religion above many my ^eequals in mine own nation, ^fbeing more exceedingly zealous ^gof the traditions of my fathers.

15 ^hBut when it pleased God, ⁱwho separated me from my mother's womb, and called *me* by his grace,

16 ^jTo reveal his Son in me, that ^kI might

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^a Acts viii. 3.—^b Gr. equals in years.—^c Acts xxii. 3. xxvi. 9. Phil. iii. 6.—^d Jer. ix. 14. Matt. xv. 2. Mark vii. 5.—^e A. D. 35.—^f Isai. xlix. 1, 5. Jer. i. 5. Acts ix. 15. xiii. 2. xxii. 14, 15. Rom. i. 1.—^g 2 Cor. iv. 6. ^h Acts ix. 15. xxii. 21. xxvi. 17, 18. Rom. xi. 13. Eph. iii. 8.

ciently proves. This acceptance of πᾶσαν is very common in Greek authors. While the apostle was a persecutor of the Christians, he was the servant of a persecutor of the Christians, he was the servant of men, and pleased men. When he embraced the Christian doctrine, he became the servant of God, and pleased him. He therefore intimates that he was a widely different person now from what he had been while a Jew.

Verse 11. *But I certify you, brethren, &c.*] I wish you fully to comprehend that the gospel which I preached to you is not after man; there is not a spark of human invention in it, nor the slightest touch of human cunning.

Verse 12. *I neither received it of man*] By means of any apostle, as was remarked on ver. 1. No man taught me what I have preached to you.

But by the revelation of Jesus Christ.] Being commissioned by himself alone; receiving the knowledge of it from Christ crucified.

Verse 13. *Ye have heard of my conversation*] Τὴν ἐμὴν ἀναστροφὴν My manner of life; the mode in which I conducted myself.

Beyond measure I persecuted the church] For proofs of this the reader is referred to Acts ix. 1, 2; xxii. 4, and the notes there. The apostle tells them that they had heard this, because, being Jews, they were acquainted with what had taken place in Judea, relative to these important transactions.

Verse 14. *And profited in the Jews' religion*] The apostle does not mean that he became more exemplary in the love and practice of the pure law of God than any of his countrymen, but that he was more profoundly skilled in the traditions of the Fathers than most of his fellow-students were, or, as the word συνηλικιωτάς may mean, his contemporaries.

Verse 15. *Who separated me from my mother's womb*] Him whom I acknowledge as the God of nature and the God of grace; who preserved me by

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preach him among the heathen ;
immediately I conferred not
with ^a flesh and blood :

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

18 * Then after three years ^b I ^c went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But ^d other of the apostles saw I none, save ^e James the Lord's brother.

^a Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12.—* A. D. 38.
^b Acts ix. 26.—^c Or, returned.—^d 1 Cor. ix. 5.—^e Matt.

his providence when I was a helpless infant, and saved me by his grace when I was an adult persecutor. For some useful remarks on these passages see the Introduction, sect. ii.

Verse 16. *To reveal his Son in me*] To make me know Jesus Christ, and the power of his resurrection.

That I might preach him among the heathen] For it was to the Gentiles, and the dispersed Jews among the Gentiles, that St. Paul was especially sent. Peter was sent more particularly to the Jews in the land of Judea ; Paul to those in the different Greek provinces.

I conferred not with flesh and blood] I did not take counsel with men ; *σαρκὶ καὶ αἵμα*, which is a literal translation of the Hebrew בשר ודם *basar vedam*, flesh and blood, is a periphrasis for man, any man, a human being, or beings of any kind. Many suppose that the apostle means he did not dally, or take counsel, with the erroneous suggestions and unrenewed propensities of his own heart, or those of others ; but no such thing is intended by the text. St. Paul was satisfied that his call was of God ; he had therefore no occasion to consult man.

Verse 17. *Neither went I up to Jerusalem*] The aim of the apostle is to show that he had his call so immediately and pointedly from God himself, that he had no need of the concurrence even of the apostles, being appointed by the same authority, and fitted to the work by the same grace and Spirit, as they were.

But I went into Arabia] That part of Arabia which was contiguous to Damascus, over which Aretas was then king. Of this journey into Arabia we have no other account. As St. Luke was not then with him, it is not inserted in the Acts of the Apostles. See Introduction to this epistle. Jerusalem was the stated residence of the apostles ; and, when all the other believers were scattered throughout the regions of Judea and Samaria, we find the apostles still remaining, unmolested, at Jerusalem ! Acts viii. 1.

Verse 18. *After three years I went up to Jerusalem to see Peter*] These three years may be reckoned

20 Now the things which I write unto you, ^f behold, before God, I lie not.

21 ^g Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face ^h unto the churches of Judea which ⁱ were in Christ :

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

xiii. 55. Mark vi. 3.—^f Rom. ix. 1.—^g Acts ix. 30.
^h 1 Thess. ii. 14.—ⁱ Rom. xvi. 7.

either from the departure of Paul from Jerusalem, or from his return from Arabia to Damascus.

To see Peter—*ἰστροποιῶσαι Πέτρον*, to become personally acquainted with Peter ; for this is the proper import of the verb *ιστροποιῶσαι*, from which we have the word *ιστορία*, history, which signifies a relation of things from personal knowledge and actual acquaintance. How far this is, now, from the sense in which we must take the word, ninety-nine of every hundred of our histories sufficiently show. They are any thing but true relations of facts and persons.

And abode with him fifteen days.] It was not, therefore, to get religious knowledge from him that he paid him this visit. He knew as much of the Jewish religion as Peter did, if not more ; and as to the gospel he received that from the same source, and had preached it three years before this.

Verse 19. *James the Lord's brother.*] Dr. Paley observes : There were at Jerusalem two apostles, or at least two eminent members of the church, of the name of James. This is distinctly inferred from the Act of the Apostles, chap. xii. 2, where the historian relates the death of James, the brother of John : and yet, in chap. xv., and in chap. xxi. 18, he records a speech delivered by James in the assembly of the apostles and elders. In this place JAMES, the Lord's brother, is mentioned thus to distinguish him from JAMES, the brother of John. Some think there were three of this name :—1. JAMES, our Lord's brother or cousin, as some will have it ; 2. JAMES, the son of Alphaeus ; and 3. JAMES, the son of Zebedee. But the two former names belong to the same person.

Verse 20. *Before God, I lie not.*] This he speaks in reference to having seen only Peter and James at Jerusalem ; and consequently to prove that he had no learned the gospel from the assembly of the apostle at Jerusalem, nor consequently received his commission from them.

Verse 21. *Afterwards I came into the regions of Syria, &c.*] The course of the apostle's travels, after his conversion, was this : He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket ; and when

Saul was come to Jerusalem, he assayed to join himself to the disciples;" Acts ix. 25, 26. Afterwards, when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to *Cæsarea*, and sent him forth to *Tarsus*, a city of *Cilicia*, Acts ix. 30. This account in the *Acts* agrees with that in this *epistle*.

Verse 22. *And was unknown by face*] I was not personally acquainted with any of the churches of *Judea*; I was converted in another place, and had not preached the gospel in any Christian congregation in that country; I knew only those at *Jerusalem*.

Verse 23. *They had heard only*] As a persecutor of the church of *Christ*, I was well known; and as a convert to *Christ* I was not less so. The fame of both was great, even where I was personally known.

Verse 24. *They glorified God in me.*] Hearing now that I preached that faith which before I had persecuted and endeavoured to destroy, they glorified God for the grace which had wrought my conversion. I owe nothing to them; I owe all to God; and they themselves acknowledge this. I received all from God, and God has all the glory.

1. It appeared of great importance to *St. Paul* to defend and vindicate his divine mission. As he had come from *man*, it was the more necessary that he should be able to show plainly that he had one from *God*. *Paul* was not brought into the Christian ministry by any rite ever used in the Christian church. Neither *bishop* nor *presbyter* ever laid hands on him; and he is more anxious to prove this, because his chief honour arose from being sent immediately by *God* himself: his conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are far more anxious to show that they are legitimately appointed by *MAN* than by *God*; and are fond of displaying their human credentials. These are easily shown; those that come from *God* are out of their reach. How idle and vain is a boasted succession from the apostles, while ignorance, intolerance, pride, and vain-glory prove that those very persons have no commission from heaven! Endless cases may occur where *man* sends and yet *God* will not sanction. And that *man* has no right to preach, nor administer the sacraments of the church of *Christ*, whom *God* has not sent; though the whole assembly of apostles had laid their hands on him. *God* never sent, and never will send, to convert others, a man who is not converted himself. He will never send him to teach meekness, gentleness, and long suffering, who is proud, overbearing, intolerant, and impatient. He, in whom the Spirit of *Christ* does not dwell, never had a commission to preach the gospel; he may boast of his human authority, but *God* will laugh him to scorn. On the other hand, let none run before he is sent; and when he has got the authority of *God*, let him be careful to take that of the church with him also.

2. The apostle was particularly anxious that the gospel should not be corrupted, that the church might not be perverted. Whatever corrupts the

gospel subverts the church. The church is a spiritual building, and stands on a spiritual foundation. Its members are compared to stones in a building, but they are living stones—each instinct with the spirit of a divine life; *Jesus* is not only the foundation and the head-stone, but the spirit that quickens and animates all. A church, where the members are not alive to *God*, and where the minister is not filled with the meekness and gentleness of *Jesus*, differs as much from a genuine church as a corpse does from an active human being. False teachers in *Galatia* corrupted the church, by introducing those Jewish ceremonies which *God* had abolished; and the doctrine of justification, by the use of those ceremonies which *God* had shown by the death of his Son to be of none effect. "If those," says *Quesnel*, "are justly said to pervert the gospel of *Christ*, who were for joining with it human ceremonies which *God* himself instituted, what do those do, who would fondly reconcile and blend it with the pomps of the devil? The purity of the gospel cannot admit of any mixture. Those who do not love it, are so far from building up that they trouble and overturn all. There is no ground of trust and confidence for such workmen."

3. If he be a dangerous man in the church who introduces Jewish or human ceremonies which *God* has not appointed, how much more is he to be dreaded who introduces any false doctrine, or who labours to undermine or lessen the influence of that which is true? And even he who does not faithfully and earnestly preach and inculcate the true doctrine is not a true pastor. It is not sufficient that a man preach no error; he must preach the truth, the whole truth, and nothing but the truth.

4. How is it that we have so many churches like those in *Galatia*? Is it not because, on one hand, we disturb the simplicity of the Christian worship by Jewish, heathenish, or improper rites and ceremonies; and on the other, corrupt the purity of its doctrines by the inventions of men? How does the apostle speak of such corrupters? Let them be accursed. How awful is this! Let every man who officiates as a Christian minister look well to this. His own soul is at stake; and, if any of the flock perish through his ignorance or neglect, their blood will *God* require at the watchman's hand.

5. *St. Paul* well knew that, if he endeavoured to please man, he could not be the servant of *Christ*. Can any minor minister hope to succeed, where even an apostle, had he followed that line, could not? The interests of *Christ* and those of the world are so opposite, that it is impossible to reconcile them; and he who attempts it shows thereby that he knows neither *Christ* nor the world, though so deeply immersed in the spirit of the latter.

6. *God* generally confounds the expectations of men-pleasing ministers; they never ultimately succeed even with men. *God* abhors them, and those whom they have flattered find them to be dishonest, and cease to trust them. He who is unfaithful to his *God* should not be trusted by man.

CHAPTER II.

The apostle mentions his journey to Jerusalem with Barnabas and Titus, 1. Shows that he went thither by revelation; and what he did while there, and the persons with whom he had intercourse, 2—8. How the apostles gave him the right hand of fellowship, 9, 10. How he opposed Peter at Antioch, and the reason why, 11—14. Shows that the Jews as well as the Gentiles must be justified by faith, 15, 16. They who seek this justification should act with consistency, 17, 18. Gives his own religious experience, and shows, that through the law he was dead to the law, and crucified with Christ, 19, 20. Justification is not of the law, but by the faith of Christ, 21.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Caesaris 12.

THEN fourteen years after, ^a I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, ^b and communicated unto them that gospel which I preach among the Gentiles; but ^c privately to them which were of reputation, lest by any

^a Acts xv. 12. — ^b Acts xv. 12. — ^c Or, severally. — ^d Phil. ii. 16. 1 Thess. iii. 5.

NOTES ON CHAP. II.

Verse 1. *Then fourteen years after*] There is a considerable difference among critics concerning the time specified in this verse; the apostle is however generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in Acts xv. 4, &c. These years, says Dr. Whitby, must be reckoned from the time of his conversion mentioned here, chap. i. 18, which took place A. D. 35 (33); his journey to Peter was A. D. 38 (36), and then between that and the council of Jerusalem, assembled A. D. 49 (52), will be *fourteen* intervening years. The dates in brackets are according to the chronology which I follow in the *Acts* of the Apostles. Dr. Whitby has some objections against this chronology, which may be seen in his notes.

Others contend that the journey of which the apostle speaks is that mentioned Acts xi. 27, &c., when Barnabas and Saul were sent by the church of Antioch with relief to the poor Christians in Judea; there being at that time a great dearth in that land. St. Luke's not mentioning *Titus* in that journey is no valid objection against it; for he does not mention him in any part of his history, this being the first place in which his name occurs. And it does seem as if St. Paul did intend purposely to supply that defect, by his saying, *I went up with Barnabas, and took Titus with me also*. The former St. Luke relates, Acts xi. 30; the latter St. Paul supplies.

Verse 2. *I went up by revelation*] This either means, that he went up at that time by an *express revelation* from God that it was his duty to do so, made either to the church of Antioch to send these persons to Jerusalem, or to these persons to go according to the directions of that church; or the apostle here wishes to say, that, having received the

means ^d I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false ^e brethren unawares brought in, who came in privily to spy out our 'liberty which we have in Christ

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^e Acts xv. i. 24. 2 Cor. xi. 25. — ^f Ch. iii. 25. Ch. v. 1, 13.

gospel *by revelation* from God, to preach Christ among the Gentiles, he went up *according* to that revelation, and told what God had done by him among the Gentiles: or it may refer to the revelation made to certain prophets who came to Antioch, and particularly *Agabus*, who signified by the Spirit that there would be a dearth; in consequence of which the disciples purposed to send relief to their poor brethren at Jerusalem. See Acts xi. 27—30.

But privately to them which were of reputation] Τοῖς δοξαστοῖς. To the *chief men*; those who were highest in reputation among the apostles. Δοξαστικός according to *Hesychius*, is αἱ ἐνδοξοί, the *honourable*. With these the apostle intimates that he had some private conferences.

Lest by any means] And he held these private conferences with those more eminent men, to give them information how, in consequence of his divine call, he had preached the gospel to the Gentiles, and the great good which God had wrought by his ministry; but they, not knowing the nature and end of his call, might be led to suppose he had acted wrong, and thus *laboured in vain*; and that, if he still continued to act thus, he *should labour in vain*. It was necessary, therefore, that he should give the apostolic council the fullest information that he had acted according to the divine mind in every respect and had been blessed in his deed.

Verse 3. *But neither Titus, who was with me*] The apostle proceeds to state that his account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles, but did not even require him to have Titus, who was a *Greek*, circumcised though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren

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Jesus, ^a that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that ^b the truth of the gospel might continue with you.

6 But of those ^c who seemed to be somewhat, whatsoever they were, it maketh no matter to me: ^d God accepteth no man's person: for they who seemed to be somewhat ^e in conference added nothing to me;

7 But contrariwise, ^f when they saw that the gospel of the uncircumcision ^g was com-

^a 1 Cor. xi. 20. Ch. iv. 3. 9. — ^b Ver. 14. Ch. iii. 1. iv. 16. — ^c Ch. vi. 3. — ^d Acts x. 34. Rom. ii. 11. — ^e 2 Cor. xi. 11. — ^f Acts xiii. 46. Rom. i. 5. xi. 13. 1 Tim. ii. 7. 2 Tim. i. 11. — ^g 1 Thess. ii. 4. — Acts ix. 15. xiii. 2.

from making a handle of his uncircumcision, and turning it to the prejudice of the gospel in Judea.

To spy out our liberty] The Judaizing brethren got introduced into the assembly of the apostles, in order to find out what was implied in the liberty of the gospel, that they might know the better how to oppose St. Paul and his fellows in their preaching Christ to the Gentiles, and admitting them into the church without obliging them to observe circumcision and keep the law. The apostle saw that while such men were in the assembly it was better not to mention his mission among the Gentiles, lest, by means of those false brethren, occasion should be given to alterations and disputes; therefore, he took the opportunity, by private conferences, to set the whole matter, relative to his work among the Gentiles, before the chief of the apostles.

Verse 5. To whom we gave place by subjection] So fully satisfied was he with his divine call, and that he had in preaching among the Gentiles acted in strict conformity to it, that he did not submit in the least to the opinion of those Judaizing teachers; and therefore he continued to insist on the exemption of the Gentiles from the necessity of submitting to Jewish rites; that the truth of the gospel—this grand doctrine, that the Gentiles are admitted by the gospel of Christ to be fellow-heirs with the Jews, might continue; and thus the same doctrine is continued with you Gentiles.

Verse 6. Those who seemed to be somewhat] Τῶν ἰσχυρῶν ὡς ἐγὼ ἡ ἐξ ἡμῶν ἡ ἀπόδοσις ἡ ἐξ ἡμῶν ἡ ἀπόδοσις Those who were of acknowledged reputation; so the words should be understood, see ver. 2. The verb δοκεῖν, to seem, is repeatedly used by the best Greek writers, not to call the sense in question, or to lessen it, but to deepen and extend it. See the note on Luke viii. 18. Perhaps this verse had best be translated thus, connecting διαφερεῖ with ἀποδοσις ἡ ἐξ ἡμῶν ἡ ἀπόδοσις: But there is no difference between those who were of acknowledged reputation and myself; God accepts no man's person; but, in the conferences which I held with them, they added nothing to me—gave me no new light; did not attempt to impose on me any

mitted unto me, as the gospel of the circumcision was unto Peter

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8 (For he that wrought effectually in Peter to the apostleship of the circumcision, ^h the same was ⁱ mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be ^k pillars, perceived ^l the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

xxii. 21. xxvi. 17, 18. 1 Cor. xv. 10. Ch. i. 16. Col. i. 29. ^h Ch. iii. 5. — ⁱ Matt. xvi. 18. Eph. ii. 20. Rev. xxi. 14. ^j Rom. i. 5. xii. 3, 6. xv. 15. 1 Cor. xv. 10. Eph. iii. 8.

obligation, because they saw that God had appointed me my work, and that his counsel was with me.

Verse 7. But contrariwise] They were so far from wishing me to alter my plan, or to introduce any thing new in my doctrine to the Gentiles, that they saw plainly that my doctrine was the same as their own, coming immediately from the same source; and therefore gave to me and to Barnabas the right hand of fellowship.

The gospel of the uncircumcision] They saw, to their utmost satisfaction, that I was as expressly sent by God to preach the gospel to the Gentiles, as Peter was to preach it to the Jews.

Verse 8. For he that wrought effectually] Ὁ ἐνεργησας Πητρον, ἐνεργησε και μοι He who wrought powerfully with Peter, wrought powerfully also with me. He gave us both those talents which were suited to our work, and equal success in our different departments.

Verse 9. James, Cephas, and John, who seemed to be pillars] Οἱ δοκουντες στυλοι ὡς ἐγὼ Who were known to be very eminent, and acknowledged as chief men among the apostles. See the note on Luke viii. 18, for the meaning of the verb δοκεῖν, and see before on ver. 6.

Among the Jews, persons of great eminence and importance are represented as pillars and foundations of the world. So Abraham is said to be עמוד העולם amud haolam, "the pillar of the universe; for by him to this day are the earth and heavens supported." Yalcut Rubeni, fol. 29. "Rabbi Simeon said, Behold, we are the pillars of the world." Idra Rabba, s. 23.

"When Rabbi Jochanan ben Zachai was near death, he wept with a loud voice. His disciples said unto him, O Rabbi, thou high pillar, thou light of the world, thou strong hammer, why dost thou weep?" Aboth R. Nathan, chap. 24.

So, in Sohar Genes., fol. 5, it is said: "And he saw that Rab. Eleazar went up, and stood there, and with him עמודי שאר אמודין shear ammodin, the rest of the pillars (eminent men) who sat there."

Ibid., fol. 13: "These are the seven righteous men

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10 Only they would that we should remember the poor; * the same which I also was forward to do.

11 ^b But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, ^c he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

* Acts xi. 30. xxiv. 17. Rom. xv. 25. 1 Cor. xvi. 1. 2 Cor. viii. and ix. —^b Acts xv. 35.

who cleave to the holy blessed God with a pure heart, and they are the seven *pillars* of the world."

Ibid., fol. 21, on the words *bearing fruit*, Gen. i. 11, it is said: "By this we are to understand the just one, who is the *pillar* of the world." See Schoettgen, who adds: "These *pillars* must be distinguished from the *foundation*. The *foundation* of the church is Jesus Christ alone; the *pillars* are the more eminent *teachers*, which, without the *foundation*, are of no value."

The right hands of fellowship] Giving the *right hand* to another was the mark of confidence, friendship, and fellowship. See Lev. vi. 2: *If a soul—tie unto his neighbour in that which was delivered him to keep, or in fellowship*, בְּחִשְׁמֹת יָד, *bithsumeth yad*, "in giving the hand."

Verse 10. *Only they would that we should remember the poor*] They saw plainly that God had as expressly called Barnabas and me to go to the *Gentiles* as he had called them to preach to the *Jews*; and they did not attempt to give us any new injunctions, only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

Verse 11. *When Peter was come to Antioch*] There has been a controversy whether Περσος, *Peter*, here should not be read Κηφας, *Kephas*; and whether this *Kephas* was not a *different person* from *Peter* the *apostle*. This controversy has lasted more than 1500 years, and is not yet settled. Instead of Περσος, *Peter*, ABCH, several others of good note, with the *Syriac*, *Erpenian*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, later *Syriac* in the margin, *Vulgate*, and several of the *Greek Fathers*, read Κηφας. But, whichever of these readings we adopt, the controversy is the same; for the great question is, whether this *Peter* or *Kephas*, no matter which name we adopt, be the same with *Peter* the *apostle*?

I shall not introduce the arguments *pro* and *con*, which may be all seen in Calmet's dissertation on the subject, but just mention the side where the strength of the evidence appears to lie.

That *Peter* the *apostle* is meant, the most sober and correct writers of antiquity maintain; and though some of the *Catholic* writers have fixed the whole

13 And the other Jews dissembled likewise with him; in-somuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to ^d the truth of the gospel, I said unto Peter ^e before them all, ^f If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

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^c Acts x. 28. xi. 3. —^d Ver. 5. —^e 1 Tim. v. 20. —^f Acts x. 28. xi. 3.

that is here *reprehensible* on one *Kephas*, one of the seventy disciples, yet the most learned of their writers, and of their popes, believe that *St. Peter* is meant. Some apparently plausible arguments support the contrary opinion, but they are of no weight when compared with those on the opposite side.

Verse 12. *Before that certain came from James, he did eat with the Gentiles*] Here was Peter's fault. He was convinced that God had pulled down the middle wall of partition that had so long separated the Jews and Gentiles, and he acted on this conviction, associating with the latter and eating with them; but when certain Jews came from James, who it appears considered the law still to be in force, lest he should place a *stumbling-block* before them, he withdrew from all commerce with the *converted Gentiles*, and acted as if he himself believed the law to be still in force, and that the distinction between the *Jews* and the *Gentiles* should still be kept up.

Verse 13. *And the other Jews dissembled likewise*] That is: Those who were converted to Christianity from among the *Jews*, and who had also been convinced that the obligation of the Jewish ritual had ceased, seeing Peter act this part, and also *fearing them that were of the circumcision*, they separate themselves from the converted *Gentiles*, and act so as to convince the Jews that *they* still believed the law to be of moral obligation; and so powerful was the torrent of such an example, that the gentle loving-hearted *Barnabas* was carried away by their *dissimulation*, αὐτῶν τῆ ὑποκρίσει, *with their hypocrisy*—feigning to be what they really were not.

Verse 14. *That they walked not uprightly*] Οὐ ὀρθοποδοῦσι: They did not walk with a *straight step*—they did not maintain a firm footing.

According to the truth of the gospel] According to that true doctrine, which states that *Christ* is the end of the law for justification to every one that believes; and that such are under no obligation to observe circumcision and the other peculiar *rites* and ceremonies of the law.

If thou, being a Jew, livest] This was a cutting proof. He was a Jew, and had been circumstantially scrupulous in every thing relative to the law, and it required a miracle to convince him that the

A. M. cir. 4056. 15 ^a We who are Jews by
 A. D. cir. 52. nature, and not ^b sinners of the
 A. U. C. 805. Gentiles,
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16 ^c Knowing that a man is
 not justified by the works of the law, but ^d by
 the faith of Jesus Christ, even we have be-

^a Acts iv. 10, 11.—^b Matt. ix. 11. Eph. ii. 3, 12.—^c Acts
 xiii. 38, 39.

Gentiles were admitted, on their believing in Christ, to become members of the same church, and fellow-heirs of the hope of eternal life; and in consequence of this, he went in with the Gentiles and ate with them; i. e. associated with them as he would with Jews. But now, *fearing them of the circumcision*, he withdrew from this fellowship.

Why compellest thou the Gentiles] Thou didst *once* consider that *they* were not under such an obligation, and *now* thou actest as if thou didst consider the law in full force; but thou art convinced that the contrary is the case, yet actest differently! This is *hypocrisy*.

Verse 15. *We who are Jews by nature*] We who belong to the Jewish *nation*—who have been *born, bred, and educated Jews*.

And not sinners of the Gentiles] *Ἀμαρτωλός*. Not without the knowledge of God, as they have been. *Ἀμαρτωλός* often signifies a *heathen*, merely one who had no knowledge of the true God. But among the *nations or Gentiles* many *Jews* sojourned, who in *scripture* are known by the name of *Hellenists*, and these were distinguished from those who were termed *ἑθνη ἀμαρτωλός*, *sinners of the Gentiles—heathens*, in our common sense of the word; while the others, though living among them, were worshippers of the true God, and addicted to no species of idolatry. Some have translated this passage thus: *We Jews, and not Gentiles, by nature sinners*; for it is supposed that *φύσει* here refers to that *natural corruption* which every man brings into the world. Now, though the *doctrine* be true (and the state of man, and universal experience confirm it), yet it can neither be supported from this place, nor even from Eph. ii. 3. See the note on Rom. ii. 16. It appears, from the use of this word by some of the best Greek authors, that *φύσει* did not signify *by nature*, as we use the word, but expressed the *natural birth, family, or nation* of a man; to distinguish him from any *other family or nation*. I can give a few instances of this, which are brought to my hand in a small elegant pamphlet, written by Dr. Münter, the present bishop of Zealand, entitled *Observationum ex marmoribus Græcis Sacrarum Specimen*, and which has been lent to me by the right honourable Lord Teignmouth, to whose condescension, kindness, and learning, many of my studies have been laid under particular obligation.

The word in question is the xxviiith example in the above pamphlet, the substance of which is as follows: In an inscription on a Greek marble, given by Dr. Chandler, page 27, we find these words: 'Ο

believed in Jesus Christ, that we
 might be justified by the faith
 of Christ, and not by the works
 of the law: for ^e by the works
 of the law shall no flesh be justified.

17 But if, while we seek to be justified by

^d Rom. i. 17. iii. 22, 28. viii. 3. Ch. iii. 24. Hebr. vii. 18, 19.
^e Ps. cxliii. 2. Rom. iii. 20. Ch. iii. 11.

γαμβρός μου Λεων Ἀρτεμεισίου, ὁ ἐπικαλουμένος Ἰασῶν, οἰκονεῖ μὲν Μελήσιου, φύσει δὲ Ἰασεὺς. "My son-in-law, Leo, the son of Artemisius, who is called a Jasian, is of the house of Milesius, though *by nature* he is from Jaso." That is: Jaso being a town of Caria, this Leo is said to be *φύσει Ἰασεὺς*, by nature a Jasian, although he sprang from the *Milesian* family. The following examples will place this in a clearer light. *Josephus*, Ant. Jud., lib. xi., cap. vi., sec. 5, speaking of *Amanes*, the Amalekite, says: *Καὶ γὰρ φύσει τοῖς Ἰουδαίοις ἀπηχθάνετο, ὅτι καὶ τὸ γένος τῶν Ἀμαλεκίτων, εἰς ἧν ἦν αὐτός, ὑπ' αὐτῶν διεφάρτο*. "For he was *by nature* incensed against the Jews, because the nation of the Amalekites, from whom he sprang, had been destroyed by them;" that is, he had a *national* prejudice or hatred to the Jewish people on the above account. The following example from *Dio Chrysostom*, Orat. xxxi., is also to the point: *Οἷγε (Ἀθηναῖοι) τὸν δαίνα μὲν Ὀλυμπιον κεκληκασί, οὐδὲ φύσει πολίτην ἱαντῶν*. "For they (the Athenians) called this person an Olympian, though *by nature* he was not their citizen;" that is, he was called an Olympian, though he was not *naturally* of that city, or, in other words, he was not *born* there. From these examples, and the scope of the place, we may argue that the words, *we who are Jews by nature*, mean, *we who were born in the land of Judea, and of Jewish parents*. And hence the passage in Eph. ii. 3, which speaks most evidently of the *heathens*, "and *were by nature* the children of wrath, even as others," may be thus understood: *Being Gentiles, and brought up in gross darkness, without any knowledge of God, abandoned to all sensual living, we were, from our very condition, and practical state, exposed to punishment*. This sense is at least equally good with that given of the words in Rom. ii. 16, where it is proved that *φύσει*, in several connexions, means *truly, certainly, incontestably*; "we were, *beyond all controversy*, exposed to punishment, because we had been *born* among idolaters, and have *lived* as they did. Here both senses of the word apply.

Verse 16. *Knowing that a man is not justified*] See the notes on Rom. i. 17; iii. 24, 27; and viii. 3. And see on Acts xiii. 38, 39, in which places the subject of this verse is largely discussed. Neither the works of the Jewish law, nor of *any other* law, could justify any man; and if justification or pardon could not have been attained in some other way, the world must have perished. Justification by faith, in the boundless mercy of God, is as reasonable as it is scriptural and necessary.

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Christ, we ourselves also are found ^a sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I ^b through the law ^c am dead to the law, that I might ^d live unto God.

20 I am ^e crucified with Christ: neverthe-

^a 1 John iii. 8, 9.—^b Rom. viii. 2.—^c Rom. vi. 14. vii. 4, 6.—^d Rom. vi. 11. 2 Cor. v. 15. 1 Thess. v. 10. Hebr. ix. 14. 1 Pet. iv. 2.—^e Rom. vi. 6. Ch. v. 24. vi. 14.

Verse 17. *But if, while we seek to be justified*] If, while we acknowledge that we must be justified by faith in Christ, *we ourselves are found sinners*, enjoining the necessity of observing the rites and ceremonies of the law, which never could and never can justify, and yet, by submitting to circumcision, we lay ourselves under the necessity of *fulfilling the law*, which is impossible, we thus constitute ourselves *sinners*; *is, therefore, Christ the minister of sin?*—Christ, who has taught us to renounce the law, and expect justification through his death? *God forbid!* that we should either act so, or think so.

Verse 18. *For if I build again the things which I destroyed*] If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be *abolished* by the death of Christ, then I *build up what I destroyed*, and thus *make myself a transgressor*, by not observing the law in that way in which I appear to enjoin the observance of it upon others.

Verse 19. *For I through the law am dead to the law*] In consequence of properly considering the *nature and requisitions* of the law, *I am dead* to all hope and expectation of help or salvation from the law, and have been obliged to take refuge in the gospel of Christ. Or, probably the word νόμος, LAW, is here put for a *system of doctrine*; as if he had said, *I through the gospel am dead to the law*. The law itself is consigned to death; and another, the gospel of Christ, is substituted in its stead. The law condemns to death; and I have embraced the *gospel* that I might be saved from death, and live unto God.

Verse 20. *I am crucified with Christ*] The death of Christ on the cross has showed me that there is no hope of salvation by the law; I am therefore as truly *dead* to all expectation of justification by the law, as Christ was *dead* when he gave up the ghost upon the cross. Through him alone *I live*—enjoy a present life, and have a prospect of future glory.

Yet not I] It is not of my *natural life* I speak, nor of any *spiritual things* which I myself have procured; *but Christ liveth in me*. God made man to be a *habitation of his own Spirit*: the law cannot live in me so as to give me a *divine life*; it does not *animate*, but *kill*; but Christ *lives* in me; he is the *soul* of my *soul*; so that I now live to God. But this *life* I have *by the faith of the Son of God*—by believing on Christ as a sacrifice for sin; for he *loved*

less I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh ^f I live by the faith of the Son of God, ^g who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for ^h if righteousness *come* by the law, then Christ is dead in vain.

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^f 2 Cor. v. 15. 1 Thess. v. 10. 1 Pet. iv. 2.—^g Ch. i. 4. Eph. v. 2. Tit. ii. 14.—^h Ch. iii. 21. Hebr. vii. 11. See Rom. xi. 6. Ch. v. 4.

me, and because he did so *he gave himself for me*—made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal.

Verse 21. *I do not frustrate*] Οὐκ ἀθετῶ I do not *contemn, despise, or render useless, the grace of God*—the doctrine of Christ crucified; which I must do if I preach the necessity of observing the law.

For if righteousness] If *justification and salvation come* by an observance of the law, then Christ is *dead in vain*; his death is *useless* if an observance of the law can save us; but no observance of the law can save us, and therefore there was an *absolute necessity* for the death of Christ.

1. The account of the *prevarication* of Peter in the preceding chapter teaches us a most useful lesson. Let him who assuredly standeth take heed lest he fall. No person in a state of *probation* is infallible; a man may fall into sin every moment; and he will, if he do not walk with God. Worldly prudence and fleshly wisdom would have concealed this account of the prevarication of Peter; but God tells truth. He is the fountain of it; and from him we are to expect not only *nothing but the truth*, but also the *whole truth*. If the gospel were not of God we had never heard of the *denial and prevarication* of Peter, nor of the *contention* between Paul and Barnabas. And these accounts are recorded, not that men may *justify* or *excuse* their own delinquencies by them, but that they may avoid them; for he must be inexorable who, with these histories before his eyes, ever *denies his Master*, or *acts the part of a hypocrite*. Had the apostles acted in concert to impose a *forgery* on the world as a divine revelation, the imposture would have now come out. The falling out of the parties would have led to a discovery of the cheat. This relation, therefore, is an additional evidence of the truth of the gospel.

2. On, *I through the law am dead to the law, &c.*, pious *Queenel* makes the following useful reflections: “The *ceremonial law*, which is no more than a *type and shadow* of him, destroys itself by showing us *Jesus Christ*, who is the *truth and the substance*. The *moral law*, by leaving us under our own inability under sin and the curse, makes us perceive the necessity of the *law of the heart*, and of a *Saviour* to give it. The law is for the *old man*, as to its terrible and servile part; and it was *crucified and died* with

Christ upon the cross as well as the old man. The new man, and the new law, require a new sacrifice. What need has he of other sacrifices who has Jesus Christ? They, in whom this sacrifice lives, do themselves live to God alone; but none can live to him except by faith; and this life of faith consists in dying with Christ to the things of the present world, and in expecting, as co-heirs with him, the blessings of the eternal world. And who can work all this in us but only he who lives in us? That man has arrived to a high degree of mortification, who can say *Christ liveth in me, and I am crucified to the world.* Such an one must have renounced not only earthly things, but his own self also."

3. Is there, or can there be, one well grounded hope of eternal life but what comes through the gospel? In vain has the ingenuity of man tortured itself for more than 5000 years, to find out some method of mending the human heart: none has been discovered that even promised any thing likely to be effectual. The gospel of Christ not only mends but completely cures and new makes infected nature. Who is duly apprised of the infinite excellency and importance of the gospel? What was the world before its appearance? What would it be were this light extinguished? Blessed Lord! let neither infidelity nor false doctrine rise up to obscure this heavenly splendour!

CHAPTER III.

The apostle inquires how they could be so foolish as to renounce the gospel of Christ and turn back to the law, after having heard, received, and suffered so much for the gospel, 1—5. Asserts the doctrine of justification by faith, on the example of Abraham, 6—9. Shows that all who are under the law are under the curse, from which Christ alone redeems us; and the promise made to Abraham comes to the Gentiles, who believe, 10—14. For the covenant is not by the works of the law, but by promise, 15—18. The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, 19—25. It is by faith only that any become children of God, 26. And under the gospel, all those distinctions which subsisted under the law are done away; and genuine believers, whether Jews or Gentiles, bond or free, are one in Christ Jesus, and accounted the genuine children of Abraham, 27—29.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
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Cæsaris 12.

O FOOLISH Galatians,
who hath bewitched you,
that ye should not obey the
truth, before whose eyes Jesus

Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

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3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

^a Ch. v. 7. — ^b Ch. ii. 14. v. 7. — ^c Acts ii. 38. viii. 15. x. 47. xv. 8. Ver. 14. Eph. i. 13. Hebr. vi. 4.

^d Rom. x. 16, 17. — ^e Ch. iv. 9. — ^f Hebr. vii. 16. ix. 10.

NOTES ON CHAP. III.

Verse 1. *O foolish Galatians*] O infatuated people; you make as little use of reason as those who have none; you have acted in this business as those do who are fascinated—they are led blindly and unresistingly on to their own destruction.

That ye should not obey the truth] This clause is wanting in ABD*FG, some others, the Syriac, Erpenian, Coptic, Sahidic, Itala, Vulgate MS., and in the most important of the Greek and Latin Fathers. Of the clause Professor White says, certissime delenda, "It should certainly be expunged."

There are several various readings on this verse, from which it appears that the verse in the best ancient MSS. and Versions was read thus: *O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified hath been plainly set forth.*

Among you?] *Ev ipuv* is wanting in ABC, several others, the Syriac, Erpenian, Coptic, Sahidic, Æthi-

opic, Armenian, Vulgate MS., one copy of the Itala and in several of the Fathers. The words appear to disturb the sense, and have obliged commentators to have recourse to a sort of technical meaning; viz. "The doctrine of the gospel had been so fully preached among these people that it might be said Jesus Christ had been crucified among them; so fully had his sufferings been detailed, and the design of them pointed out."

Verse 2. *Received ye the Spirit by the works of the law*] This may refer to the miraculous gifts of the Spirit, which were very common in the apostolic church. Did ye receive these extraordinary gifts in consequence of your circumcision, and observing the Mosaic precepts? or was it by the hearing of the gospel, prescribing faith in Christ crucified? It may also refer to the spirit of adoption, and consequently to their sonship.

Verse 3. *Having begun in the Spirit*] Having

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4 ^a Have ye suffered ^b so many things in vain? if *it be* yet in vain.

5 He therefore ^c that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as ^d Abraham believed God, and it was ^e accounted to him for righteousness.

7 Know ye therefore, that ^f they which are of faith, the same are the children of Abraham.

8 And ^g the scripture, foreseeing that God

^a Hebr. x. 35, 36. ² John 8. — ^b Or, *so great*. — ^c 2 Cor. iii. 8. — ^d Gen. xv. 6. Rom. iv. 3, 9, 21, 22. Jam. ii. 23. ^e Or, *imputed*. — ^f John viii. 39. Rom. iv. 11, 12, 16.

received a spiritual religion, which refined and purified your hearts; and having received the Holy Spirit of God, by which ye were endued with various miraculous influences; and the spirit of adoption, by which ye were assured of the remission of sins, and incorporation with the family of God:

Are ye now made perfect by the flesh? Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts, by the *carнал* rite of circumcision? It appears that by the *Spirit*, here, not only the Holy Spirit, but his gifts, are to be understood; and by the *flesh*, *illud membrum in quo circumcisio peragitur*; and, by a metonymy, *circumcision* itself.

Verse 4. *Have ye suffered so many things in vain?* Have ye received and lost so much good? The verb *πασχων*, as compounded with *ευ*, *well*, or *κακως*, *ill*, and often without either, signifies to *suffer pain* or *loss*, or to *possess* and *enjoy*. In such a case the man is considered as the *patient*, and the good or ill *acts* upon him. Though it is possible that the Galatians had *suffered* some persecution for the truth of Christ, yet it is as likely that the apostle refers to the *benefits* which they had received. Ye have received faith, the pardon of your sins, the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye *suffered the loss* of all these things? Have ye *received all these in vain?* if yet *in vain*—if it be credible that ye have sacrificed so many excellent benefits for an imaginary good.

Verse 5. *He therefore that ministereth to you the Spirit*] The apostle means himself: he had been the means of conveying the Holy Spirit to them, and by that Spirit he wrought miracles among them; and he did all this, not as a *Jew* (for as *such* he had no *power*), but he did all as a *believer in Christ*. The word *επιχορηγων*, which we translate *ministereth*, is very emphatic, and signifies *leading up the chorus*, bringing up *one after another*, adding *grace to grace*, *benefit to benefit*; so that it appears that they had not only some but *many* benefits; God, by means of his apostle, having greatly enriched them with various spiritual blessings.

Verse 6. *Abraham believed God*] This is quoted 1382

would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, ^h In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, ⁱ Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But ^k that no man is justified by the law

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^h See Rom. ix. 17. Ver. 22. — ⁱ Gen. xii. 3. xviii. 18. xxii. 18. Eccclus. xlv. 21. Acts iii. 35. — ^k Deut. xxvii. 26. Jer. xi. 3. — ^l Ch. ii. 16.

from Gen. xv. 6, where see the note; and St. Paul produces it, Rom. iv. 3—5, where also see the notes. Abraham, while even uncircumcised, believed in God, and his faith was reckoned to him for justification; and Abraham is called the *father of the faithful*, or, *of believers*. If, then, he was justified without the deeds of the law, he was justified by *faith*; and if he was justified by faith, long before the law was given, then the law is not necessary to salvation.

It is remarkable that the Jews themselves maintained that Abraham was saved by faith. *Mehilla*, in *Yalcut Simeoni*, page 1, fol. 69, makes this assertion: "It is evident that Abraham could not obtain an inheritance, either in this world or the world to come, but by faith."

Verse 8. *The scripture, foreseeing*] See the notes on Rom. iv. 3—16. As God intended to justify the heathen through faith, he preached the gospel that contains the grand display of the doctrine of salvation by faith, *before*, to Abraham, while he was in his heathen state; and thus he is called the *father of believers*: therefore it must refer to *them* who shall believe the same gospel among the Gentiles; and, as the door of faith was opened to all the Gentiles, consequently the promise was fulfilled: *In thee shall all the nations of the earth be blessed*.

Verse 9. *They which be of faith*] All who believe, as Abraham has believed, are made partakers of Abraham's blessings.

Verse 10. *As many as are of the works of the law*] All that seek salvation by the performance of the works of the law are under the curse, because it is impossible for them to come up to the spiritual meaning and intent of the law; and the law pronounces them *cursed* that *continue not in all things which are written in the book of the law to do them*. Hence, every *Jew* is necessarily under the curse of God's broken law; and every *sinner* is under the same curse, though he be not a *Jew*, who does not take refuge in the salvation provided for him by the gospel. It is worthy of remark that no *printed copy* of the Hebrew Bible preserves the word *ל* *col*, *all* in Deut. xxvii. 26, which answers to the apostle's

A. M. cir. 4056. in the sight of God, *it is evident*: for, ^a The just shall live by faith.

12 ^b And ^c the law is not of faith: but, ^c The man that doeth them shall live in them.

13 ^d Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, ^e Cursed is every one that hangeth on a tree:

14 ^f That the blessing of Abraham might come on the Gentiles through Jesus Christ;

A. M. cir. 4056. that we might receive ^a the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; ^b Though *it be* but a man's ^c covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now ^k to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is ^l Christ.

17 And this I say, *That* the covenant, that

^a Hab. ii. 4. Rom. i. 17. Hebr. x. 38.—^b Rom. iv. 4, 5. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cæsaris 12.

xliv. 3. Jer. xxxi. 33. xxxii. 40. Ezek. xi. 19. xxxvi. 27. Joel ii. 28, 29. Zech. xii. 10. John vii. 39. Acts ii. 33. ^h Hebr. ix. 17.—ⁱ Or, *testament*.—^k Gen. xii. 3, 7. xvii. 7. Ver. 8.—^l 1 Cor. xii. 12.

word *πασιν*, all, here. St. Jerome says that the Jews suppressed it, lest it should appear that they were bound to perform all things that are written in the book of the law. Of the genuineness of the reading there is no cause to doubt: it exists in six MSS. of Kennicott and De Rossi, in the Samaritan text, in several copies of the Targum, in the Septuagint, and in the quotation made here by the apostle, in which there is no variation either in the MSS. or in the Versions.

Verse 11. *But that no man is justified by the law*] By the observance of the law, suppose he had even continued in all things that are written in it to do them, *is evident*; for the prophet *Hubakkuk*, chap. ii. 4, has declared, under the direct influence of the Spirit of God, *The just shall live by faith*; or, he who is just by faith shall live: therefore this justification comes not by works, or the observance of the law, but by faith.

Verse 12. *And the law is not of faith*] It promises no forgiveness to believing, but requires obedience. It is not, *What do you believe?* but, *What have you done?* *The man that doeth them perfectly*, at all times, and in all places, *he shall live in them*; but if in any case he fails, he forfeits his life. See the notes on Rom. i. 17, &c.

Verse 13. *Christ hath redeemed us*] *Ἐξηγορασεν* Hath bought us with a price; viz. his blood, or life.

Being made a curse for us] Being made an atonement for our sins; for whatever was offered as an atonement for sin was considered as bearing the punishment due to sin, and the person who suffered for transgression was considered as bearing the curse in his body; therefore, in the same day in which a criminal was executed it was ordered that his body should be buried, that the land might not be polluted, because *he that was hanged*, which was the case with every heinous culprit, was considered *accursed of God*, Deut. xxi. 22, 23; hence the necessity of removing the accursed thing out of sight.

Verse 14. *That the blessing of Abraham*] That is, justification or the pardon of sin, with all other blessings consequent on it, such as *peace with God*, *spiritual life*, and *eternal glory*.

Might come on the Gentiles through Jesus Christ] So we find that he was made a curse for us, that the blessings promised to Abraham might be given to them who believe on him, as having been made a curse; i. e. an expiatory victim for them.

The promise of the Spirit] The spirit of adoption, sonship with God; and the Spirit of God to attest that sonship. And all this was through faith. Hence, from the beginning God had purposed that salvation should be through faith, and never expected that any soul of man should be justified by the works of the law; and only gave that law that the exceeding sinfulness of sin might appear, and that man might be prepared to welcome the gospel, which proclaimed salvation to a lost world through the atoning passion and death of Christ.

Verse 15. *I speak after the manner of men*] I am about to produce an example taken from civil transactions. *If it be confirmed*—if an agreement or bond be signed, sealed, and witnessed, and, in this country, *being first duly stamped*;

No man disannulleth] It stands under the protection of the civil law, and nothing can be legally erased or added.

Verse 16. *Now to Abraham and his seed*] The promise of salvation by faith was made to Abraham and his posterity.

He saith not, And to seeds] It was one particular kind of posterity which was intended: *but as of one*—*which is Christ*; i. e. to the spiritual head, and all believers in him, who are children of Abraham, because they are *believers*, ver. 7. But why does the apostle say, *not of seeds, as of many?* To this it is answered, that Abraham possessed in his family *two seeds*, one *natural*, viz. the members of his own household; and the other *spiritual*, those who were like himself because of their faith. The promises were not of a temporal nature; had they been so, they would have belonged to his natural seed; but they did not, therefore they must have belonged to the spiritual posterity. And as we know that promises of justification, &c., could not properly be made to Christ in himself, hence we must conclude his

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was confirmed before of God in Christ, the law, ^a which was four hundred and thirty years after, cannot disannul, ^b that it should make the promise of none effect.

^a Exod. xii. 40, 41.—^b Rom. iv. 13, 14. Ver. 21.
^c Rom. viii. 17.

members to be here intended, and the word *Christ* is put here for *Christians*. It is from Christ that the grace flows which constitutes Christians. Christians are those who believe after the example of Abraham; they therefore are the spiritual seed. Christ, working in and by these, makes them the *light* and *salt* of the world; and through them, *under* and *by* Christ, are all the nations of the earth blessed. This appears to be the most consistent interpretation, though every thing must be understood of *Christ* in the first instance, and then of *Christians* only through him.

Verse 17. *Confirmed before of God in Christ*] i. e. The promise of justification, &c., made to believers in Christ Jesus, who are the spiritual seed of Christ, as they are children of Abraham, from the similitude of their faith. Abraham believed in God, and it was reckoned to him for justification; the Gentiles believed in Christ, and received justification. Probably the word *Christ* is to be taken, both here and in the preceding verse, for *Christians*, as has already been hinted. However it be taken, the sense is plainly the same; the promise of salvation must necessarily be to them who believe in Christ, for he is the *promised seed*, Gen. iii. 15, through whom every blessing is derived on mankind; and through his *spiritual seed*—the true *Christians*, the conquests of the cross are daily spreading over the face of the earth. The present unparalleled dispersion of the sacred writings, in all the regular languages of the universe, is a full proof that all the nations of the earth are likely to be blessed through them; but they have nothing but what *they* have received from and through Christ.

Four hundred and thirty years after] God made a covenant with Abraham that the Messiah should spring from his posterity. This covenant stated that justification should be obtained by faith in the Messiah. The Messiah did not come till 1911 years after the making of this covenant, and the law was given 430 years after the covenant with Abraham, therefore the law, which was given 1481 years before the promise to Abram *could be fulfilled* (for so much time elapsed between the giving of the law and the advent of Christ), could not possibly annul the Abrahamic covenant. This argument is absolute and conclusive. Let us review it. The promise to Abraham respects the Messiah, and cannot be fulfilled but in him. Christians say the Messiah *is come*, but the advent of him whom they acknowledge as the Messiah did not take place till 1911 years after the covenant was made, therefore no *intermediate* transaction can affect that covenant. But the law was an *intermediate* transaction, taking place 430 years after the covenant

18 For, if ^c the inheritance be of the law, ^d it is no more of promise: but God gave it to Abraham by promise.

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19 Wherefore then *serveth* the law? ^e It

^d Rom. iv. 14.—^e John xv. 22. Rom. iv. 15. v. 20.
vii. 8, 13. 1 Tim. i. 9.

with Abraham, and could neither annul nor affect that which was not to have its fulfilment till 1481 years after. Justification by faith is promised in the Abrahamic covenant, and attributed to that alone, therefore it is not to be expected from the law, nor can its works justify any, for the law in this respect cannot annul or affect the Abrahamic covenant. But suppose ye say that the law, which was given 430 years after the covenant with Abraham, has superseded this covenant, and limited and confined its blessings to the Jews; I answer: This is impossible, for the covenant most specifically refers to the *Messiah*, and takes in, not the Jewish people only, *but all nations*; for it is written, *In thy seed—the Messiah* and his spiritual progeny, *shall all the nations of the earth be blessed*. This universal blessedness can never be confined, by any figure of speech, or by any legal act, to the *Jewish* people exclusively; and, as the covenant was legally made and confirmed, it cannot be annulled, it must therefore remain in reference to its object.

In opposition to us, the Jews assert that the Messiah is *not yet come*; then we assert, on that ground, that the promise is not yet fulfilled; for the giving of the law to *one people* cannot imply the fulfilment of the Abrahamic covenant, because that extends to *all nations*. However, therefore, the case be argued, the Jewish cause derives no benefit from it; and the conclusion still recurs, salvation cannot be attained by the works of the law, forasmuch as the covenant is of *faith*; and he only, as your prophets declare, who is *justified by faith, shall live*, or be *saved*. Therefore we still conclude that those who are only *under the law* are under the *curse*; and, as it says, *he that doeth these things shall live in them*, and *he that sinneth shall die*, there is no hope of salvation for any man from the law of Moses. And the gospel of Jesus Christ, proclaiming salvation by faith to a sinful and ruined world, is absolutely necessary, nor can it be superseded by any other institution, whether human or divine.

How we arrive at the sum of 430 years may be seen in the note on Exod. xii. 40. Dr. Whitby also gives a satisfactory view of the matter. "The apostle refers to the promise made, Gen. xii. 3, since from that only are the 430 years to be computed, for thou Abraham was 75 years old, Gen. xii. 4; from thence to the birth of Isaac, which happened when Abraham was 100 years old (Gen. xxi. 5), 25 years; from his birth to the birth of Jacob, 60 years, for Isaac was 60 years old when Rebecca bare him, Gen. xxv. 26. From Jacob's birth to the descent into Egypt, 130 years, as he said to Pharaoh, Gen. xlvii. 9. The abode of him and his posterity in Egypt was 215

A. M. cir. 4056. was added because of trans-
 A. D. cir. 52. gressions, till * the seed should
 A. U. C. 806. come to whom the promise
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 Cesaris 12. was made; and it was ^bor-
 dained by angels in the hand ^cof a mediator.
 20 Now a mediator is not a mediator of
 one; ^dbut God is one.

^a Ver. 16.—^b Acts vii. 53. Hebr. ii. 2.—^c Exod. xx. 19, 21, 22. Deut. v. 5, 22, 23, 27, 31. John i. 17. Acts vii.

years; so that, with their sojourning in Canaan, was 430 years," the sum given here, and in Exod. xii. 40, where see the notes.

Verse 18. For if the inheritance be of the law] See the preceding arguments, in which this is proved.

Verse 19. Wherefore then serveth the law?] If the law does not annul the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning.

It was added because of transgressions] It was given that we might know our sinfulness, and the need we stood in of the mercy of God. The law is the right line, the straight edge, that determines the obliquity of our conduct. See the notes on Rom. iv. 15; and especially on Rom. v. 20, where this subject is largely discussed, and the figure explained.

Till the seed should come] The law was to be in force till the advent of the Messiah. After that it was to cease.

It was ordained by angels] The ministry of angels was certainly used in giving the law; see Psal. lxxviii. 17; Acts vii. 53; and Heb. ii. 2; but they were only instruments for transmitting; Moses was the mediator between God and the people, Deut. v. 5.

Verse 20. A mediator is not a mediator of one] As a mediator, μεσσης, signifies a middle person, there must necessarily be two parties, between whom he stands, and acts in reference to both, as he is supposed to have the interests of both equally at heart.

This verse is allowed to be both obscure and difficult; and it is certain that there is little consent among learned men and critics in their opinions concerning it. Rosenmüller thinks that the opinion of Nosselt is to be preferred to all others.

He first translates the words $\delta\ \delta\epsilon\ \mu\epsilon\sigma\sigma\eta\varsigma\ \epsilon\upsilon\sigma\ \sigma\upsilon\kappa\ \epsilon\iota\pi\epsilon\iota$ thus: But he (viz. Moses) is not the mediator of that one race of Abraham, viz. the Christians; for $\epsilon\upsilon\sigma\ \sigma\upsilon\kappa\ \epsilon\iota\pi\epsilon\iota$ relates to the $\sigma\epsilon\pi\epsilon\mu\alpha\ \phi\ \epsilon\pi\eta\gamma\gamma\epsilon\lambda\tau\alpha\iota$, the seed that should come, ver. 19, of which he said, $\omega\varsigma\ \epsilon\phi\ \epsilon\upsilon\sigma\ \sigma\upsilon\kappa\ \epsilon\iota\pi\epsilon\iota$, as of one, ver. 16. If Paul had written $\delta\ \delta\epsilon\ \mu\epsilon\sigma\sigma\eta\varsigma\ \tau\omicron\upsilon\ \epsilon\upsilon\sigma\ \sigma\upsilon\kappa\ \epsilon\iota\pi\epsilon\iota$, he is not the mediator of one, no person would have had any doubt that $\sigma\epsilon\pi\epsilon\mu\alpha\ \tau\omicron\upsilon\ \sigma\epsilon\delta$, seed, ought to be supplied after $\epsilon\upsilon\sigma\ \sigma\upsilon\kappa\ \epsilon\iota\pi\epsilon\iota$, ver. 19. The same mode of speaking Paul uses, Rom. v. 17; $\delta\ \epsilon\iota$, but he, δ for $\alpha\upsilon\tau\omicron\varsigma$, Matt. xii. 3, 11, 39, $\delta\ \delta\epsilon\ \epsilon\iota\pi\epsilon\iota$, but he said. Though Moses was the mediator between God and the Israelites, yet he was not the mediator between God and that one seed which was to come; viz. the Gentiles who should believe in Christ.

21 Is the law then against the promises of God? God forbid: * for if there had been a law given which could have given life; verily righteousness should have been by the law.

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22 But the scripture hath concluded * all

38. 1 Tim. ii. 5.—^d Rom. iii. 29, 30.—^e Ch. ii. 21. ^f Ver. 8.—^g Rom. iii. 9, 19, 23. xi. 32.

But God is one.] He is the one God, who is the Father of the spirits of all flesh; the God of the Gentiles as well as the God of the Jews. That this is St. Paul's meaning is evident from his use of the same words in other places, 1 Tim. ii. 5: $\epsilon\iota\varsigma\ \gamma\alpha\rho\ \theta\epsilon\omicron\varsigma$, &c., for there is one God, and one mediator between God and man, that is, there is only one God and one mediator for the whole human race; Eph. iv. 5, 6: *One Lord, one faith, one baptism, $\epsilon\iota\varsigma\ \theta\epsilon\omicron\varsigma\ \kappa\alpha\iota\ \pi\alpha\tau\epsilon\rho\ \pi\alpha\upsilon\lambda\omicron\upsilon$, ONE GOD and father of ALL.* The sense of the whole is: Moses was the mediator of one part of Abraham's seed, viz. the Israelites; but of the other seed, the Gentiles, he was certainly not the mediator; for the mediator of that seed, according to the promise of God, and covenant made with Abraham, is Christ.

Though Nosselt has got great credit for this interpretation, it was given in substance long before him by Dr. Whitby, -as may be seen in the following words: "But this mediator (Moses) was only the mediator of the Jews, and so was only the mediator of one party, to whom belonged the blessings of Abraham, ver. 8, 14. But God, who made the promises that in one should all the families of the earth be blessed, is ONE; the God of the other party, the Gentiles, as well as of the Jews, $\epsilon\pi\iota\sigma\tau\epsilon\rho\ \epsilon\iota\varsigma\ \delta\ \theta\epsilon\omicron\varsigma$, seeing he is ONE GOD, who will justify the circumcision by faith, and the uncircumcision through faith. Rom. iii. 30." This exposition is so plain, and so well supported by the different scriptures already quoted, that there can be but small, if any, doubt of its propriety. The clause has been translated thus: "Now a mediator supposes two parties, of which God is but one."

Verse 21. Is the law then against the promises of God?] Is it possible that the intervention of the law, in reference to one part of the Abrahamic seed, should annul the promise made to the other? It is impossible.

For if there had been a law, &c.] If any law or rule of life could have been found out that would have given life—saved sinners from death, and made them truly happy, then righteousness—justification, should have been by that law.

Verse 22. But the scripture hath concluded] All the writings of the prophets have uniformly declared that men are all sinners, and the law declares the same by the continual sacrifices which it prescribes. All, therefore, have sinned, and come short of the glory of God; and, being tried and found guilty, $\sigma\upsilon\upsilon\kappa\epsilon\lambda\epsilon\iota\sigma\tau\epsilon\upsilon\ \eta\ \gamma\rho\alpha\phi\eta$, the scripture hath shut

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under sin, * that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore ^b the law was our schoolmaster to bring us unto Christ, ^c that we might be justified by faith.

25 But, after that faith is come, we are no longer under a schoolmaster.

26 For ^d ye are all the children of God.

* Rom. iv. 11, 12, 16.—^b Matt. v. 17. Rom. x. 4. Col. ii. 17. Hebr. ix. 9, 10.—^c Acts xiii. 39. Ch. ii. 16. ^d John i. 12. Rom. viii. 14, 15, 16. Ch. iv. 5. 1 John iii. 1, 2.—^e Rom. vi. 3.—^f Rom. xiii. 14.—^g Rom. x. 12.

them up—put them in prison, and locked them up, till the time should come in which the sentence of the law should be executed upon them: (See Rom. iii. 9—20, and the notes there; and particularly Rom. xi. 32, where the apostle uses the same metaphor, and which in the note is particularly explained.)

That the promise of justification, by faith of Jesus Christ, might be given to them that believe.

Verse 23. But before faith came] Before the gospel was published,

We were kept under the law, shut up] Εφρουρομεθα We were kept as in a strong hold, συγκεκλεισμενοι, locked up, unto the faith—the religion of the Lord Jesus, which should afterwards be revealed. Here the same metaphor is used as above, and for its explanation I must refer the reader to the same place, Rom. xi. 32.

Verse 24. The law was our schoolmaster] Ὁ νομος παιδαγωγος ἡμῶν γεγονεν εἰς Χριστον The law was our pedagogue unto Christ. The παιδαγωγος, pedagogue, is not the schoolmaster, but the servant who had the care of the children to lead them to and bring them back from school, and had the care of them out of school hours. Thus the law did not teach us the living, saving knowledge; but, by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith. This is a beautiful metaphor, and highly illustrative of the apostle's doctrine. See the note on Rom. x. 4, where this figure is farther explained.

Verse 25. But, after that faith is come] When Christ was manifested in the flesh, and the gospel was preached, we were no longer under the pedagogue; we came to Christ, learned of him, became wise unto salvation, had our fruit unto holiness, and the end eternal life.

It is worthy of remark that, as ὁ νομος, the LAW, is used by St. Paul to signify, not only the law, properly so called, but the whole of the Mosaic economy, so ἡ πίστις, the FAITH, is used by him to express, not merely the act of believing in Christ, but the whole of the gospel.

Verse 26. For ye, who have believed the gospel, are

by faith in Christ Jesus. 27 For * as many of you as have been baptized into Christ, I have put on Christ.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

28 ^a There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ^b one in Christ Jesus.

29 And ⁱ if ye be Christ's, then are ye Abraham's seed, and ^k heirs according to the promise.

1 Cor. xii. 13. Ch. v. 6. Col. iii. 11.—^b John x. 16. xvii. 20, 21. Eph. ii. 14, 15, 16. iv. 4, 15.—^c Gen. xxi. 10, 12. Rom. ix. 7. Hebr. xi. 18.—^k Rom. viii. 17. Ch. iv. 7, 28. Eph. iii. 6.

all the children of God by faith in Christ Jesus.] But no man is a child of God by circumcision, nor by any observance of the Mosaic law.

Verse 27. As many of you as have been baptized into Christ] All of you who have believed in Christ as the promised Messiah, and received baptism as a public proof that ye had received Christ as your Lord and Saviour, have put on Christ—have received his Spirit, and entered into his interests, and copied his manners. To put on, or to be clothed with one, is to assume the person and character of that one; and they who do so are bound to act his part, and to sustain the character which they have assumed. The profession of Christianity is an assumption of the character of Christ; he has left us an example that we should follow his steps, and we should, as Christians, have that mind in us which was in him. See the notes on Rom. vi. 3, 4; and especially those on Rom. xiii. 14, where this phrase is farther explained.

Verse 28. There is neither Jew nor Greek] Ἕλληνας. Greek, is put here for ἔθνη, heathen. Under the gospel all distinctions are done away, as either helping or hindering; all are equally welcome to Christ, and all have an equal need of him; all persons of all sects, and conditions, and sexes, who believe in him, become one family through him; they are one body, of which he is the head.

Neither male nor female] With great reason the apostle introduces this. Between the privileges of men and women there was a great disparity among the Jews. A man might shave his head, and rend his clothes in the time of mourning; a woman was not permitted to do so. A man might impose the vow of nasirate upon his son; a woman could not do this on her daughter. A man might be shorn on account of the nasirate of his father; a woman could not. A man might betroth his daughter; a woman had no such power. A man might sell his daughter; a woman could not. In many cases they were treated more like children than adults; and to this day are not permitted to assemble with the men in the synagogues, but are put up in galleries, where they can scarcely see, nor can they be seen. Under the blessed

spirit of Christianity, they have equal *rights*, equal *privileges*, and equal *blessings*; and, let me add, they are equally *useful*.

Verse 29. *And if ye be Christ's*] Or, as several good MSS. read, *If ye be one in Christ*. If ye have all received justification through his blood, and the mind that was in him, then are ye Abraham's seed; ye are that real, spiritual posterity of Abraham, that *other seed*, to whom the promises were made; and then heirs, according to that promise, being fitted for the rest that remains for the people of God, that heavenly inheritance which was typified by the earthly Canaan, even to the Jews.

1. The Galatians, it appears, had *begun well*, and for a time *run well*, but they permitted Satan to hinder, and they stopped short of the prize. Let us beware of those *teachers* who would draw us away from trusting in Christ crucified. By listening to such the Galatians lost their religion.

2. The temptation that leads us astray may be as *subtle* as it is *successful*. We may lose in one moment the fruit of a *whole life*! How frequently is this the case, and how few lay it to heart! A man may fall by the means of his *understanding*, as well as by means of his *passions*.

3. How strange is it that there should be found any *backslider*! that one who once felt the power of Christ should ever turn aside! But it is still stranger

that any one who has felt it, and given in his life and conversation full proof that he has felt it, should not only *let it slip*, but at last *deny* that he ever had it, and even ridicule a work of grace in the heart! Such instances have appeared among men.

4. The Jewish covenant, the sign of which was *circumcision*, is annulled, though the *people* with whom it was made are still preserved, and they preserve the *rite* or *sign*. Why then should the covenant be annulled? This question admits a twofold answer. 1. This covenant was designed to last only *for a time*, and when that time came, having waxed old, it vanished away. 2. It was long before that void, through want of the performance of the *conditions*. The covenant did not state merely, ye shall be *circumcised*, and observe all the *rites* and *ceremonies* of the law; but, *ye shall love the Lord your God with all your heart, soul, mind, and strength, and your neighbour as yourself*. This condition, which was the very soul of the covenant, was universally broken by that people. Need they wonder, therefore, that God has cast them off? Jesus alone can restore them, and him they continue to reject. To us the *new covenant* says the same things: *Ye shall love the Lord, &c.*; if we do not so, we also shall be cut off. *Take heed, lest he who did not spare the natural branches, spare not thee*; therefore, make a profitable use of the *goodness* and *severity* of God.

CHAPTER IV.

The apostle shows that, as an heir in nonage is under tutors and guardians, so were the Galatians while under the law; and, as the heir when he comes of age is no longer under guardians, so they, when the gospel came, arrived at full maturity, and were redeemed from the law, 1—3. He shows, farther, that when the fulness of the time came God sent forth his Son, that we might obtain the adoption of sons, and have the strongest evidence of that adoption, 4—6. Those who are children of God are heirs of heaven, 7. He compares their former and latter state, and shows the reason he had to fear that his labour on their behalf was in vain, 8—11. He mentions his trials among them, and their kindness to him, 12—16. Shows his tender affection for them, and exhorts them to return to the gospel, 17—20. Shows the excellence of the gospel beyond that of the law, by the allegory of Mount Sinai and Jerusalem, 21—27. Shows also that the believing Gentiles are children of the promise, as Isaac was; and have been elected in the place of the Jews, who have been cast out according to the scriptures, 28—31.

A. M. cir. 4056.
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NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.
3 Even so we, when we were

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A. D. cir. 52.
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NOTES ON CHAP. IV.

Verse 1. *The heir, as long as he is a child*] Though he be appointed by his father's *will* heir of all his possessions, yet till he arrive at the legal age he is master of nothing, and does not differ from one of the common domestics.

Verse 2. *But is under tutors*] *Επιτροπους* Guardians and *οικονομους* those who have the charge of the family. These words are nearly similar; but we may consider the first as *executor*, the last as the person who *superintends the concerns of the family and estate* till the heir become of age; such as we call trustee.

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children, ^a were in bondage
under the ^b elements of the
world :

4 But ^c when the fulness of
the time was come, God sent forth his Son,
^d made ^e of a woman, ^f made under the law,

5 ^g To redeem them that were under the law,
^h that we might receive the adoption of sons.

6 And because ye are sons, God hath sent
forth ⁱ the Spirit of his Son into your hearts,
crying, Abba, Father.

^a Ver. 9. Ch. ii. 23. v. 1. Col. ii. 8, 20. Hebr. ix. 10.
^b Or, rudiments.—^c Gen. xlix. 10. Dan. ix. 24. Mark i.
15. Eph. i. 10.—^d John i. 14. Rom. i. 3. Phil. ii. 7.
Hebr. ii. 14.—^e Gen. iii. 15. Isai. vii. 14. Mic. v. 3.
Matt. i. 23. Luke i. 31. ii. 7.—^f Matt. v. 17. Luke ii. 27.
^g Matt. xx. 28. Ch. iii. 13. Tit. ii. 14. Hebr. ix. 12.
Eph. i. 7. 1 Pet. i. 18, 19.—^h John i. 12. Ch. iii. 26.

Until the time appointed of the father.] The time
mentioned in the father's will or testament.

Verse 3. Even so we] The whole Jewish people
were in a state of nonage while under the law.

The elements of the world] A mere Jewish phrase,
יְסוּדֵי עוֹלָם *yeseodey olam hazzeh*, "the principles of
this world;" that is, the rudiments or principles of the
Jewish religion. The apostle intimates that the law
was not the science of salvation, it was only the
elements or alphabet of it; and in the gospel this
alphabet is composed into a most glorious system of
divine knowledge: but as the alphabet is nothing of
itself, unless compounded into syllables, words, sen-
tences, and discourses; so the law, taken by itself,
gives no salvation; it contains indeed the outlines of
the gospel, but it is the gospel alone that fills up these
outlines.

Verse 4. When the fulness of the time was come] The
time which God in his infinite wisdom counted
best; in which all his counsels were filled up; and
the time which his Spirit, by the prophets, had spec-
ified; and the time to which he intended the Mosaic
institutions should extend, and beyond which they
should be of no avail.

God sent forth his Son] Him who came immedi-
ately from God himself, made of a woman, according
to the promise, Gen. iii. 15; produced by the power
of God in the womb of the Virgin Mary without
any intervention of man; hence he was called the
Son of God. See Luke, chap. i. 35, and the note
there.

Made under the law] In subjection to it, that in
him all its designs might be fulfilled, and by his death
the whole might be abolished; the law dying when
the Son of God expired upon the cross.

Verse 5. To redeem them] Εἰς λύτρον *To pay down
a price for them, and thus buy them off from the nec-
essity of observing circumcision, offering brute sacri-
fices, performing different ablutions, &c., &c.*

That we might receive the adoption of sons.] Which
adoption we could not obtain by the law; for it is
the gospel only that puts us among the children, and

7 Wherefore thou art no more
a servant, but a son; ^k and if a
son, then an heir of God
through Christ.

8 Howbeit then, ^l when ye knew not God,
^m ye did service unto them which by nature
are no gods.

9 But now, ⁿ after that ye have known God,
or rather are known of God, ^o how turn ye
^p again to ^q the weak and beggarly ^r elements,
whereunto ye desire again to be in bondage?

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Eph. i. 5.—^l Rom. v. 5. viii. 15.—^m Rom. viii. 16, 17.
Ch. iii. 29.—ⁿ Eph. ii. 12. 1 Thess. iv. 5.—^o Rom. i. 25.
1 Cor. xii. 2. Eph. ii. 11, 12. 1 Thess. i. 9.—^p 1 Cor. viii.
3. xiii. 12. 2 Tim. ii. 19.—^q Ch. iii. 3. Col. ii. 20.—^r Or,
back.—^s Rom. viii. 3. Hebr. vii. 18.—^t Or, rudiments.
Ver. 3.

gives us a place in the heavenly family. On the
nature of adoption see the notes on Rom. viii. 15.

Verse 6. And because ye are sons] By faith in
Christ Jesus, being redeemed both from the bondage
and curse of the law; God—the Father, called generally
the first person of the glorious TRINITY, hath sent
forth the SPIRIT—the Holy Ghost, the second person
of that Trinity, of his Son—Jesus Christ, the third
person of the Trinity—crying, Abba, Father! from
the fullest and most satisfactory evidence that God,
the Father, Son, and Spirit, had become their portion.
For the explanation of this phrase, and why the
Greek and Syriac terms are joined together here,
see the notes on Mark xiv. 36, and on Rom. viii. 15.

Verse 7. Thou art no more a servant] Thou who
hast believed in Christ art no longer a slave, either
under the dominion of sin or under obligation to the
Mosaic ritual; but a son of God, adopted into the
heavenly family.

And if a son, then an heir] Having a right to the
inheritance, because one of the family, for none can
inherit but the children; but this heirship is the most
extraordinary of all: it is not an heirship of any tan-
gible possession, either in heaven or earth; it is not to
possess a part or even the whole of either, it is to
possess Him who made all things; not God's works
but God himself: heirs of GOD through Christ.

Verse 8. When ye knew not God] Though it is
evident, from the complexion of the whole of this
epistle, that the great body of the Christians in the
churches of Galatia were converts from among the
Jews or proselytes to Judaism; yet from this verse it
appears that there were some who had been converted
from heathenism; unless we suppose that the apostle
here particularly addresses those who had been pro-
selytes to Judaism and thence converted to Chris-
tianity; which appears to be most likely from the
following verses.

Verse 9. Now, after that ye have known God
After having been brought to the knowledge of God
as your Saviour.

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10 ^aYe observe days, and months, and times, and years.

11 I am afraid of you, ^blest I have bestowed upon you labour

in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ^cye have not injured me at all.

^aRom. xiv. 5. Col. ii. 16.—^bCh. ii. 2. v. 2, 4. 1 Thess. ii. 5.—^c2 Cor. ii. 5.—^d1 Cor. ii. 3. 2 Cor. xi. 30. xii. 7, 9.—^eCh. i. 6.—^f2 Sam. xix. 27. Mal. ii. 7. See

13 Ye know how ^dthrough infirmity of the flesh I preached the gospel unto you ^eat the first:

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A. D. cir. 52.
A. U. C. 806.
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14 And my temptation which was in my flesh ye despised not, nor rejected; but received me ^fas an angel of God, ^geven as Christ Jesus.

15 ^hWhere is then the blessedness ye spake

Zech. xii. 8.—ⁱMatt. x. 40. Luke x. 16. John xiii. 20. 1 Thess. ii. 13.—^jOr, *What was then?*

[Or rather are known of God] Are approved of him, having received the adoption of sons.

To the weak and beggarly elements] After receiving all this, will ye turn again to the ineffectual rites and ceremonies of the Mosaic law—rites too weak to counteract your sinful habits, and too poor to purchase pardon and eternal life for you? If the Galatians were turning again to them, it is evident that they had been once addicted to them. And this they might have been, allowing that they had become converts from heathenism to Judaism, and from Judaism to Christianity. This makes the sense consistent between the 8th and 9th verses.

Verse 10. Ye observe days] Ye superstitiously regard the sabbaths and particular days of your own appointment;

And months] New moons; times—festivals, such as time of tabernacles, dedication, passover, &c.

Ann. Annual atonements, sabbatical years, and jubilees.

Verse 11. I am afraid of you] I begin now to be seriously alarmed for you, and think you are so thoroughly perverted from the gospel of Christ, that all my pains and labour in your conversion have been thrown away.

Verse 12. Be as I am] Thoroughly addicted to the Christian faith and worship, from the deepest conviction of its truth.

For I am as ye are] I was formerly a Jew, and as zealously addicted to the rites and ceremonies of Judaism as ye are, but I am saved from that mean and unprofitable dependance: "Be therefore as I am now; who was once as you now are." Others think the sense to be this: "Be as affectionate to me as I am to you; for ye were once as loving to me as I am now to you."

Ye have not injured me at all.] I do not thus earnestly entreat you to return to your Christian profession because your perversion has been any loss to me, nor because your conversion can be to me any gain: ye have not injured me at all, ye only injure yourselves; and I entreat you, through the intense love I bear to you, as my once beloved brethren in Christ Jesus, to return to him from whom ye have revolted.

Verse 13. Ye know how through infirmity] The apostle seems to say that he was much afflicted in body when he first preached the gospel to them.

And is this any strange thing, that a minister, so laborious as St. Paul was, should be sometimes overcome and overcome by the severity of his labours? Surely not. This might have been only an occasional affliction, while labouring in that part of Asia Minor; and not a continual and incurable infirmity, as some have too hastily conjectured.

Verse 14. And my temptation which was in my flesh] On this verse there are a great many various readings, as there are various opinions.

Instead of μου, my temptation, ABC*D*FG, some others, with the Coptic, Vulgate, Itala, and several of the primitive Fathers, have ὑμων, your temptation.

The word *πειρασμον*, which we translate temptation, signifies trial of any kind. The verse therefore may be read, "Ye despised not the trial which was in my flesh;" or, "Ye despised not your trial, which was in my flesh:" i. e. what my flesh suffered on your account, the afflictions I passed through in consequence of my severe labours on your account. You did not consider me less an apostle of God on account of my sinking for a time under the weight of my work. Had they been disaffected towards him at that time, they would have used this to the prejudice of his apostolic mission. "What! do you pretend to be an extraordinary messenger from God, and yet are suffered to fall into sickness under the severity of your labour? If God sent you, would he not sustain you?" This would have been quite natural, had they not been well affected towards him. But, on the contrary, notwithstanding these afflictions, they received him as an angel of God—as a messenger from heaven, and as Jesus Christ himself. This appears to me to be the simple meaning of the apostle, and that he neither alludes to a bodily nor mental infirmity, which generally or periodically afflicted him, as some have imagined. Nor does he appear at all to speak of the same case as that mentioned 2 Cor. xii. 7, where I wish the reader to consult the notes. That St. Paul had frequent and severe afflictions, in consequence of his constant and severe exertions in the gospel ministry, we may readily believe, and of this his own words bear sufficient testimony. See his affecting account, 2 Cor. xi. 23—29, and the notes there.

Verse 15. Where is then the blessedness ye spake of?] Ye spake of should be in italics, there being no corresponding word in the Greek text. Perhaps there is

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of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, ^a because I tell you the truth?

17 They ^b zealously affect you, but not well; yea, they would exclude ^c you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

^a Ch. ii. 5, 14.—^b Rom. x. 2. 1 Cor. xi. 2.—^c Or, us.
^d 1 Cor. iv. 15. Philem. 10. James i. 18.

not a sentence in the New Testament more variously translated than this. I shall give the original: *τις ουν ην ο μακαρισμος υμων* What was then your blessedness! Or, How great was your happiness at that time! Or, What blessings did ye then pour on me! It is worthy of remark that, instead of *τις*, what, ABCFG, several others, the older Syriac, the later Syriac in the margin, the Armenian, Vulgate, one copy of the Itala, and some of the Fathers, have *που*, where; and *ην*, was, is omitted by ACD, several others, also the Vulgate, Itala, and the Latin Fathers. According to these authorities the text should be read thus: Where then is your blessedness? Having renounced the gospel, you have lost your happiness. What have your false teachers given you to compensate the loss of communion with God, or that Spirit of adoption, that Spirit of Christ, by which you cried *Abba, Father!*

If, however, we understand the words as implying the benedictions they then heaped on the apostle, the sense will be sufficiently natural, and agree well with the concluding part of the verse; for I bear you record, that, if possible, ye would have plucked out your own eyes, and have given them to me. You had then the strongest affection for me; you loved God, and you loved me for God's sake, and were ready to give me the most unequivocal proof of your love.

Dearer than one's eyes, or to profess to give one's eyes for the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection. We find a similar form of speech in Terence, Adelphi, Act iv., scene 5, ver. 67.

Di me pater

Omnes oderint, ni magis te quam oculos nunc ego amo meos.

“O father, may all the gods hate me, if I do not love you now more than my own eyes.”

Verse 16. Am I therefore become your enemy] How is it that you are so much altered towards me, that you now treat me as an enemy, who formerly loved me with the most fervent affection? Is it because I tell you the truth; that very truth for which you at first so ardently loved me?

19 ^d My little children, of whom I travail in birth again until Christ be formed in you,
20 I desire to be present with

you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; ^f the one by a bond-maid, ^g the other by a free woman.

23 But he who was of the bond-woman ^h was

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^e Or, I am perplexed for you.—^f Gen. xvi. 15.—^g Gen. xxi. 2.—^h Rom. ix. 7, 8.

Verse 17. They zealously affect you, but not well] It is difficult for common readers to understand the meaning of these words: perhaps it would be better to translate *ζηλουσιν υμας ου καλωσ*, these false teachers endeavour to conciliate your esteem, but not on honest or true principles; they work themselves into your good graces; they wish you to place all your affection upon themselves.

They would exclude you] They wish to shut you out from the affection of your apostle, that you might affect them, *ινα αυτους ζηλουτε*, that you might love them alone, hear them alone, abide by their directions only, and totally abandon him who called you into the grace of the gospel of Christ. Some MSS read *ημας*, us, instead of *υμας*, you; they wish to shut us entirely out from among you, that you may receive and believe them alone. The sense is nearly the same but the former appears to be the more authentic reading.

Verse 18. It is good to be zealously affected] It is well to have a determined mind and an ardent heart in reference to things which are laudable and good.

Not only when I am present] You were then attached to me when I was among you, but now you have lost both your reverence and affection for me. Your false teachers pretended great concern for you that you might put all your confidence in them; they have gained their end; they have estranged you from me, and got you to renounce the gospel, and have brought you again into your former bondage.

Verse 19. My little children] *Τεκνια μου* My beloved children. As their conversion to God had been the fruit of much labour, prayers, and tears, so he felt them as his children, and peculiarly dear to him because he had been the means of bringing them to the knowledge of the truth; therefore he represented himself as suffering the same anxiety and distress which he endured at first when he preached the gospel to them, when their conversion to Christianity was a matter of great doubt and uncertainty. The metaphor which he uses needs no explanation.

Until Christ be formed in you] Till you once more receive the Spirit and unction of Christ in you

A. M. cir. 4056. born after the flesh; *but he
 A. D. cir. 52. of the free woman was by
 A. C. C. 805. promise.

An. Imp. Claudii Cæsaris 12. 24 Which things are an allegory: for these are the two^b covenants; the

* Gen. xviii. 10, 14. xxi. 1, 2. Hebr. xi. 11. —^b Or, testaments.

one from the mount^c Sinai, which gendereth to bondage, which is Agar.

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25 For this Agar is mount Sinai in Arabia, and^e answereth to Jerusalem

^c Gr. Sina. —^d Deut. xxxiii. 2. —^e Or, is in the same rank with.

hearts, from which you are fallen, by your rejection of the spirit of the gospel.

Verse 20. *I desire to be present with you*] I wish to accommodate my doctrine to your state; I know not whether you need stronger reprehension, or to be dealt with more leniently.

I stand in doubt of you.] I have doubts concerning your state; the progress of error and conviction among you, which I cannot fully know without being among you. This appears to be the apostle's meaning, and tends much to soften and render palatable the severity of his reproofs.

Verse 21. *Ye that desire to be under the law*] Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to circumcision, and a great variety of oppressive rites.

Do ye not hear the law?] Do ye not understand what is written in the *Pentateuch* relative to Abraham and his children. It is evident that the word *law* is used in *two senses* in this verse. It first means the *Mosaic institutions*; secondly, the *Pentateuch*, where the history is recorded to which the apostle refers.

Verse 22. *For it is written*] Viz. in Gen. xvi. 15, and xiii. 1, &c., that Abraham had two sons, Ishmael and Isaac; the one, Ishmael, by a bond-maid, Hagar; the other, Isaac, by a free woman, Sarah.

Verse 23. *Was born after the flesh*] Ishmael was born according to the course of nature, his parents being both of a proper age, so that there was nothing uncommon or supernatural in his birth: this is the proper meaning of the apostle's *κατα σαρκα*, after or according to the flesh, and answers to the Hebrew phrase, *בשר ודם* *al derec basar*, according to the manner of the flesh, i. e. naturally, according to the common process of nature.

By promise.] Both Abraham and Sarah had passed that age in which the procreation of children was possible on natural principles. The birth, therefore, of Isaac was supernatural; it was the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

Verse 24. *Which things are an allegory*] They are to be understood spiritually; more being intended in the account than meets the eye.

Allegory, from *αλλος*, another, and *αγορευω*, or *αγορευω*, to speak, signifies a thing that is a representative of another, where the literal sense is the representative of a spiritual meaning; or, as the glossary expresses it, *ἐτέρως κατα μεταφρασιν νοουμενα, και ου κατα την αναγνωσιν* "where the thing is to be understood differently in the interpretation than it appears in the reading."

Allegories are frequent in all countries, and are used by all writers. In the life of *Homer*, the author, speaking of the marriage of *Jupiter* and *Juno*, related by that poet, says: *δοκει ταυτα αλληγορεισθαι, οτι 'Ηρα μιν νοιεται ο σαρ—Ζευς δε, ο αιθηρ* "It appears that these things are to be understood allegorically; for *Juno* means the air, *Jupiter* the æther." *Plutarch*, in his treatise *De Iside et Osir*, says: *ωσπερ 'Ελληνες Κρονον αλληγορουσι τον χρονον* "As the Greeks allegorize *Cronos* (Saturn) into *Chronos* (Time)." It is well known how fond the Jews were of allegorizing. Every thing in the law was with them an allegory. Their *Talmud* is full of these; and one of their most sober and best educated writers, *Philo*, abounds with them. Speaking (*De Migrat. Abrab.*, page 420) of the five daughters of *Zelophehad*, he says: *ας αλληγορουντες αισθησεις ειναι φαμεν* "which, allegorizing, we assert to be the five senses!"

It is very likely, therefore, that the allegory produced here *St. Paul* had borrowed from the Jewish writings; and he brings it in to convict the *Judaizing Galatians* on their own principles; and neither he nor we have any thing farther to do with this allegory than as it applies to the subject for which it is quoted; nor does it give any license to those men of vain and superficial minds who endeavour to find out allegories in every portion of the sacred writings, and, by what they term *spiritualizing*, which is more properly *carnalizing*, have brought the testimonies of God into disgrace. May the spirit of silence be poured out upon all such corrupters of the word of God!

For these are the two covenants] These signify two different systems of religion; the one by *Moses*, the other by the *Messiah*.

The one from the mount Sinai] On which the law was published; which was typified by *Hagar*, Abraham's bond-maid.

Which gendereth to bondage] For as the bond-maid or slave could only gender—bring forth her children, in a state of slavery, and subject also to become slaves, so all that are born and live under those Mosaic institutions are born and live in a state of bondage—a bondage to various rites and ceremonies; under the obligation to keep the whole law, yet, from its severity and their frailness, obliged to live in the habitual breach of it, and in consequence exposed to the curse which it pronounces.

Verse 25. *For this Agar is mount Sinai in Arabia*] *To γαρ Αγαρ Σινα ορος εστιν εν τη Αραβια*. This is the common reading; but it is read differently in some of the most respectable MSS., *Versions*, and *Fathers*; thus: *το γαρ Σινα ορος εστιν εν τη Αραβια*,

A. M. cir. 4056. which now is, and is in bond-
A. D. cir. 52. age with her children.
A. U. C. 805.

An. Imp. Claudii 26 But ^a Jerusalem which is
Cæsaris 12. above is free, which is the
mother of us all.

27 For it is written, ^b Rejoice, *thou* barren
that bearest not; break forth and cry, *thou*
that travailest not: for the desolate hath
many more children than she which hath an
husband.

28 Now we, brethren, as Isaac was, are
^c the children of promise.

^a Isai. ii. 2. Hebr. xii. 22. Rev. iii. 12. xxi. 2, 10.
^b Isai. liv. 1. — ^c Acts iii. 25. Rom. ix. 8. Ch. iii. 29.
^d Gen. xxi. 9. — ^e Ch. v. 11. vi. 12. — ^f Ch. iii. 8, 22.

for this Sinai is a mountain of Arabia; the word *Agar*, *Agar*, being omitted. This reading is supported by CFG, some others, the *Æthiopic*, *Armenian*, *Vulgate*, and one copy of the *Itala*; by *Epiphanius*, *Damasenus*, *Ambrosiaster*, *Jerome*, *Augustine*, *Hilary*, *Sedulius*, and *Bede*; and the word is sometimes, though not always, omitted by *Cyril* and *Origen*, which proves that in their time there were doubts concerning the common reading.

Of the word *Agar* in this verse, which renders the passage very obscure and difficult, professor *White* says, *fortitan* delendum, "probably it should be expunged." *Griesbach* has left it in the text with a note of *doubtfulness*.

Answereth to Jerusalem] Hagar, the bond-maid, bringing forth children in a state of slavery, *answereth to Jerusalem that now is*, *συναγωγῆς*, *points out*, or, *bears a similitude to*, Jerusalem in her present state of subjection; which, with *her children*—her citizens, is not only in *bondage to the Romans*, but in a worse bondage to the *law*, to its oppressive *ordinances*, and to the heavy curse which it has pronounced against all those who do not keep them.

Verse 26. *But Jerusalem which is above*] The apostle still follows the Jewish *allegory*, showing not only how the story of *Hagar* and *Sarah*, *Ishmael* and *Isaac*, was allegorized, but pointing out also that even *Jerusalem* was the subject of allegory; for it was a maxim among the rabbins, that "Whatsoever was in the earth, the same was also found in heaven; for there is no matter, howsoever small, in this world, that has not something similar to it in the spiritual world." On this maxim, the Jews imagine that every earthly thing has its *representative* in heaven; and especially whatever concerns *Jerusalem*, the *law*, and its *ordinances*. Rab. *Kimchi*, speaking of *Melchizedec*, king of *Salem*, says: *זו ירושלים של מעלה* *zu Yerushalem shel malah*, "This is the Jerusalem that is from above." This phrase frequently occurs among these writers, as may be seen in *Schoettgen*, who has written an express dissertation upon the subject. *Hor. Hebr.*, vol. i., page 1206.

Is free, which is the mother of us all.] There is a spiritual Jerusalem, of which this is the type; and

29 But as then ^d he that ^e was born after the flesh, per-
secuted him *that was born*
after the Spirit, ^f even so it
is now.

30 Nevertheless what saith ^g the scripture?
^h 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.

31 So then, brethren, we are not children
of the bond-woman, ⁱ but of the free.

^g Gen. xxi. 10, 12. — ^h John viii. 35. — ⁱ John viii. 36.
Ch. v. 1, 13.

this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin: or by this, probably, the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows. There is an *earthly Jerusalem*, but this earthly Jerusalem typifies a *heavenly Jerusalem*: the former, with all her *citizens*, is in *bondage*; the latter is a *free city*, and all her *inhabitants* are *free* also. And this Jerusalem is *our mother*; it signifies the church of Christ, the metropolis of Christianity, or rather the *state of liberty* into which all true believers are brought. The word *πᾶντων*, of *all*, is omitted by almost every MS. and *Version* of antiquity and importance, and by the most eminent of the *Fathers* who quote this place; it is undoubtedly spurious, and the text should be read thus: *But Jerusalem, which is above, is free, which is our mother.*

Verse 27. *Rejoice, thou barren that bearest not*] This quotation is taken from Isai. liv. 1, and is certainly a promise which relates to the *conversion of the Gentiles*, as the following clause proves; for *the desolate*—the Gentile world, *hath many more children*—is a much larger and more numerous church than *she*—*Jerusalem*, the Jewish state, *which hath husband*—has been so long in *covenant with God* living under his continual protection, and in possession of a great variety of spiritual advantages and especially those offered to her by the gospel which she has rejected, and which the Gentiles have accepted.

Verse 28. *Now we*] Who believe in the Lord Jesus, *are the children of promise*—are the spiritual offspring of the Messiah, the seed of Abraham, whom the promise stated that *all the nations of the earth should be blessed*.

Verse 29. *But as then he*] *Ishmael, who was born after the flesh*—whose birth had nothing *supernatural* in it, but was according to the ordinary course nature,

Persecuted him] *Isaac, who was born after the Spirit*—who had a supernatural birth, according to *promise*, and through the efficacy, of the *Holy Spirit*

giving effect to that promise—*Sarah shall have a son*, Gen. xvii. 16—21; xxi. 1, &c.

Persecuted him; the persecution here referred to is that mentioned Gen. xxi. 9. It consisted in mocking his brother Isaac.

Even so it is now.] So the Jews, in every place, persecute the Christians; and show thereby that they are rather of the posterity of *Hagar* than of *Sarah*.

Verse 30. *What saith the scripture?*] (In Gen. xxi. 10.) *Cast out the bond-woman and her son*: and what does this imply in the present case? Why, that the present Jerusalem and her children shall be cast out of the favour of God, and shall not be heirs with the son of the free woman—shall not inherit the blessings promised to Abraham, because they believe not in the promised seed.

Verse 31. *So then*] *We*—Jews and Gentiles, who believe on the Lord Jesus, are not children of the bond-woman—are not in subjection to the Jewish law, but of the free; and, consequently, are delivered from all its bondage, obligation, and curse.

Thus the apostle, from their own scripture, explained by their own allegory, proves that it is only by Jesus Christ that they can have redemption; and because they have not believed in him, therefore they continue to be in bondage; and that shortly God will deliver them up into a long and grievous captivity: for we may naturally suppose that the apostle has reference to what had been so often foretold by the prophets, and confirmed by Jesus Christ himself; and this was the strongest argument he could use, to show the Galatians their folly and their danger in returning again to the bondage from which they had escaped, and exposing themselves to the most dreadful calamities of an earthly kind, as well as to the final ruin of their souls. *They desired to be under the law*; then they must take all the consequences; and these the apostle sets fairly before them.

1. We sometimes pity the Jews, who continue to reject the gospel. Many who do so have no pity for themselves; for is not the state of a Jew, who systematically rejects Christ, because he does not believe him to be the promised Messiah, infinitely better than his, who, believing every thing that the scripture teaches concerning Christ, lives under the power and guilt of sin? If the Jews be in a state of nonage, because they believe not the doctrines of Christianity, he is in a worse state than that of infancy who is not born again by the power of the Holy Ghost. Reader, *whosoever thou art*, lay this to heart.

2. The 4th, 5th, 6th, and 7th verses of this chapter contain the sum and marrow of Christian divinity. (1.) The determination of God to redeem the world by the incarnation of his Son. (2.) The manifestation of this Son in the fulness of time. (3.) The circumstances in which this Son appeared: *sent forth; made of a woman; made under the law; to be a sufferer; and to die as a sacrifice*. (4.) The redemption of the world, by the death of Christ: he came to redeem them that were under the law, who were condemned and cursed by it. (5.) By the redemption price he purchases *sonship* or *adoption*

for mankind. (6.) He, God the *Father*, sends the *Spirit*, God the *Holy Ghost*, of God the *Son*, into the hearts of believers, by which they, through the full confidence of their adoption, call him their Father. (7.) Being made *children*, they become *heirs*, and God is their portion throughout eternity. Thus, in a few words, the whole doctrine of grace is contained, and an astonishing display made of the unutterable mercy of God. See the notes on these verses.

3. While the Jews were rejecting the *easy yoke* of Christ, they were *painfully* observing *days*, and *months*, and *times*, and *years*. *Superstition* has far more *labour* to perform than true religion has; and at last profits nothing! Most men, either from *false views* of religion, or through the *power* and *prevalency* of their own evil *passions* and *habits*, have ten thousand times more trouble to get to *hell*, than the followers of God have to get to *heaven*.

4. Even in the perverted Galatians the apostle finds some good; and he mentions, with great feeling, those amiable qualities which they once possessed. The only way to encourage men to seek farther good is to show them what they have got, and to make this a reason why they should seek more. He who wishes to do good to men, and is constantly dwelling on their *bad qualities* and *graceless state*, either irritates or drives them to *despair*. There is, perhaps, no sinner on this side perdition who has not something good in him. Mention the good—it is God's work; and show what a pity it is that he should not have more, and how ready God is to supply all his wants through Christ Jesus. This plan should especially be used in addressing *Christian societies*, and particularly those which are in a declining state.

5. The Galatians were once the *firm friends* of the apostle, and loved him so well that they would have even *plucked out their eyes for him*; and yet these very people cast him off, and counted and treated him as an *enemy*! O sad *fickleness* of human nature! O uncertainty of *human friendships*! An *undesigned* word, or look, or action, becomes the reason to a fickle heart why it should divest itself of the spirit of friendship; and he, who was as dear to them as their own souls, is neglected and forgotten! Blessed God! hast thou not said that there is a *friend that sticketh closer than a brother*? Where is he? Can such an one be trusted long on this unkindly earth? He is fit for the society of angels and the spirits of just men made perfect; and thou takest him in mercy lest he should lose his friendly heart, or lest his own heart should be broken in losing that of his friend. Hasten, Lord, a more perfect state, where the spirit of thy own love in thy followers shall expand, without control or hinderance, throughout eternity! Amen.

6. On *allegorizing*, in explaining the word of God, something has already been said, under ver. 24; but on the subject of *allegory* in general much might be said. The very learned and accurate critic, Dr. *Louth*, in his work, *De Sacra Poesi Hebræorum*, has entered at large into the subject of *allegory*, as existing in the sacred writings, in which he has

discovered *three* species of this rhetorical figure. 1. That which rhetoricians term a *continued metaphor*. See Solomon's portraiture of old age, Eccles. xii. 2—6. A *second* kind of allegory is that which, in a more proper and restricted sense, may be called *parable*. See Matt. xiii., and the note on ver. 3 of that chapter.

The *third* species of allegory is that in which a *double meaning* is couched under the same words. These are called *mystical* allegories, and the two meanings are termed the *literal* and *mystical* senses. For examples of all these kinds I must refer to the learned prelate above named.

CHAPTER V.

The apostle exhorts the Galatians to stand fast in the liberty of the gospel, and not by receiving circumcision bring themselves into a yoke of bondage, 1—4. Shows the superior excellence of Christianity, 5, 6. Mentions their former steadiness, and warns them against the bad doctrine which was then preached among them, 7—9. Expresses his confidence that they will yet return; and shows that he who perverted them shall bear his own punishment, 10—12. States that they are called to liberty, and that love is the fulfilling of the law, 13, 14. Warns them against dissensions, and enumerates the fruits of the flesh, which exclude those who bear them from the kingdom of God, 15—21. Enumerates also the fruits of the Spirit, which characterize the disciples of Christ, 22—24. Exhorts them to live in the Spirit, and not provoke each other, 25, 26.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Clandii
Cæsaris 12.

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

the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is

circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

A. M. cir. 4056
A. D. cir. 52.
A. U. C. 805.
An. Imp. Clandii
Cæsaris 12.

* John viii. 32. Rom. vi. 18. 1 Pet. ii. 16.—^b Acts xv. 10. Ch. ii. 4. iv. 9.—^c Acts xv. 1. See Acts xvi. 3.

^d Ch. iii. 10.—^e Rom. ix. 31, 32. Ch. ii. 21.—^f Heb. xii. 15.—^g Rom. viii. 24, 25. 2 Tim. iv. 8.

NOTES ON CHAP. V.

Verse 1. *Stand fast therefore in the liberty*] This is intimately connected with the preceding chapter: the apostle having said, just before, *So then, brethren, we are not children of the bond-woman, but of the free*, immediately adds, *Stand fast therefore in the liberty wherewith Christ hath made us free*. Hold fast your Christian profession; it brings spiritual liberty: on the contrary, Judaism brings spiritual bondage. Among the Jews, the Messiah's reign was to be a reign of liberty, and hence the Targum, on Lament. ii. 22, says: "LIBERTY shall be publicly proclaimed to thy people of the house of Israel, *לְיָד מַשִּׁיחַ* *al yad Mashicha*, by the hand of the Messiah, such as was granted to them by Moses and Aaron at the time of the passover."

The liberty mentioned by the apostle is freedom from Jewish rites and ceremonies, called properly here the *yoke of bondage*; and also liberty from the power and guilt of sin, which nothing but the grace of Christ can take away.

Verse 2. *If ye be circumcised*] By circumcision you take on you the whole obligation of the Jewish law, and consequently profess to seek salvation by means of its observances; and therefore Christ can profit you nothing; for, by seeking justification by

the works of the law, you renounce justification by faith in Christ.

Verse 3. *He is a debtor to do the whole law.*] Lay himself, by receiving circumcision, under the obligation to fulfil all its precepts, ordinances, &c.

Verse 4. *Christ is become of no effect unto you*] It is vain for you to attempt to unite the two systems. You must have the law and no Christ, or Christ and no law, for your justification.

Ye are fallen from grace.] From the gospel. They had been brought into the grace of the gospel; and now, by re-adopting the Mosaic ordinances, they had apostatized from the gospel as a system of religion and had lost the grace communicated to their souls by which they were preserved in a state of salvation. The peace and love of God, received by Jesus Christ could not remain in the hearts of those who had rejected Christ. They had, therefore, in every sense of the word, *fallen from grace*; and whether some of them ever rose again is more than we can tell.

Verse 5. *For we, Christians, through the Spirit* Through the operation of the Holy Ghost, under the spiritual dispensation of the gospel, *wait for the hope of righteousness*—expect that which is the object of our hope, on our being justified by faith in Christ. *Righteousness, δικαιοσύνη*, may here, as in many other

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6 For ^a in Jesus Christ neither
circumcision availeth any thing,
nor uncircumcision; but ^b faith
which worketh by love.

7 Ye ^c did run well; ^d who ^e did hinder you,
that ye should not obey the truth?

8 This persuasion *cometh* not of him ^f that
calleth you.

^a 1 Cor. vii. 19. Ch. iii. 28. vi. 15. Col. iii. 11. — ^b 1
Thes. i. 3. James ii. 18, 20, 22. — ^c 1 Cor. ix. 24. — ^d Ch.
ii. 1. — ^e Or, who did drive you back? — ^f Ch. i. 6.

places of St. Paul's epistles, mean *justification*. And the hope of justification, or the hope excited and inspired by it, is the *possession of eternal glory*; for, says the apostle, Rom. v. 1, 2, *Being justified by faith we have peace with God, and rejoice in hope of the glory of God*. But, as this glory is necessarily future, it is to be *waited for*; but this *waiting*, in a thorough Christian, is not only a blessed expectation, but also a continual *anticipation* of it; and therefore the apostle says, *αρεσκόμεθα, we receive out of it*; from *απο, from, εκ, out of, and δεχομαι, I receive*. This is no fanciful derivation; it exists in the experience of every genuine Christian; he is continually *anticipating or receiving foretastes* of that glory, the fulness of which he expects after death. Thus they are *receiving the end of their faith, the salvation of their souls*. 1 Pet. i. 9.

That they could not have the Holy Spirit without *faith*, was a doctrine also of the Jews; hence it is said, *Mechilta*, fol. 52: "That faith was of great consequence with which the Israelites believed in Him who, with one word, created the universe; and because the Israelites believed in God, the Holy Spirit dwelt in them; so that, being filled with God, they sung praises to him." Cicero, *De Nat. Dear.*, lib. ii., has said: *Nemo vir magnus sine aliquo afflatu divino unquam fuit*; "There never was a great man who had not some measure of the divine influence." However true this may be with respect to the *great men* of the Roman orator, we may safely assert there never was a true *Christian* who had not the inspiration of God's Holy Spirit.

Verse 6. *For in Jesus Christ*] By the dispensation of the gospel all legal observances, as essential to salvation, are done away; and uncircumcision, or the *Gentile state*, contributes as much to salvation as *circumcision* or the *Jewish state*; they are both equally ineffectual; and nothing now avails in the sight of God but that faith *δε αγαπης ενεργουμενη, which is made active, or energetic, by love*. God acknowledges no faith, as of the operation of his Spirit, that is not *active or obedient*; but the principle of all obedience to God, and beneficence to man, is *love*; therefore *faith* cannot work unless it be associated with love. Love to God produces obedience to his will: love to man *worketh no ill*; but, on the contrary, every act of kindness. Faith which does not work by love is either *circumcision* or *uncircumcision*, or whatever its possessor may please to call it; it is, however, no-

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A. D. cir. 52.
A. U. C. 805.
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9 ^a A little leaven leaveneth
the whole lump.

10 ^b I have confidence in you,
through the Lord, that ye will
be none otherwise minded: but ^c he that
troubleth you ^k shall bear his judgment, who-
soever he be.

11 ^l And I, brethren, if I yet preach cir-

^a 1 Cor. v. 6. xv. 33. — ^b 2 Cor. ii. 3. viii. 22. — ^c Ch. i. 7.
^k 2 Cor. x. 6. — ^l Ch. vi. 12.

thing that will stand him in stead when God comes to take away his soul: *It availeth nothing*. This humble, holy, operative, obedient *love*, is the grand touchstone of all *human creeds and confessions of faith*. Faith without this has neither soul nor operation; in the language of the apostle James, it is *dead*, and can perform no function of the spiritual life, no more than a dead man can perform the duties of animal or civil life.

Verse 7. *Ye did run well*] Ye once had the faith that worked by love—ye were genuine, active, useful Christians.

Who did hinder] Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent. St. Paul here, as in 1 Cor. ix. 24, compares Christianity to a *race*. See the notes on the above text.

Verse 8. *This persuasion*] Of the necessity of your being circumcised and obeying the law of Moses, is *not of him that calleth you*. I never preached such a doctrine to you; I called you out of *bondage to liberty*, from a *galling yoke to a cheerful service*. Some translate *πειρασην, obedience or subjection*. This *subjection* of yours to the Mosaic law is opposed to the will of God, and never was preached by me.

Verse 9. *A little leaven leaveneth the whole lump.*] A proverbial expression, see 1 Cor. v. 6, very aptly applied to those who receive the smallest tincture of false doctrine, relative to the things essential to salvation, which soon influences the whole conduct, so that the man becomes totally perverted. They might have argued, "It is a *small thing*, and should not be made a subject of serious controversy, whether we be circumcised or not." Granted, that in *itself* it is a small matter; but, as every man who is circumcised is a debtor to do the whole law, ver. 3, then your *circumcision* leads necessarily to your total perversion; as the *little portion of leaven*, mixed with the batch, soon *leavens the whole lump*.

Verse 10. *I have confidence in you*] I now feel a persuasion from the Lord that I shall not be permitted to expostulate with you in vain; *that ye will be none otherwise minded*—that ye will be aware of the danger to which ye are exposed, that ye will retreat in time, and recover the grace which ye have lost.

But he that troubleth you] The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole church, *shall bear*

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cumcision, ^a why do I yet suffer persecution? then is ^b the offence of the cross ceased.

12 ^c I would they were even cut off ^d which trouble you.

13 For, brethren, ye have been called unto liberty; only ^e use not liberty for an occasion to the flesh, but ^f by love serve one another.

14 For ^g all the law is fulfilled in one word,

^a 1 Cor. xv. 30. Ch. iv. 29. vi. 17.—^b 1 Cor. i. 23. ^c Josh. vii. 25. 1 Cor. v. 13. Ch. i. 8, 9.—^d Acts xv. 1, 2, 24.—^e 1 Cor. viii. 9. 1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4.—^f 1 Cor. ix. 19. Ch. vi. 2.—^g Matt. vii. 12.

his judgment—shall meet with the punishment he deserves, for having sown his tares among God's wheat.

Verse 11. *If I yet preach circumcision*] It is very likely that some of the false apostles, hearing of Paul's having circumcised Timothy, Acts xvi. 3, which must have been done *about this time*, reported him as being an advocate for circumcision, and by this means endeavoured to sanction their own doctrine. To this the apostle replies: Were it so, that I am a friend to this measure, is it likely that I should suffer persecution from the Jews? But I am every where persecuted by them, and I am persecuted *because* I am known to be an enemy to circumcision; were I a friend to this doctrine, the *offence of the cross*—preaching salvation only through the sacrifice of Christ, would soon cease; because, to be consistent with myself, if I preached the necessity of circumcision I must soon cease to preach Christ crucified, and then the Jews would be no longer my enemies.

Verse 12. *I would they were even cut off which trouble you.*] This saying has puzzled many, and different interpretations of the place have been proposed by learned men.

At first sight it seems as if the apostle was praying for the *destruction* of the false teachers who had perverted the churches of Galatia. Mr. Wakefield thought *οφελον αποκοφονσαι* might be translated, *I wish that they were made to weep*; and in his translation of the New Testament the passage stands thus: "I wish that they who are unsettling you may lament it." I believe the apostle never meant any such thing. As the persons who were breeding all this confusion in the churches of Galatia were *members of that church*, the apostle appears to me to be simply expressing his desire that they might be *cut off* or *excommunicated* from the church. *Kypke* has given an abundance of examples where the word is used to signify *amputating*; *cutting off from society, office, &c.*; *excluding*. In opposition to the notion of excommunication, it might be asked: "Why should the apostle wish these to be excommunicated when it was his own office to do it?" To this it may be answered: The apostle's authority was greatly weakened among that people by the influence of the false teachers, so that in all probability he could exercise no ecclesiastical function; he could therefore only

even in this, ^h Thou shalt love thy neighbour as thyself.

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

16 *This* I say then, ⁱ Walk in the Spirit, and ^k ye shall not fulfil the lust of the flesh.

17 For ^l the flesh lusteth against the Spirit, and the Spirit against the flesh: and these

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xxii. 40. James ii. 8.—^h Lev. xix. 18. Matt. xxii. 39. Rom. xiii. 8, 9.—ⁱ Rom. vi. 12. viii. 1, 4, 12. xiii. 14. Ver. 25. 1 Pet. ii. 11.—^k Or, fulfil not.—^l Rom. vii. 23. viii. 6, 7.

express his wish. And the whole passage is so parallel to that, 1 Cor. v. 6, 7, that I think there can be no reasonable doubt of the apostle's meaning: "Let those who are unsettling the church of Christ in your district be excommunicated; this is my wish, that they should no longer have any place among you."

Verse 13. *Ye have been called unto liberty*] A total freedom from all the burthensome rites and ceremonies of the Mosaic law. *Only use not that liberty for an occasion to the flesh*. By *flesh*, here, we may understand all the unrenewed desires and propensities of the mind; whatsoever is not under the influence and guidance of the Holy Spirit of God. Your liberty is from that which would *oppress the spirit*; not from that which would lay *restraints on the flesh*. The gospel proclaims liberty from the *ceremonial law*; but binds you still faster under the *moral law*. To be freed from the *ceremonial law* is the *gospel liberty*; to pretend freedom from the *moral law* is *antinomianism*.

By love serve one another.] Having that faith which worketh by love, serve each other to the uttermost of your power: δουλευετε, serve each other, when necessary, as *slaves* serve their masters. Several excellent MSS. and *Versions*, instead of *δια της αγαπης, by love*, have *τη αγαπη του Πνευματος, in the love of the Spirit* serve one another.

Verse 14. *For all the law*] Which respects our duty to our fellows, is fulfilled—is comprehended, in one word: *Thou shalt love thy neighbour as thyself*. See the notes on Matt. xix. 19, and Rom. xiii. 9.

Verse 15. *If ye bite and devour one another*] These churches seem to have been in a state of great distraction; there were continual altercations among them. They had fallen from the grace of the gospel; and, as Christ no longer dwelt in their hearts by faith, pride, anger, ill-will, and all unkind and uncharitable tempers, took possession of their souls, and they were in consequence alternately destroying each other. Nothing is so destructive to the peace of man, and to the peace of the soul, as religious disputes; where they prevail, religion in general has little place.

Verse 16. *Walk in the Spirit*] Get back the Spirit of God which you have grieved and lost; take up that *spiritual* religion which you have abandoned

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are contrary the one to the other; *so that ye cannot do the things that ye would.

18 But, ^b if ye be led of the Spirit, ye are not under the law.

19 Now ^c the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

^a Rom. vii. 15, 19.—^b Rom. vi. 14, viii. 2.—^c 1 Cor. iii. 3. Eph. v. 3. Col. iii. 5. James iii. 14, 15.

[Ye shall not fulfil the lust of the flesh.] If the Spirit of God dwell in and rule your heart, the whole carnal mind will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works and propensities of the flesh.

Verse 17. *For the flesh lusteth against the Spirit*] God still continues to strive with you, notwithstanding your apostasy, showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual; and, through the influence of these different principles, you are kept in a state of self-opposition and self-distraction, so that you cannot do the things that ye would. You are convinced of what is right, and ye wish to do it; but, having abandoned the gospel and the grace of Christ, the law and its ordinances which ye have chosen in their place afford you no power to conquer your evil propensities. It was on this ground that the apostle exhorted them, ver. 16, to walk in the Spirit, that they might not fulfil the lust of the flesh; as without the grace of God they could do nothing. Who can suppose that he speaks this of adult Christians?

Verse 18. *But, if ye be led of the Spirit*] If ye receive again the gospel and the grace of Christ, and permit yourselves to be influenced by the Holy Spirit whom you are now grieving, ye are not under the law—ye will not feel those evil propensities which now disgrace and torment you; but they must prevail while you are not under the influence of the grace and Spirit of Christ.

Verse 19. *Now the works of the flesh are manifest*] By flesh we are to understand the evil and fallen state of the soul, no longer under the guidance of God's Spirit and right reason, but under the animal passions; and they are even rendered more irregular and turbulent by the influence of sin; so that man is in a worse state than the brute: and so all-commanding is this evil nature that it leads men into all kinds of crimes; and among them the following, which are manifest—known to all, and most prevalent; and, though these are most solemnly forbidden by your law, the observance of its ordinances gives no power to overcome them, and provides no pardon for the guilt and condemnation produced by them.

Adultery] *Μοιχεία* Illicit connexion with a married person. This word is wanting in this place in the best MSS., Versions, and Fathers; the next term often comprehending both.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that ^d they which do such things shall not inherit the kingdom of God.

^d 1 Cor. vi. 9. Eph. v. 5. Col. iii. 6. Rev. xxii. 15.

Fornication] *Πορνεία* Illicit connexion between single or unmarried persons; yet often signifying adultery also.

Uncleanness] *Ακαθάρσια* Whatever is opposite to purity; probably meaning here, as in Rom. i. 24, 2 Cor. xii. 21, unnatural practices; sodomy, bestiality.

Lasciviousness] *Ασελγεία* Whatever is contrary to chastity; all lewdness.

Verse 20. *Idolatry*] Worshipping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, &c., which were common among the Gentiles.

Witchcraft] *Φαρμακία*, from *φάρμακον*, a drug or poison; because in all spells and enchantments, whether true or false, drugs were employed. As a drug, *φάρμακον*, might either be the means of removing an evil, or inflicting one, etymologists have derived it from *φερον ακος*, bringing ease, or *φερον αχος*, bringing pain. So spells and incantations were used sometimes for the restoration of the health; at others, for the destruction of an enemy. Sometimes these *φάρμακα* were used to procure love; at other times, to produce hatred.

Hatred] *Εχθρα* Aversions and antipathies, when opposed to brotherly love and kindness.

Variance] *Ερις* Contentions, where the principle of hatred proceeds to open acts; hence contests, altercations, lawsuits, and disputes in general.

Emulations] *Ζηλον* Envy or emulations; that is, strife to excel at the expense of another; lowering others to set up one's self; unholy zeal, fervently adopting a bad cause, or supporting a good one by cruel means. *Inquisitions*, pretending to support true religion by torturing and burning alive those who both profess and practise it.

Wrath] *Θυμοι* Turbulent passions, disturbing the harmony of the mind, and producing domestic and civil broils and disquietudes.

Strife] *Εριθειαι* Disputations, janglings, logomachies, or strife about words.

Seditions] *Διχοστασιαι* Divisions into separate factions; parties, whether in the church or state.

Heresies] *Αιρεσεις* Factions; parties in the church separating from communion with each other, and setting up altar against altar. The word, which is harmless in itself, is here used in a bad sense. Instead of *αιρεσεις* the Slavonic has *σκανδαλα*, scandals, offences or stumbling-blocks.

Verse 21. *Envyings*] *Φθονοι* "Pain felt, and

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22 But * the fruit of the Spirit is love, joy, peace, long-suffering, ^b gentleness, ^c goodness, ^d faith,

23 Meekness, temperance: * against such there is no law.

24 And they that are Christ's ' have cruci-

* John xv. 2. Eph. v. 9.—^b Col. iii. 12. James iii. 17. ^c Rom. xv. 14.—^d 1 Cor. xiii. 7.—^e 1 Tim. i. 9.—^f Rom.

malignity conceived, at the sight of excellence or happiness." A passion the most base and the least curable of all that disgraces or degrades the fallen soul. See on Rom. xiii. 13.

Murders] Φονοι Similarity of sound to the preceding seems to have suggested the word in this association; it is wanting in several MSS. *Murder* signifies the destruction of human life; and as he who *hates his brother in his heart* is ready to take away his life, so he is called a *murderer*. After all the casuistry of man, it does not appear that the *right* of taking away a human life on any pretence, except for the crime of *murder*, belongs to any but the Maker and Judge of all men.

Drunkenness] Μεθαρ Taking more wine or any kind-of inebriating liquor than is necessary for health; whatever unfits for *public, domestic, or spiritual* duties; even the *cares of the world*, when they intoxicate the mind. See on Rom. xiii. 13.

Revellings] Κωμοι Lascivious feastings, with obscene songs, music, &c. See on Rom. xiii. 13.

And such like] Και τα ὅμοια τούτους All that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns.

Of the which I tell you before] When I first preached the gospel to you.

As I have also told you in time past] When I paid my second visit to you; for the apostle did visit them twice. See Acts xvi. 6, and xviii. 23; and see *Preface*, p. ii.

Shall not inherit] They are not *children* of God, and therefore cannot *inherit* the kingdom which belongs only to the *children* of the divine family.

Verse 22. *But the fruit of the Spirit*] Both *flesh*—the sinful dispositions of the human heart, and *spirit*—the changed or purified state of the soul, by the grace and Spirit of God, are represented by the apostle as *trees*, one yielding *good* the other *bad fruit*; the productions of each being according to the nature of the *tree*, as the *tree* is according to the nature of the *seed* from which it sprung. The *bad seed* produced a *bad tree*, yielding all manner of *bad fruit*; the *good seed* produced a *good tree*, bringing forth *fruits* of the most *excellent kind*. The *tree* of the *flesh*, with all its bad fruits, we have already seen; the *tree* of the *Spirit*, with its good fruits, we shall now see.

Love] Αγαπη An intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself. See ver. 6.

fied the flesh with the * affections and lusts.

25 ^b If we live in the Spirit, let us also walk in the Spirit.

26 ^c Let us not be desirous of vain glory, provoking one another, envying one another.

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vi. 6. xiii. 14. Ch. ii. 20. 1 Pet. ii. 11.—^c Or, *passions*. ^b Rom. viii. 4, 5. Ver. 16.—^d Phil. ii. 3.

Joy] Χαρα The exultation that arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin. See Rom. v. 2.

Peace] Εησηνη The calm, quiet, and order, which take place in the justified soul, instead of the doubts, fears, alarms, and dreadful forebodings, which every true penitent less or more feels, and must feel, till the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of *sin*. See Rom v. 1, and the notes there.

Long-suffering] Μακροθυμια Long-mindedness, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that, if he had not, we should have been speedily consumed: bearing up also through all the troubles and difficulties of life without murmuring or repining; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence.

Gentleness] Χρηστοτης Benignity, affability; a very rare grace, often wanting in many who have a considerable share of Christian excellence. A good education and polished manners, when brought under the influence of the grace of God, will bring out this grace with great effect.

Goodness] Αγαθωσυνη The perpetual desire and sincere study, not only to abstain from every appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability. But all this must spring from a *good heart*—a heart purified by the Spirit of God; and then, the *tree* being made *good*, the *fruit* must be good also.

Faith] Πιστις, here used for *fidelity*—punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer.

Verse 23. **Meekness**] Ηπιγοτης Mildness, indulgence towards the weak and erring, patient suffering of injuries without feeling a spirit of revenge, an even balance of all tempers and passions, the entire opposite to *anger*.

Temperance] Εγκρατια *Continence, self-government or moderation*, principally with regard to *sensual or animal appetites*. *Moderation in eating, drinking, sleeping, &c.*

Several very respectable MSS., as D*EFG, with

the *Fulgate*, most copies of the *Itala*, and several of the *Fathers*, add ἀγνεια, *chastity*. This we are sure cannot be separated from the genuine Christian character, though it may be included in the word εὐσπάρεια, *continence* or *moderation*, immediately preceding.

Against such there is no law.] Those, whose lives are adorned by the above virtues, cannot be condemned by any law, for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God, producing in their hearts and lives the preceding fruits.

Verse 24. And they that are Christ's] All genuine Christians have crucified the flesh—are so far from obeying its dictates and acting under its influence, that they have crucified their sensual appetites; they have nailed them to the cross of Christ, where they have expired with him; hence, says St. Paul, Rom. vi. 6, *our old man—the flesh, with its affections and lusts, is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* By which we see that God has fully designed to save all who believe in Christ from all sin, whether outward or inward, with all the affections, παθημασιν, irregular passions, and lusts, ἐπιθυμιας, disorderly wishes and desires. All that a man may feel contrary to love and purity; and all that he may desire contrary to moderation and that self-denial peculiar to the Christian character

Verse 25. If we live in the Spirit] If we profess to believe a spiritual religion, let us walk in the Spirit—let us show in our lives and conversation that the Spirit of God dwells in us.

Verse 26. Let us not be desirous of vain glory] *Let us not be vain glorious*—boasting of our attainments; vaunting ourselves to be superior to others; or seeking honour from those things which

do not possess moral good; in birth, riches, eloquence, &c., &c.

Provoking one another] What this may refer to we cannot tell; whether to the Judaizing teachers, endeavouring to set themselves up beyond the apostle, and their attempts to lessen him in the people's eyes, that they might secure to themselves the public confidence, and thus destroy St. Paul's influence in the Galatian churches; or whether to some other matter in the internal economy of the church, we know not. But the exhortation is necessary for every Christian, and for every Christian church. He who professes to seek the honour that comes from God, should not be desirous of *vain glory*. He who desires to keep the unity of the Spirit in the bond of peace, should not provoke another. He who knows that he never deserved any gift or blessing from God should not envy another those blessings which the divine goodness may have thought proper to bestow upon him. May not God do what he will with his own? If Christians in general would be content with the honour that comes from God, if they would take heed to give no provocations to their fellow Christians, if they would cease from envying those on whom either God or man bestows honours or advantages, we should soon have a happier and more perfect state of the Christian church than we now see. Christianity requires us to esteem each other better than ourselves, or in honour to prefer one another. Had not such a disposition been necessary to the Christian character, and to the peace and perfection of the church of Christ, it would not have been so strongly recommended. But who lays this to heart, or even thinks that this is indispensably necessary to his salvation? Where this disposition lives not, there are both the seed and fruit of the flesh. Evil tempers are the bane of religion, and totally contrary to Christianity.

CHAPTER VI.

The apostle teaches them to be tender and affectionate towards any who, through surprise and the violence of temptation, had fallen into sin; and to bear each other's burdens, 1, 2. To think humbly of themselves, and to conclude concerning their own character rather from the evidence of their works than from any thing else, 3—5. To minister to the support of those who instruct them in righteousness, 6. He warns them against self-deception, because whatever a man soweth that he shall reap, 7, 8. Exhorts them not to be weary in well doing, and to embrace every opportunity to do good, 9, 10. Intimates that his love to them led him to write this whole epistle with his own hand, 11. Points out the object that those had in view who wished them to be circumcised, 12, 13. He exults in the cross of Christ, and asserts that a new creation of the soul is essential to its salvation; and wishes peace to them who act on this plan, 14—16. States that he bears in his body the marks of the Lord Jesus, 17. And concludes with his apostolical benediction, 18.

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BRETHREN, ^aif ^ba man
be overtaken in a fault, ye
^cwhich are spiritual restore
such an one ^din the spirit of

meekness; considering thyself, ^elest thou also
be tempted.

2 ^fBear ye one another's burdens, and so
fulfil ^gthe law of Christ.

^aRom. xiv. 1. xv. 1. Hebr. xii. 13. James v. 19.—^bOr,
although.—^c1 Cor. ii. 15. iii. 1.—^d1 Cor. iv. 21. 2 Thess.
iii. 15. 2 Tim. ii. 25.—^e1 Cor. vii. 5. x. 12.—^fRom. xv.
1. Ch. v. 13. 1 Thess. v. 14.—^gJohn xiii. 14, 15, 34.

NOTES ON CHAP. VI.

Verse 1. *Brethren, if a man be overtaken*] *Εαν προληφθῆ* If he be surprised, seized on without warning, suddenly invaded, taken before he is aware: all these meanings the word has in connexions similar to this. *Strabo*, lib. xvi., page 1120, applies it to the *rhinoceros*, in its contests with the elephant: he suddenly rips up the belly of the elephant, *αυ μη προληφθῆ ἔγ προβοσκιδι*, that he may not be surprised with his trunk. For, should the elephant seize him with his trunk first, all resistance would be afterwards in vain; therefore he endeavours to rip up the elephant's belly with the horn which is on his nose, in order to prevent this. It is used also by *Arrian*, in *Peripl. Mar. Eryth.*, page 164, and page 168, to signify a vessel being suddenly agitated and whirled by the waves, and then dashed on the rocks. See *Kypke*.

Ye which are spiritual] Ye who still retain the grace of the gospel, and have wisdom and experience in divine things;

Restore such an one] *Καταρτιζετε τον τουτον* Bring the man back into his place. It is a metaphor taken from a dislocated limb, brought back by the hand of a skilful and tender surgeon into its place.

In the spirit of meekness] Use no severity nor haughty carriage towards him; as the man was suddenly overtaken, he is already deeply humbled and distressed, and needs much encouragement and lenient usage. There is a great difference between a man who being suddenly assailed falls into sin, and the man who transgressed in consequence of having walked in the counsel of the ungodly, or stood in the way of sinners.

Considering thyself] *Σκοπων σεαυτον* Looking to thyself; as he fell through a moment of unwatchfulness, look about, that thou be not surprised; as he fell, so mayst thou: thou art now warned at his expense; therefore keep a good look out.

Lest thou also be tempted.] And, having had this warning, thou wilt have less to plead in extenuation of thy offence. It is no wonder if a harsh and cruel censurer of a weak, backsliding brother, should be taught moderation and mercy by an awful proof of his own frailty. Such an one may justly dread the most violent attacks from the arch enemy; he will disgrace him if he can, and if he can overtake him he will have no small triumph. Consider the possibility of such a case, and show the mercy and feeling

3 For ^bif a man think himself
to be something, when ¹he is
nothing, he deceiveth himself.

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4 But ^klet every man prove
his own work, and then shall he have re-
joicing in himself alone, and ¹not in another:

5 ^mFor every man shall bear his own burden.

6 ⁿLet him that is taught in the word com-

xv. 12. James ii. 8. 1 John iv. 21.—^bRom. xii. 3.
1 Cor. viii. 2. Ch. ii. 6.—¹2 Cor. iii. 5. xii. 11.—¹1
Cor. xi. 28. 2 Cor. xiii. 5.—¹See Luke xviii. 11.—
^mRom. ii. 6. 1 Cor. iii. 8.—ⁿRom. xv. 27. 1 Cor. ix. 11, 14.

which thou wouldst then wish to receive from another. From the consideration of what we are, what we have been, or what we may be, we should learn to be compassionate. The poet *Mantuanus* has set this in a fine light in his Eclogue, *De honesto Amore*:—

*Id commune malum; semel insanivimus omnes:
Aut sumus, aut fuimus, aut possemus omne quod hic est.*

“This is a common evil; at one time or other we have all done wrong. Either we are, or have been, or may be, as bad as he whom we condemn.”

Verse 2. *Bear ye one another's burdens*] Have sympathy; feel for each other; and consider the case of a distressed brother as your own.

And so fulfil the law of Christ.] That law or commandment, *Ye shall love one another*; or that, *Do unto all men as ye would they should do unto you*. We should be as indulgent to the infirmities of others, as we can be consistently with truth and righteousness: our brother's infirmity may be his burden; and if we do not choose to help him to bear it, let us not reproach him because he is obliged to carry the load.

Verse 3. *If a man think himself to be something*] i. e. To be a proper Christian man; when he is nothing; being destitute of that charity which beareth, hopeth, and endureth all things. See 1 Cor. xiii. 1, &c. Those who suppose themselves to excel all others in piety, understanding, &c., while they are harsh, censorious, and overbearing, prove that they have not the charity that thinketh no evil; and in the sight of God are only as sounding brass and a tinkling cymbal. There are no people more censorious or uncharitable than those among some religious people who pretend to more light and a deeper communion with God. They are generally carried away with a sort of sublime, high-sounding phraseology, which seems to argue a wonderfully deep acquaintance with divine things; stripped of this, many of them are like Samson without his hair.

Verse 4. *Prove his own work*] Let him examine himself and his conduct by the words and example of Christ; and if he find that they bear this touchstone, then he shall have rejoicing in himself alone, feeling that he resembles his Lord and Master, and not in another—not derive his consolation from comparing himself with another who may be weaker, or

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7 ^a Be not deceived; ^b God is not mocked: for ^c whatsoever

a man soweth, that shall he also reap.

8 ^d 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.

^a 1 Cor. vi. 9. xv. 33.—^b Job xiii. 9.—^c Luke xvi. 25. Rom. ii. 6. 2 Cor. ix. 6.—^d Job iv. 8. Prov. xi. 18. xiii. 8. Hos. viii. 7. x. 12. Rom. viii. 13. James iii. 18.—^e 2 Thess. iii. 13. 1 Cor. xv. 58.—^f Matt. xxiv.

less instructed than himself. The only rule for a Christian is the word of Christ; the only pattern for his imitation is the example of Christ. He should not compare himself with others; they are not his standard. Christ hath left us an example that we should follow his steps.

Verse 5. Every man shall bear his own burden.]

All must answer for themselves, not for their neighbours. And every man must expect to be dealt with by the Divine Judge, as his character and conduct have been. The greater offences of another will not excuse thy smaller crimes. Every man must give account of himself to God.

Verse 6. Let him that is taught in the word] He who receives instructions in Christianity by the public preaching of the word;

Communicate unto him that teacheth] Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the gospel. It appears that some of the believers in Galatia could receive the Christian ministry without contributing to its support. This is both ungrateful and base. We do not expect that a common schoolmaster will give up his time to teach our children their alphabet without being paid for it; and can we suppose that it is just for any person to sit under the preaching of the gospel in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is unjust.

Verse 7. Be not deceived] Neither deceive yourselves, nor permit yourselves to be deceived by others. He seems to refer to the Judaizing teachers.

God is not mocked] Ye cannot deceive him, and he will not permit you to mock him with pretended instead of real services.

Whatever a man soweth] Whatever kind of grain a man sows in his field, of that shall he reap; for no other species of grain can proceed from that which is sown. Darnel will not produce wheat, nor wheat darnel.

Verse 8. He that soweth to his flesh] In like manner, he that sows to the flesh—who indulges his sensual and animal appetites, shall have corruption as the crop: you cannot expect to lead a bad life and go to heaven at last. According as your present life is, so will be your eternal life; whether your sowing

9 And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

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10 ^a As we have therefore opportunity, ^b let us do good unto all men, especially unto them who are of ^c the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

13. Hebr. iii. 6, 14. x. 36. xii. 3, 5. Rev. ii. 19.—^a John ix. 4. xii. 36.—^b 1 Thess. v. 15. 1 Tim. vi. 18. Tit. iii. 8. ^c Eph. ii. 19. Hebr. iii. 6.

be to the flesh or to the Spirit, so will your eternal reaping be. To sow, here, means transacting the concerns of a man's natural life. To reap, signifies his enjoyment or punishment in another world. Probably by flesh and Spirit the apostle means Judaism and Christianity. Circumcision of the flesh was the principal rite of the former; circumcision in the heart, by the Spirit, the chief rite of the latter; hence the one may have been called flesh, the other, Spirit. He who rejects the gospel, and trusts only in the rites and ceremonies of the law for salvation, will reap endless disappointment and misery. He who trusts in Christ, and receives the gifts and graces of the Holy Spirit, shall reap life everlasting.

Verse 9. Let us not be weary] Well-doing is easier in itself than ill-doing; and the danger of growing weary in the former arises only from the opposition to good in our own nature, or the outward hinderances we may meet with from a gainsaying and persecuting world.

In due season we shall reap] As the husbandman, in ploughing, sowing, and variously labouring in his fields, is supported by the hope of a plentiful harvest, which he cannot expect before the right and appointed time; so every follower of God may be persuaded that he shall not be permitted to pray, weep, deny himself, and live in a conformity to his Maker's will, without reaping the fruit of it in eternal glory. And although no man obtains glory because he has prayed, &c., yet none can expect glory who do not seek it in this way. This is sowing to the Spirit; and the Spirit and the grace are furnished by Christ Jesus, and by him the kingdom of heaven is opened to all believers; but only those who believe, love, and obey, shall enter into it.

Verse 10. As we have—opportunity] While it is the time of sowing let us sow the good seed; and let our love be, as the love of Christ is, free, manifested to all. Let us help all who need help according to the uttermost of our power; but let the first objects of our regards be those who are of the household of faith—the members of the church of Christ, who form one family, of which Jesus Christ is the head. Those have the first claims on our attention; but all others have their claims also, and therefore we should do good unto all.

Verse 11. Ye see how large a letter] There is a strange diversity of opinions concerning the apostle's meaning

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

12 As many as desire to make a fair shew in the flesh, ^a they constrain you to be circumcised, ^b only lest they should

^c suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 ^dBut God forbid that I should glory, save in the cross of our Lord Jesus Christ, ^eby whom the world is ^fcrucified unto me, and I unto the world.

^a Ch. ii. 3, 14.—^b Phil. iii. 18.—^c Ch. v. 11.—^d Phil. iii. 3, 7, 8.—^e Or, *whereby*.—^f Rom. vi. 6. Ch. ii. 20. ^g 1 Cor. vii. 19. Ch. v. 6. Col. iii. 11.—^h 2 Cor. v. 17. ⁱ Ps. cxxv. 5.—^k Phil. iii. 16.—^l Rom. ii. 29. iv. 12.

in this place. Some think he refers to the *length* of the epistle, others to the *largeness* of the letters in which this epistle is written, others to the *inadequacy* of the apostle's *writing*. It appears plain that most of his epistles were written by an *amanuensis*, and simply *subscribed* by himself; but the *whole* of the Epistle to the Galatians was written by his *own hand*. To say that the apostle was *unskilled in Greek*, and especially in the *Greek characters*, is in my opinion absurd. He was born in *Tarsus*, a city which, according to *Strabo*, rivalled both *Athens* and *Alexandria* in philosophy, and in arts and sciences; and therefore he could not be ignorant of a *tongue* which must have been the very *means* of conveying all this instruction. As to *writing it*, there was in his time nothing difficult, because the *uncial* character was that which was alone in use in those days, and this character is as easily made as the *capitals* in the *Roman* alphabet, which have been taken from it. I conclude, therefore, that what the apostle says must be understood of the *length of the epistle*, in all probability the largest he had ever written with his *own hand*; though several, much larger, have been dictated by him, but they were written by his *scribe* or *amanuensis*.

Verse 12. *A fair shew in the flesh*] The Jewish religion was general in the region of Galatia, and it was respectable, as it appears that the principal inhabitants were either *Jews* or *proselytes*. As it was then professed and practised among the Jews, this religion had nothing very grievous to the old man; an unrenewed nature might go through all its observances with little pain or cross-bearing. On the other hand, Christianity could not be very popular; it was too strict. A Jew made a *fair show* there, according to his *carnal system*, and it was a temptation to a weak Christian to swerve into *Judaism*, that he might be *exempted from persecution*, and be creditable among his countrymen. This is what the apostle intimates: "They constrain you to be circumcised, lest they should suffer persecution for the cross of Christ."

15 For ^a in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but ^b a new creature.

16 ^cAnd as many as walk ^daccording to this rule, peace *be* on them, and mercy, and upon ^ethe Israel of God.

17 From henceforth let no man trouble me; for ^fI bear in my body the marks of the Lord Jesus.

18 Brethren, ^gthe grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

ix. 6, 7, 8. Ch. iii. 7, 9, 29. Phil. iii. 3.—^m 1 Cor. i. 5. iv. 10. xi. 23. Ch. v. 11. Col. i. 24.—ⁿ 2 Tim. iv. 23. Philem. 25.

Verse 13. *Neither they themselves who are circumcised*] They receive circumcision and profess Judaism, not from a desire to be conformed to the *will of God*; but *Judaism* was popular, and the more converts the false teachers could make, the more occasion of glorying they had; and they wished to get those Christian converts, who had been before *proselytes of the gate*, to receive circumcision, that they might glory in their *flesh*. Behold my converts! Thus they gloried, or *boasted*, not that the people were *converted to God*, but that they were *circumcised*.

Verse 14. *But God forbid that I should glory*] Whatever others may do, or whatever they may exult or glory in, God forbid that I should *exult*, except in the cross of our Lord Jesus Christ; in the grand *doctrine*, that justification and salvation are only through Christ crucified, he having made an atonement for the sin of the world by his passion and death. And I glory, also, in the *disgrace* and *persecution* which I experience through my attachment to this crucified Christ.

By whom the world is crucified unto me] Jewish rites and Gentile vanities are equally insipid to me; I know them to be empty and worthless. If Jews and Gentiles despise me, I despise that in which they trust; through Jesus, all are *crucified to me*—their objects of dependance are as vile and execrable to me, as I am to them, in whose sight these things are of great account.

Verse 15. *In Christ Jesus*] Under the dispensation of the gospel, of which he is head and supreme, *neither circumcision*—nothing that the *Jew* can boast of, nothing that the *Gentile* can call excellent, *availeth any thing*—can in the least contribute to the salvation of the soul.

But a new creature.] ἄλλα καινὴ κτίσις. *But a new creation*; not a *new creature* merely (for this might be restrained to any *new power* or *faculty*), but a total renewal of the whole man, of all the powers and passions of the soul; and as *creation* could not be effected but by the power of the Almighty, so this change cannot be effected but by the same energy; no circumcision can

do this; only the power that made the man at first can now make him. See the note on 1 Cor. vii. 19, and on 2 Cor. v. 17.

Verse 16. *As many as walk according to this rule*] *Ἐκ τῶν πορευόντων* This canon; viz. what is laid down in the preceding verses, that redemption is through the sacrifice of Christ; that circumcision and uncircumcision are equally unavailable; and that none can be saved without being *created anew*. This is the *grand canon or rule* in Christianity.

Peace be on them] Those who act from this conviction will have the *peace and mercy* of God; for it is in this way that *mercy* is communicated and *peace* obtained.

The Israel of God.] The *true Christians*, called here the *Israel of God*, to distinguish them from *Israel according to the flesh*. See the notes on Rom. ii. 29, and iv. 12.

Verse 17. *From henceforth let no man trouble me*] Put an end to your contentions among yourselves; return to the pure doctrine of the gospel; abandon those who are leading you astray; separate from the church those who corrupt and disturb it; and let me be grieved no longer with your defections from the truth.

I bear in my body the marks of the Lord Jesus.] The *στίγματα*, *stigmata*, of which the apostle speaks here, may be understood as implying the *scars* of the wounds which he had received in the work of the *ministry*; and that he had such scars, we may well conceive, when we know that he had been *scourged, stoned, and maltreated* in a variety of ways. The writer could show such *scars* himself, received in the same way. Or, the apostle may allude to the *stigmata* or *marks* with which servants and slaves were often impressed, in order to ascertain whose property they were. A *Burman* servant often has *indelible marks* on his *thighs and elsewhere*, which ascertain to whose service he belongs. "Do not trouble me; I bear the marks of my Lord and Master, *Jesus*; I am his, and will remain so. You glory in your *mark of circumcision*; I glory in the *marks which I bear in my body* for the testimony of the Lord; I am an open, *professed Christian*, and have given full proof of my attachment to the cause of Christianity."

The first sense appears to be the best: "I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions."

Verse 18. *The grace*] Favour, benevolence, and continual influence of the Lord Jesus, *be with your spirit*—may it live in your heart, enlighten and change your souls, and be conspicuous in your life!

Amen.] So let it be; and the prayer which I offer up for you on earth, may it be registered in heaven!

Unto the Galatians, written from Rome.] This, or the major part of it, is wanting in the best and most ancient MSS. *Written from Rome* is wanting in ACDEFG, and others. *Claudius Antissiodor.* has *ἠρξατο ἀπὸ Ἐφεσῶν* *Written from Ephesus*. Some add, *by the hands of Paul*, others, *by Titus*. The SYRIAC MSS. *The end of the Epistle to the Galatians, which was written from the City of Rome.* The ÆTHIOPIC, *To the Galatians.* The CORTIC, *Written from Rome.*

The VULGATE, *nothing*. The ARABIC, *Written from the City of Rome by Titus and Luke*.

Little respect is to be paid to these subscriptions. The epistle was written by *Paul himself*, not *Titus, Luke, nor Tychicus*; and there is no evidence that it was written from *Rome*, but rather from *Corinth or Ephesus*. See the *Preface*, page iii.

The great similarity between the Epistle to the Romans and that to the Galatians has been remarked by many; and indeed it is so obvious, that the same mode of interpretation may be safely pursued in the elucidation of both; as not only the great subject, but the phraseology, in many respects, is the same. The design of the apostle is to show that God has called the Gentiles to equal privileges with the Jews, pulling down the partition-wall that had separated them and the Gentiles, calling all to believe in Christ Jesus, and forming out of the believers of both people one holy and pure church of which, equally, himself was the head; none of either people having any preference to another, except what he might derive from his personal sanctity and superior usefulness. The calling of the Gentiles to this state of salvation was the mystery which had been hidden from all ages, and concerning which the apostle has entered into such a laborious discussion in the Epistle to the Romans; justifying the reprobation as well as the election of the Jews, and vindicating both the justice and mercy of God in the election of the Gentiles. The same subjects are referred to in this epistle, but not in that *detail* of argumentation as in the former. In both, the *national privileges* of the Jews are a frequent subject of consideration; and, as these *national privileges* were intended to point out *spiritual advantages*, the terms which express them are used frequently in both these senses with no change; and it requires an attentive mind, and a proper knowledge of the analogy of faith, to discern when and where they are to be restricted exclusively to one or the other meaning, as well as where the one is intended to shadow forth the other; and where it is used as expressing *what they ought to be*, according to the spirit and tenor of their original calling.

Multitudes of interpreters of different sects and parties have strangely mistaken both epistles, by not attending to these most necessary, and to the unprejudiced most obvious, distinctions and principles. Expressions which point out national privileges have been used by them to point out those which were spiritual; and merely *temporal* advantages or disadvantages have been used in the sense of *eternal* blessings or miseries. Hence, what has been spoken of the Jews in their *national capacity* has been applied to the church of God in respect to its future destiny; and thus, out of the temporal election and reprobation of the Jews, the doctrine of the irrelative and eternal election of a small part of mankind, and the unconditional and eternal reprobation of the far greater part of the human race, has been formed. The contentions produced by these misapprehensions among Christians have been uncharitable and destructive. In snatching at the shadow of religion in

a great variety of metaphors and figures, the substance of Christianity has been lost: and the man who endeavours to draw the contending parties to a consistent and rational interpretation of those expressions, by showing the grand nature and design of these epistles, becomes a prey to the zealots of both parties! Where is *truth* in the mean time? It is fallen in the streets, and *equity* is gone backwards; for the most sinister designs and most heterodox opinions have been attributed to those who, regarding the words of God only, have refused to swim with either torrent; and, without even consulting their own peculiar creed, have sought to find out the meaning of the inspired writers, and with simplicity of heart, and purity of conscience, to lay that meaning before mankind.

The *Israelites* were denominated a *peculiar treasure unto God, above all people; a kingdom of priests, and a holy nation*, Exod. xix. 5, 6. *A holy people whom he had chosen to be a special people unto himself, above all the people who were upon the face of the earth*, Deut. vii. 6. This was their *calling*, this was their *profession*, and this was their *denomination*; but how far they fell practically short of this character their history most painfully proves. Yet still they were called a holy people, because called to holiness (Levit. xi. 44; xix. 2; xx. 7), and separated from the impure and degrading idolatries of the neighbouring nations.

Under the *New Testament*, all those who believe in Christ Jesus are called to *holiness—to have their fruit unto holiness, that their end may be eternal life*; and hence they are called *saints* or *holy persons*. And the same epithets are applied to them as to the *Israelites* of old; they are *lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God through Christ*; they are also called a *chosen generation, a royal priesthood, an holy nation, a peculiar people, that should shew forth the praises of him who had called them from darkness into his marvellous light*, 1 Pet. ii. 5, 9. All this they were called to, all this was their *profession*, and to have all these excellences was their indisputable *privilege*.

As they professed to be what God had called them to be, they are often *denominated* by their *profession*; and this denomination is given frequently to those who, in *experience* and *practice*, fall far short of the blessings and privileges of the gospel. The church of *Corinth*, which was in many respects the most imperfect, as well as the most impure, of all the apostolic churches, is nevertheless denominated *the church of God, sanctified in Christ Jesus, and called to be saints*, 1 Cor. i. 2. That there were many *saints* in the Corinthian church, and many *sanctified in Christ Jesus* both in it and in the churches of *Galatia*, the slightest perusal of the epistles to those churches will prove: but that there were many, and in the Galatian churches the majority, of a *different character*, none can doubt; yet they are all indiscriminately called *the churches of God, saints, &c.* And, even in those early times, *saint* appears to have been as general an appellation for a person professing faith

in Christ Jesus, as the term *Christian* is at the present day, which is given to all who profess the Christian religion; and yet these terms, taken in their *strict* and *proper* sense, signify a *holy person* and one who has *the Spirit and mind of Christ*.

In my notes on the *Epistle to the Romans* I have entered at large into a discussion of the subjects which I have referred in these observations; and, to set the subject in a clear point of view, I have made a copious extract from *Dr. Taylor's Key to the epistle*; and I have stated, that a consistent exposition of that epistle cannot be given but upon the plan. *I am still of the same opinion*. It is by attending to the above *distinctions*, which are most obvious to all unprejudiced persons, that we plainly see that the doctrines of *eternal, unconditional reprobation and election*, and the *impossibility of falling finally from the grace of God*, have no foundation in the Epistle to the Romans. Dr. Taylor has shown that the phrases and expressions on which these doctrines are founded refer to national privileges, and those exclusive advantages which the Jews, as God's peculiar people, enjoyed during the time in which the *peculiarity* was designed to last; and that it is doing violence to the sense in which those expressions are generally used, to apply them to the support of such doctrines. In reference to *this*, I have quoted Dr. Taylor; and those illustrations of his which I have adopted, I have adopted *on this ground* taking care never to pledge myself to any peculiar or heterodox opinions, by whomsoever held; and, where I thought an expression might be misunderstood, I took care to guard it by a *note* or *observation*.

Now I say that it is *in this sense* I understand the quotations I have made, and in *this sense alone* these quotations ought to be understood; and my whole work sufficiently shows that neither Dr. Taylor's nor any person's *peculiar* theological system makes any part of mine; that, on the doctrine of the *fall of man or original sin*, the doctrine of the *eternal debt of Jesus Christ*, the doctrine of *justification by faith in the atoning blood*, and the doctrine of the *inspiration and regenerating influence of the Holy Ghost*, stand on the pure orthodox creed, diametrically opposite to that of the Arians and Socinians. Yet the most distinguishing difference cannot blind me against the excellences I find in any of their works nor can I meanly borrow from Dr. Taylor, or any other author, without acknowledging my obligation nor could I suppress a *name*, however obnoxious it might be, as associated with any heterodox system when I could mention it with *deference* and *respect*. Let this be my apology for quoting Dr. Taylor, and for the frequent use I have made of his industry and learning in my exposition of the Epistle to the Romans. If I have quoted, to illustrate the sacred writings, passages almost innumerable from *Greek and Roman heathens*; from *Jewish Talmudists* and *Rabbinical* expositors; from the *Koran*; from *Mohammedan* writers, both *Arabic* and *Persian*; and from *Brahminical Polytheists*; and these illustrations have been well received by the Christian public surely I may have liberty to use, in the same way

the works of a very learned man, and a most conscientious believer in the books of divine revelation, however erroneous he may appear to be in certain doctrines which I myself deem of vital importance to the creed of an experimental Christian. Let it not be said that, by thus largely quoting from his work, I tacitly recommend an Arian creed, or any part of that system of theology peculiar to him and his party; I no more do so than the Indian matron who, while she gives the *nourishing* farina of the *Cassava* to her household, recommends them to drink the *poisonous* juice which she has previously expressed from it.

After this declaration, it will be as *disingenuous* as *unchristian* for either *friends* or *foes* to attribute to me opinions which I never held, or an indifference to those doctrines which (*I speak as a fool*) stand in no work of the kind, in any language, so fully explained, fortified, and demonstrated, as they do in that before the reader. On such a mode of judgment and condemnation as that to which some resort in matters of this kind, I might have long ago been reputed a *Pagan* or a *Mohammedan*, because I have quoted *heathen* writers and the *Koran*. And, by the same mode of argumentation, St. Paul might be convicted of having abandoned his *Jewish* creed and *Christian* faith, because he had quoted the heathen poets *Aratus* and *Cleanthes*. The man is entitled to my pity who refuses to take advantage of useful discoveries in the philosophical researches of Dr. Priestley, because Dr. Priestley, as a theologian, was not sound in the faith.

I have made that use of Dr. Taylor which I have done of others; and have reason to thank God that his *Key*, passing through several wards of a *lock* which appeared to me inextricable, has enabled me to bring forth and exhibit, in a fair and luminous point of view, objects and meanings in the Epistle to the Romans which, without this assistance, I had perhaps been unable to discover.

I may add, farther, that I have made that use of Dr. Taylor which himself has recommended to his readers: some of his censors will perhaps scarcely believe that the *four* following articles constitute the charge with which this learned man commences his theological lectures:—

- I. "I do *solemnly charge you*, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life, and before whose judgment-seat you must in no long time appear, that, in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the Holy Scriptures, or in the nature of things and the dictates of reason, cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded *conjecture*."
- II. "That you admit, embrace, or assent to no principle or sentiment, by me taught or advanced, *but only so far as it shall appear to you to be justified by proper evidence from revelation*, or the reason of things."
- III. "That if at any time hereafter any principle or sentiment by me taught or advanced, or by you admitted or embraced, shall, upon impartial and faithful examination, appear to you to be *dubious* or *false*, you either suspect or totally reject such principle or sentiment."
- IV. "That you keep your mind always *open to evidence*; that you labour to banish from your breast all *prejudice*, *prepossession*, and *party zeal*; that you study to live in peace and love with all your fellow Christians; and that you *steadily assert for yourself*, and *freely allow to others*, the *unalienable rights of judgment and conscience*."

Taylor's Scheme of Scripture Divinity,
Preface, page vi.

Thus I have done with Dr. Taylor's works; and thus I desire every intelligent reader to do with my own.

When I was a *child* I had for a lesson the following words: *Despise not advice, even from the meanest; the cackling of geese once preserved the Roman state*. And since I became a *man*, I have learned wisdom from that saying: *Blessed are ye who sow beside ALL WATERS; that send forth thither the feet of the ox and the ASS*. May He, who is the way, the truth, and the life, lead the reader into all truth, and bring him to life everlasting! Amen.

Finished the correction for a new edition, Dec. 14th, 1831.—A. C.

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INTRODUCTION

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

E P H E S I A N S .

IN many points of view the *Epistle to the Ephesians* presents a variety of *difficulties*. A learned man calls it "the most inartificial piece of composition in the universe:" this is not correct if it be intended to convey a censure on the composition itself; for the subject (which is a vindication of the providence and mercy of God, in admitting the Gentiles into his church, and forming one flock of *them* and the converted Jews, giving them the same privileges which his peculiar people had enjoyed almost exclusively for 2000 years) has led the apostle to make such a variety of references to the *Mosaic economy* and its *peculiarities* as, without this consideration, will make many parts of the epistle seem obscure to most readers; and this obscurity may be very improperly laid to the charge of inartificial composition: good judges, however, have allowed it to be one of the most sublime compositions of the kind that ever came from the pen of man. This was the opinion of *Grotius*.

The subject in this and the *Epistle to the Colossians* is certainly the same; and as it is supposed that they were written *about the same time*, it is natural to expect a similarity of expression. This subject, and others connected with these epistles, Dr. Paley has discussed with his usual sagacity; the substance of whose reasonings I beg leave to present to the reader.

SECTION I.

This epistle and the *Epistle to the Colossians* appear to have been transmitted to their respective churches by the same messenger: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts;" *Ephes. vi. 21, 22*. This text, if it do not expressly declare, clearly (I think) intimates, that the letter was sent by Tychicus. The words made use of in the *Epistle to the Colossians* are very similar to these, and afford the same implication that Tychicus, in conjunction with Onesimus, was the bearer of the letter to that church: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here;" *Col. iv. 7—9*. Both epistles represent the writer as under imprisonment for the gospel, and both treat of the same general subject. The *Epistle to the Ephesians* and the *Epistle to the Colossians* import to be two letters written by the same person, at or nearly at the same time, and upon the same subject, and to have been sent by the same messenger. Now, every thing in the sentiments, order, and diction of the two writings, corresponds with what might be expected from this circumstance of identity or cognation in their original. The leading doctrine of both epistles is the union of Jews and Gentiles under the Christian dispensation; and that doctrine in both is established by the same arguments, or, more properly speaking, illustrated by the same similitudes: "one head," "one body," "one new man," "one temple," are in both epistles the figures under which the society of believers in Christ, and their common relation to him as such, is

represented. The ancient and, as had been thought, the indelible distinction between Jew and Gentile, in both epistles, is declared to be "now abolished by his cross." Beside this consent in the general tenor of the two epistles, and in the run also and warmth of thought with which they are composed, we may naturally expect, in letters produced under the circumstances in which these appear to have been written, a closer resemblance of style and diction than between other letters of the same person but of distant dates, or between letters adapted to different occasions. In particular, we may look for many of the same expressions and sometimes for whole sentences being alike; since such expressions and sentences would be repeated in the second letter (whichever that was) as yet fresh in the author's mind, from the writing of the first. This repetition occurs in the following examples:

Ephes. i. 7: "In whom we have redemption through his blood, the forgiveness of sins."

Colos. i. 14: "In whom we have redemption through his blood, the forgiveness of sins."

Besides the sameness of the words, it is farther remarkable that the sentence is, in both places, preceded by the same introductory idea. In the Epistle to the Ephesians it is the "Beloved" (*ηγαπημενω*), in that to the Colossians it is "his dear Son" (*Υιου της αγαπης αυρου*, the Son of his love), "in whom we have redemption." The sentence appears to have been suggested to the mind of the writer, by the idea which had accompanied it before.

Ephes. i. 10: "All things, both which are in heaven and which are on earth, even in him."

Colos. i. 20: "All things by him, whether they be things in earth, or things in heaven."

This quotation is the more observable, because the connecting of things in earth, with things in heaven is a very singular sentiment, and found no where else but in these two epistles. The words also are introduced and followed by a train of thought nearly alike. They are introduced by describing the union which Christ had effected; and they are followed by telling the Gentile churches that they were incorporated into it.

Ephes. iii. 2: "The dispensation of the grace of God, which is given me to you-ward."

Colos. i. 25: "The dispensation of God, which is given to me for you."

Of these sentences it may likewise be observed, that the accompanying ideas are similar. In both places they are immediately preceded by the mention of his present sufferings; in both places they are immediately followed by the mention of the mystery which was the great subject of his preaching.

Ephes. v. 19: "In psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

Colos. iii. 16: "In psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

Ephes. vi. 22: "Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."

Colos. iv. 8: "Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts."

In these examples we do not perceive a cento of phrases gathered from one composition and strung together in the other; but the occasional occurrence of the same expression to a mind a second time revolving the same ideas.

2. Whoever writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, but without any express recollection of what he had written before, will find himself repeating some sentences in the very order of the words in which he had already used them; but he will more frequently find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases expressive of ideas rising up at the time; or in many instances repeating not single words, nor yet whole sentences, but parts and fragments of sentences. Of all these varieties, the examination of these two epistles will furnish plain examples; and I should rely upon this class of instances more than upon the last; because, although an impostor might transcribe into a forgery entire sentences and phrases, yet the dislocation of words, the partial recollection of phrases and sentences, the intermixture of new terms and new ideas with terms and ideas before used, which will appear in the examples that follow, and which are the natural properties of writings produced under the circumstances in which these epistles are represented to have been composed, would not, I think, have occurred to the invention of a forger; nor, if they had occurred, would they have been so easily executed. This studied variation was a refinement in forgery which I believe did not exist;

or if we can suppose it to have been practised in the instances adduced below, why, it may be asked, was not the same art exercised upon those which we have collected in the preceding class?

Ephes. i. 19—ii. 5: "Towards us who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead (and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. And hath put all things under his feet; and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all;) and you hath he quickened, who were dead in trespasses and sins (wherein in time past ye 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 children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us), even when ye were dead in sins, hath quickened us together with Christ."

Colos. ii. 12, 13: "Through the faith of the operation of God, who hath raised him from the dead: and you being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him."

Out of the long quotation from the Ephesians, take away the parentheses, and you have left a sentence almost in terms the same as the short quotation from the Colossians. The resemblance is more visible in the original than in our translation; for what is rendered in one place "the working," and in another "the operation," is the same Greek term, *ενεργεια*: in one place it is *τους πιστευοντας κατα την ενεργειαν*; in the other *δια της πιστεως της ενεργειας*. Here, therefore, we have the same sentiment, and nearly in the same words; but, in the Ephesians, twice broken or interrupted by incidental thoughts, which St. Paul, in this manner was, enlarges upon by the way, and then returns to the thread of his discourse. It is interrupted the first time by a view which breaks in upon his mind of the exaltation of Christ, and the second time by a description of heathen depravity. I have only to remark, that Griesbach, in his very accurate edition, gives the parentheses very nearly in the same manner in which they are here placed; and that without any respect to the comparison which we are proposing.

Ephes. iv. 2—4: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling."

Colos. iii. 12—15: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye: and, above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body."

In these two quotations the words *ταπεινοφροσυνη, πραοτης, μακροθυμια, ανεχομενοι αλληλων*, *lowliness, meekness, long-suffering, forbearing one another*, occur in exactly the same order: *αγαπη*, *love*, is also found in both, but in a different connexion; *συνδεσμος της ειρηνης*, *the bond of peace*, answers to *συνδεσμος της τελειοτητος*, *the bond of perfectness*; *εκληθητε εν ινι σωματι*, *called into one spirit*, to *εν σωμα καθως και εκληθητε εν μια ελπιδι*, *one body, even as ye are called into one hope*; yet is this similitude found in the midst of sentences otherwise very different.

Ephes. iv. 16: "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body."

Colos. ii. 19: "From which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God."

In these quotations are read *εξ ου παν το σωμα συμβιβαζομενον*, *from whom the whole body fitly joined together*, in both places; *επιχορηγουμενον* answering to *επιχορηγιας: δια των σφρων το δια πασης αφης: αυξει την αυξησιν το ποιεται την αυξησιν*: and yet the sentences are considerably diversified in other parts.

Ephes. iv. 32: "And be kind one to another, tender-hearted, forgiving one another; even as God, for Christ's sake, hath forgiven you."

Colos. iii. 13: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Here we have "forgiving one another, even as God, for Christ's sake (ἐν Χριστῷ) hath forgiven you," in the first quotation, substantially repeated in the second. But in the second the sentence is broken by the interposition of a new clause, "If any man have a quarrel against any;" and the latter part is a little varied; instead of "God in Christ," it is "Christ hath forgiven you."

Ephes. iv. 22—24: "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which, after God, is created in righteousness and true holiness."

Colos. iii. 9, 10: "Seeing that 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 created him."

In these quotations, "putting off the old man, and putting on the new," appears in both. The idea is farther explained by calling it a renewal; in the one, "renewed in the spirit of your mind," in the other, "renewed in knowledge." In both, the new man is said to be formed according to the same model; in the one, he is "after God created in righteousness and true holiness;" in the other, "he is renewed after the image of him who created him." In a word, it is the same person writing upon a kindred subject, with the terms and ideas which he had before employed still floating in his memory.

In these comparisons we often perceive the reason why the writer, though expressing the same idea, uses a different term; namely, because the term before used is employed in the sentence under a different form: thus, in the quotations under our eye, the new man is *καὶνὸν ἄνθρωπος* in the Ephesians, and *τὸν νέον* in the Colossians; but then it is because *τὸν καὶνόν* is used in the next word, *ανακαινουμενον*, being renewed.

Ephes. v. 6—8: "Because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Colos. iii. 6—8: "For which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these."

These verses afford a specimen of that *partial* resemblance which is only to be met with when no imitation is designed, when no studied recollection is employed; but when the mind exercised upon the same subject, is left to the spontaneous return of such terms and phrases as, having been used before, may happen to present themselves again. The sentiment of both passages is throughout alike; half of that sentiment, the denunciation of God's wrath is expressed in identical words; the other half, viz. the admonition to quit their former conversation, in words entirely different.

Ephes. v. 15, 16: "See then that ye walk circumspectly; not as fools, but as wise, redeeming the time."

Colos. iv. 5: "Walk in wisdom towards them that are without, redeeming the time."

This is another example of that mixture which we remarked of sameness and variety in the language of one writer. "Redeeming the time" (*εξαγοραζομενοι τον καιρον*), is a literal repetition. "Walk not as fools, but as wise" (*περιπατειτε μη ως ασοφοι, αλλ ως σοφοι*), answers exactly in sense, and nearly in terms, to "walk in wisdom" (*εν σοφια περιπατειτε*). *Περιπατειτε ακριβως* is a very different phrase, but is intended to convey precisely the same idea as *περιπατειτε προς τους εξω*. *Ακριβως* is not well rendered "circumspectly." It means what in modern speech we should call "correctly;" and when we advise a person to behave "correctly," our advice is always given with a reference "to the opinion of others, προς τους εξω." "Walk correctly, redeeming the time," i. e. suiting yourselves to the difficulty and ticklishness of the times in which we live, "because the days are evil."

Ephes. vi. 19, 20: "And (praying) for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak."

Colos. iv. 3, 4: "Withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

In these quotations the phrase, "as I ought to speak" (*ως δει με λαλησαι*), the word "utterance" (*λογος*), "a mystery" (*μυστηριον*), "open" (*ανοιξη* and *εν ανοιξει*), are the same. "To make known the mystery of the gospel" (*γνωρισαι το μυστηριον*), answers to "make it manifest" (*ινα φανερωσω αυτο*); "for which I am an ambassador in bonds" (*υπερ ου προσβειω εν αλυσει*), to "for which I am also in bonds" (*δι ο και δεδεμαι*).

Ephes. v. 22: "*Wives, submit yourselves to your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."* And ye, masters, do the same things unto them, forbearing threatening; *knowing that your Master also is in heaven, neither is there respect of persons with him.*"

Colos. iii. 18: "*Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.*"

The passages marked by italics in the quotation from the Ephesians bear a strict resemblance, not only in signification but in terms, to the quotation from the Colossians. Both the words and the order of the words are in many clauses a duplicate of one another. In the epistle to the Colossians these passages are laid together; in that to the Ephesians, they are divided by intermediate matter, especially by a long digressive allusion to the mysterious union between Christ and his church; which possessing, as Mr. Locke hath well observed, the mind of the apostle, from being an incidental thought grows up into the principal subject. The affinity between these two passages, in signification, in terms, and in the order of the words, is closer than can be pointed out between any parts of any two epistles in the volume.

If the reader would see how the same subject is treated by a different hand, and how distinguishable it is from the production of the same pen, let him turn to the second and third chapters of the first Epistle of St. Peter. The duties of servants, of wives, and of husbands, are enlarged upon in that epistle, as they are in the epistle to the Ephesians; but the subjects both occur in a different order, and the train of sentiment subjoined to each is totally unlike.

3. In two letters issuing from the same person, nearly at the same time, and upon the same general occasion, we may expect to trace the influence of association in the order in which the topics follow one another. Certain ideas universally or usually suggest others. Here the order is what we call natural, and from such an order nothing can be concluded. But when the order is arbitrary, yet alike, the concurrence indicates the effect of that principle, by which ideas, which have been once joined, commonly revisit the thoughts together. The epistles under consideration furnish the two following remarkable instances of this species of agreement.

Ephes. iv. 24: "*And that ye put on the new man, which after God is created in righteousness and true holiness: wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another.*"

Colos. iii. 9: "Lie not one to another; seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge."

The vice of "lying," or a correction of that vice, does not seem to bear any nearer relation to the "putting on the new man," than a reformation in any other article of morals. Yet these two ideas we see stand in both epistles in immediate connexion.

Ephes. v. 20, 21, 22: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord."

Colos. iii. 17: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

In both these passages submission follows giving of thanks, without any similitude in the ideas which should account for the transition.

It is not necessary to pursue the comparison between the two epistles farther. The argument which results from it stands thus: No two other epistles contain a circumstance which indicates that they were written at the same, or nearly at the same, time. No two other epistles exhibit so many marks of correspondency and resemblance. If the original which we ascribe to these two epistles be the true one, that is, if they were both really written by St. Paul, and both sent to their respective destination by the same messenger, the similitude is, in all points, what should be expected to take place. If they were forgeries, then the mention of Tychicus in both epistles, and in a manner which shows that he either carried or accompanied both epistles, was inserted for the purpose of accounting for the similitude: or else, the structure of the epistles was designedly adapted to the circumstance or lastly, the conformity between the contents of the forgeries, and what is thus directly intimated concerning their date, was only a happy accident. Not one of these three suppositions will gain credit with a reader who peruses the epistles with attention, and who reviews the several examples we have pointed out, and the observations with which they were accompanied.

SECTION II.

There is such a thing as a peculiar word or phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit, and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and oftentimes caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his epistles, and in the epistle before us *abounds*; and that is in the word *riches* (*πλοῦτος*), used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus "the *riches* of his glory," "his *riches* in glory," "*riches* of the glory of his inheritance," "*riches* of the glory of this mystery," Rom. ix. 23, Ephes. iii. 16, Ephes. i. 18, Colos. i. 27; "*riches* of his grace," twice in the Ephesians, chap. i. 7, and ii. 7; "*riches* of the full assurance of understanding," Colos. ii. 2; "*riches* of his goodness," Rom. ii. 4; "*riches* of the wisdom of God," Rom. xi. 33 "*riches* of Christ," Ephes. iii. 8. In a like sense the adjective, Rom. x. 12: "*Rich* unto all that call upon him;" Ephes. ii. 4: "*Rich* in mercy;" 1 Tim. vi. 18: "*Rich* in good works." Also the adverb, Colos. iii. 16: "Let the word of Christ dwell in you *richly*." This figurative use of the word, though so familiar to St. Paul, does not occur in any part of the New Testament, except once in the Epistle of St. James, ii. 5: "Hath not God chosen the *poor* of this world *rich* in faith?" where it is manifestly suggested by the antithesis. I propose the frequent, yet seemingly unaffected, use of this phrase in the epistle before us, as one internal mark of its genuineness.

SECTION III.

There is another singularity in St. Paul's style which, wherever it is found, may be deemed a badge of authenticity; because, if it were noticed, it would not, I think, be imitated, inasmuch as it almost always produces embarrassment and interruption in the reasoning.

This singularity is a species of digression which may probably, I think, be denominated *going off at a word*. It is turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetical sentence in which that word is the prevailing term. I shall lay before the reader some examples of this, collected from the other epistles, and then propose two examples of it which are found in the Epistle to the Ephesians. 2 Cor. ii. 14, at the word *savour*: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *savour* of his knowledge by us in every place. (For we are unto God a sweet *savour* of Christ, in them that are saved, and in them that perish; to the one we are the *savour* of death unto death, and to the other the *savour* of life unto life; and who is sufficient for these things?) For we are not as many which corrupt the word of God, but as of sincerity, but as of God; in the sight of God speak we in Christ." Again, 2 Cor. iii. 1, at the word *epistle*: "Need we, as some others, *epistles* of commendation to you, or of commendation from you? (Ye are our *epistle*, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.)" The position of the words in the original shows, more strongly than in the translation, that it was the occurrence of the word *επιστολη* which gave birth to the sentence as follows, 2 Cor. iii. 1: *Ει μη χρῶμεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκόμενη καὶ ἀναγινωσκόμενη ὑποπαύτων ἀνθρώπων· φανερούμενοι ὅτι ἐστε ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μελανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκινῆς.*

Again, 2 Cor. iii. 12, &c., at the word *vail*: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a *vail* over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same *vail* untaken away in the reading of the Old Testament, which *vail* is done away in Christ; but even unto this day, when Moses is read, the *vail* is upon their heart; nevertheless, when it shall turn to the Lord, the *vail* shall be taken away (now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty). But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not."

Who sees not that this whole allegory of the *vail* arises entirely out of the occurrence of the word, in telling us that "Moses put a *vail* over his face," and that it drew the apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged? which subject he fetches up again almost in the words with which he had left it: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." The sentence which he had before been going on with, and in which he had been interrupted by the *vail*, was, "Seeing then that we have such hope, we use great plainness of speech."

In the Epistle to the Ephesians the reader will remark two instances in which the same habit of composition obtains; he will recognise the same pen. One he will find, chap. iv. 8—11, at the word *ascended*: "Wherefore he saith, When he *ascended* up on high, he led captivity captive, and gave gifts unto men. (Now that he *ascended*, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that *ascended* up far above all heavens, that he might fill all things.) And he gave some, apostles," &c.

The other appears, chap. v. 12—15, at the word *light*: "For it is a shame even to speak of those things which are done of them in secret: but all things that are reprov'd are made manifest by the *light* (for whatsoever doth make manifest, is *light*; wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee *light*): see then that ye walk circumspectly."

SECTION IV.

As our epistle purports to have been written during St. Paul's imprisonment at Rome, which lies beyond the period to which the Acts of the Apostles brings up his history, and as we have seen and acknowledged that the epistle contains no reference to any transaction at

Ephesus during the apostle's residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence, however, occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

Chap. vi. 19, 20, we read, "Praying for me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds." "*In bonds,*" εν ἀλυσει, in a *chain*. In the twenty-eighth chapter of the Acts we are informed that Paul, after his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Dr. Lardner has shown that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain: in reference to which St. Paul, in the twentieth verse of this chapter, tells the Jews, whom he had assembled, "For this cause, therefore, have I called for you, to see you and to speak with you, because that for the hope of Israel I am bound *with this chain,*" την ἀλυσιν ταυτην περικειμαι. It is in exact conformity therefore with the truth of St. Paul's situation at the time, that he declares of himself in the epistle, *πρεσβευω εν ἀλυσει*. And the exactness is the more remarkable, as ἀλυσις (a chain) is no where used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was δεσμοι (bonds); Acts xxvi. 29. When the prisoner was confined between two soldiers, as in the case of Peter, Acts xii. 6, two chains were employed; and it is said, upon his miraculous deliverance, that the "chains (ἀλυσεις, in the plural) fell from his hands."

If it can be suspected that the writer of the present epistle, who in no other particular appears to have availed himself of the information concerning St. Paul delivered in the Acts, had, in this verse, borrowed the word which he read in that book, and had adapted his expression to what he found there recorded of St. Paul's treatment at Rome; in short, that the coincidence here noted was effected by craft and design, I think it a strong reply, to remark that in the parallel passage of the Epistle to the Colossians the same allusion is not preserved; the words there are, "praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which *I am also in bonds,*" δι' ὃ και δεδεμαι. After what has been shown in a preceding section, there can be little doubt that these two epistles were written by the same person.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

E P H E S I A N S.

EPHEBUS was a city of *Ionia*, in *Asia Minor*, and once the metropolis of that part of the world. The ancient city was situated at the mouth of the river *Cayster*, on the shore of the *Ægean Sea*, about 50 miles south of *Smyrna*. The Ephesus in which St. Paul founded a church, and which for a time flourished gloriously, was not the ancient Ephesus; for that was destroyed, and a new city of the same name was built by *Lysimachus*.

This most famous of all the Asiatic cities is now a miserable *village*, composed of mean huts formed out of the ruins of its once magnificent structures; and these huts are now the residence of about forty or fifty Turkish families, without a single *Christian* among them! For other particulars see the note on Acts xviii. 19.

It is, however, a doubt with many learned men, whether *this* epistle was sent to the church at *Ephesus*. They think that the proper direction is, The Epistle of St. Paul to the *Laodiceans*; and suppose it to be the same which the apostle mentions, Colos. iv. 16: "When this epistle is read among you, cause that it be read also in the church of the *Laodiceans*; and that ye likewise read the epistle from *Laodicea*." Dr. Paley's arguments in the affirmative are entitled to much regard.

"Although it does not appear to have ever been disputed that the epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded partly in some ambiguity in the external evidence. *Marcion*, a heretic of the second century, as quoted by *Tertullian*, a Father in the beginning of the third, calls it, The Epistle to the *Laodiceans*. From what we know of *Marcion*, his judgment is little to be relied upon; nor is it perfectly clear that *Marcion* was rightly understood by *Tertullian*. If, however, *Marcion* be brought to prove that some copies in his time gave *εν Λαοδικεία* in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy; for, as *Grotius* observes, '*cur in ea re mentitur nihil erat causa.*' The name *εν Εφεσω*, in *Ephesus*, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection therefore principally arises from the contents of the epistle itself, which, in many respects, militate with the supposition that it was written to the church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus, Acts xix. 10. And in this point, viz. of

St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy: 'I will tarry at *Ephesus* until Pentecost;' 1 Cor. xvi. 8. 'We would not have you ignorant of our trouble which came to us in *Asia*;' 2 Cor. i. 8. 'As I besought thee to abide still at *Ephesus*, when I went into Macedonia;' 1 Tim. i. 3. 'And in how many things he ministered to me at *Ephesus* thou knowest well;' 2 Tim. i. 18. I adduce these testimonies because, had it been a competition of credit between the history and the epistle, I should have thought myself bound to have preferred the epistle. Now, every epistle which St. Paul wrote to churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present amongst them; whereas there is not a text in the Epistle to the Ephesians from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class; and they are full of allusions to the apostle's history, his reception, and his conduct whilst amongst them; the total want of which in the epistle before us is very difficult to account for, if it was in truth written to the church of Ephesus, in which city he had resided for so long a time. This is the first and strongest objection. But farther, the Epistle to the Colossians was addressed to a church in which St. Paul had never been. This we infer from the first verse of the second chapter: 'For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh.' There could be no propriety in thus joining the Colossians and Laodiceans with those 'who had not seen his face in the flesh,' if they did not also belong to the same description. Now, his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians to whom he wrote in the epistle which we are now considering: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, *since we heard of your faith* in Christ Jesus, and of the love which ye have to all the saints;' Col. i. 3. Thus he speaks to the Christians, in the epistle before us, as follows: 'Wherefore I also, *after I heard of your faith* in the Lord Jesus, and love unto all the saints, cease not to give thanks for you in my prayers;' chap. i. 15. The terms of this address are observable. The words, 'having *heard* of your faith and love,' are the very words, we see, which he uses towards strangers; and it is not probable that he should employ the same in accosting a church in which he had long exercised his ministry, and whose 'faith and love' he must have personally known. The Epistle to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted: 'I thank my God, through Jesus Christ, for you all, that your faith is *spoken* of throughout the whole world;' Rom. i. 8. Let us now see what was the form in which our apostle was accustomed to introduce his epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this: 'I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus;' 1 Cor. i. 4. To the Philippians: 'I thank my God upon every remembrance of you;' Phil. i. 3. To the Thessalonians: 'We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labour of love;' 1 Thess. i. 3. To Timothy: 'I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;' 2 Tim. i. 3. In these quotations it is usually his *remembrance*, and never his *hearing* of them, which he makes the subject of his thankfulness to God.

"As great difficulties stand in the way, supposing the epistle before us to have been written to the church of Ephesus; so I think it probable that it is actually the Epistle to the Laodiceans, referred to in the fourth chapter of the Epistle to the Colossians. The text which

contains that reference is this: 'When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea;' chap. iv. 16. The 'epistle from Laodicea' was an epistle sent by St. Paul to that church, and by them transmitted to Colosse. The two churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the epistle alluded to was an epistle which had been received by the church of Laodicea *lately*. It appears then, with a considerable degree of evidence, that there existed an epistle of St. Paul nearly of the same date with the Epistle to the Colossians, and an epistle directed to a church (for such the church of Laodicea was) in which St. Paul had never been. What has been observed concerning the epistle before us, shows that it answers perfectly to that character.

"Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea would probably land at Ephesus, as the nearest frequented sea-port in that direction. Might not Tychicus then, in passing through Ephesus, communicate to the Christians of that place the letter with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation *εν τη Λαοδικειη*, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that church? And, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

"And it is remarkable that there seem to have been some ancient copies without the words of designation, either the words *in Ephesus*, or the words *in Laodicea*. St. Basil, a writer of the fourth century, speaking of the present epistle, has this very singular passage: 'And writing to the Ephesians, as truly united to him who is through knowledge, he (Paul) calleth them in a peculiar sense *such who are*; saying, *to the saints who are and (or even) the faithful in Christ Jesus*; for so those before us have transmitted it, and we have found it in ancient copies.' Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion, rightly interprets) these words of Basil, as declaring that this Father had seen certain copies of the epistle in which the words 'in Ephesus' were wanting. And the passage, I think, must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the epistle could have originally written *ἀγίοις τοις οὖσιν*, without any name of place to follow it."

It must be allowed that the arguments of Dr. Paley, the sum of which may be found in *Wetstein*, that this is the epistle to the *Laodiceans*, are both plausible and strong; and yet almost the whole of antiquity, with the exceptions which those learned men mention, is in favour of the epistle being sent originally to the church at *Ephesus*. Puzzled with these two considerations, some critics have pointed out a *middle way*. They suppose that several copies of this epistle were directed to no particular church, but were intended for all the churches in Asia Minor; and that different copies might have different directions, from this circumstance, that St. Paul, in writing the first verse *Παυλος αποστολος Ιησου Χριστου—τοις ἁγίοις τοις οὖσιν*, Paul, an apostle of Jesus Christ, to the saints which are, left a blank after *οὖσιν, are*, which was in some cases filled up with *εν Εφεσω*, in *Ephesus*; in others, with *εν Λαοδικειη* in *Laodicea*; though there might be one copy expressly sent by him to the church of the Laodiceans, while he wished that others should be directed to the different churches through Asia Minor. That there were copies which had no *place* specified, we learn from St. Basil; and the arguments in favour of *Laodicea* are certainly the strongest; the circum-

stance, that the apostle salutes no person, agrees well with *Laodicea*, where *he had never been*, Colos. ii. 1; but cannot agree with *Ephesus*, where he was well known, and where, in preaching the gospel, he had spent *three years*. See Acts xx. 31.

As this point is very dubious, and men of great abilities and learning have espoused different sides of the question, I judge myself incompetent to determine any thing; but I felt it my duty to bring the arguments for *Laodicea* fairly before the reader; those in favour of *Ephesus* may be met with every where. The passages in the body of the epistle, alleged by critics who espouse opposite sides of this subject, I have seldom noticed in a controversial way; and the notes on those passages are constructed as though no controversy existed.

Many expositors, and particularly Drs. *Chandler* and *Macknight*, have thought that they have perceived a great number of references to the *Temple of Diana* at Ephesus; to the *sacred mysteries* among the Greeks; to the *Hierophants*, *Mystagogues*, *Neocoroi*, &c., in the temple of this celebrated goddess. It may appear strange that, with these opinions before me, I have not referred to the same things; nor adduced them by way of illustration; the truth is, I have not been able to discover them, nor do I believe that any such allusions exist. I see many allusions to the *Temple of God* at Jerusalem, but none to the *Temple of Diana* at Ephesus. I find also many references to the sacred service and sacerdotal officers in the Jewish temple; but none to *Mystagogues*, &c., among the heathens. I find much said about, what is to be understood most literally, the *mystery* which had been hidden from all ages, viz., of uniting Jews and Gentiles in one church, but no reference to the *Eleusinian*, *Bacchic*, or other mysteries in the abominable worship of the Greeks, as suggesting to the mind of the apostle any parallel between *their mysteries* and those of the Almighty. My reasons for my dissent from these respectable authorities I have given in the notes.

June 20th, 1815.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

E P H E S I A N S .

Chronological Notes relative to this Epistle.

Usherian year of the world, 4065.—Alexandrian era of the world, 5563.—Antiochian era of the world, 5553.—Constantinopolitan era of the world, 5569.—Year of the Eusebian epocha of the Creation, 4289.—Year of the Julian period, 4771.—Year of the minor Jewish era of the world, 3821.—Year of the Greater Rabbinical era of the world, 4420.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2409.—Year of the Cali Yuga, or Indian era of the Deluge, 3163.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1001.—Year of the Nabonassarean era, 808.—Year of the era of the Seleucidæ, 373.—Year of the Spanish era, 99.—Year of the Actiac or Actian era, 92.—Year from the birth of Christ, 65.—Year of the vulgar era of Christ's nativity, 61.—Year from the building of Rome, according to Varro, 813.—Year of the CCXth Olympiad, 1.—Jesus, high-priest of the Jews.—Common Golden Number, 5.—Jewish Golden Number, 2.—Year of the Solar Cycle, 14.—Dominical Letter, D.—Jewish Passover, March 22nd.—Easter Sunday, March 29th.—Epact, or the moon's age on the 22nd of March, or the Xth of the Calends of April, 14.—Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 8.—In the first year of Porcius Festus, governor of the Jews.—Year of Vologesus, king of the Parthians, 11.—Year of Domitius Corbulo, governor of Syria, 2.—Roman Consuls; C. Cæsonius Pætus, and C. Petronius Turpilianus.

CHAPTER I.

The apostle's salutation to the church, 1, 2. He blesses God for calling the Gentiles to the adoption of children by Jesus Christ, by whose sacrificial death both they and the Jews find redemption, 3—7. He shows that it was through the great abundance of God's wisdom and goodness that the Gentiles were called into a state of salvation, and that they should receive the Holy Spirit as the earnest of their inheritance, 8—15. He praises God for their conversion, and prays that they may be farther enlightened, that they may see the glory of Christ, and partake of the blessings procured by his passion and exaltation, 16—23.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

PAUL, an apostle of Jesus Christ ^a by the will of God, ^b to the saints which are

at Ephesus, ^c and to the faithful in Christ Jesus :

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

2 ^d Grace *be* to you, and

^a 2 Cor. i. 1. — ^b Rom. i. 7. 2 Cor. i. 1. — ^c 1 Cor.

iv. 17. Ch. vi. 21. Col. i. 2. — ^d Gal. i. 3. Tit. i. 4.

NOTES ON CHAP. I.

Verse 1. *To the saints which are at Ephesus*] As some learned men think that this epistle was written to the church of the *Laodiceans*, and that the words *to Ephesus*, in *Ephesus*, were not originally in this epistle, the consideration of the subject has appeared to be more proper for the *Preface*; and to that the

reader is referred for a particular discussion of this opinion. By the term *saints* we are to understand those who in that place *professed* Christianity, and were members of the Christian church. *Saint* properly signifies a *holy person*, and such the gospel of Christ requires every man to be, and such every true believer *is*, both in heart and life; but *saint* appears

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peace, from God our Father,
and from the Lord Jesus Christ.

3 * Blessed be the God and
Father of our Lord Jesus

Christ, who hath blessed us with all spiritual
blessings in heavenly ^bplaces in Christ:

4 According as ^che hath chosen us in him

^dbefore the foundation of the
world, that we should ^ebe holy,
and without blame before him
in love:

5 ^fHaving predestinated us unto ^gthe adop-
tion of children by Jesus Christ to himself,
^haccording to the good pleasure of his will,

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* 2 Cor. i. 3. 1 Pet. i. 3.—^b Or, things. Ch. vi. 12.
^c Rom. viii. 28. 2 Thess. ii. 13. 2 Tim. i. 9. James ii. 5.
1 Pet. i. 2. ii. 9.—^d 1 Pet. i. 20.—^e Luke i. 75. Ch. ii.
10. v. 27. Col. i. 22. 1 Thess. iv. 7. Tit. ii. 12.—^f Rom.

viii. 29, 30. Ver. 11.—^g John i. 12. Rom. viii. 15. 2 Cor.
vi. 18. Gal. iv. 5. 1 John iii. 1.—^h Matt. i. 26. Luke xii.
32. 1 Cor. i. 21. Ver. 9.

to have been as ordinary a denomination of a believer
in Christ in those primitive times, as the term *Chris-
tian* is now. Yet many had the name who had not
the thing.

The faithful in Christ Jesus] Πιστοῦς: The be-
lievers—the persons who received Christ as the
promised Messiah, and the Saviour of the world, and
continued in the grace which they had received.

Verse 2. Grace be to you] See the note on Rom.
i. 7.

Verse 3. Blessed be the God] See the note on
2 Cor. i. 3, where the same form is used.

With all spiritual blessings] With the pure doc-
trines of the gospel, and the abundant gifts and
graces of the Holy Ghost, justifying, sanctifying, and
building us up on our most holy faith.

In heavenly places] ἐν τοῖς οὐρανοῖς: In heavenly
things, such as those mentioned above; they were
not yet in heavenly places, but they had abundance of
heavenly things to prepare them for heavenly places.
Some think the word should be understood as signi-
fying blessings of the most exalted or excellent kind,
such as are spiritual in opposition to those that are
earthly, such as are eternal in opposition to those that
are temporal; and all these in, through, and by
CHRIST. We have already seen, on Gal. iv. 26, that
the heavenly Jerusalem, or Jerusalem which is from
above, is used by the Jews to signify the days of the
Messiah, and that state of grace and glory which
should follow the Levitical worship and ceremonies;
and it is possible that St. Paul may use the word
οὐρανια, heavenly things, in this sense: God hath
blessed us with all spiritual blessings in heavenly
things, or, in this heavenly state, in which life and im-
mortality are brought to light by the gospel. This is
apparently the preferable sense.

Verse 4. According as he hath chosen us in him]
As he has decreed from the beginning of the world,
and has kept in view from the commencement of the
religious system of the Jews (which the phrase some-
times means), to bring us Gentiles to the knowledge
of this glorious state of salvation by Christ Jesus.
The Jews considered themselves an elect or chosen
people, and wished to monopolize the whole of the
divine love and beneficence. The apostle here shows
that God had the Gentiles as much in the contem-
plation of his mercy and goodness as he had the
Jews; and the blessings of the gospel, now so freely
dispensed to them, were the proof that God had thus

chosen them, and that his end in giving them the
gospel was the same which he had in view by giving
the law to the Jews, viz. that they might be holy and
without blame before him. And as his object was
the same in respect to them both, they should con-
sider that, as he loved them, so they should love one
another: God having provided for each the same
blessings, they should therefore be ἀγιος, holy—fully
separated from earth and sin, and consecrated to
God; and ἀμωμους, without blame—having no spot
nor imperfection, their inward holiness agreeing with
their outward consecration. The words are a meta-
phor taken from the perfect and immaculate sacrifices
which the law required the people to bring to the
altar of God. But as love is the fulfilling of the law,
and love the fountain whence their salvation flowed,
therefore love must fill their hearts towards God and
each other, and love must be the motive and end of
all their words and works.

Verse 5. Having predestinated us] Προορισας. As
the doctrine of eternal predestination has produced
much controversy in the Christian world, it may be
necessary to examine the meaning of the term, that
those who do use it may employ it according to the
sense it has in the oracles of God. The verb
προορίζω, from προ, before, and ὀρίζω, I define, finish,
bound, or terminate, whence ὀρος, a boundary or limit,
signifies to define beforehand, and circumscribe by
certain bounds or limits; and is originally a geo-
graphical term, but applied also to any thing con-
cluded, or determined, or demonstrated. Here the
word is used to point out God's fixed purpose or
predetermination to bestow on the Gentiles the
blessing of the adoption of sons by Jesus Christ,
which adoption had been before granted to the Jewish
people; and, without circumcision, or any other Mo-
saic rite, to admit the Gentiles to all the privileges of
his church and people. And the apostle marks that
all this was fore-determined by God, as he had fore-
determined the bounds and precincts of the land
which he gave them according to the promise made
to their fathers; that the Jews had no reason to
complain, for God had formed this purpose before he
had given the law, or called them out of Egypt (for
it was before the foundation of the world, ver. 2); and
that, therefore, the conduct of God in calling the
Gentiles now—bringing them into his church, and
conferring on them the gifts and graces of the Holy
Spirit, was in pursuance of his original design; and,

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Cæs. Aug. 8.

6 To the praise of the glory of his grace, ^a wherein he hath made us accepted in ^b the Beloved:

7 ^c In whom we have redemption through

^a Rom. iii. 24. v. 15.—^b Matt. iii. 17. xvii. 5. John iii. 36. i. 17.—^c Acts xx. 28. Rom. iii. 24. Col. i. 14. Hebr.

If he did not do so, his eternal purposes could not be fulfilled; and that, as the Jews were taken to be his peculiar people, not because they had any goodness or merit in themselves; so the Gentiles were called, not for any merit they had, but according to the good pleasure of his will; that is, according to his eternal benevolence, showing mercy and conferring privileges in this new creation, as he had done in the original creation: for as, in creating man, he drew every consideration from his own innate eternal benevolence, so now, in redeeming man, and sending the glad tidings of salvation both to the Jews and the Gentiles, he acted on the same principles, deriving all the reasons of his conduct from his own infinite goodness.

This argument was exceedingly conclusive, and must silence the Jews on the ground of their original, primitive, and exclusive rights, which they were ever ready to plead against all pretensions of the Gentiles. If therefore God, before the foundation of the Jewish dispensation, had determined that the Gentiles, in the fulness of time, should be called to and admitted into all the privileges of the Messiah's kingdom, then the exclusive salvation of the Jews was chimerical; and what God was doing now, by the preaching of the apostles in the Gentile world, was in pursuance of his original design. This same argument St. Paul repeatedly produces in his Epistle to the Romans; and a proper consideration of it unlocks many difficulties in that epistle. See the notes on Rom. viii. 29, 30; and elsewhere, in the course of that epistle, where this subject is handled. But why is the word *προποσασ*, fore-determined, limited, or circumscribed, used here? Merely in reference to the settlement of the Israelites in the Promised Land. God assigned to them the portions which they were to inherit; and these portions were described, and their bearings, boundaries, vicinities to other portions, extent and length, as exactly ascertained as they could be by the most correct geographical map. As God, therefore, had dealt with the Jews in making them his peculiar people, and when he divided the earth among the sons of Noah reserved to himself the twelve portions which he afterwards gave to the twelve tribes (see on Deut. xxxii. 8); and as his dealings with them were typical of what he intended to do in the calling and salvation of the Gentiles; so he uses the terms by which their allotment and settlement were pointed out to show that, what he had thus designed and typified, he had now fulfilled according to the original predetermination; the Gentiles having now the spiritual inheritance which God had pointed out by the grant made of the Promised Land to the children of

his blood, the forgiveness of sins, according to ^d the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

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ix. 12. 1 Pet. i. 18, 19. Rev. v. 9.—^d Rom. ii. 4. iii. 24. ix. 23. Ch. ii. 7. iii. 8, 16. Phil. iv. 19.

Israel. This is the grand key by which this predestination business is unlocked. See on ver. 11.

Verses 6. *To the praise of the glory of his grace*] *Δοξης της χαριτος αυτου* The glory of his grace, for *χαρις ενδοξος*, his glorious or illustrious grace, according to the Hebrew idiom. But the grace or mercy of God is peculiarly illustrated and glorified in the plan of redemption by Christ Jesus. By the giving of the law, God's justice and holiness were rendered most glorious; by the giving of the gospel, his grace and mercy are made equally conspicuous.

Wherein he hath made us accepted in the Beloved] This translation of *εν η χαριτωσεν ημας εν τω Ηγαρημενω* is not clear; with which he has graciously favoured us through the Beloved, is at once more literal and more intelligible. *Whitby, Macknight, and Wakefield* translate the passage in nearly the same way.

In the Beloved must certainly mean *in Christ*, who is termed God's beloved Son, Matt. iii. 17; but several excellent MSS, such as D*EFG, the later Syriac, the *Ethiopic, Vulgate, Itala*, with several of the *Fathers*, add *ωψ αυτου, his beloved Son*. This is the meaning, whether the reading be received or rejected.

Verses 7. *In whom we have redemption*] God has glorified his grace by giving us redemption by the blood of his Son, and this redemption consists in forgiving and delivering us from our sins; so then Christ's blood was the redemption price paid down for our salvation: and this was according to the riches of his grace; as his grace is rich or abundant in benevolence, so it was manifested in beneficence to mankind, in their redemption by the sacrifice of Christ, the measure of redeeming grace being the measure of God's own eternal goodness.

It may not be useless to remark that, instead of *της χαριτος αυτου, his grace*, the *Codex Alexandrinus* and the *Coptic* version have *της χρηστοτητος, his goodness*.

Verses 8. *Wherein he hath abounded*] That is, in the dispensation of mercy and goodness by Christ Jesus.

In all wisdom and prudence] Giving us apostles the most complete instructions in heavenly things by the inspiration of his Spirit; and at the same time prudence, that we might know when and where to preach the gospel so that it might be effectual to the salvation of those who heard it. Nothing less than the Spirit of God could teach the apostles that wisdom by which they were to instruct a dark and sinful world; and nothing less than the same Spirit could inspire them with that prudence which was necessary to be exercised in every step of their life and ministry. Every wise man is not a prudent man,

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9 ^a Having made known unto us the mystery of his will, according to his good pleasure ^b which he hath purposed in

himself:

10 That in the dispensation of ^c the fulness of times, ^d he might gather together in one ^e all

^a Rom. xvi. 25. Ch. iii. 4. 9. Col. i. 26.—^b Ch. iii. 11. 2 Tim. i. 9.—^c Gal. iv. 4. Hebr. i. 2. ix. 10. 1 Pet. i. 20. ^d 1 Cor. iii. 22, 23. xi. 3. Ch. ii. 15. iii. 15.—^e Phil. ii. 9.

and every prudent man is not a wise man. *Wisdom* and *prudence* may be expected in an apostle who is constantly living under the inspiration of the Holy Ghost. "*Wisdom*," according to *Sir William Temple*, "is that which makes men judge what are the best ends, and what the best means to attain them; and gives a man advantage of counsel and direction." "*Prudence* is wisdom applied to practice; or that discreet, apt suiting as well of actions as words, in their due place, time, and manner." Every minister of Christ needs these still; and if he abide not under the influence of both, not only his *prayers* but his *ministerial labours* will be all hindered.

Verse 9. *Having made known unto us the mystery*] That the Gentiles should ever be received into the church of God, and have all the privileges of the Jews, without being obliged to submit to circumcision, and perform the rites and ceremonies of the Jewish law was a *mystery*—a *hidden thing* which had never been published before; and *now* revealed only to the apostles. It was *God's will* that it should be so, but that will he kept *hidden* to the present time. A *mystery* signifies something *hidden*, but it ceases to be a *mystery* as soon as it is *revealed*. See the note on Matt. xiii. 11; and particularly that on Rom. xi. 25.

God pleasure] Την ευδοκίαν *That benevolent design which he had purposed in himself*, not being induced by any consideration from *without*.

Verse 10. *In the dispensation of the fulness of times*] Εἰς οικονομίαν του πληρωματος των καιρων. The word *οικονομία*, which is the same as our word *economy*, signifies, as Dr. Macknight has well observed, "the plan which the master of a family, or his steward, has established for the management of the family;" it signifies, also, a plan for the management of any sort of business: and here it means the dispensation of the gospel, that *plan* by which God has provided salvation for a lost world; and according to which he intends to gather all believers, both Jews and Gentiles, into one church under Jesus Christ, their head and governor. See the note on Matt. xxiv. 45, where the *word* and the *office* are particularly explained.

The fulness of times—By this phrase we are to understand either the *gospel dispensation*, which is the consummation of all preceding dispensations, and the last that shall be afforded to man; or, that *advanced state* of the world which God saw to be the most proper for the full manifestation of those benevolent pur-

things in Christ, both which are in ^f heaven, and which are on earth; *even* in him:

A. M. cir. 4065.
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11 ^a In whom also we have obtained an inheritance, ^b being predestinated according to ⁱ the purpose of him who worketh all things after the counsel of his own will:

10. Col. i. 20.—^f Gr. *the heavens*.—^g Acts xx. 32. xxvi. 18. Rom. viii. 17. Col. i. 12. iii. 24. Tit. iii. 7. James ii. 5. 1 Pet. i. 4.—^h Ver. 5.—ⁱ Inai. xlvii. 10, 11.

poses, which he had formed in himself, relative to the salvation of the world by Jesus Christ.

That he might gather together in one] Ανακεφαλαιωσασθα, from *ανα*, *again*, and *κεφαλαιου*, *to reduce to one sum; to add up; to bring different sums together*, and fractions of sums, so as to reduce them under *one denomination; to recapitulate the principal matters* contained in a *discourse*. Here it means the *gathering together* both Jews and Gentiles, who have believed in Christ, into one church and flock. See the preceding note.

All things—which are in heaven, and which are on earth] This clause is variously understood: some think, by *things in heaven* the *Jewish state* is meant; and by *things on earth* the *Christian*. The Jews had been long considered a *divine* or *heavenly people*; their doctrine, their government, their constitution, both civil and ecclesiastical, were all *divine* or *heavenly*: as *the powers of the heavens*, Matt. xxiv. 29, Luke xxi. 26, mean the *Jewish rulers in church and state*, it is very possible that *the things which are in heaven* mean this same state; and as the Gentiles were considered to have nothing *divine* or *heavenly* among them, they may be here intended by the *earth*, out of the corruption of which they are to be gathered by the preaching of the gospel. But there are others who imagine that the *things in heaven* mean the *angelical hosts*; and the *things on earth*, believers of *all nations*, who shall all be joined together at last in one assembly to worship God throughout eternity. And some think that the *things in heaven* mean the *saints who died before Christ's advent*, and who are not to be made perfect till the resurrection, when the full power and efficacy of Christ shall be seen in raising the bodies of believers and uniting them with their holy souls, to reign in his presence for ever. And some think that, as the Hebrew phrase שָׁמַיִם וְעָרֶץ *shamayim v'ha'aretz*, the *heavens and the earth*, signifies *all creatures*, the words in the text are to be understood as signifying *all mankind*, without discrimination of peoples, kindreds, or tongues; Jews, Greeks, or barbarians. All that are saved of all nations (being saved in the *same way*, viz., by *faith* in Christ Jesus, without any distinction of nation or previous condition), and all gathered into *one church* or *assembly*.

I believe that the forming one church out of both Jews and Gentiles is that to which the apostle refers. This agrees with what is said, chap. ii. 14—17.

Verse 11. *In whom*] Christ Jesus; *also we*—

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12 *That we should be to the praise of his glory, ^b who first ^c trusted in Christ.

13 In whom ye also trusted, after that ye heard ^d the word of truth, the gospel of your salvation: in whom also, after that ye believed, ^e ye were sealed with that holy Spirit of promise,

* Ver. 6, 14. 2 Thess. ii. 13. — ^b James i. 18. — ^c Or, hoped. — ^d John i. 17. 2 Cor. vi. 7. — ^e 2 Cor. i. 22. Ch. iv. 30. — ^f 2 Cor. i. 22. v. 5. — ^g Luke xxi. 28. Rom.

believing Jews, have obtained an inheritance—what was promised to Abraham and his spiritual seed, viz. the adoption of sons, and the kingdom of heaven, signified by the privileges under the Mosaic dispensation, and the possession of the promised land; but all these privileges being forfeited by the rebellion and unbelief of the Jews, they are now about to be finally cut off, and the believing part to be re-elected, and put in possession of the blessings promised to Abraham and his spiritual seed, by faith; for without a re-election, they cannot get possession of these spiritual privileges.

Being predestinated] God having determined to bring both Jews and Gentiles to salvation, not by works, nor by any human means or schemes, but by Jesus Christ; that salvation being defined and determined before in the divine mind, and the means by which it should be brought about all being according to his purpose, who consults not his creatures, but operates according to the counsel of his own will, that being ever wise, gracious, and good.

The original reference is still kept up here in the word *προποθετως*, being predestinated, as in the word *προποτας*, ver. 5. And as the apostle speaks of obtaining the inheritance, he most evidently refers to that of which the promised land was the type and pledge. And as that land was assigned to the Israelites by limit and lot, both of which were appointed by God; so the salvation now sent to the Gentiles was as expressly their lot or portion, as the promised land was that of the people of Israel. All this shows that the Israelites were a typical people; their land, the manner of possessing it, their civil and religious code, &c., &c., all typical; and that in, by, and through them, God had fore-determined, fore-described, and fore-ascertained a greater and more glorious people, among whom the deepest counsels of his wisdom should be manifested, and the most powerful works of his eternal mercy, grace, holiness, goodness, and truth, be fully exhibited. Thus there was nothing fortuitous in the Christian scheme; all was the result of infinite counsel and design. See on ver. 5.

Verse 12. That we] Jews, now apostles and messengers of God, to whom the first offers of salvation were made, and who were the first that believed in Christ;

Should be to the praise of his glory] By being the means of preaching Christ crucified to the Gentiles, and spreading the gospel throughout the world.

14 'Which is the earnest of our inheritance, ^a until the redemption of ^b the purchased possession, ^c unto the praise of his glory.

15 Wherefore I also, ^b after I heard of your faith in the Lord Jesus, and love unto all the saints,

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viii. 23. Ch. iv. 30. — ^b Acts xx. 28. — ^c Ver. 6, 12. 1 Pet. ii. 9. — ^d Col. i. 4. Philem. 5.

Verse 13. In whom ye also trusted] Ye Gentiles, having heard from us the word, *τον λογον*, the doctrine, of the truth, which is the gospel, or glad tidings, of your salvation, have believed, as we Jews have done, and received similar blessings to those with which God has favoured us.

In whom also, *εν ω*, through whom, Christ Jesus, after that ye had believed, viz. that he was the only Saviour, and that through his blood redemption might be obtained, ye were sealed with that holy Spirit of promise; that is: The Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost, and he who has this Spirit has God's seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he had bought, in order that he might know it, and be able to claim it if mixed with the goods of others; to this custom the apostle may here allude: but it was also customary to set a seal upon what was dedicated to God, or what was to be offered to him in sacrifice. See this proved in the note on John vi. 27. The Jews themselves speak of the seal of God, which they term *טובת אמת*, truth, and which they consider as a representation of the unoriginated and endless perfections of God. As the apostle is here speaking of the doctrine of truth, which came by the Holy Spirit, and is sealed on the souls of believers by this Spirit, he may have in view the Jewish notion, which is at once both correct and elevated. This Spirit of truth, John xiv. 17, who leads into all truth, chap. xvi. 13, and teaches all things, chap. xiv. 26, makes the impression of his own eternal purity and truth in the souls of them who believe, and thus they bear the seal of God Almighty. And they who in the day of judgment are found to bear this seal—TRUTH; truth in the inward parts, having truly repented, truly believed, and having been in consequence truly justified, and truly sanctified; and having walked in truth and sincerity towards God and man; these are sealed to the day of redemption; for, having this seal, they are seen to have a right to eternal life.

Verse 14. Which is the earnest of our inheritance] This Holy Spirit, sealing the soul with truth and righteousness, is the earnest, foretaste, and pledge of the heavenly inheritance. And he who can produce this earnest—this witness of the Spirit, in the day of

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16 ^a Cease not to give thanks for you, making mention of you in my prayers ;

17 That ^b the God of our Lord Jesus Christ, the Father of glory, ^c may give unto you the Spirit of wisdom and revelation, " in the knowledge of him :

^a Rom. i. 9. Phil. i. 3, 4. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 3.—^b John xx. 17.—^c Col. i. 9.—^d Or, for the

judgment, shall have an abundant entrance into the holiest. On the *απαβων*, or *earnest*, see the notes on Gen. xxxviii. 13, &c., and on 2 Cor. i. 22.

The redemption of the purchased possession] That is, till the time when body and soul are redeemed from all their miseries, and glorified in the kingdom of heaven.

The redemption of the purchased possession—*Απολυτρωσις της περιποιησεως* is variously understood; and indeed the original is variously translated. Dr. *Whitby* has observed that the verb *περιποιειν* signifies to *save alive*; and he refers the *περιποιησις*, here, to the redemption of the body from corruption, and to its final glorification with the soul.

All those who believe in Christ Jesus are considered as his peculiar people and property, and to them eternal glory is promised. The Spirit of promise, which is given them, is a pledge that they shall have a resurrection from the dead, and eternal blessedness; the *redemption*, or bringing to life of the body, cannot take place till the day of judgment, but the Holy Spirit promises this redemption, and is now in their hearts an *earnest* or *pledge* of this complete restoration at the great day, which will then be, in an especial manner, to the *praise of his glory*, viz. of Christ, who has bought them by his blood.

Verse 15. *Faith in the Lord Jesus*] Cordial reception of the Christian religion, amply proved by their *love to all the saints*—to all the *Christians*. Perhaps *love* here implies, not only the kind affection so called, but also all the fruits of love—*benevolence*, and kind offices of every description.

Verse 16. *Cease not to give thanks*] The apostle intimates, so fully satisfied was he of the genuineness of their conversion, and of their steadiness since their conversion, that it was to him a continual cause of *thanksgiving* to God, who had brought them into that state of salvation; and of *prayer*, that they might be preserved blameless to the end.

Making mention of you] While praying for the prosperity of the Christian cause generally, he was led, from his particular affection for them, to *mention them by name* before God.

Verse 17. *That the God of our Lord Jesus*] Jesus Christ, as *man* and *mediator*, has the *Father* for his God and Father; and it is in reference to this that he himself says: *I ascend unto my Father and your Father, and to my God and your God*; John xx. 17.

The Father of glory] The *author* and giver of that glory which you expect at the end of your Christian

18 ^e The eyes of your understanding being enlightened; that ye may know what is 'the hope of his calling, and what the riches of the glory of his ^f inheritance in the saints,

19 And what is the exceeding greatness of

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acknowledgment. Col. ii. 2.—^e Acts xxvi. 18.—^f Ch. ii. 12. iv. 4.—^g Ver. 11.

race. This may be a Hebraism for *glorious Father*, but the former appears to be the best sense.

The Spirit of wisdom and revelation] I pray that God may give you his Holy Spirit, by whom his will is *revealed* to men, that he may *teach* and make you *wise* unto salvation, that you may continue to *acknowledge* him, Christ Jesus, as your only Lord and Saviour.

Verse 18. *The eyes of your understanding being enlightened*] The *understanding* is that *power* or *faculty* in the soul by which *knowledge* or *information* is *received*, and the recipient power is here termed the *eyes* of the understanding; and we learn from this that *οπερ ο οφθαλμος εν τη σωματι, τουτο ο νους εν τη ψυχη*, as *Philo* expresses it: *What the eye* is to the *body*, the *understanding* is to the *soul*; and that as the eye is not light in itself, and can discern nothing but by the means of *light* shining, not only on the objects to be viewed, but into the eye itself; so the understanding of man can discern no sacred thing of or by itself, but sees by the influence of the Spirit of wisdom and revelation; for without the influence of God's *Holy Spirit* no man ever became wise unto salvation, no more than a man ever discerned an *object* (no matter how perfect soever his eye might have been) without the instrumentality of *light*.

Instead of *της διανοιας*, of your *understanding*, *της καρδιας*, of your *heart*, is the reading of ABDEFG, and several others; also both the *Syriac*, all the *Arabic*, the *Coptic*, the *Æthiopic*, *Armenian*, *Sahidic*, *Slavonian*, *Vulgate*, and *Itala*, besides several of the *Fathers*. The *eyes of your heart* is undoubtedly the true reading.

The hope of his calling] That you may clearly discern the glorious and important *objects* of your *hope*, to the enjoyment of which God has *called* or *invited* you.

The riches of the glory of his inheritance] That you may understand what is the *glorious abundance* of the spiritual things to which you are entitled, in consequence of being made children of God; for *i children*, then *heirs*, heirs of that glorious inheritance which God has provided for the *saints*—for all genuine Christians, whether formerly *Jews* or *Gentiles* On the chief subject of this verse, see the notes of Gal. iv. 6, 7.

Verse 19. *The exceeding greatness of his power*. As the apostle is here speaking of the glorious state of believers after death, the *exceeding greatness* of

A. M. cir. 4065. his power to us-ward who
A. D. cir. 61. believe, * according to the work-
A. U. C. 813. ing ^b of his mighty power,

An. Imp. Neronis
Cæs. Aug. 8. 20 Which he wrought in
Christ, when ^c he raised him from the dead,
and ^d set him at his own right hand in the
heavenly places,

21 ^e Far above all ^f principality, and power,
and might, and dominion, and every name

that is named, not only in this
world, but also in that which
is to come ;

22 And ^g hath put all things
under his feet, and gave him ^h to be the head
over all things to the church,

23 ⁱ Which is his body, ^k the fulness of him
^l that filleth all in all.

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^a Ch. iii. 7. Col. i. 29. ii. 12. — ^b Gr. of the might of his
power. — ^c Acts ii. 24, 33, — ^d Ps. cx. 1. Acts vii. 55,
56. Col. iii. 1. Hebr. i. 3. x. 12. — ^e Phil. ii. 9, 10. Col.
i. 10. Hebr. i. 4. — ^f Rom. viii. 38. Col. i. 16. ii. 15.

^g Ps. viii. 6. Matt. xxviii. 18. 1 Cor. xv. 27. Hebr. ii. 8.
^h Ch. iv. 15, 16. Col. i. 18. Hebr. ii. 7. — ⁱ Rom. xii. 5.
1 Cor. xii. 12, 27. Ch. iv. 12. v. 23, 30. Col. i. 18, 24.
^k Col. ii. 10. — ^l 1 Cor. xii. 6. Ch. iv. 10. Col. iii. 11.

his power, or that power which surpasses all difficulties, being itself omnipotent, is to be understood of that might which is to be exerted in raising the body at the last day ; as it will require the same power or energy which he wrought in Christ, when he raised his body from the grave, to raise up the bodies of all mankind ; the resurrection of the human nature of Christ being a proof of the resurrection of mankind in general.

According to the working of his mighty power] Κατα την ενεργειαν του κρατους της ισχυος αυτου' According to the energy of the power of his might. We may understand these words thus : MIGHT, ισχυος, is the state or simple efficiency of this attribute in God ; κρατος, κρατος, is this might or efficiency in action ; ενεργεια, ενεργεια, is the quantum of force, momentum, or velocity, with which the power is applied. Though they appear to be synonymous terms they may be thus understood : passive power is widely different from power in action ; and power in action will be in its results according to the energy or momentum with which it is applied. The resurrection of the dead is a stupendous work of God ; it requires his might in sovereign action ; and when we consider that all mankind are to be raised and changed in a moment, in the twinkling of an eye, then the momentum, or velocity, with which the power is to be applied must be inconceivably great. All motion is in proportion to the quantity of matter in the mover, and the velocity with which it is applied. The effect here is in proportion to the cause and the energy he puts forth in order to produce it. But such is the nature of God's power in action, that it is perfectly inconceivable to us ; and even these astonishingly strong words of the apostle are to be understood as used in condescension to human weakness.

Verse 20. Set him at his own right hand in the heavenly places] Gave him, as mediator between God and man, the highest honours and dignities, Phil. ii. 9 ; in which state of exaltation he transacts all the affairs of his church, and rules the universe. The right hand is the place of friendship, honour, confidence, and authority.

Verse 21. Far above all principality] The difficulty in this verse does not arise from the words themselves, the meaning of each being easily understood, but from the sense in which the apostle uses them. Some

think he has reference here to the different orders among good and evil angels ; he is superior to all the former, and rules all the latter. Others think he refers to earthly governments ; and as αρχη, principality, the first word, signifies the most sovereign and extensive kind of dominion ; and κυριότης, lordship, the last word, signifies the lowest degree of authority ; hence we are to understand that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe. — Chandler. Others imagine that the apostle has in view, by whatsoever is named in this world, all the dignities of the Jewish church ; and by what is named in the world to come, all the dignities that should be found in the Christian church.

Schoettgen supposes that the "apostle's αρχη (for αρχουτες, the abstract for the concrete) means the same as the ראשיה נשיים among the Jews, whose chief business it was to clear and decide all contentions, which arose concerning traditions and legal controversies.

"That εξουσια, power, is the same as יורבה *torba*, he who possesses authority to propound, expound, persuade, convince, and refute.

"That δυναμις, might, answers to רבנות *rabbanoth*, signifying all the class of rabbins, whose office it was to expound the law, and teach the people generally.

"And that κυριότης, dominion, answers to מר *mar*, which signifies a person above the lower orders of men. And he observes that Jesus Christ, after his resurrection, called fishermen, publicans, and men from the lowest orders of the people, to the work of the ministry ; and made them instruments of confounding and overturning all the Jewish rulers, rabbins, and doctors. And that in the world which is to come—the successive ages of Christianity, he should ever be exalted above all those powers and authorities which Antichrist might bring into the Christian church ; such as popes, cardinals, wicked archbishops, bishops, deans, and canons ; and all those who among the schoolmen were termed seraphic doctors, angelic doctors, most illuminated, most perfect, and irrefragable doctors. And although Wiclif, Huss, Luther, Melancthon, and the rest of the reformers, were men of little or no note when compared with the rulers of the popish church, so eminently did the power of Christ work in and by them, that the pope and all his

adjutants were every where confounded, and their power and authority annihilated in several entire regions."

It is certain that the apostle means that all created power, glory, and influence, are under Christ; and hence it is added:

Verse 22. *And hath put all things under his feet*] All beings and things are subject to him, whether they be *thrones, dominions, principalities, or powers*, Col. i. 16—18, and ii. 10; for he, God the Father, has given him to be head—chief, and supreme, over all, to the church, the church having no ruler but Jesus Christ; others may be officers in his church, but he alone is head and supreme.

Verse 23. *Which is his body*] As he is head over all things, he is head to the church; and this church is considered as the body of which he is especially the head; and from him, as the head, the church receives light, life, and intelligence.

And is the fulness of him] That in which he especially manifests his power, goodness, and truth; for though he fills all the world with his presence, yet he fills all the members of his mystical body with wisdom, goodness, truth, and holiness, in an especial

manner. Some understand the *fulness* or πληρωμα, here, as signifying the thing to be filled; so the Christian church is to be filled by him, whose fulness fills all his members, with all spiritual gifts and graces. And this corresponds with what St. John says, chap. i. 16: *And of his fulness have all we received, and grace for grace.* And with what is said, Col. ii. 9, 10: *Ye are complete in him; και εστε εν αυτη πληρωμενοι* And ye are in him filled full; i. e. with gifts and grace.

How, in any other sense, the church can be said to be the fulness of him who fills all in all, is difficult to say. However, as Jesus Christ is represented to be the head, and the church, the body under that head, the individuals being so many members in that body; and as it requires a body and members to make a head complete; so it requires a church, or general assembly of believers, to make up the body of Christ. When, therefore, the Jews and Gentiles are brought into this church, the body may be said to be complete; and thus Christ has his visible fulness upon earth, and the church may be said to be the fulness of him, &c. See ver. 10.

CHAPTER II.

The character of the Ephesians previously to their conversion to Christianity, 1—3. By what virtue they were changed, and for what purpose, 4—7. They were saved by faith, 8, 9. And created unto good works, 10. The apostle enters into the particulars of their former miserable state, 11, 12. And those of their present happy state, 13. Christ has broken down the middle wall of partition between the Jews and Gentiles, and proclaims reconciliation to both, 14—17. The glorious privileges of genuine believers, 18—22.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

AND * you hath he quickened,^b who were dead in trespasses and sins;
2^c Wherein in time past ye

walked according to the course of this world, according to^d the prince of the power of the air, the spirit that now worketh

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A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
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* John v. 24. Col. ii. 13.—^b Ver. 5. Ch. iv. 18.—^c 1 Cor.

vi. 11. Ch. iv. 22. Col. i. 21. iii. 7. 1 John v. 19.—^d Ch. vi. 12.

NOTES ON CHAP. II.

Verse 1. *And you hath he quickened*] This chapter should not have been separated from the preceding, with which it is most intimately connected. As Christ fills the whole body of Christian believers with his fulness (chap. i. 23), so had he dealt with the converted Ephesians, who before were dead in trespasses, and dead in sins. DEATH is often used by all writers, and in all nations, to express a state of extreme misery. The Ephesians, by trespassing and sinning, had brought themselves into a state of deplorable wretchedness, as had all the heathen nations; and having thus sinned against God, they were condemned by him, and might be considered as dead in law—incapable of performing any legal act, and always liable to the punishment of death, which they had deserved, and which was ready to be inflicted upon them.

Trespasses, παραπτώματα, may signify the slightest deviation from the line and rule of moral equity, as well as any flagrant offence; for these are equally transgressions, as long as the sacred line that separates between vice and virtue is passed over.

Sins, ἀμαρτίας, may probably mean here habitual transgression; sinning knowingly and daringly.

Verse 2. *Wherein in time past ye walked*] There is much force in these expressions; the Ephesians had not sinned casually, or now and then, but continually; it was their continual employment; they walked in trespasses and sins: and this was not a solitary case, all the nations of the earth acted in the same way; it was the course of this world, *κατα τον αιωνα του κοσμου τουτου*, according to the life, mode of living, or successive ages of this world. The word *αιων*, the literal meaning of which is constant duration, is often applied to things which have a complete

A. M. cir. 4065. in ^a the children of disobedience :
 A. D. cir. 61.
 A. U. C. 813.
 An. Imp. Neronis
 (res. Aug. 8.)
³ ^b Among whom also we all had our conversation in times past in ^c the lusts of our flesh, fulfilling ^d the desires of the flesh and of the mind ; and

^a Ch. v. 6. Col. iii. 6.—^b Tit. iii. 3. 1 Pet. iv. 3.
^c Gal. v. 16.—^d Gr. *the wills*.

^e were by nature the children of wrath, even as others.
 4 But God, ^f who is rich in mercy, for his great love where-with he loved us,
 5 ^g Even when we were dead in sins, hath

^e Ps. li. 55. Rom. v. 12, 14.—^f Rom. x. 12. Ch. i. 7.
 Ver. 7.—^g Rom. v. 6, 8, 10. Ver. 1.

course, as the Jewish dispensation, a particular government, and the term of human life ; so, here, the whole of life is a tissue of sin, from the cradle to the grave ; every human soul, unsaved by Jesus Christ, continues to transgress. And the nominally Christian world is in the same state to the present day. Age after age passes on in this way, and the living lay it not to heart !

The prince of the power of the air] As the former clause may have particular respect to the Jewish people, who are frequently denominated *בְּנֵי הָעוֹלָם* *ben hazzeb, this world*, this latter clause may especially refer to the Gentiles, who were most manifestly under the power of the devil, as almost every object of their worship was a demon, to whom the worst of passions and practices were attributed, and whose conduct his votaries took care to copy.

Satan is termed *prince of the power of the air* because the air is supposed to be a region in which malicious spirits dwell, all of whom are under the direction and influence of Satan, their chief.

The spirit that now worketh] *Του νυν ενεργουντος* The operations of the prince of the aerial powers are not confined to that region ; he has another sphere of action, viz. the wicked heart of man, and in this he works with energy. He seldom inspires indifference to religion ; the subjects in whom he works are either determinate opposers of true religion, or they are systematic and energetic transgressors of God's laws.

Children of disobedience] Perhaps a Hebraism for *disobedient children* ; but, taken as it stands here, it is a strong expression in which *disobedience*, *ἡ ἀπειθεια*, appears to be personified, and wicked men exhibited as her children ; the *prince of the power of the air* being their father, while *disobedience* is their mother. Thus they are emphatically, what our Lord calls them, Matt. xiii. 38, *children of the wicked one* ; for they show themselves to be of their father, the devil, because they will do his works, John viii. 44. Some think that by *children of disobedience* the apostle means particularly the disobedient, unbelieving, re-factory, and persecuting Jews ; but I rather think he speaks this generally, and refers to the Jews in the following verse.

Verse 3. *Among whom also we all had our conversation*] We Jews, as well as you Gentiles, have lived in transgressions and sins ; *ανεισπραφημεν*, this was the course of our life ; we lived in sin, walked in sin, it was woven through our whole constitution, it tinged every temper, polluted every faculty, and perverted every transaction of life. The lusts—the evil, irregular, and corrupt affections of the heart,

showed themselves in the perversion of the mind as well as in our general conduct. The mind was darkened by the lusts of the flesh, and both conjoined to produce acts of unrighteousness. It was not the will of God that was done by us, but the will of the flesh and of the mind.

And were by nature the children of wrath] For the import of the phrase, *by nature*, *φύσει*, see the note on Gal. ii. 15, and Rom. ii. 14. To what is said on those passages, I may add, from Dr. Macknight : “ Nature often signifies one's birth and education, Gal. ii. 15 : *We, who are Jews by nature*. Also, men's natural reason and conscience, Rom. ii. 14 : *The Gentiles, who have not the law, do by nature the things contained in the law, &c.* Also, the general sense and practice of mankind, 1 Cor. xi. 14 : *Doth not even nature itself teach you, that, if a man have long hair, &c.* Also, the original constitution of any thing, Gal. iv. 8 : *Who are not gods by nature*. Also, a disposition formed by custom and habit ; thus Demetrius Phalereus said of the Lacedemonians : *φύσει εβραχυλογουν Λακωνεις* ‘The Lacedemonians had naturally a concise mode of speaking.’ Hence our word *laconic* ; a short speech, or much sense conveyed in a few words.” The words in the text have often been quoted to prove the doctrine of original sin ; but, though that doctrine be an awful truth, it is not, in my opinion, intended here ; it is rather found in the preceding words, *the lusts of the flesh, and the desires of the flesh and of the mind*. The apostle appears to speak of sinful habits ; and as we say HABIT is a second nature, and as these persons acted from their originally corrupt nature—from the lusts of the flesh and of the mind, they thus became by their vicious habits, or second nature, children of wrath—persons exposed to perdition, because of the impurity of their hearts and the wickedness of their lives. Here we see that the fallen, apostate nature, produces the fruits of unrighteousness. The bad tree produces bad fruit.

Children of wrath is the same as *son of perdition, son of death, &c.* ; i. e. persons exposed to God's displeasure, because of their sins.

Verse 4. *But God, who is rich in mercy*] As they were corrupt in their nature, and sinful in their practice, they could possess no merit, nor have any claim upon God ; and it required much mercy to remove so much misery, and to pardon such transgressions.

His great love] God's infinite love is the groundwork of our salvation ; in reference to us that love assumes the form of mercy, and that mercy provides

A. M. cir. 4065. A. D. cir. 61. A. U. C. 813. An. Imp. Neronis Cæs. Aug. 8. ^a quickened us together with Christ, (^b by grace ye are saved ;)

6 And hath raised us up together, and made us sit together ^c in heavenly places in Christ Jesus ;

7 That in the ages to come he might shew the exceeding riches of his grace, in ^d his kindness toward us through Christ Jesus.

^a Rom. vi. 4, 5. Col. ii. 12, 13. iii. 1, 3.—^b Or, by whose grace. See Acts xv. 11. Ver. 8. Tit. iii. 5.—^c Ch. i. 20. ^d Tit. iii. 4.—^e Ver. 5. Rom. iii. 24. 2 Tim. i. 9. ^f Rom. iv. 16.—^g Matt. xvi. 17. John vi. 44, 65. Rom. x. 14, 15, 17. Ch. i. 19. Phil. i. 29.—^h Rom. iii. 20, 27,

8 ^e For by grace are ye saved, ^f through faith ; and that not of yourselves ; ^g it is the gift of God :

9 ^h Not of works, lest any man should boast.

10 For we are his ⁱ workmanship, created in Christ Jesus unto good works, ^j which God hath before ^k ordained that we should walk in them.

28. iv. 2. ix. 11. xi. 6. 1 Cor. i. 29, 30, 31. 2 Tim. i. 9. Tit. iii. 5.—^l Deut. xxxii. 6. Ps. c. 3. Isai. xix. 25. xxxix. 23. xlv. 21. John iii. 3, 5. 1 Cor. iii. 9. 2 Cor. v. 5, 17. Ch. iv. 24. Tit. ii. 14.—^m Ch. i. 4.—ⁿ Or, prepared.

the Saviour, the Lord Jesus Christ. And therefore the apostle adds, ver. 5 : *By grace ye are saved*—it is by God's free mercy in Christ that ye are brought into this state of salvation. See on ver. 8.

Verse 5. *Even when we were dead in sins*] Dead in our souls ; dead towards God ; dead in law ; and exposed to death eternal.

Hath quickened us together with Christ] God has given us as complete a resurrection from the death of sin to a life of righteousness, as the body of Christ has had from the grave. And as this quickening, or making alive, was most gratuitous on God's part, the apostle, with great propriety, says : *By grace ye are saved.*

Verse 6. *And hath raised us up together—in Christ*] Or rather, *by Christ* ; his resurrection being the proof that he had made the full atonement, and that we might be justified by his blood. Believing, therefore, the record which God gave of his Son, we received this atonement, and were raised from a death of sin to a life of righteousness ; and now we sit in heavenly places—we have a right to the kingdom of God, anticipate this glory, and are indescribably happy in the possession of this salvation, and in our fellowship with Christ Jesus.

Verse 7. *That in the ages to come*] God has produced us as an example, and one which shall be on record through all generations, that he quickens dead souls ; that he forgives the sins of the most sinful, when they repent and believe in Christ Jesus. So that what God has done for the sinners at Ephesus will serve as an encouragement to all ages of the world ; and on this evidence every preacher of the gospel may boldly proclaim that Christ saves unto the uttermost all that come unto God through him. And thus the exceeding riches of his grace will appear in the provision he has made for the salvation of both Jews and Gentiles.

This observation of the apostle is of great use and importance ; because we are authorised to state, in all the successive ages of the world, that he who saved the sinners at Ephesus is ever ready to save all who, like them, repent of their sins, and believe in Christ Jesus.

Verse 8. *For by grace are ye saved, through faith*] As ye are now brought into a state of salvation, your

sins being all blotted out, and you made partakers of the Holy Spirit ; and, having a hope full of immortality, you must not attribute this to any works or merit of yours ; for when this gospel reached you, you were all found dead in trespasses and dead in sins ; therefore it was God's free mercy to you, manifested through Christ, in whom ye were commanded to believe ; and, having believed by the power of the Holy Spirit, ye received, and were sealed by, the Holy Spirit of promise ; so that this salvation is in no sense of yourselves, but is the free gift of God ; and not of any kind of works ; so that no man can boast as having wrought out his own salvation, or even contributed any thing towards it. *By grace are ye saved, through faith* in Christ. This is a true doctrine, and continues to be essential to the salvation of man to the end of the world.

But whether are we to understand, *faith* or *salvation*, as being the gift of God ? This question is answered by the Greek text : *τη γαρ χαριτι εστι σωσμενοι δια της πιστεως και τουτο ουκ εστι υμων θεου δωρον, ουκ εστι εργων ινα μη τις καυχησηται.* "By this grace ye are saved through faith ; and *τουτο* (this, this salvation) not of you ; it is the gift of God, not of works : so that no one can boast." "The relative *τουτο*, this, which is in the neuter gender, cannot stand for *πιστις*, faith, which is the feminine ; but it has the whole sentence that goes before for its antecedent." But it may be asked : Is not *faith* the gift of God ? Yes, as to the *grace* by which it is produced ; but the *grace* or *power* to believe, and the *act* of believing, are two different things. Without the *grace* or *power* to believe no man ever did or can believe ; but with that *power* the *act* of *faith* is a man's own. God never believes for any man, no more than he repents for him ; the penitent, through this grace enabling him, believes for himself : nor does he believe necessarily or impulsively when he has that power ; the power to believe may be present long before it is exercised, else, why the solemn warnings with which we meet every where in the word of God, and threatenings against those who do not believe ? Is not this a proof that such persons have the *power* but do not use it ? *They believe not*, and therefore are not established. This, therefore, is the true state of the case : God gives the power,

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11 Wherefore ^a remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which

is called ^b the Circumcision in the flesh made by hands;

12 ^c That at that time ye were without Christ, ^d being aliens from the commonwealth

^a 1 Cor. xii. 2. Ch. v. 8. Col. i. 21. ii. 13.—^b Rom. ii. 29. Col. ii. 11.—^c Ch. iv. 18. Col. i. 21.—^d See Eek. xiii. 9. John x. 16.—^e Rom. ix. 4. 8.—^f 1 Thess.

man uses the power thus given, and brings glory to God: law without the power no man can believe; with it, any man may.

Verse 10. *For we are his workmanship*] So far is this salvation from being *our own work*, or granted for our own *works' sake*, that we are ourselves not only the *creatures* of God, but our *new creation* was produced by his power; for we are *created in Christ Jesus unto good works*. He has saved us that we may show forth the virtues of Him who called us from darkness into his marvellous light. For though we are not saved *for* our good works, yet we are saved that we *may perform good works*, to the glory of God and the benefit of man.

Which God hath before ordained] Οἷς προηροησεν *For which God before prepared us, that we might walk in them*. For being saved from sin we are made *walkers* of the Spirit of holiness; and it is natural to that Spirit to lead to the *practice* of holiness; and he who is not holy in his life is not saved by the *grace* of Christ. The *before ordaining*, or rather *preparing*, must refer to the time when God began the *new creation* in their hearts; for from the first *inspiration* of God upon the soul it begins to love holiness; and obedience to the will of God is the *very element* in which a holy or regenerated soul lives.

Verse 11. *Wherefore remember*] That ye may ever see and feel your obligations to live a pure and holy life, and be *unfeignedly thankful* to God for your salvation, remember that ye *were once heathens in the flesh*—without the pure doctrine, and under the influence of your corrupt nature; such as by the *Jews* (who gloried, in consequence of their *circumcision*, to be in covenant with God) were called *uncircumcision*; i. e. persons out of the divine covenant, and having no right or title to any blessing of God.

Verse 12. *That at that time ye were without Christ*] Not only were not *Christians*, but had no knowledge of the *Christ* or *Messiah*, and no title to the blessings which were to proceed from him.

Aliens from the commonwealth of Israel] Ye were by your birth, idolatry, &c., *alienated* from the commonwealth of Israel—from the *civil* and *religious privileges* of the Jewish people.

Strangers from the covenants of promise] Having no part in the *promise* of the covenant made with Abraham, whether considered as relating to his *natural* or *spiritual seed*; and no part in that of the

of Israel, and strangers from ^a the covenants of promise, ^b having no hope, ^c and without God in the world:

13 ^b But now, in Christ Jesus, ye who sometimes were ⁱ far off, are made nigh by the blood of Christ.

14 For ^k he is our peace, ^l who hath made

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iv. 13.—^e Gal. iv. 8. 1 Thess. iv. 5.—^b Gal. iii. 28. ^f Acts ii. 39. Ver. 17.—^g Mic. v. 5. John xvi. 33. Acts x. 36. Rom. v. 1. Col. i. 20.—^h John x. 16. Gal. iii. 28.

covenant made at Horeb with the Israelites, when a holy law was given them, and God condescended to dwell among them, and to lead them to the promised land.

Having no hope] Either of the *pardon* of sin or of the *resurrection* of the *body*, nor indeed of the *immortality* of the *soul*. Of all these things the Gentiles had no rational or well-grounded hope.

Without God in the world] They had gods many, and lords many; but in no Gentile nation was the true God known: nor indeed had they any correct notion of the divine nature. Their idols were by *nature no gods*—they could neither do evil nor good, and therefore they were properly *without God*, having no true object of worship, and no source of comfort. He who has neither *God* nor *Christ* is in a most deplorable state; he has neither a God to worship, nor a Christ to justify him. And this is the state of every man who is living without the *grace* and *Spirit of Christ*. All such, whatever they may profess, are no better than practical atheists.

Verse 13. *Ye who sometimes were far off*] To be *far off*, and to be *near*, are sayings much in use among the Jews; and among them to be *near* signifies, 1. To be in the *approbation* or *favour* of God; and to be *far off* signifies to be under his *displeasure*. So a *wicked Jew* might be said to be *far off* from God when he was exposed to his *displeasure*; and a *holy man*, or a genuine *penitent*, might be said to be *nigh to God*, because such persons are in his *favour*. 2. Every person who offered a *sacrifice* to God was considered as having *access* to him by the *blood* of that *sacrifice*: hence the priests, whose office it was to offer sacrifices, were considered as being *nigh to God*; and all who brought gifts to the altar were considered as *approaching* the Almighty. 3. Being *far off* signified the state of the *Gentiles* as contradistinguished from the *Jews* who were *nigh*. And these expressions were used in reference to the *tabernacle*, God's dwelling-place among the Israelites, and the sacrifices then offered. All those who had *access* to this *tabernacle*, or were *nigh to it* or encamped about it, were said to be *nigh to God*; those who had *no access* to it were said to be *far off*. Hence the latter phrase is used to distinguish the *Gentiles* from the *Jewish* people; and this appears to be the meaning of the prophet, Isai. lvii. 19: *I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord*; i. e. I give

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both one, and hath broken down the middle wall of partition *between us*;

15 ^a Having abolished ^b in his flesh the enmity, *even* the law of commandments contained in ordinances; for to make in himself of twain one ^c new man, so making peace;

^a Col. ii. 14, 20.—^b Col. i. 22.—^c 2 Cor. v. 17. Gal. vi. 15. Ch. iv. 24.—^d Col. i. 20, 21, 22.—^e Rom. vi. 6. viii. 3. Col. ii. 14.—^f Or, *in himself*.—^g Isai. lvii. 19.

cause of *praise* and *rejoicing* to the *Gentile* as well as to the *Jew*. And to this scripture, and to this thing, the apostle seems here to allude. You *Gentiles*, who were *unacquainted* with God, and were even *without God in the world*, are brought to an *acquaintance* with him; and are now, through Christ Jesus, brought into the favour and fellowship of God. And as the *Jews* of old *approached* God by the *blood* of their *sacrifices*, so you *approach* him by the *blood* of *Christ*.

Verse 14. *For he is our peace*] Jesus Christ has died for both *Jews* and *Gentiles*, and has become a *peace-offering*, שְׁלוֹם *shalom*, to reconcile both to God and to each other.

Who hath made both one] Formed one church out of the believers of both people.

The middle wall of partition] By abolishing the law of Jewish ordinances, he has removed that which kept the two parties, not only in a state of *separation*, but also at *variance*.

This expression, the *middle wall*, can refer only to that most marked *distinction* which the Jewish laws and customs made between them and all other nations whatsoever.

Some think it refers to their ancient manner of living among the *Gentiles*, as they always endeavoured to live in some place *by themselves*, and to have a *river* or a *wall* between them and their heathen neighbours. Indeed, wherever they went, their own rites, ordinances, and customs were a sufficient separation between them and others; and as Jesus Christ abolished those customs, admitting all into his church, both *Jews* and *Gentiles*, by *repentance* and *faith*, he may be said to have *broken down the middle wall of partition*. When, at the death of Christ, the *veil* of the temple was *rent* from the top to the bottom, it was an emblem that *the way to the holiest was laid open*, and that the people at large, both *Jews* and *Gentiles*, were to have *access to the holiest* by the *blood* of *Jesus*.

Some think there is an allusion here to the wall called *chel*, which separated the *court of Israel* from the *court of the Gentiles*; but this was not broken down till the temple itself was destroyed: and to this transaction the apostle cannot be supposed to allude, as it did not take place till long after the writing of this epistle.

Verse 15. *Having abolished in his flesh*] By his *incarnation* and *death* he not only made an atonement for sin, but he appointed the *doctrine of reconciliation*

16 And that he might ^d reconcile both unto God in one body by the cross, ^e having slain the enmity ^f thereby:

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17 And came ^g and preached peace to you which were afar off, and to ^h them that were nigh.

18 For ⁱ through him we both have access

Zech. ix. 10. Acts ii. 39. x. 36. Rom. v. 1. Ver. 13, 14. ^h Ps. cxlviii. 14.—ⁱ John x. 9. xiv. 6. Rom. v. 2. Ch. iii. 12. Hebr. iv. 16. x. 19, 20. 1 Pet. iii. 18.

to God, and of *love to each other*, to be preached in all nations; and thus glory was brought to God in the highest, and on earth, peace and good will were diffused among men.

The *enmity* of which the apostle speaks was reciprocal among the *Jews* and *Gentiles*. The former detested the *Gentiles*, and could hardly allow them the denomination of *men*; the latter had the *Jews* in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from those of all the other nations of the earth.

The law of commandments] Contained in, or rather concerning, *ordinances*; which law was made merely for the purpose of keeping the *Jews* a *distinct* people, and pointing out the Son of God till he should come. When, therefore, the *end* of its institution was answered, it was no longer *necessary*; and Christ by his death abolished it.

To make in himself] To make one church out of both people, which should be considered the *body* of which Jesus Christ is the *head*. Thus he makes *one new man*—one new church; and thus he *makes* and establishes *peace*. I think the apostle still alludes to the *peace-offering*, שְׁלוֹם *shalom*, among the *Jews*. They have a saying, *Sephra*, fol. 121: *Whosoever offers a peace-offering sacrifice, brings peace to the world*. Such a *peace-offering* was the death of Christ, and by it *peace* is restored to the earth.

Verse 16. *That he might reconcile both—in one body*] That the *Jews* and *Gentiles*, believing on the Lord Jesus, might lay aside all their causes of contention, and become one *spiritual body*, or *society* of men, influenced by the *Spirit*, and acting according to the *precepts of the gospel*.

Having slain the enmity thereby] Having, by his death upon the cross, made reconciliation between God and man, and by his Spirit in their hearts removed the *enmity* of their fallen, sinful nature. Dr. Macknight thinks that *abolishing the enmity* is spoken of the removal of the *hatred* which the *Jews* and *Gentiles* mutually bore to each other, because of the *difference* of their *respective religious worship*; and that *slaying the enmity* refers to the *removal* of evil *lusts* and *affections* from the heart of man, by the power of divine grace. This is nearly the sense given above.

Verse 17. *And came and preached peace*] Pro-

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* by one Spirit unto the Father.
19 Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the

saints, and of the household of God ;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ him-

*1 Cor. xii. 13. Ch. iv. 4.—^b Phil. iii. 20. Hebr. xii. 22, 23.—^c Gal. vi. 10. Ch. iii. 15.—^d 1 Cor. iii. 9, 10. Ch. iv. 12. 1 Pet. ii. 4, 5.—^e Matt. xvi. 18. Gal. ii. 9.

claimed the readiness of God to forgive and save both Jews and Gentiles. See the note on ver. 13.

Verse 18. *For through him*] Christ Jesus, we both—Jews and Gentiles, have access by one Spirit—through the influence of the Holy Ghost, unto the Father—God Almighty. This text is a plain proof of the Holy Trinity. Jews and Gentiles are to be presented unto God the FATHER; the SPIRIT of God works in their hearts, and prepares them for this presentation; and Jesus Christ himself introduces them. No soul can have access to God but by Jesus Christ, and he introduces none but such as receive his Holy Spirit. All who receive that Spirit are equally dear to him; and, whatever their names be among men, they are known in heaven as children of God, and heirs of eternal glory.

Verse 19. *Ye are no more strangers*] In this chapter the church of God is compared to a city, which has a variety of privileges, rights, &c., founded on regular charters and grants. The Gentiles, having believed in Christ, are all incorporated with the believing Jews in this holy city. Formerly, when any of them came to Jerusalem, being *ξενoi*, strangers, they had no kind of rights whatever; nor could they, as were heathens, settle among them. Again, if any of them, convinced of the errors of the Gentiles, acknowledged the God of Israel, but did not receive circumcision, he might dwell in the land, but he had no right to the blessings of the covenant; such might be called *παροικοι*, sojourners—persons who have no property in the land, and may only rent a house for the time being.

Fellow-citizens with the saints] Called to the enjoyment of equal privileges with the Jews themselves, who, by profession, were a holy people; who were bound to be holy, and therefore are often called saints, or holy persons, when both their hearts and conduct were far from being right in the sight of God. But the saints spoken of here are the converted or Christianized Jews.

Of the household of God] The house of God is the temple; the temple was a type of the Christian church; this is now become God's house; all genuine believers are considered as being *οικουοι*, domestics, of this house, the children and servants of God Almighty, having all equal rights, privileges, and advantages; as all, through one Spirit, by the sacred Head of the family, had equal access to God, and each might receive as much grace and as much glory as his soul could possibly contain.

self being the chief corner stone ;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

22 In whom ye also are builded together for an habitation of God through the Spirit.

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Rev. xxi. 14.—^f 1 Cor. xii. 28. Ch. iv. 11.—^g Ps. cxviii. 22. Isai. xxviii. 16. Matt. xxi. 42.—^h Ch. iv. 15, 16. ⁱ 1 Cor. iii. 17. vi. 19. 2 Cor. vi. 16.—^k 1 Pet. ii. 5.

Verse 20. *And are built upon the foundation*] Following the same metaphor, comparing the church of Christ to a city, and to the temple, the believing Ephesians are represented as parts of that building; the living stones out of which it is principally formed, 1 Pet. ii. 4, 5, having for foundation—the ground-plan, specification, and principle on which it was builded, the doctrine taught by the prophets in the Old Testament, and the apostles in the New. Jesus Christ being that corner-stone, or *ακρογωνιαος*, the chief angle or foundation corner-stone, the connecting medium by which both Jews and Gentiles were united in the same building. Elsewhere Jesus Christ is termed the foundation-stone: Behold I lay in Zion a foundation-stone, a tried stone, a precious corner-stone, Isai. xxviii. 16; but the meaning is the same in all the places where these terms, foundation and corner-stone, occur; for in laying the foundation of a building, a large stone is generally placed at one of the angles or corners, which serves to form a part of the two walls which meet in that angle. When, therefore, the apostle says that Jesus Christ is the chief corner-stone, it means such a foundation-stone as that above mentioned.

Verse 21. *In whom*] By which foundation corner-stone, Christ Jesus, all the building, composed of converted Jews and Gentiles, fitly framed together, συναρμοσθουμένη, properly jointed and connected together, groweth unto a holy temple—is continually increasing, as new converts from Judaism or heathenism flock into it. It is not a finished building, but will continue to increase, and be more and more perfect, till the day of judgment.

Verse 22. *In whom ye also are builded*] The apostle now applies the metaphor to the purpose for which he produced it, retaining however some of the figurative expressions. As the stones in a temple are all properly placed so as to form a complete house, and be a habitation for the Deity that is worshipped there, so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become a habitation of God, a church in which God shall be worthily worshipped, and in which he can continually dwell.

1. Many suppose that the apostle in the preceding chapter alludes to the splendour of the temple of Diana at Ephesus, which was reputed one of the wonders of the world. But to me this opinion does

not seem sufficiently founded. I believe he has the *Jewish temple* continually in view ; for that temple, above all in the universe, could alone be said to be a *habitation of God*. Both in the tabernacle and temple *God dwelt* between the cherubim ; *there* was the *symbol* of his *presence*, and *there* was the *worship* performed which himself had prescribed. After the *model* of this was the spiritual temple, the Christian church, constructed ; and God was to *dwelt* in the *one*, as he had dwelt in the *other*. This simile, drawn from the temple at Jerusalem, was alone worthy of the apostle's design ; to have alluded to the temple of *Diana* would have disgraced his subject. And as many at Ephesus were *Jews*, and well acquainted with the temple at Jerusalem, they would both feel and venerate the apostle's simile, and be led to look for the *indwelling of God* ; that which distinguished the Jewish temple from all others on the face of the earth.

2. The church of God is very properly said to be a most noble and wonderful work, and truly worthy of God himself.

There is nothing, says one, so *august* as this church, seeing it is the *temple of God*.

Nothing so worthy of *reverence*, seeing God *dwells* in it.

Nothing so *ancient*, since the *patriarchs* and *prophets* laboured in building it.

Nothing so *solid*, since *Jesus Christ* is the *foundation* of it.

Nothing more *closely united* and *indivisible*, since he is the *corner-stone*.

Nothing so *lofty*, since it reaches as high as *heaven*, and to the *bosom of God* himself.

Nothing so *regular* and *well proportioned*, since the *Holy Spirit* is the *architect*.

Nothing more *beautiful*, or *adorned* with greater *variety*, since it consists of *Jews* and *Gentiles*, of every *age*, *country*, *sex*, and *condition* : the mightiest *potentates*, the most renowned *law-givers*, the most profound *philosophers*, the most eminent *scholars*, besides all those of *whom the world was not worthy*, have formed a part of this building.

Nothing more *spacious*, since it is spread over the

whole earth, and takes in all who have washed their robes, and made them white in the blood of the Lamb.

Nothing so *invulnerable*, since it is consecrated to *Jehovah*.

Nothing so *divine*, since it is a *living building*, *animated* and *inhabited* by the *Holy Ghost*.

Nothing so *beneficent*, seeing it gives *shelter* to the *poor*, the *wretched*, and *distressed*, of every nation, and kindred, and tongue.

It is the *place* in which God does his marvellous works ; the *theatre* of his justice, mercy, goodness, and truth ; where he is to be sought, where he is to be *found*, and in which alone he is to be *retained*.

As we have *one* only God, and *one* only *Saviour* and *Mediator* between God and man, and *one* only inspiring *Spirit* ; so there is but *one church*, in which this ineffable *Jehovah* performs his work of salvation. That church, however scattered and divided throughout the world, is but *one building*, founded on the *Old* and *New Testaments* ; having but one *sacrifice*, the Lord *Jesus*, the Lamb of God that takes away the sin of the world.

3. Of this glorious church every Christian soul is an *epitome* ; for as God dwells in the church at large, so he dwells in every believer in particular : each is a *habitation of God through the Spirit*. In vain are all pretensions among sects and parties to the privileges of the church of Christ, if they have not the *doctrine* and *life* of Christ. *Traditions* and *legends* are not *apostolic doctrines*, and *showy ceremonies* are not the *life of God* in the soul of man.

4. *Religion* has no need of human ornaments or trappings ; it shines by its own light, and is refulgent with its own glory. Where it is not in life and power, men have endeavoured to produce a *specious image*, dressed and ornamented with their own hands. Into this God never breathed, therefore it can do no good to man, and only imposes on the ignorant and credulous by a vain show of lifeless pomp and splendour. This phantom, called *true religion* and *the church* by its votaries, is in heaven denominated *vain superstition* ; the speechless symbol of departed piety.

CHAPTER III.

Paul, a prisoner for the testimony of Jesus, declares his knowledge of what had been a mystery from all ages, that the Gentiles should be fellow-heirs and of the same body with the Jews, 1—6. Of which doctrine he was made a minister, that he might declare the unsearchable riches of Christ, and make known to principalities and powers this eternal purpose of God, 7—12. He desires them not to be discouraged on account of his tribulations, 13. His prayer that they might be filled with all the fulness of God, 14—19. His doxology, 20, 21.

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FOR this cause I Paul, ^a the prisoner of Jesus Christ ^b for you Gentiles,

2 (If ye have heard of ^c the dispensation of the grace of God, ^d which is given me to you-ward :

3 ^e How that ^f by revelation ^g he made known unto me the mystery ; ^h as I wrote ⁱ afore in few words ;

4 Whereby, when ye read, ye may under-

stand my knowledge ^k in the mystery of Christ ;

5 ^l Which in other ages was not made known unto the sons

of men, ^m as it is now revealed unto the holy apostles and prophets by the Spirit ;

6 That the Gentiles ⁿ should be fellow-heirs, and ^o of the same body, and ^p partakers of his promise in Christ by the gospel ;

7 ^q Whereof I was made a minister, ^r accord-

^a Acts xxi. 33. xxviii. 17, 20. Ch. iv. 1. vi. 20. Phil. i. 7, 13, 14, 16. Col. iv. 3, 18. ² Tim. i. 8. ii. 9. Phil. i. 9. ^b Gal. v. 11. Col. i. 24. ² Tim. ii. 10. ^c Rom. i. 5. xi. 13. ¹ Cor. iv. 1. Ch. iv. 7. Col. i. 25. ^d Acts ix. 15. xiii. 2. Rom. xii. 3. Gal. i. 16. Ver. 8. ^e Acts xxii. 17, 21. xxvi. 17, 18. ^f Gal. i. 12. ^g Rom. xvi. 25.

Col. i. 26, 27. ^h Ch. i. 9, 10. ⁱ Or, a little before. ^k ¹ Cor. iv. 1. Ch. vi. 19. ^l Acts x. 28. Rom. xvi. 25. Ver. 9. ^m Ch. ii. 20. ⁿ Gal. iii. 28, 29. Ch. ii. 14. ^o Ch. ii. 15, 16. ^p Gal. iii. 14. ^q Rom. xv. 16. Col. i. 23, 25. ^r Rom. i. 5.

NOTES ON CHAP. III.

Verse 1. *For this cause*] Because he maintained that the Gentiles were admitted to all the privileges of the Jews, and all the blessings of the New Covenant, without being obliged to submit to circumcision, the Jews persecuted him, and caused him to be imprisoned, first at *Cæsarea*, where he was obliged to appeal to the Roman emperor, in consequence of which he was sent prisoner to Rome. See Acts xxi. 21—23, &c.

The prisoner of Jesus Christ for you Gentiles] For preaching the gospel to the Gentiles, and showing that they were not bound by the law of Moses, and ye were called to be fellow-citizens with the saints ; for this very cause the Jews persecuted him unto bonds, and conspired his death.

Verse 2. *If ye have heard of the dispensation*] The compound particle *εἴτε*, which is commonly translated *if indeed*, in several places means *since indeed*, *being that*, and should be translated so in this verse, and in several other places of the New Testament. *Seeing ye have heard of the dispensation of God, which is given me to you-ward* : this they had amply learnt from the apostle during his stay at Ephesus, for he had not shunned to declare unto them the whole counsel of God, Acts xx. 27, and kept nothing back that was profitable to them, ver. 20. And this was certainly among those things that were most profitable, and most necessary to be known.

By the dispensation of the grace of God we may understand, either the apostolic office and gifts granted to St. Paul, for the purpose of preaching the gospel among the Gentiles, see Rom. i. 5 ; or the knowledge which God gave him of that gracious and divine plan which he had formed for the conversion of the Gentiles. For the meaning of the word *economy* see the note on chap. i. 10.

Verse 3. *By revelation he made known unto me*] Instead of *εἰρησας*, he made known, *εἰρησθη*, was made known, is the reading of ABCD*FG, several others, both the Syriac, Coptic, Slavonic, Vulgate, and Itala, with Clemens, Cyril, Chrysostom, Theodoret, Damasœnus, and others : it is doubtless the true reading.

The apostle wishes the Ephesians to understand that it was not an opinion of his own, or a doctrine which he was taught by others, or which he had gathered from the ancient prophets ; but one that came to him by immediate revelation from God, as he had informed them before in a few words, referring to what he had said chap. i. 9—12.

Verse 4. *Whereby, when ye read*] When ye refer back to them.

Ye may understand my knowledge] Ye may see what God has given me to know concerning what has been hitherto a *mystery*—the calling of the Gentiles, and the breaking down the *middle wall* between them and the Jews, so as to make *both one spiritual body*, and on the same conditions.

Verse 5. *Which in other ages was not made known*] That the calling of the Gentiles was made known by the prophets in different ages of the Jewish church is exceedingly clear ; but it certainly was not made known in that *clear and precise manner* in which it was now revealed by the Spirit unto the ministers of the New Testament : nor was it made known unto them at all, that the Gentiles should find salvation *without coming under the yoke of the Mosaic law*, and that the Jews themselves should be freed from that yoke of bondage ; these were discoveries totally new, and now revealed for the first time by the Spirit of God.

Verse 6. *That the Gentiles should be fellow-heirs*] This is the *substance* of that mystery which had been hidden from all ages, and which was now made known to the New Testament apostles and prophets, and more particularly to St. Paul.

His promise in Christ] That the promise made to Abraham extended to the *Gentiles*, the apostle has largely proved in his Epistle to the Romans ; and that it was to be fulfilled to them *by* and *through Christ*, he proves there also ; and particularly in his Epistle to the Galatians, see Gal. iii. 14. And that these blessings were to be announced in the preaching of the gospel, and received on believing it, he every where declares, but more especially in *this* epistle.

Verse 7. *Whereof I was made a minister*] Διакονος :

A. M. cir. 4065. ing to the gift of the grace
 A. D. cir. 61. of God given unto me by
 A. U. C. 813. the effectual working of his
 An. Imp. Neronis power.
 Cæs. Aug. 8.

8 Unto me, ^b who am less than the least of all saints, is this grace given, that ^c I should preach among the Gentiles ^d the unsearchable riches of Christ;

^a Rom. xv. 18. Ch. i. 19. Col. i. 29.—^b 1 Cor. xv. 9. 1 Tim. i. 13, 15.—^c Gal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.—^d Ch. i. 7. Col. i. 27.—^e Ver. 3. Ch. i. 9.

A *deacon*, a *servant* acting *under* and by the *direction* of the *great master*, Jesus Christ; from whom, by an especial call and revelation, I received the apostolic gifts and office, and by *την ενεργειαν της δυναμεις αυτου*, the *energy*, the *in-working*, of his *power*, this gospel which I preached was made effectual to the salvation of vast multitudes of Jews and Gentiles.

Verse 8. *Less than the least of all saints*] *ελαχιστοτερον παντων αγων*. As the design of the apostle was to *magnify* the grace of Christ in the salvation of the world, he uses every precaution to prevent the eyes of the people from being turned to *any thing but Christ crucified*; and although he was obliged to speak of *himself* as the particular instrument which God had chosen to bring the Gentile world to the knowledge of the truth, yet he does it in such a manner as to show that the excellency of the power was of God, and not of him; and that, highly as he and his fellow-apostles were honoured, they had the *heavenly treasure* in *earthen vessels*. To lay himself as *low* as possible, consistently with his being in the number of divinely commissioned men, he calls himself *less than the least*; and is obliged to make a *new word* by strangely forming a *comparative* degree, not from the *positive*, which would have been a regular grammatical procedure, but from the *superlative*. The adjective *ελαχυσ* signifies *little*, *ελαστων* or *ελαττων*, *less*, and *ελαχιστος*, *least*. On this latter, which is the *superlative* of *ελαχυσ*, *little*, St. Paul forms his *comparative* *ελαχιστοτερος*, *less than the least*, a word of which it would be vain to attempt a better translation than that given in our own version. It most strongly marks the unparalleled *humility* of the apostle; and the amazing *condescension* of God, in favouring him, who had been before a persecutor and blasphemer, with the knowledge of this glorious scheme of human redemption, and the power to preach it so successfully among the Gentiles.

The *unsearchable riches of Christ*] The word *ανεξιχνιαστος*, from *a*, *privative*, and *εξιχνιαζω*, *to trace out*, from *ιχνος*, a *step*, is exceedingly well chosen here: it refers to the *footsteps* of God, the *plans* he had formed, the *dispensations* which he had published, and the innumerable *providences* which he had combined, to prepare, mature, and bring to full effect and view his gracious designs in the salvation of a ruined world, by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places

^f Rom. xvi. 25. Ver. 5. 1 Cor. ii. 7. Col. i. 26.—^g Ps. xxxiii. 6. John i. 3. Col. i. 16. Hebr. i. 2.—^h 1 Pet. i. 12. ⁱ Rom. viii. 38. Ch. i. 21. Col. i. 16. 1 Pet. iii. 22.

providences such *riches*—such an abundance, such a variety, as could not be comprehended even by the naturally vast and, through the divine inspiration, unparalleledly capacious mind of the apostle.

Yet he was to proclaim among the Gentiles these astonishing wonders and mysteries of grace; and as he proceeds in this great and glorious work, the Holy Spirit that dwelt in him opens to his mind more and more of those *riches*—leads him into those *footsteps* of the Almighty which could not be *investigated* by man nor angel, so that his preaching and epistles, taken all in their chronological order, will prove that his views brighten, and his discoveries become more numerous and more distinct, in proportion as he advances. And had he lived, preached, and written to the present day, he had not *exhausted* the subject, nor fully declared to the Gentiles the *unsearchable riches of Christ*—the endless depths of wisdom and knowledge treasured up in him, and the infinity of saving acts and saving power displayed by him.

Verse 9. *And to make all men see*] *Και φωτισαι παντας* *And to illuminate all*; to give information both to Jews and Gentiles; to afford them a *sufficiency of light*, so that they might be able distinctly to discern the great objects exhibited in this gospel.

What is the fellowship of the mystery] The word *κοινωνια*, which we properly translate *fellowship*, was used among the Greeks to signify their *religious communities*; here it may intimate the *association* of Jews and Gentiles in *one church* or *body*, and their *agreement* in that glorious mystery which was now so fully opened relative to the salvation of both. But instead of *κοινωνια*, *fellowship*, *οικονομια*, *dispensation* or *economy*, is the reading of ABCDEFG, and more than fifty others; both the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, *Slavonian*, *Vulgate*, and *Itala*, with the chief of the *Greek Fathers*. Some of the best *printed editions* of the Greek text have the same reading, and that in our common text has very little authority to support it. *Dispensation* or *economy* is far more congenial to the scope of the apostle's declaration in this place; he wished to show them the *economy* of that *mystery* of bringing Jews and Gentiles to salvation by faith in Christ Jesus, which God from the beginning of the world had kept hidden in his own infinite mind, and did not think proper to reveal even when he projected the creation of the

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* might be known, by the church, the manifold wisdom of God,

11 ^b According to the eternal purpose which he purposed in

Christ Jesus our Lord :

12 In whom we have boldness and ^c access

1 Cor. ii. 7. 1 Tim. iii. 16.—^b Ch. i. 9.—^c Ch. ii. 18.
^d Hebr. iv. 16.

world, which had respect to the economy of human redemption. And although the *world was made by Jesus Christ*, the great Redeemer, yet at that period this revelation of the *power* of God, the design of saving men, whose fall infinite wisdom had foreseen, was not then revealed. This reading Griesbach has received into the text.

Who created all things by Jesus Christ] Some very judicious critics are of opinion that this does not refer to the *material creation*; and that we should understand the whole as referring to the *formation of all God's dispensations of grace, mercy, and truth*, which have been *planned, managed, and executed* by Christ, from the foundation of the world to the present time. But the words *δια Ιησου Χριστου*, by *Jesus Christ*, are wanting in ABCD*FG, and several others; also in the *Syriac, Arabic of Erpen, Coptic, Ethiopic, Vulgate, and Itala*; as also in several of the *Fathers*. Griesbach has thrown the words out of the text; and Professor White says, "certissime delenda," they are indisputably spurious. The text therefore should be read: *Which from the beginning of the world had been hidden in God, who created all things*. No inferiority of Christ can be argued from a clause of whose spuriousness there is the strongest evidence.

Verse 10. *That now unto the principalities and powers in heavenly places*] *Who* are these principalities and powers? Some think *evil angels* are intended, because they are thus denominated, chap. vi. 12. Others think *good angels* are meant; for as these heavenly beings are curious to investigate the wondrous economy of the gospel, though they are not its *immediate objects*, see 1 Pet. i. 12, it is quite consistent with the goodness of God to give them that satisfaction which they require. And in this discovery of the gospel plan of salvation, which *reconciles things in heaven and things on earth*—both men and angels, these pure spirits are greatly interested, and their praises to the Divine Being rendered much more abundant. Others imagine the *Jewish rulers and rabbins* are intended, particularly those of them who were converted to Christianity, and who had now learnt from the preaching of the gospel what, as *Jews*, they could never have known. I have had several opportunities of showing that this sort of phraseology is frequent among the Jews, and indeed not seldom used in the New Testament. Dr. Macknight, whose mode of arguing against this opinion is not well chosen, supposes that "the different orders of angels in heaven are intended, whose knowledge of God's dispensations must be as gradual as the

^d with confidence by the faith of him.

13 ^e Wherefore I desire that ye faint not at my tribulations ^f for you, ^g which is your glory.

14 For this cause I bow my knees unto the

* Acts xiv. 22. Phil. i. 14. 1 Thess. iii. 3.—^f Ver. 1.
^g 2 Cor. i. 6.

dispensations themselves; consequently, their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Christian church." Of this there can be no doubt, whether the terms in the text refer to them or not.

By the church] That is, by the *Christians*, and by the wonderful things done in the church; and by the apostles, who were its pastors.

The manifold wisdom of God] *Ἡ πολυποικίλος σοφία* That *multifarious and greatly diversified wisdom of God*; laying great and infinite plans, and accomplishing them by endless means, through the whole lapse of ages; making every occurrence subservient to the purposes of his infinite mercy and goodness. God's gracious design, to save a lost world by Jesus Christ, could not be defeated by any cunning skill or malice of man or devils: whatever hinderances are thrown in the way, his wisdom and power can remove; and his infinite wisdom can never want *ways or means* to effect its gracious designs.

Verse 11. *According to the eternal purpose*] *Κατα προθεσιν των αιωνων* According to the purpose concerning the periods. This seems to refer to the *complete round of the Jewish system*, and to that of the *gospel*. I have often observed, that though the proper grammatical meaning of the word is *ever-during, or endless duration*, yet it is often applied to those *systems, periods, governments, &c.*, which have a *complete duration*, taking in the whole of them, from their *commencement* to their *termination*, leaving nothing of their duration unembraced. So, here, God purposed that the Jewish dispensation should commence at such a time, and terminate at such a time; that the gospel dispensation should commence when the Jewish ended, and terminate only with life itself; and that the *results* of both should be *endless*. This is probably what is meant by the above phrase.

Which he purposed in Christ Jesus] *Ἡν ἐποίησεν* Which he made or constituted in or for *Christ Jesus*. The manifestation of Christ, and the glory which should follow, were the grand objects which God kept in view in all his dispensations.

Verse 12. *In whom we have boldness*] *By whom we*, Gentiles, *have την παρησιν, this liberty of speech*; so that we may *say* any thing by *prayer* and supplication, and *την προσαγωγην, this introduction*, into the divine presence by faith in Christ. It is only in *his name* we can *pray* to God, and it is only by *him* that we can *come* to God; none can give us an *introduction* but Christ Jesus, and it is only for his sake that God will either *hear* or *save* us. It is on the ground of such scriptures as these that we conclude

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Father of our Lord Jesus
Christ,
15 Of whom ^a the whole
family in heaven and earth is
named,

16 That he would grant you,
^b according to the riches of his
glory, ^c to be strengthened with
might by his Spirit in ^d the
inner man;

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^a Ch. i. 10. Phil. ii. 9, 10, 11.—^b Rom. ix. 23. Ch. i. 7.
Phil. iv. 19. Col. i. 27.

^c Ch. vi. 10. Col. i. 11.—^d Rom. vii. 22. 2 Cor. iv. 16.

all our prayers *in the name, and for the sake, of Jesus Christ our Lord.*

Verse 13. *I desire that ye faint not*] In those primitive times, when there was much persecution, people were in continual danger of falling away from the faith who were not well grounded in it. This the apostle deprecates, and advances a strong reason why they should be firm: "I suffer my present imprisonment on account of demonstrating your privileges, of which the Jews are envious: I bear my afflictions patiently, knowing that what I have advanced is of God, and thus I give ample proof of the sincerity of my own conviction. The sufferings, therefore, of your apostle are *honourable* to you and to your cause; and far from being any cause why you should *faint*, or *draw back* like *cowards*, in the day of distress, they should be an additional argument to induce you to persevere."

Verse 14. *For this cause I bow my knees*] That you may not faint, but persevere, I frequently pray to God, who is our God and the Father of our Lord Jesus. Some very ancient and excellent MSS. and *Versions* omit the words *του Κυριου ημων Ιησου Χριστου, of our Lord Jesus Christ.* And in them the passage reads: *I bow my knees unto the Father.* The apostle prays to God the Father, that they may not *faint*; and he bows his knees in this praying. What can any man think of himself, who, in his addresses to God, can either *sit* on his seat or *stand* in the presence of the *Maker* and *Judge* of all men? Would they *sit* while addressing any person of ordinary respectability? If they did so they would be reckoned very *rude* indeed. Would they *sit* in the presence of the *king* of their own land? They would not be permitted so to do. Is God then to be treated with less respect than a *fellow-mortal*? *Paul* kneeled in praying, Acts xx. 36, xxi. 5. *Stephen* kneeled when he was stoned, Acts vii. 60. And *Peter* kneeled when he raised *Tabitha*, Acts ix. 40.

Many parts of this prayer bear a strict resemblance to that offered up by *Solomon*, 2 Chron. vi. 1, &c., when dedicating the temple: *He kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven*; 2 Chron. vi. 13. The apostle was now dedicating the Christian church, that then was and that ever should be, to God; and praying for those blessings which should ever rest on and distinguish it; and he kneels down, after the example of *Solomon*, and invokes him to whom the first temple was dedicated, and who had made it a type of the gospel church.

Verse 15. *Of whom the whole family*] *Believers* in the Lord Jesus Christ on earth, the spirits of just

men made perfect in a separate state, and all the *holy angels* in heaven, make but *one family*, of which God is the Father and Head. St. Paul does not say, of whom the *families*, as if each order formed a *distinct household*; but he says *family*, because they are all *one*, and of *one*. And all this family is *named*—derives its *origin* and *being*, from God, as children derive their name from him who is the father of the family: holy persons in heaven and earth derive their being and their holiness from God, and therefore his name is called upon them. *Christ* gives the name of *Christians* to all the real members of his church upon earth; and to all the spirits of just men (saved since his advent, and through his blood) in heaven. They are all the *sons and daughters* of God Almighty.

Verse 16. *That he would grant you*] This prayer of the apostle is one of the most grand and sublime in the whole oracles of God. The riches of the grace of the gospel, and the extent to which the soul of man may be saved here below, are most emphatically pointed out here. Every word seems to have come immediately from heaven; labouring to convey ideas of infinite importance to mankind. No paraphrase can do it justice, and few commentators seem to have entered into its spirit; perhaps deterred by its unparalleled sublimity. I shall only attempt a few observations upon the *terms*, to show their force and meaning; and leave all the rest to that Spirit by which these most important words were dictated. In the meantime referring the reader to the discourse lately published on this prayer of the apostle, entitled, *The Family of God, and its Privileges.*

That he would grant you—You can expect nothing from him but as a *free gift* through Christ Jesus; let this be a ruling sentiment of your hearts when you pray to God.

According to the riches of his glory] According to the measure of his own eternal *fulness*; God's infinite mercy and goodness being the *measure* according to which we are to be saved. In giving alms, it is a maxim that every one should act according to his *ability*. It would be a disgrace to a *king* or a *nobleman* to give no more than a *tradesman* or a *peasant*. God acts up to the dignity of his infinite perfections; He gives *according to the riches* of his *glory*.

To be strengthened with might] Ye have *many enemies*, cunning and *strong*; *many trials*, too great for your *natural strength*; *many temptations*, which no *human power* is able successfully to *resist*; *many duties to perform*, which cannot be accomplished by the *strength of man*; therefore you need *divine strength*; ye must have *might*; and ye must be *strengthened every where, and every way fortified* by

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17 ^a That Christ may dwell in your hearts by faith; that ye, ^b being rooted and grounded in love,

18 ^c May be able to comprehend with all saints, ^d what is the breadth, and length, and depth, and height;

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^a John iv. 23. Ch. ii. 22.—^b Col. i. 23. ii. 7.

^c Ch. i. 18.—^d Rom. x. 3, 11, 12.

that might; mightily and most effectually strengthened.

[By his Spirit] By the sovereign energy of the Holy Ghost. This fountain of spiritual energy can alone supply the spiritual strength which is necessary for this spiritual work and conflict.

[In the inner man] In the soul. Every man is a compound being; he has a body and a soul. The outward man is that alone which is seen and considered by men; the inward man is that which stands particularly in reference to God and eternity. The outward man is strengthened by earthly food, &c.; the inward man, by spiritual and heavenly influences. Knowledge, love, peace, and holiness, are the food of the inward man; or rather Jesus Christ, that bread of life which came down from heaven: he that eateth this bread shall live and be strengthened by it. The soul must be as truly fed and nourished by divine food as the body by natural food.

[Verse 17. That Christ may dwell in your hearts by faith] In this as well as in many other passages, and particularly that in chap. ii. 21 (where see the note), the apostle compares the body or church of true believers to a temple, which, like that of Solomon, is built up to be a habitation of God through the Spirit. Here, as Solomon did at the dedication of the temple at Jerusalem, 2 Chron. vi. 1, &c., Paul, having considered the church at Ephesus completely formed, as to every external thing, prays that God may come down and dwell in it. And as there could be no indwelling of God but by Christ, and no indwelling of Christ but by faith, he prays that they may have such faith in Christ, as shall keep them in constant possession of his love and presence. God, at the beginning, formed man to be his temple, and while in a state of purity he inhabited this temple; when the temple became defiled, God left it. In the order of his eternal mercy, Christ, the repairer of the breach, comes to purify the temple, that it may again become a fit habitation for the blessed God. This is what the apostle points out to the believing Ephesians, in praying that Christ *καρουργηται*, might intensely and constantly dwell in their hearts by faith: for the man's heart, which is not God's house, must be a hold of every foul and unclean spirit; as Satan and his angels will endeavour to fill what God does not.

[That ye, being rooted and grounded in love] Here is a double metaphor; one taken from agriculture, the other, from architecture. As trees, they are to be rooted in love—this is the soil in which their souls are to grow; into the infinite love of God their souls by faith are to strike their roots, and from this love derive all that nourishment which is essential for their full growth, till they have the mind in them that

was in Jesus, or, as it is afterwards said, till they are filled with all the fulness of God. As a building, their foundation is to be laid in this love. God so loved the world, that he gave his only begotten Son, &c. Here is the ground on which alone the soul, and all its hopes and expectations, can be safely founded. This is a foundation that cannot be shaken; and it is from this alone that the doctrine of redemption flows to man, and from this alone has the soul its form and comeliness. In this, as its proper soil, it grows. On this, as its only foundation, it rests.

[Verse 18. May be able to comprehend with all saints] *ἵνα ἐξισχυσητε καταλαβεσθαι*. These words are so exceedingly nervous and full of meaning, that it is almost impossible to translate them. The first word, *ἐξισχυσητε*, from *εἰς*, intensive, and *ισχυω*, to be strong, signifies that they might be thoroughly able, by having been strengthened with might, by God's power. The second word *καταλαβεσθαι*, from *κατα*, intensive, and *λαμβάνω*, to take, catch, or seize on, may be translated, that ye may fully catch, take in, and comprehend, this wonderful mystery of God. The mind must be rendered apt, and the soul invigorated, to take in and comprehend these mysteries.

[What is the breadth, and length, and depth, and height] Here the apostle still keeps up the metaphor, comparing the church of God to a building; and as, in order to rear a proper building, formed on scientific principles, a ground plan and specification must be previously made, according to which the building is to be constructed, the apostle refers to this; for this must be thoroughly understood, without which the building could not be formed. They were to be builded up a heavenly house, a habitation of God through the Spirit; and this must have its latitude or breadth, its longitude or length, its altitude or height, and its profundity or depth.

It is supposed by some that the apostle is here alluding to the famous temple of Diana at Ephesus, which, as I have already had occasion to remark, was reputed one of the wonders of the world, being in length 425 feet, in breadth 220; it was supported by 127 pillars, each 60 feet high; was builded at the expense of all Asia; and was 220 years in being completed. I cannot, however, allow of this allusion while the apostle had a nobler model at hand, and one every way more worthy of being brought into the comparison. The temple at Jerusalem was that alone which he had in view; that alone could be fitly compared here; for that was built to be a habitation of God; that was his house, and that the place of his rest; so the Christian temple, and the believing heart, are to be the constant, the endless residence of God: and how

A. M. cir. 4065.
A. D. cir. 61.
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An. Imp. Neronis
Cæs. Aug. 8.

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now ^b unto him that is able to do exceeding abundantly ^c above all that we ask or think,

^a John i. 16. Ch. i. 23. Col. ii. 9, 10.—^b Rom. xvi. 25. Jude 24.

august must that edifice be in which the eternal Trinity dwells!

But what can the apostle mean by the *breadth, length, depth, and height, of the love of God*? Imagination can scarcely frame any satisfactory answer to this question. It takes in the *eternity* of God. God is LOVE; and in that, an infinity of *breadth, length, depth, and height*, is included; or rather all *breadth, length, depth, and height*, are lost in this *immensity*. It comprehends all that is *above*, all that is *below*, all that is *past*, and all that is *to come*. In reference to human beings, the love of God, in its *BREADTH*, is a *girdle* that encompasses the globe; its *LENGTH* reaches from the *eternal* purpose of the mission of Christ, to the *eternity* of blessedness which is to be spent in his ineffable glories; its *DEPTH* reaches to the *lowest fallen* of the sons of Adam, and to the *deepest depravity* of the human heart; and its *HEIGHT* to the infinite dignities of the throne of Christ. *He that overcometh will I give to sit down with me upon my throne, as I have overcome and sat down with the Father upon his throne.* Thus we see that the *Father*, the *Son*, and all true believers in him, are to be seated on the *same throne*! This is the *height* of the love of God, and the *height* to which that love raises the souls that believe in Christ Jesus!

Verse 19. *To know the love of Christ, which passeth knowledge*] It is only by the *love of Christ* that we can know the *love of God*: the love of God to man induced him to give Christ for his redemption; Christ's love to man induced him to give his life's blood for his salvation. The gift of Christ to man is the *measure* of God's love; the *death* of Christ for man is the *measure* of Christ's love. *God so loved the world, &c. Christ loved us, and gave himself for us.*

But how can the love of Christ, which *passeth knowledge*, be known? Many have laboured to *reconcile* this seeming *contradiction*. If we take the verb *γνωσαι* in a sense in which it is frequently used in the New Testament, to *approve, acknowledge, or acknowledge with approbation*, and *γνωσις* to signify *comprehension*, then the difficulty will be partly removed: "That ye may *acknowledge, approve, and publicly acknowledge*, that love of God which surpasseth knowledge." We can *acknowledge* and *approve* of that which *surpasses* our *comprehension*. We cannot comprehend God; yet we can *know* that he is; *approve* of, *love, adore, and serve* him. In like manner, though we cannot *comprehend* the immensity of the *love of Christ*, yet we *know* that he *has loved us, and washed us from our sins* in his own blood; and we *approve* of, and *acknowledge*, him as our only Lord and Saviour.

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^d according to the power that worketh in us,

21 *Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

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^c 1 Cor. ii. 9.—^d Ver. 7. Col. i. 29.—^e Rom. xi. 36. xvi. 27. Hebr. xiii. 21.

In this sense we may be said to *know* the love of Christ that *passeth knowledge*.

But it is more likely that the word *γνωσις*, which we translate *knowledge*, signifies here *science* in general, and particularly that *science* of which the rabbins boasted, and that in which the Greeks greatly exulted. The former professed to have the *key of knowledge*, the *secret* of all divine mysteries; the latter considered their *philosophers*, and their *systems of philosophy*, superior to every thing that had ever been known among men, and reputed on this account all other nations as *barbarians*. When the apostle prays that they *may know the love of Christ which passeth knowledge*, he may refer to all the boasted knowledge of the Jewish doctors, and to all the greatly extolled science of the Greek philosophers. To know the love of Christ, infinitely surpasseth all other science. This gives a clear and satisfactory sense.

That ye might be filled with all the fulness of God. Among all the great sayings in this prayer, this is the greatest. To be *FILLED with God* is a great thing; to be *filled with the fulness of God* is still greater; but to be *filled with ALL the fulness of God*, παν το πληρωμα του Θεου, utterly bewilders the sense and confounds the understanding.

Most people, in quoting these words, endeavour to *correct* or *explain* the apostle, by adding the word *communicable*; but this is as idle as it is useless and impertinent. The apostle *means what he says*, and would be *understood in his own meaning*. By the *fulness of God*, we are to understand all those gifts and graces which he has promised to bestow on man, and which he dispenses to the church. To be *filled with all the fulness of God*, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And as, what God *fills* neither sin nor Satan can fill; consequently, it implies that the soul shall be emptied of sin, that sin shall neither have dominion *over* it, nor a being *in* it. It is impossible for us to understand these words in a *lower* sense than this. But *how much more* they imply (for more they do imply) I cannot tell. As there is no end to the merits of *Christ*, no bounds to the mercy and love of God, no limits to the improbability of the human soul, so there can be no bounds set to the saving influence which God will dispense to the heart of every believer. We may *ask*, and we shall *receive*, and our joy shall be *full*.

Verse 20. *Now unto him*] Having finished his short, but most wonderfully comprehensive and energetic *prayer*, the apostle brings in his *doxology*, giving

praise to Him from whom all blessings come, and to whom all thanks are due.

That is able to do exceeding abundantly] It is impossible to express the full meaning of these words. God is *omnipotent*, therefore he is able to do all things, and able to do *ὑπερ ἐκ περισσοῦ*, *superabundantly above the greatest abundance*. And who can doubt this, who has any rational or scriptural views of his power or his love?

All that we ask or think] We can *ask* every good of which we have heard, every good which God has promised in his word; and we can *think of*, or *imagine*, goods and blessings beyond all that we have either *read of or seen*: yea, we can *imagine* good things to which it is impossible for us to give a *name*; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in his word; and can feel no *bounds* to our imagination of good, but *impossibility and eternity*: and after all, *God is able to do more for us than we can ask or think*; and his *ability* here is so necessarily connected with his *willingness*, that the one indisputably implies the other; for, of what consequence would it be to tell the church of God that he had *power to do so and so*, if there were not implied an assurance that he *will do* what his power can, and what the soul of man needs to have done?

According to the power that worketh in us] All that he can do, and all that he has promised to do, will be done *according to* what he has done, by that *power of the Holy Ghost τὴν ἐνεργουμένην*, which *worketh strongly in us*—acts with *energy* in our hearts, expelling evil, purifying and refining the affections and desires, and implanting good.

Verse 21. *Unto him*] Thus possessed of power and goodness, *be glory in the church*—be unceasing praises ascribed in all the *assemblies* of the people of God, wherever these glad tidings are preached, and wherever this glorious doctrine shall be credited.

By Christ Jesus] Through whom, and *for* whom, all these miracles of mercy and power are wrought.

Throughout all ages] *Ἐς πάσας τὰς γενεάς* *Throughout all succeeding generations*—while the race of human beings continues to exist on the face of the earth.

World without end.] *Τὸν αἰῶνος τῶν αἰῶνων* *Throughout eternity*—in the *coming world* as well as in *this*. The song of praise, begun upon *earth*, and protracted through all the generations of men, shall be continued in *heaven*, by all that are redeemed from the earth, where eras, limits, and periods are no more for ever.

Amen.] So be it! So let it be! and so it will be; for all the counsels of God are faithfulness and truth; and not one jot or tittle of his promise has failed, from the foundation of the world to the present day; nor can fail, till mortality is swallowed up of life:

Therefore, to the Father, Son, and Holy Ghost, be glory, dominion, power, and thanksgiving, now, henceforth, and for ever.—Amen and Amen.

1. For the great importance of the *matter* contained in this chapter, and the sublimity of the *language* and *conceptions*, there is no portion of the New Testa-

ment equal to this. The apostle was now shut up in prison, but the word of the Lord was not bound; and the kingdom of God seems to have been opened to him in a most astonishing manner. There seems to have been exhibited to him a *plan of the divine counsels and conduct* relative to the salvation of man, before and from the foundation of the world to the end of time; and while, with the eye of his mind, he contemplates this plan, he describes it in language at once the most elevated that can be conceived, and every where dignified and appropriate to his subject; so that he may with safety be compared with the finest of the Grecian writers. In the notes I have already observed how hard it is to give any literal translation of the many *compound epithets* which the apostle uses. Indeed his own nervous language seems to bend and tremble under the weight of the divine ideas which it endeavours to express. This is most observable in the *prayer and doxology* which are contained in verses 14—21. A passage in Thucydides, lib. vii., cap. lxxxvii., *in fine*, where he gives an account of the total overthrow of the Athenian general, Nicias, and his whole army, by the Sicilians, has been compared with this of the apostle; it is truly a grand piece, and no reader can be displeased with its introduction here: *ἔυνεβη τε ἔργον τοῦτο Ἑλληνικόν τῶν κατὰ τὸν πόλεμον τοῦδε μεγίστον γενέσθαι—καὶ τοῖς τε κρατήσασι λαμπροτάτον, καὶ τοῖς διαφθαρεῖσι δυστυχιστάτον*—κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανώλεθρα δὴ, τὸ λεγόμενον, καὶ πῆζος καὶ νῆες, καὶ οὐδὲν ὅ, τι οὐκ ἀπώλετο' καὶ ὀλιγοὶ ἀπὸ πολλῶν ἐπ' οἶκον ἀπενοστήσαν' "This was the greatest discomfiture which the Greeks sustained during the whole war, and was as brilliant to the conquerors as it was calamitous to the vanquished. In every respect they were totally defeated; and they suffered no small evil in every particular: the destruction was universal, both of army and navy; there was *nothing that did not perish*; and scarcely any, out of vast multitudes, returned to their own homes."

The learned may compare the two passages; and while due credit is given to the splendid Greek historian, no critic will deny the palm to the inspired writer.

2. With such portions of the word of God before us, how is it that we can be said conscientiously to credit the doctrines of Christianity, and live satisfied with such *slender attainments* in the divine life? Can any man that pleads for the *necessary and degrading continuance of indwelling sin*, believe what the apostle has written? Can we, who profess to believe it, be excusable, and live under the influence of any temper or passion that does not belong to the mind of Christ? Will it be said, in answer, that "this is only a *prayer* of the apostle, and contains his *wish* from the overflowings of his heart for the spiritual prosperity of the Ephesians?" Was the apostle *inspired or not* when he penned this prayer? If he were *not* inspired, the prayer makes no part of *divine revelation*; if he *were* inspired, every *petition* is tantamount to a positive *promise*; for what God inspires the heart to pray for, that God purposes to

bestow. Then it is his *will* that all these blessings should be enjoyed by his true followers, that Christ should inhabit their hearts, and that they should be filled with all the fulness of God ; yea, and that God should do for them more abundantly than they can ask or think. This necessarily implies that they should be *saved from all sin, inward and outward, in this life* ; that the thoughts of their hearts should be cleansed by the inspiration of God's Holy Spirit, that

they might perfectly love him, and worthily magnify his holy name.

As *sin* is the cause of the ruin of mankind, the gospel system, which is its *cure*, is called *good news, or glad tidings* ; and it is *good news* because it proclaims *him* who saves his people from their sins. It would be dishonourable to the *grace* of Christ to suppose that sin had made *wounds* which that could not heal.

CHAPTER IV.

The apostle exhorts them to walk worthy of their vocation, and to live in peace and unity, 1—6. Shows that God has distributed a variety of gifts, and instituted a variety of offices in his church, for the building up and perfecting of the body of Christ, 7—13. Teaches them the necessity of being well instructed and steady in divine things, 14. Teaches how the body or church of Christ is constituted, 15, 16. Warns them against acting like the Gentiles, of whose conduct he gives a lamentable description, 17—19. Points out how they had been changed, in consequence of their conversion to Christianity, 20, 21. Gives various exhortations relative to the purification of their minds ; their conduct to each other, and to the poor, 22—28. Shows them that their conversation should be chaste and holy, that they might not grieve the Spirit of God ; that they should avoid all bad tempers, be kindly affectioned one to another, and be of a forgiving spirit, 29—32.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

I THEREFORE, ^a the prisoner ^b of the Lord,) beseech you that ye ^c walk worthy of the vocation wherewith ye are called,

2 ^d With all lowliness and meekness, with long-suffering, forbearing one another in love ;

A. M. cir. 4065
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

3 Endeavouring to keep the unity of the Spirit ^e in the bond of peace.

^a Ch. iii. 1. Philem. 9.—^b Or, *in the Lord*.—^c Phil. i. 27. Col. i. 10. 1 Thess. ii. 12.

^d Acts xx. 19. Gal. v. 22, 23. Col. iii. 12, 13.—^e Cf. iii. 14.

NOTES ON CHAP. IV.

Verse 1. *I therefore*] Therefore, because God has provided for you such an abundant salvation, and ye have his testimonies among you, and have full liberty to use all the means of grace ;

The prisoner of the Lord] Who am deprived of my liberty for the Lord's sake,

Beseech you that ye walk] Ye have your liberty, and may *walk* ; I am deprived of mine, and *cannot*. This is a fine stroke, and wrought up into a strong argument. You who are at *large* can show forth the virtues of him who called you into his marvellous *light* ; I am in *bondage*, and can only exhort others by my writing, and show my submission to God by my *patient suffering*.

The vocation wherewith ye are called] The *calling*, κλησις, is the free invitation they have had from God to receive the privileges of the gospel, and become his sons and daughters without being obliged to observe Jewish rites and ceremonies. Their vocation, or calling, took in their Christian profession, with all the doctrines, precepts, privileges, duties, &c., of the Christian religion.

Among us, a man's *calling* signifies his *trade*, or *occupation* in life ; that at which he *works*, and by

which he *gets his bread* ; and it is termed his *calling*, because it is supposed that God, in the course of his providence, calls the person to be thus employed and thus to acquire his livelihood. Now, as it is very poor *calling* by which a man *cannot live*, so it is a poor *religion* by which a man cannot get his *soul saved*. If, however, a man have an honest and useful trade, and employ himself diligently in labouring ; it, he will surely be able to maintain himself by it ; but, without care, attention, and industry, he is not likely to get, even by this *providential calling*, the necessaries of life. In like manner, if a man do not walk worthy of his heavenly calling, i. e. suitable to its prescriptions, spirit, and design, he is not likely to get his soul saved unto eternal life. The best *trade* unpractised, will not support any man ; the most pure and holy religion of the Lord Jesus, unapplied, will save no soul. Many suppose, because they have a *sound faith*, that all is safe and well : as we might the mechanic, who knows he has a *good trade* and that he understands the principles of it we suppose it will maintain him, though he brings not of its principles into action by honest, assiduous, and well-directed labour.

Some suppose that the *calling* refers to the *epithe-*

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronian
Cæs. Aug. 8.

4^a There is one body and ^b one Spirit, even as ye are called in one ^c hope of your calling; 5^d One Lord, ^e one faith, ^f one

7 But ⁱ unto every one of us is given grace according to the measure of the gift of Christ.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronian
Cæs. Aug. 8.

8 Wherefore he saith, ^k When he ascended up on high, ^l he led ^m captivity captive, and gave gifts unto men.

baptism,
6^s One God and Father of all, who ^{is} above all, and ^h through all, and in you all.

^a Rom. xii. 5. ¹ Cor. xii. 12, 13. ^{Ch. ii. 16.} ^b 1 Cor. xii. 4, 11. ^c Ch. i. 18. ^d 1 Cor. i. 13. ^{viii. 6.} ^{xii. 5.} ^e 1 Cor. xi. 4. ^f Jude 3. ^{Ver. 13.} ^g Gal. iii. 27, 28.

Hebr. vi. 6. ^h Mal. ii. 10. ¹ Cor. viii. 6, xii. 6. ⁱ Rom. xi. 36. ^j Rom. xii. 3, 6. ¹ Cor. xii. 11. ^k Ps. lxxviii. 18. ^l Judges v. 12. ^m Col. ii. 15. ⁿ Or, a multitude of captives.

usually given to the Christians; such as *children of Abraham, children of God, true Israel of God, heirs of God, saints, fellow-citizens with the saints, &c., &c.*; and that these honourable appellations must be a strong excitement to the Ephesians to walk worthy of these exalted characters. But I do not find that the word *καλεις*, calling, is taken in this sense any where in the New Testament; but that it has the meaning which I have given it above is evident from 1 Cor. vii. 20: 'Εκαστος εν τη κλησει η εκληθη, εν ταυτη ημερα' Let every man abide in the calling to which he hath been called. The context shows that *condition, employment, or business of life*, is that to which the apostle refers.

Verse 2. *With all lowliness*] It is by acting as the apostle here directs that a man walks worthy of this high vocation; ταπεινοφροσυνη signifies *subjection or humility of mind*.

Mekness] The opposite to anger and irritability of disposition.

Long-suffering] Μακροθυμια Long-mindedness—never permitting a trial or provocation to get to the end of your patience.

Forbearing one another] Ανιχομενοι αλληλων *Sustaining one another*—helping to support each other in all the miseries and trials of life: or, if the word be taken in the sense of *bearing with each other*, it may mean that, through the love of God working in our hearts, we should bear with each other's infirmities, ignorance, &c., knowing how much others have been and are still obliged to bear with us.

Verse 3. *Endeavouring to keep the unity of the Spirit in the bond of peace.*] There can be no doubt that the church at Ephesus was composed partly of converted Jews, as well as Gentiles. Now, from the different manner in which they had been brought up, there might be frequent causes of *altercation*. Indeed, the Jews, though converted, might be envious that the Gentiles were admitted to the same glorious privileges with themselves, without being initiated into them by bearing the yoke and burden of the Mosaic law. The apostle guards them against this, and shows them that they should *intensely labour* (for so the word σπουδαζειν implies) to promote and preserve peace and unity. By the *unity of the Spirit* we are to understand, not only a *spiritual* unity, but also a unity of sentiments, desires, and affections, such as is worthy of and springs from the Spirit of God. By the *bond of peace* we are to understand a peace or union, where the interests of all parties are concen-

trated, cemented, and sealed; the Spirit of God being the seal upon this knot.

Verse 4. *There is one body*] Viz. of Christ, which is his church.

One Spirit] The Holy Ghost, who animates this body.

One hope] Of everlasting glory, to which glory ye have been called by the preaching of the gospel; through which ye have become the body of Christ, instinct with the energy of the Holy Ghost.

Verse 5. *One Lord*] Jesus Christ, who is the governor of this church.

One faith] One system of religion, proposing the same objects to the faith of all.

One baptism] Administered in the name of the Holy Trinity; indicative of the influences, privileges, and effects of the Christian religion.

Verse 6. *One God*] The Fountain of all being, self-existent and eternal; and *Father of all*, both Jews and Gentiles, because he is the Father of the spirits of all flesh.

Who is above all] 'Ο επι παντων *Who is over all*; as the King of kings, and Lord of lords.

And through all] Pervading every thing; being present with every thing; providing for all creatures; and by his energy supporting all things.

And in you all.] By the energy of his Spirit, enlightening, quickening, purifying, and comforting; in a word, making your hearts the temples of the Holy Ghost. Some think the mystery of the blessed Trinity is contained in this verse: God is over all, as *Father*; through all, by the *Logos* or *Word*; and in all, by the *Holy Spirit*.

Verse 7. *Unto every one of us is given grace*] *Grace* may here signify a particular *office*; as if the apostle had said: Though we are all *equal* in the respects already mentioned, yet we have all different offices and situations to fill up in the church and in the world; and we receive a *free gift* from Christ, according to the nature of the *office*, that we may be able to discharge it according to his own mind. So the *free gift*, which we receive from Christ, is according to the office or function which he has given us to fulfil; and the *office* is according to that *free gift*, each suited to the other.

Verse 8. *Wherefore he saith*] The reference seems to be to Ps. lxxviii. 18, which, however it may speak of the removal of the tabernacle, appears to have been intended to point out the glorious ascension of Christ after his resurrection from the dead. The

A. M. cir. 4066.
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9 ^a (Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also ^b that ascended up far above all heavens, ^c that he might ^d fill all things.)

11 ^e And he gave some, apostles; and some,

^a John iii. 13. vi. 33, 62. — ^b Acts i. 9, 11. 1 Tim. iii. 16. Hebr. iv. 14. vii. 26. viii. 1. ix. 24. — ^c Acts ii. 33. — ^d Or, *fulfil*. — ^e 1 Cor. xii. 28. Ch. ii. 20. — ^f Acts xxi. 8. 2

expositions of various commentators have made the place extremely difficult. I shall not trouble my reader with them; they may be seen in *Rosenmüller*.

When he ascended up on high] The whole of this verse, as it stands in the Psalm, seems to refer to a military triumph. Take the following paraphrase: *Thou hast ascended on high*: the conqueror was placed in a very elevated chariot. *Thou hast led captivity captive*: the conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. *Thou hast received gifts for (Paul, given gifts unto) men*: at such times, the conqueror was wont to throw money among the crowd. *Even to the rebellious*: those who had fought against him now submit unto him, and share his munificence; for it is the property of a hero to be generous. *That the Lord God might dwell among them*: the conqueror being now come to fix his abode in the conquered provinces, and subdue the people to his laws.

All this the apostle applies to the resurrection, ascension, and glory of Christ; though it has been doubted by some learned men whether the psalmist had this in view. I shall not dispute about this; it is enough for me that the apostle, under the inspiration of God, applied the verse in this way; and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it was the sense of the Spirit of God; for the Spirit in the Old and New Testaments is the same. I may venture a short criticism on a few words in the original: *Thou hast received gifts for men*, לקחת מתורת בָּאָרַם *lakachta mat-tanoth baadam*, thou hast taken gifts in man, in Adam. The gifts which Jesus Christ distributes to man he has received in man, in and by virtue of his incarnation; and it is in consequence of his being made man that it may be said, *The Lord God dwells among them*; for Jesus was called *Immanuel*, God with us, in consequence of his incarnation. This view of the subject is consistent with the whole economy of grace, and suits well with the apostle's application of the words of the psalmist in this place.

Verse 9. *But that he also descended*] The meaning of the apostle appears to be this: The person who ascended is the Messiah, and his ascension plainly intimates his *descension*; that is, his incarnation, humiliation, death, and resurrection.

Verse 10. *He that descended*] And he who descended so low is the same who has ascended so high.

prophets; and some, ¹ evangelists; and some, ² pastors and ³ teachers;

12 ¹ For the perfecting of the saints, for the work of the ministry, ² for the edifying of ³ the body of Christ:

13 Till we all come ^m in the unity of the faith, ⁿ and of the knowledge of the Son of

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Tim. iv. 5. — ⁴ Acts xx. 28. — ^b Rom. xii. 7. — ¹ 1 Cor. xii. 7. — ² 1 Cor. xiv. 26. — ³ Ch. i. 23. Col. i. 2. — ^m Or, *into the unity*. — ⁿ Col. ii. 2.

He came to the lower parts of the earth—the very deepest abasement; having emptied himself, take upon him the form of a servant, and humbled himself unto death, even the death of the cross; now he ascended far above all heavens—higher than a height; he has a name above every name. Here he descending into the lower parts of the earth is put in opposition to his ascending far above all heavens. His abasement was unparalleled; so also is his exaltation.

That he might fill all things.] That he might be the fountain whence all blessings might flow; dispensing all good things to all his creatures, according to their several capacities and necessities; and, particularly, fill both converted Jews and Gentiles with all the gifts and graces of his Holy Spirit. Hence follows:

Verse 11. *He gave some, apostles*] He established several offices in his church; furnished these with proper officers; and, to qualify them for their work, gave them the proper gifts. For a full illustration of this verse, the reader is requested to refer to the notes on 1 Cor. chap. xii. 6—10, and 28—30; and the concluding observations at the end of the chapter.

Verse 12. *For the perfecting of the saints*] The complete instruction, purification, and union of all who have believed in Christ Jesus, both Jews and Gentiles. For the meaning of *καταρτισμος*, perfecting, see the note on 2 Cor. xiii. 9.

For the work of the ministry] All these various offices, and the gifts and graces conferred upon them, were judged necessary, by the great Head of the church, for its full instruction in the important doctrines of Christianity. The same offices and gifts are still necessary, and God gives them; they do not know their places. In most Christian churches there appears to be but one office, the preacher; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors, and teachers, are all compounded in the class preachers; and many, to whom God has given nothing, the gift of exhortation, take texts to explain the scriptures, and thus lose their time, and mar their ministry.

Edifying of the body] The body of Christ is the church, see chap. ii. 20, &c.; and its edification consists in its thorough instruction in divine things, its being filled with faith and holiness.

Verse 13. *In the unity of the faith*] Jews

A. M. cir. 4065. God, unto ^a a perfect man, unto
A. D. cir. 61. the measure of the ^b stature of
A. U. C. 813. the fulness of Christ:

14 That we *henceforth* be no more ^c children, ^d tossed to and fro, and carried about with every ^e wind of doctrine, by the sleight of men, and cunning craftiness,

^f whereby they lie in wait to deceive;

15 But, ^g speaking ^h the truth in love, ⁱ may grow up into him in all things, ^k which is the head, *even* Christ:

16 ^l From whom the whole body fitly joined

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¹ 1 Cor. xiv. 20. Col. i. 28.—^b Or, age.—^c Isai. xlviii. 9. 1 Cor. xiv. 20.—^d Hebr. xliii. 9.—^e Matt. xi. 7.—^f Rom. xvi. 18. 2 Cor. ii. 17.—^g Zech. viii. 16. 2

Cor. iv. 2. Ver. 25. 1 John iii. 18.—^h Or, being sincere. ⁱ Ch. i. 22. ii. 21.—^k Col. i. 18.—^l Col. ii. 19.

Gentiles being all converted according to the doctrines laid down in the *faith*—the Christian system.

The knowledge of the Son of God] A true understanding of the mystery of the incarnation; why God was manifest in the flesh, and why this was necessary in order to human salvation.

Unto a perfect man] *Εἰς ἀνδρα τέλειον* One thoroughly instructed; the whole body of the church being fully taught, justified, sanctified, and sealed.

Measure of the stature] The full measure of knowledge, love, and holiness, which the gospel of Christ requires. Many preachers, and multitudes of professing people, are studious to find out how many imperfections and infidelities, and how much inward sinfulness, is consistent with a *safe state* in religion: but how few, very few, are bringing out the fair gospel standard to try the height of the members of the church; whether they be fit for the heavenly army; whether their stature be such as qualifies them for the ranks of the church militant! The *measure of the stature of the fulness* is seldom seen; the *measure of the stature of littleness, dwarfishness, and emptiness*, is often exhibited.

Verse 14. *Be no more children*] *Children*, here, are opposed to the *perfect man* in the preceding verse; and the state of both is well explained by the apostle's allusions. The man is grown up strong and healthy, and has attained such a measure or height as qualifies him for the most respectable place in the ranks of his country.

The child is ignorant, weak, and unsteady, tossed about in the nurse's arms, or whirled round in the piddy sports or mazes of youth; this seems to be the apostle's allusion. Being tossed to and fro, and carried about with every wind of doctrine, refers to some kind of ancient play, but *what* I cannot absolutely determine; probably to something similar to a *kite*, or to our paper *kite*.

By the sleight of men] The words *εν τη κυβειη* refer to the arts used by gamesters, who employ false dice that will always throw up one kind of number, which is that by which those who play with them cannot win.

Cunning craftiness] It is difficult to give a literal translation of the original words: *εν πανουργια προς την μεθοδιαν της πλανης* "By cunning, for the purpose of using the various means of deception." *Πανουργια* signifies *craft* and *subtlety* in general, *and imposition*: *μεθοδεια*, from which we have our term *method*, signifies a *wile*, a *particular*

sleight, mode of tricking and deceiving; it is applied to the *arts* which the devil uses to deceive and destroy souls; see chap. vi. 11, called there the *wiles of the devil*. From this it seems that various arts were used, both by the Greek sophists and the Judaizing teachers, to render the gospel of none effect, or to adulterate and corrupt it.

Verse 15. *But, speaking the truth in love*] The *truth* recommended by the apostle is the whole system of gospel doctrine; this they are to teach and preach, and this is opposed to the *deceit* mentioned above. This truth, as it is the doctrine of God's eternal love to mankind, must be preached in *love*. Scolding and abuse from the pulpit or press, in matters of religion, are truly *monstrous*. He who has the truth of God has no need of any means to defend or propagate it, but those which love to God and man provides.

Grow up into him] This is a continuance of the metaphor taken from the members of a human body receiving nourishment equally and growing up, each in its due proportion to other parts, and to the body in general. The truth of God should be so preached to all the members of the church of God, that they may all receive an increase of grace and life; so that each, in whatever state he may be, may get forward in the way of truth and holiness. In the church of Christ there are persons in various states: the *careless*, the *penitent*, the *lukewarm*, the *tempted*, the *diffident*, the *little child*, the *young man*, and the *father*. He who has got a talent for the edification of only one of those classes should not stay long in a place, else the whole body cannot grow up in all things under *his* ministry.

Verse 16. *From whom the whole body*] Dr. Mac-knight has a just view of this passage, and I cannot express my own in more suitable terms: "The apostle's meaning is, that, as the human body is formed by the union of all the members to each other, under the head, and by the fitness of each member for its own office and place in the body, so the church is formed by the union of its members under Christ, the head. Farther, as the human body increases till it arrives at maturity by the energy of every part in performing its proper function, and by the sympathy of every part with the whole, so the body or church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole."

This verse is another proof of the wisdom and learning of the apostle. Not only the general ideas

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together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every

part, maketh increase of the body unto the edifying of itself in love.

17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other

^a Ch. ii. 1, 2, 3. Ver. 22. Col. iii. 7. 1 Pet. iv. 3.
^b Rom. i. 21.—^c Acts xxvi. 18.—^d Ch. ii. 12. Gal. iv. 8.

here are anatomical, but the whole phraseology is the same. The articulation of the bones, the composition and action of the muscles, the circulation of the fluids, carrying nourishment to every part, and depositing some in every place, the energy of the system in keeping up all the functions, being particularly introduced, and the whole terminating in the general process of nutrition, increasing the body, and supplying all the waste that had taken place in consequence of labour, &c. Let any medical man, who understands the apostle's language, take up this verse, and he will be convinced that the apostle had all these things in view. I am surprised that some of those who have looked for the discoveries of the moderns among the ancients, have not brought in the apostle's word *επιχορηγια*, supply, from *επιχορηγειω*, to lead up, lead along, minister, supply, &c., as some proof that the circulation of the blood was not unknown to St. Paul!

Verse 17. *Walk not as other Gentiles walk*] Ye are called to holiness by the gospel, the other Gentiles have no such calling; walk not as they walk. In this and the two following verses the apostle gives a most awful account of the conduct of the heathens who were without the knowledge of the true God. I shall note the particulars.

1. They walked in the vanity of their mind, *εν ματαιωτητι του νοου αυτων* In the foolishness of their mind; want of genuine wisdom is that to which the apostle refers, and it was through this that the Gentiles became addicted to every species of idolatry; and they fondly imagined that they could obtain help from gods which were the work of their own hands! Here their foolishness was manifested.

2. Verse 18. *Having the understanding darkened*] This is the second instance alleged by the apostle of the degradation of the Gentiles. Having no means of knowledge, the heart, naturally dark, became more and more so by means of habitual transgression; every thing in the Gentile system having an immediate tendency to blind the eyes and darken the whole soul.

3. *Being alienated from the life of God*] The original design of God was to live in man; and the life of God in the soul of man was that by which God intended to make man happy, and without which true happiness was never found by any human spirit: from this through the ignorance that was in them, *δια την αγνοαν την ουσαν*, through the substantial or

Gentiles walk, ^b in the vanity of their mind,

18^c Having the understanding darkened, ^d being alienated from the life of God through the ignorance that is in them, because of the ^e blindness ^f of their heart;

19^g Who being past feeling, ^h have given

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1 Thess. iv. 5.—^c Rom. i. 21.—^f Or, hardness.—^g 1 Tim. iv. 2.—^h Rom. i. 24, 26. 1 Pet. iv. 3.

continually existing ignorance, which there was nothing to instruct, nothing to enlighten; for the most accurate writings of their best philosophers left them entirely ignorant of the real nature of God. And if they had no correct knowledge of the true God they could have no religion; and if no religion, no morality. Their moral state became so wretched that they are represented as *abhorring* every thing spiritual and pure, for this is the import of the word *απηλλοτριωμενοι* (which we translate *alienated*) in some of the best Greek writers. They *abhorred* every thing that had a tendency to lay any restraint on their vicious passions and inclinations.

4. *Blindness of their heart*] *Δια την πυρωσιν* Because of the *callousness* of their hearts. *Callous* signifies a thickening of the outward skin of any particular part, especially on the hands and feet, by repeated exercise or use, through which such parts are rendered *insensible*. This may be metaphorically applied to the conscience of a sinner, which is rendered stupid and insensible by repeated acts of iniquity.

5. Verse 19. *Who being past feeling*] *Οιτινες απληγηκοτες*. The verb *απαλειν* signifies, 1. To throw off all *sense of shame*, and to be utterly devoid of pain, for committing unrighteous acts. 2. To be *desperate*, having neither *hope* nor *desire* of reformation; in a word, to be *without remorse*, and to be utterly regardless of conduct, character, or final blessedness. Instead of *απηληγηκοτες*, several excellent MSS. and Versions have *απηληπικοτες*, *being without hope*; that is, persons who, from their manner of life in this world, could not possibly hope for blessedness in the world to come, and who might feel it their interest to deny the *resurrection* of the body, and even the *immortality* of the soul.

6. *Have given themselves over unto lasciviousness*] *Lasciviousness*, *ασελγεια*, is here personified; and the Gentiles in question are represented as having delivered themselves over to her jurisdiction. This is a true picture of the Gentile world: uncleanness, lechery, and debauchery of every kind, flourished among them without limit or restraint. Almost all their gods and goddesses were of this character.

7. *To work all uncleanness with greediness*.] This is a complete finish of the most abandoned character; to do an unclean act is *bad*, to labour in it is *worse*. to labour in all uncleanness is worse still; but to do all this in every case to the utmost extent, *εν πλεονεξια*,

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themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned

Christ;

21 ^a If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^b put off, concerning ^c the former conversation, ^d the old man, which is corrupt

^a Ch. i. 13. — ^b Col. ii. 11. iii. 8, 9. Hebr. xii. 1. 1 Pet. ii. 1. — ^c Ch. ii. 2, 3. Ver. 17. Col. iii. 7. 1 Pet. iv. 3. ^d Rom. vi. 6. — ^e Rom. xii. 2. Col. iii. 10. — ^f Rom. vi. 4.

with a desire exceeding time, place, opportunity, and strength, is *worst of all*, and leaves nothing more profligate or more abandoned to be described or imagined; just as Ovid paints the drunken Silenus, whose wantonness survives his strength and keeps alive his desires, though old age has destroyed the power of gratification:

*Te quoque, inextinctæ Silene libidinis, urunt:
Nequitia est, quæ te non sinit esse senem.*

Fast., l. i., v. 413.

Thou also, O Silenus, of inextinguishable lust, they inflame;

Thou art old in every thing except in lust.

Such was the state of the Gentiles before they were blessed with the light of the gospel; and such is the state of those nations who have not yet received the gospel; and such is the state of multitudes of those in *Christian countries* who refuse to receive the gospel, endeavour to decry it, and to take refuge in the *fallacies* of infidelity against the testimony of eternal truth.

Verse 20. *But ye have not so learned Christ*] Ye have received the doctrines of Christianity, and therefore are taught differently; ye have received the Spirit of Christ, and therefore are saved from such dispositions. Some would point and translate the original thus: *Ἦμεῖς δὲ οὐχ οὕτως μαθητὲς τοῦ Χριστοῦ* But ye are not thus; ye have learned Christ.

Verse 21. *If so be that ye have heard him*] *Ἦτε, ὄντας, ἐπειδή, ἐπειδή, ἐπειδή*, ye have heard us proclaim his eternal truth; we have delivered it to you as we received it from Jesus.

Verse 22. *That ye put off*] And this has been one especial part of our teaching, that ye should abandon all these, and live a life, totally opposite to what it was before.

The old man] See the note on Rom. vi. 6, and especially the notes on Rom. xiii. 13, 14.

Which is corrupt] The whole of your former life was corrupt and abominable; ye lived in the pursuit of *pleasure and happiness*; ye sought this in the gratification of the *lusts of the flesh*; and were ever deceived by these lusts, and *disappointed* in your expectations.

according to the deceitful lusts;

23 And ^a be renewed in the spirit of your mind;

24 And that ye 'put on the new man, which after God ^b is created in righteousness and ^c true holiness.

25 Wherefore putting away lying, ^d speak every man truth with his neighbour: for ^e we are members one of another.

26 ^f Be ye angry, and sin not; let not the

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2 Cor. v. 17. Gal. vi. 15. Ch. vi. 11. Col. iii. 10. — ^f Ch. ii. 10. — ^g Or, *holiness of truth*. — ^h Zech. viii. 16. Ver. 15. Col. iii. 9. — ⁱ Rom. xii. 5. — ^j Ps. iv. 4. xxxvii. 8.

Verse 23. *And be renewed in the spirit of your mind*] Their *old mode* of living was to be abandoned; a *new one* to be assumed. The *mind* is to be renovated; and not only its *general* complexion, but the very *spirit* of it; all its faculties and powers must be thoroughly, completely, and universally renewed. Plautus uses a similar expression describing deep distress, and answerable to our phrase *innermost soul*:

Paupertas, pavor territat mentem animi.

Poverty and dread alarm my innermost soul.

Epid., l. 519.

Verse 24. *Put on the new man*] Get a new nature; for in Christ Jesus—under the Christian dispensation, neither circumcision avails any thing, nor uncircumcision, but a new *creation*. Therefore ye must be renewed in the spirit of your mind.

Which after God is created in righteousness] Here is certainly an allusion to the creation of man. Moses tells us, Gen. i. 27, that *God created man in his own image*; that is, God was the *model* according to which he was *formed* in the spirit of his mind. St. Paul says here that they *should put on the new man, which after God is created in righteousness and true holiness*, or, *δὲσπονητὴ τῆς ἀληθείας*, in the holiness of truth. Both certainly refer to the same thing, and the one illustrates the other. From the apostle we learn what Moses meant by the *image of God*; it was *righteousness and the truth of holiness*. See the note on Gen. i. 26. It is not this or the other *degree* of moral good which the soul is to receive by Jesus Christ, it is the *whole image of God*; it is to be formed *κατὰ Θεόν*, according to God; the likeness of the Divine Being is to be traced upon his soul, and he is to bear that as fully as his first father Adam bore it in the beginning.

Verse 25. *Wherefore putting away lying*] All *falsehood*, all *prevarication*, because this is opposite to the *truth*—as it is in Jesus, ver. 21, and to the *holiness of truth*, ver. 24.

Speak every man truth with his neighbour] Truth was but of small account among many of even the best heathens, for they taught that on many occasions a *lie* was to be preferred to the *truth* itself. Dr. *Whitby* collects some of their maxims on this head.

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sun go down upon your wrath :
27 * Neither give place to the
devil.

28 Let him that stole steal no
more : but rather ^blet him labour, working

with *his* hands the thing which
is good, that he may have ^cto
give ^dto him that needeth.

29 ^e Let no corrupt communi-
cation proceed out of your mouth, but ^fthat

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* 2 Cor. ii. 10, 11. James iv. 7. 1 Pet. v. 9.—^b Acts xx.
35. 1 Thess. iv. 11. 2 Thess. iii. 8, 11, 12.

^c Or, to distribute.—^d Luke iii. 11.—^e Matt. xii. 36. Ch.
v. 4. Col. iii. 8.—^f Col. iv. 6. 1 Thess. v. 11.

Κριπτον δε ελσθαι ψευδος, η αληθης κακον' "A lie
is better than a hurtful truth."—*Menander*.

Το γαρ αγαθον κριπτον εστι της αληθειας' "Good
is better than truth."—*Proclus*.

Ενθα γαρ τι δει και ψευδος λεγσθαι, λεγσθω.
"When telling a lie will be profitable, let it be
told."—*Darius* in *Herodotus*, lib. iii., p. 191.

"He may lie who knows how to do it εν δεοντι
καιρω, in a suitable time."—*Plato* apud *Stob.*,
ser. 12.

"There is nothing decorous in truth but when it is
profitable; yea, sometimes και ψευδος ωνησεν
ανθρωπους, και τ' αληθης εβλαψεν, truth is hurt-
ful, and lying is profitable to men."—*Maximus*
Tyrius, Diss. 3, p. 29.

Having been brought up in such a loose system of
morality, these converted Gentiles had need of these
apostolic directions: *Put away lying; speak the truth*:
Let lying never come near you; let truth be ever
present with you.

We are members one of another.] Consider your-
selves as *one body*, of which Jesus Christ is the *head*;
and as a man's right hand would not deceive or wrong
his left hand, so deal honestly with each other; *for*
ye are members one of another.

Verse 26. *Be ye angry, and sin not*] Οργιζεσθε,
here, is the same as ει μιν οργιζεσθε, IF YE BE ANGRY,
DO NOT SIN. We can never suppose that the apostle
delivers this as a *precept*, if we take the words as they
stand in our version. Perhaps the sense is, *Take heed*
that ye be not angry, lest ye sin; for it would be very
difficult, even for an apostle himself, to be angry and
not sin. If we consider anger as implying *displea-
sure* simply, then there are a multitude of cases in
which a man may be *innocently*, yea, *laudably angry*;
for he should be displeased with every thing which is
not for the glory of God, and the good of mankind.
But, in any other sense, I do not see how the words
can be safely taken.

Let not the sun go down upon your wrath] That
is: If you do get angry with any one, see that the
fire be cast with the utmost speed out of your bosom.
Do not go to sleep with any unkind or unbrotherly
feeling; anger, continued in, may produce *malice*
and *revenge*. No temper of this kind can consist with
peace of conscience, and the *approbation* of God's
Spirit in the soul.

Verse 27. *Neither give place to the devil*.] Your
adversary will strive to influence your mind, and
irritate your spirit; watch and pray that he may not
get any place in you, or ascendancy over you.

As the word διαβολος is sometimes used to signify

a *calumniator*, *tale-bearer*, *whisperer*, or *backbiter* (see
in the original, 1 Tim. iii. 11; 2 Tim. iii. 3, and Tit.
ii. 3); here it may have the same signification: Do
not open your ear to the *tale-bearer*, to the *slanderer*,
who comes to you with accusations against your
brethren, or with surmisings and evil-speakings.
These are human devils; they may be the means of
making you angry, even without any solid pretence;
therefore give them no place, that you may not be
angry at any time; but if, unhappily, you should be
overtaken in this fault, let not the sun go down upon
your wrath; go to your brother, against whom you
have found your spirit irritated; tell him what you
have heard, and what you fear; let your ears be open
to receive his own account; carefully listen to his
own explanation; and, if possible, let the matter be
finally settled, that Satan may not gain advantage
over either.

Verse 28. *Let him that stole steal no more*] It is
supposed that, among the rabbins, stealing was not
entirely discountenanced, provided a portion was
given to the poor. The apostle here teaches them a
different doctrine: as they should speak truth every
man with his neighbour, so they should in every
respect act *honestly*, for nothing contrary to *truth* and
righteousness could be tolerated under the Christian
system. Let no man, under pretence of helping the
poor, defraud another; but let him *labour, working*
with his hands to provide that which is *good*, that he
may have to give to him who is in necessity. *Stealing*,
over-reaching, *defrauding*, *purloining*, &c., are con-
sistent with no kind of religion that acknowledges
the *true God*. If Christianity does not make men
honest, it does nothing for them. Those who are not
saved from dishonesty *fear not God*, though they
may *dread man*.

Verse 29. *Let no corrupt communication*] Ηεξ
λογος σαπρος. *Kypke* observes that λογος σαπρος sig-
nifies a *useless, putrid, unsavoury, and obscene word* or
conversation. 1. *Useless*, particularly that which has
been rendered so by old age and corruption. 2. *Putrid*,
impure; so *Aristophanes* in *Lysistrat.*, p. 859, calls
a *bad woman* σαπρα: εμοι συ λουτρον, η σαπρα? *Tune*,
Spurca! balneum mihi parabis? 3. *Calumnious, or*
reproachful; whatever has a tendency to *injure* the
name, fame, or interest of another. In short, it
appears to mean any word or thing *obscene*, any
thing that *injures virtue, countenances vice, or scoffs*
at religion. In the parallel place, Col. iv. 6, the
apostle exhorts that our speech may be *seasoned with*
salt, to preserve it from *putrefaction*. See *Kypke* and
Macknight.

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which is good ^a to the use of edifying, ^b that it may minister grace unto the hearers.

30 And ^cgrieve not the holy Spirit of God, ^dwhereby ye are sealed unto the day of ^eredemption.

31 ^fLet all bitterness, and wrath, and anger,

and clamour, and ^gevil-speaking, be put away from you, ^hwith all malice:

32 And ⁱbe ye kind one to another, tender-hearted, ^kforgiving one another, even as God for Christ's sake hath forgiven you.

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^a Or. to edify profitably.—^b Col. iii. 16.—^c Isai. vii. 13. hiii. 10. Ezech. xvi. 43. 1 Thess. v. 19.—^d Ch. i. 13. ^e Luke xxi. 28. Rom. viii. 23. Ch. i. 14.—^f Col. iii. 8, 19.

^g Tit. iii. 2. James iv. 11. 1 Pet. ii. 1.—^h Tit. iii. 3. ⁱ 2 Cor. ii. 10. Col. iii. 12, 13.—^k Matt. vi. 14. Mark xi. 25.

But that which is good to the use of edifying] To be good for a thing is a *Græcism*, as well as an *Anglicism*, for, to be fit, proper, suitable, &c.; so *Achilles Tatius*, lib. 4, p. 231: *Ἀγαθὸν εἰς φιλίαν οἶδα σε*: I know thee to be good (formed) for friendship. And *Appian*, de *Bell. Hisp.*, p. 439, terms both the *Scipios*, *Ἀνδρας εἰς πάντα ἀγαθοὺς γενομένων*, men who were good (suitable) for all things. And also *Lucian*, in *Tarari*, p. 53: *Οὐ μόνον ἀρα τοξεύειν ἀγαθοὶ ἦσαν Σκύθαι*: The Scythians were not good (expert) in archery only. See *Kypke*, from whom I quote.

That it may minister grace] *Ἰνα ὀψ χάριν*. This may be understood thus: 1. Let your conversation be pure, wise, and holy, that it may be the means of conveying grace, or divine influences, to them that hear. 2. Let it be such as to be grateful or acceptable to the hearers. This is the meaning of *Ἰνα ὀψ χάριν* in some of the most correct Greek writers. Never wound modesty, truth, or religion with your discourse; endeavour to edify those with whom you converse; and, if possible, speak so as to please them.

Verse 30. Grieve not the holy Spirit of God] By giving way to any wrong temper, unholy word, or unrighteous action. Even those who have already a measure of the light and life of God, both of which are not only brought in by the Holy Spirit, but maintained by his constant indwelling, may give way to sin, and so grieve this Holy Spirit that it shall withdraw both its light and presence; and, in proportion as it withdraws, then hardness and darkness take place; and, what is still worse, a state of insensibility is the consequence; for the darkness prevents the fallen state from being seen, and the hardness prevents it from being felt.

Whereby ye are sealed] The Holy Spirit in the soul of a believer is *God's seal*, set on his heart to testify that he is God's property, and that he should be wholly employed in God's service. It is very likely that the apostle had in view the words of the prophet, *Isai. lxiii. 10*: *But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and fought against them*. The Psalmist refers to the same fact in nearly the same words, *Psal. lxxviii. 40*: *How oft did they provoke him in the wilderness, and grieve him in the desert!* Let every man, therefore, take heed that he grieve not the Spirit of God, lest God turn to be his enemy, and fight against him.

Verse 31. Let all bitterness] *Πᾶσα πικρία*. It is astonishing that any who profess the Christian name

should indulge bitterness of spirit. Those who are censorious, who are unmerciful to the failings of others, who have fixed a certain standard by which they measure all persons in all circumstances, and unchristian every one that does not come up to this standard, these have the bitterness against which the apostle speaks. In the last century there was a compound medicine made up from a variety of drastic acrid drugs and ardent spirits, which was called *Hiera Picra*, *ἴερα πικρα*, the holy bitter; this medicine was administered in a multitude of cases, where it did immense evil, and perhaps in scarcely any case did it do good. It has ever appeared to me to furnish a proper epithet for the disposition mentioned above, the holy bitter; for the religiously censorious act under the pretence of superior sanctity. I have known such persons do much evil in a Christian society, but never knew an instance of their doing any good.

And wrath] *Θυμὸς* is more properly anger, which may be considered the commencement of the passion.

Anger] *Ὀργή* is more properly wrath—the passion carried to its highest pitch, accompanied with injurious words and outrageous acts, some of which are immediately specified.

And clamour] *Κραυγὴ*: Loud and obstreperous speaking, brawling, railing, boisterous talk, often the offspring of wrath; all of which are highly unbecoming the meek, loving, quiet, sedate mind of Christ and his followers.

And evil speaking] *Βλασφημία*: Blasphemy; that is, injurious speaking—words which tend to hurt those of whom or against whom they are spoken.

With all malice] *Κακία*: All malignity; as anger produces wrath, and wrath clamour, so all together produce malice; that is, settled, sullen, fell wrath, which is always looking out for opportunities to revenge itself by the destruction of the object of its indignation. No state of society can be even tolerable where these prevail; and, if eternity were out of the question, it is of the utmost consequence to have these banished from time.

Verse 32. Be ye kind one to another] *Γινισθε—χρηστοί*: Be kind and obliging to each other; study good breeding and gentleness of manners. A Christian cannot be a savage, and he need not be a boor. Never put any person to needless pain.

Tender-hearted] *Εὐσπλαγχνός*: Compassionate; having the bowels easily moved (as the word implies)

to commiserate the state of the wretched and distressed.

Forgiving one another] Should you receive any injury from a brother, or from any man, be as ready to forgive him, on his repentance and acknowledgment, as God was, for Christ's sake, to forgive you when you repented of your sins, and took refuge in his mercy.

1. The exhortations given in this chapter, if properly attended to, have the most direct tendency to secure the peace of the individual, the comfort of every family, and the welfare and unity of every Christian society. That God never prohibits any thing that is useful to us, is an unshaken truth. And that he never commands what has not the most pointed relation to our present and eternal welfare, is not less so. How is it, then, that we do not glory in his commandments, and rejoice in his prohibitions? If the gratification of our fleshly propensities could do us good, that gratification had never been forbidden. God plants thorns in the way that would lead us to death and perdition.

2. From the provision which God has made for the soul's salvation, we may see the nature, and in some sense the extent, of the salvation provided. Much on this subject has been said in the preceding chapter, and the same subject is continued here. God requires that the church shall be holy, so that it may be a proper habitation for himself; and he requires that each believer should be holy, and that he should, under the influences of his grace, arrive at the measure of the stature of the fulness of Christ! ver. 13. This is astonishing; but God is able to make all grace abound towards us.

3. It is the will of God that Christians should be well instructed; that they should become wise and intelligent; and have their understandings well cultivated and improved. Sound learning is of great worth, even in religion; the wisest and best instructed Christians are the most steady, and may be the most useful. If a man be a child in knowledge, he is likely to be tossed to and fro, and carried about with every wind of doctrine; and often lies at the mercy of interested, designing men: the more knowledge he

has, the more safe is his state. If our circumstances be such that we have few means of improvement, we should turn them to the best account. "Partial knowledge is better than total ignorance; he who cannot get all he may wish, must take heed to acquire all that he can." If total ignorance be a bad and dangerous thing, every degree of knowledge lessens both the evil and the danger. It must never be forgotten that the Holy Scriptures themselves are capable of making men wise unto salvation, if read and studied with faith in Christ.

4. Union among the followers of Christ is strongly recommended. How can spiritual brethren fall out by the way? Have they not all one Father, all one Head? Do they not form one body, and are they not all members of each other? Would it not be monstrous to see the nails pulling out the eyes, the hands tearing off the flesh from the body, the teeth biting out the tongue, &c., &c.? And is it less so to see the members of a Christian society bite and devour each other, till they are consumed one of another? Every member of the mystical body of Christ should labour for the comfort and edification of the whole, and the honour of the Head. He that would live a quiet life, and keep the unity of the Spirit in the bond of peace, must be as backward to take offence as to give it. Would all act on this plan (and surely it is as rational as it is Christian) we should soon have glory to God in the highest, and on earth peace and good will among men.

5. A roughness of manners is to some unavoidable; it is partly owing to the peculiar texture of their mind, and partly to their education. But there are others who glory in, and endeavour to cultivate, this ungentle disposition; under this is often concealed a great degree of spiritual pride, and perhaps some malignity; for they think that this roughness gives them a right to say grating, harsh, and severe things. They should be taught another lesson; and if they will not demean themselves as they ought, they should be left to themselves, and no man should associate with them. They are not Christians, and they act beneath the character of men.

CHAPTER V.

Christians should imitate their heavenly Father, and walk in love, after the example of Christ, 1, 2. They should avoid all uncleanness, impurity, covetousness, and foolish jesting, and idolatry, because these things exclude from the kingdom of God, 3—7. The Ephesians were once in darkness, but being now light in the Lord, they are exhorted to walk in that light, and bring forth the fruits of the Spirit; and to have no fellowship with the workers of iniquity, whose evil deeds are manifested by the light, 8—13. All are exhorted to awake; to walk circumspectly; to redeem the time; and to learn what the will of the Lord is, 14—17. The apostle gives particular directions relative to avoiding excess of wine, 18. To singing and giving thanks, 19, 20. Submission to each other, 21. To husbands, that they should love their wives, as Christ loved the church; for by the marriage union, the union between Christ and the church is pointed out; and wives are exhorted to reverence their husbands, 22—33.

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BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and

hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or

covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger,

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• Matt. v. 45, 48. Luke vi. 36. Ch. iv. 32.—^b John xiii. 34. xv. 12. 1 Thess. iv. 9. 1 John iii. 11, 23. iv. 21. Gal. i. 4 ii. 20. Hebr. vii. 27. ix. 14, 26. x. 10, 12. 1 John iii. 16.—^d Gen. viii. 21. Lev. i. 9. 2 Cor. ii. 15.—^e Rom.

vi. 13. 1 Cor. vi. 18. 2 Cor. xii. 21. Ch. iv. 19, 20. Col. iii. 5. 1 Thess. iv. 3, &c.—^f 1 Cor. v. 1.—^g Matt. xii. 35. Ch. iv. 29.—^h Rom. i. 28.—ⁱ 1 Cor. vi. 9. Gal. v. 19, 21.

NOTES ON CHAP. V.

Verse 1. *Be ye therefore followers of God*] The beginning of this chapter is properly a continuation of the preceding, which should have ended with the second verse of this. The word *μυνηται*, which we translate *followers*, signifies such as *personate others*, assuming their gait, mode of speech, accent, carriage, &c.; and it is from this Greek word that we have the word *mimic*. Though this term is often used in a ludicrous sense, yet here it is to be understood in a very solemn and proper sense. Let your whole conduct be like that of your Lord; *imitate* him in all your actions, words, spirit, and inclinations; imitate him as children do their beloved parents, and remember that you stand in the relation of *beloved children* to him. It is natural for children to imitate their parents, it is their constant aim to learn of them, and to copy them in all things; whatever they see the parent do, whatever they hear him speak, that they endeavour to copy and imitate; yea, they go farther, they insensibly copy the very *tempers* of their parents. If ye therefore be children of God, show this love to your heavenly Father, and imitate all his moral perfections, and acquire the mind that was in Jesus.

Verse 2. *And walk in love*] Let every act of life be dictated by love to God and man.

As Christ—hath loved us] Laying down your lives for your brethren if necessary; counting nothing too difficult to be done in order to promote their eternal salvation.

Hath given himself for us] Christ hath died in our stead, and become thereby a sacrifice for our sins.

An offering] Προσφορα An oblation, an eucharistic offering; the same as *מנחה* *minchah*, Lev. ii. 1, &c., which is explained to be an offering made unto the Lord of fine flour, with oil and frankincense. It means, any offering by which *gratitude* was expressed for temporal blessings received from the bounty of God.

A sacrifice] Θυσια A *sin-offering*, a *victim for sin*; the same as *זבח* *zebach*, which almost universally means that sacrificial act in which the blood of an animal was poured out as an atonement for sin. These terms may be justly considered as including every kind of *sacrifice*, *offering*, and *oblation* made to God on any account; and both these terms are with propriety used here, because the apostle's design was to represent the *sufficiency* of the offering made by

Christ for the sin of the world. And the passage strongly intimates, that as man is bound to be *grateful* to God for the good things of *this life*, so he should testify that gratitude by *suitable offerings*; but having *sinned* against God, he has forfeited all *earthly* blessings as well as those that come from *heaven*; and that Jesus Christ gave himself *ὑπερ ἡμῶν*, in our *stead* and *on our account*, as the *gratitude offering*, προσφορα, which we *owed* to our Maker, and without which a continuance of *temporal blessings* could not be expected; and also as a *sacrifice for sin*, θυσια, without which we could never approach God, and without which we must be punished with an everlasting destruction from the presence of God and the glory of his power. Thus we find that even our *temporal blessings* come *from* and *by* Jesus Christ, as well as all our spiritual and eternal mercies.

For a sweet-smelling savour.] Εἰς ὀσμην εὐωδίας The same as is expressed in Gen. viii. 21; Lev. i. 9; iii. 16: *ריח ניחוח* *reiaich nichoach laishovah*, "a sweet savour unto the Lord;" i. e. an offering of his own prescription, and one with which he was well pleased; and by accepting of which he showed that he accepted the person who offered it. The *sweet-smelling savour* refers to the burnt-offerings, the fumes of which ascended from the fire in the act of *burning*; and as such odours are grateful to man, God represents himself as pleased with them, when offered by an upright worshipper according to his own appointment.

Verse 3. *But fornication*] It is probable that the three terms used here by the apostle refer to different species of the same thing. The word *fornication*, πορνεια, may imply not only *fornication* but *adultery* also, as it frequently does; *uncleanness*, ακαθαρσια, may refer to all abominable and unnatural lusts—sodomy, bestiality, &c.; and *covetousness*, πλεονεξια, to *excessive indulgence* in that which, moderately used, is lawful. As the covetous man never has enough of wealth, so the pleasure-taker and the libertine never have enough of the gratifications of sense, the appetite increasing in proportion to its indulgence. If, however, simple *covetousness*, i. e. the *love of gain*, be here intended, it shows from the connexion in which it stands. (for it is linked with *fornication*, *adultery*, and *all uncleanness*) how degrading it is to the soul of man, and how abominable it is in the eye of God. In other places it is ranked

A. M. cir. 4065. nor unclean person, nor covet-
 A. D. cir. 61. ous man, ^a who is an idolater,
 A. U. C. 813. ^b hath any inheritance in the
 An. Imp. Neronis kingdom of Christ and of God.
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6 ^c Let no man deceive you with vain words:
 for because of these things ^d cometh the wrath
 of God ^e upon the children of ^f disobedience.

^a Col. iii. 5. 1 Tim. vi. 17.—^b Gal. v. 21. Rev. xxii. 15.
^c Jer. xxix. 8. Matt. xxiv. 4. Col. ii. 4, 8, 18. 2 Thess.
 i. 3.—^d Rom. i. 18.—^e Ch. ii. 2.—^f Or, *unbelief*.
 Col. iii. 6.—^g Isai. ix. 2. Matt. iv. 16. Acts xxvi. 18.

with *idolatry*, for the man who has an inordinate love
 of gain makes *money* his god.

Let it not be once named] Let no such things ever
 exist among you, for ye are called to be saints.

Verse 4. *Neither filthiness*] *Αισχρονης*. Any thing
 base or vile in words or acts.

Foolish talking] *Μωρολογια*. Scurrility, buffoonery,
 ridicule, or what tends to expose another to con-
 tempt.

Nor jesting] *Ευτραπεια*. Artfully turned dis-
 courses or words, from *ευ*, well or easily, and *τραπω*,
I turn; words that can be easily turned to other
 meanings; *double entendres*; chaste words which,
 from their connexion, and the manner in which they
 are used, convey an obscene or offensive meaning.
 It also means jests, puns, *witty sayings*, and *mount-
 bank repartees* of all kinds.

Which are not convenient] *Ουκ ανηκουσα*. They do
 not come up to the proper standard; they are utterly
 improper in themselves, and highly unbecoming in
 those who profess Christianity.

But rather giving of thanks.] *Ευχαριστια*. Decent
 and edifying discourse or thanksgiving to God.
Prayer or praise is the most suitable language for
 man; and he who is of a trifling, light disposition, is
 ill fitted for either. How can a man, who has been
 talking foolishly or jestingly in company, go in private
 to magnify God for the use of his tongue which he
 has abused, or his rational faculties which he has de-
 graded?

Verse 5. *For this ye know*] Ye must be convinced
 of the dangerous and ruinous tendency of such a
 spirit and conduct, when ye know that persons of
 this character can never inherit the kingdom of God.
 See on ver. 3; and see the observations on the *Greek
 article* at the end of this epistle.

Verse 6. *Let no man deceive you*] Suffer no man
 to persuade you that any of these things are innocent,
 or that they are unavoidable frailties of human nature;
 they are all *sins* and *abominations* in the sight of
 God; those who practise them are *children of dis-
 obedience*; and on account of such practices the
wrath of God—divine punishment, must come upon
 them.

Verse 7. *Be not ye therefore partakers with them*]
 Do not act as your fellow-citizens do; nor suffer their
 philosophy, with *vain words*, *κεινους λογους*, with *empty*

7 Be not ye therefore par- A. M. cir. 4065.
 takers with them: A. D. cir. 61.
 A. U. C. 813.

8 ^g For ye were sometimes darkness, but now ^h are ye
 light in the Lord: walk as ⁱ children of light;
 9 (For ^k the fruit of the Spirit is in all
 goodness, and righteousness, and truth;)

Rom. i. 21. Ch. ii. 11, 12. iv. 18. Tit. iii. 3. 1 Pet. ii. 9.
^h John viii. 12. xii. 46. 2 Cor. iii. 18. iv. 6. 1 Thess. v. 5.
 1 John ii. 9.—ⁱ Luke xvi. 8. John xii. 36.—^k Gal. v. 22.

and illusive *doctrines*, to lead you astray from the
 path of truth.

That there was much need for such directions and
 cautions to the people of Ephesus has been often
 remarked. It appears, from Athenæus, that these
 people were addicted to *luxury, effeminacy, &c.*
 He tells us that the famous *Aspasia*, who was herself
 of the *Socratic sect*, brought a vast number of beau-
 tiful women into Greece, and by their means filled the
*country with prostitutes, και επληθυνεν απο των ταυτης
 ιταριδων η Ελλάς*, lib. xiii., cap. 25. Ibid., cap. 31,
 he observes that the Ephesians had dedicated tem-
 ples *ιταρις Αφροδιτης*, to the prostitute Venus; and
 again, cap. 32, he quotes from Demosthenes, in *Orat.
 contra Neeram*: *τας μεν ιταρις ηδονης ενεκα εχομεν,
 τας δε παλλακας της καθ' ημεραν παλλακειας, τας δε
 γυναικας του παιδοποιεσθαι γνησιως, και των ενον
 φυλακα πιστην εχειν*. "We have *whores* for our plea-
 sure, *harlots* for daily use, and *wives* for the procre-
 ation of legitimate children, and for the faithful preser-
 vation of our property." Through the whole of this
 13th book of Athenæus the reader will see the most
 melancholy proofs of the most abominable practices
 among the *Greeks*, and the high estimation in which
 public prostitutes were held; the *greatest lawgivers*
 and the wisest *philosophers* among the Greeks sup-
 ported this system both by their authority and example.
 Is it not in reference to their *teaching and laws* that
 the apostle says: *Let no man deceive you with vain
 words?*

Verse 8. *For ye were sometimes (ποτε, formerly)
 darkness*] While ye lived in darkness, ye lived in
 these crimes.

But now are ye light in the Lord] When ye were
 in heathenish *darkness* ye served divers lusts and plea-
 sures, but now ye have the *light*—the wisdom and
 teaching which come from God; therefore *walk as
 children of the light*—let the world see that ye are
 not slaves to the flesh, but free, willing, rational ser-
 vants of the Most High; not brutish followers of
 devil gods.

Verse 9. *For the fruit of the Spirit*] Instead of
Spirit, *Πνευματος*, ABD*EFG, the *Syriac, Coptic,
 Sahidic, Æthiopic, Armenian, Vulgate, and Itala*,
 together with several of the *Fathers*, read *φως*,
light, which is supposed by most critics to be the
true reading, because there is no mention made of
 the *Spirit* in any part of the context. As *Light*, ver. 8.

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10 ^a Proving what is acceptable unto the Lord.

11 And ^b have no fellowship with ^c the unfruitful works of darkness, but rather ^d reprove them.

12 ^e For it is a shame even to speak of those things which are done of them in secret.

13 But ^f all things that are ^g reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

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14 Wherefore ^h he saith, ⁱ Awake, thou that sleepest, and ^k arise from the dead, and Christ shall give thee light.

^a Rom. xii. 2. Phil. i. 10. 1 Thess. v. 21. 1 Tim. ii. 3.
^b 1 Cor. v. 9, 11. x. 20. 2 Cor. vi. 14. 2 Thess. iii. 6, 14.
^c Rom. vi. 21. xiii. 12. Gal. vi. 8. ^d Lev. xix. 17. 1 Tim. v. 20. ^e Rom. i. 24, 26. Ver. 3. ^f John iii. 20, 21.

Hebr. iv. 13. — ^g Or, *discovered*. — ^h Or, *it*. — ⁱ Isai. lx. 1. Rom. xiii. 11, 12. 1 Cor. xv. 34. 1 Thess. v. 6. — ^k John v. 25. Rom. vi. 4, 5. Ch. ii. 5. Col. iii. 1.

not only means the divine influence upon the soul, but also the *gospel*, with great propriety it may be said: *The fruit of the light*, i. e. of the *gospel*, is in all goodness, and righteousness, and truth. Goodness, αγαθωσυνη, in the principle and disposition; righteousness, δικαιοσυνη, the exercise of that goodness in the whole conduct of life; truth, αληθεια, the director of that principle, and its exercise, to the glorification of God and the good of mankind.

Verse 10. *Proving what is acceptable*] By walking in the light—under the influence of the divine Spirit, according to the dictates of the *gospel*, ye shall be able to *try*, and bring to *full proof*, that by which God is best pleased. Ye shall be able to please him well in all things.

Verse 11. *Have no fellowship*] Have no religious connexion whatever with heathens or their worship.

Unfruitful works of darkness] Probably alluding to the *mysteries* among the heathens, and the different lustrations and rites through which the *initiated* went in the caves and dark recesses where these *mysteries* were celebrated; all which he denominates *works of darkness*, because they were destitute of true *wisdom*; and *unfruitful works*, because they were of no use to mankind; the *initiated* being obliged, on pain of death, to keep secret what they had *seen, heard, and done*: hence they were called *απορρητα μυστηρια*, *unspeakable mysteries*—things that were *not to be divulged*. That the apostle may refer to magic and incantations is also probable, for to these the Ephesians were greatly addicted. See the proofs in the notes on Acts xix. 19.

Rather reprove them.] Bear a *testimony* against them; *convince* them that they are wrong; *confute* them in their vain reasons; *reprove* them for their vices, which are flagrant, while pretending to superior illumination. All these meanings has the Greek word *λεγω*, which we generally render to *convince* or *reprove*.

Verse 12. *For it is a shame even to speak*] This no doubt refers to the *Eleusinian* and *Bacchanalian* mysteries, which were performed in the night and darkness, and were known to be so impure and abominable, especially the *latter*, that the Roman senate banished them both from Rome and Italy. How the discovery of these depths of Satan was made, and the whole proceedings in that case, may be seen in Livy, Hist., lib. xxxix., cap. 8—19, where

the reader will see the force of what the apostle says here: *It is a shame even to speak of those things which are done of them in secret*; the abominations being of the most stupendous kind, and of the deepest dye.

Verse 13. *But all things that are reprov'd*] Dr. Macknight paraphrases this verse as follows: “*Now all these reprobable actions, ελεγχόμενα, which are practised in celebrating these mysteries, are made manifest as sinful by the gospel*; and, seeing every thing which discovers the true nature of actions is *light*, the *gospel*, which discovers the evil nature of the actions performed in these mysteries, is *light*.”

The apostle speaks against these mysteries as he speaks against fornication, uncleanness, and covetousness; but by no means either borrows expression or similitude from them to illustrate divine truths; for, as it would be a *shame even to speak of those things*, surely it would be an *abomination* to allude to them in the illustration of the doctrines of the *gospel*.

Verse 14. *Wherefore he saith*] It is a matter of doubt and controversy whence this saying is derived. Some think it taken from Isai. xxvi. 19: *Thy dead men shall live; with my dead body shall they arise; Awake and sing, ye that dwell in the dust, &c.* Others think that it is taken from Isai. lx. 1—3: *Arise, shine; for thy light is come, &c.* But these passages neither give the words nor the meaning of the apostle. *Epiphanius* supposed them to be taken from an ancient prophecy of *Elijah*, long since lost: *Syncellus* and *Euthalius* think they were taken from an apocryphal work attributed to *Jeremiah* the prophet: others, that they made part of a *hymn* then used in the Christian church; for that there were, in the apostle's time, hymns and spiritual songs, as well as psalms, we learn from himself, in ver. 19, and from Col. iii. 16. The hymn is supposed to have begun thus:

Εγεραι ο καθυδων,
Και αναστα εκ των νεκρων,
Επιφανει σοι ο Χριστος.

Awake, O thou who sleepest,
And from the dead arise thou,
And Christ shall shine upon thee.

See *Rosenmüller, Wolf*, and others. But it seems more natural to understand the words *he saith* as

A. M. cir. 4065. 15 * See then that ye walk
A. D. cir. 61. circumspectly, not as fools, but
A. U. C. 813. as wise,

An. Imp. Neronis 16 ^b Redeeming the time, ^c be-
Cæs. Aug. 8. cause the days are evil.

17 ^d Wherefore be ye not unwise, but ^e un-

* Col. iv. 5.—^b Col. iv. 5. Gal. vi. 10.—^c Eccles. xi. 2.
xii. 1. John xii. 35. Ch. vi. 15.—^d Col. iv. 5.—^e Rom.
xii. 2.—^f 1 Thess. iv. 3. v. 18.—^g Prov. xx. 1. xxiii. 29,

referring to the *light*, i. e. the *gospel*, mentioned ver. 13. And the *διο λεγει* should be translated, *Wherefore it saith, Awake thou*, &c.; that is: This is the general, the strong, commanding voice of the gospel in every part—Receive instruction: leave thy sins, which are leading thee to perdition; believe on the Lord Jesus Christ, and he will enlighten and save thee.

As a man *asleep* neither knows nor does any thing that can be called good or useful, so the Gentiles and all others, while without the knowledge of Christianity, had not only no proper knowledge of vice and virtue, but they had no correct notion of the true God.

As the *dead* can perform no function of life, so the Gentiles and the unconverted were incapable of performing any thing worthy either of *life* or *being*. But though they were asleep—in a state of complete spiritual torpor, yet they might be awoke by the voice of the gospel; and though *dead* to all goodness, and to every function of the spiritual life, yet, as their *animal life* was whole in them, and *perception* and *reason* were still left, they were capable of hearing the gospel, and under that influence which always accompanies it when faithfully preached they could discern its excellency, and find it to be the power of God to their salvation. And they are addressed by the apostle as possessing this capacity; and, on their using it properly, have the promise that Christ shall enlighten them.

Verse 15. *Walk circumspectly*] Our word *circumspect*, from the Latin *circumspicio*, signifies to look round about on all hands; to be every way watchful, wary, and cautious, in order to avoid danger, discern enemies before they come too nigh, and secure a man's interest by every possible and lawful means. But the original word *ακριβως* signifies *correctly, accurately, consistently, or perfectly*. Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; do this as well in little as in great matters; exemplify your principles, which are holy and good, by a corresponding conduct; do not only profess, but *live* the gospel. As you embrace all its *promises*, be careful also to embrace all its *precepts*; and behave yourselves so, that your enemies may never be able to say that ye are *holy* in your *doctrines* and *profession*, but *irregular* in your *lives*.

Not as fools, but as wise] *Μη ως ασοφοι, αλλ' ως σοφοι*. The heathens affected to be called *σοφοι*, or *wise men*. Pythagoras was perhaps the first who

derstanding ' what the will of the Lord is.

18 And *be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves ^b in psalms and

30. Isai. v. 11, 22. Luke xxi. 34.—^b Acts xvi. 25. 1 Cor. xiv. 26. Col. iii. 16. James v. 13.

corrected this vanity, by assuming the title of *φιλοσοφος*, a *lover of wisdom*; hence our term *philosopher*, used now in a much *prouder* sense than that in which the great Pythagoras wished it to be applied. The apostle here takes the term *σοφος*, and applies it to the *Christian*; and, instead of it, gives the empty Gentile philosopher the title of *ασοφος*, *without wisdom, fool*.

Verse 16. *Redeeming the time*] *Εξαγοραζομενον καιρον* Buying up those moments which others seem to throw away; steadily improving every present moment, that ye may, in some measure, *regain* the time ye have *lost*. Let *time* be your chief commodity; deal in that alone; buy it all up, and use every portion of it yourselves. *Time* is that on which *eternity* depends; in *time* ye are to get a preparation for the kingdom of God; if you get not this *in time*, your ruin is inevitable; therefore, buy up the time.

Some think there is an allusion here to the case of *debtors*, who, by giving some valuable consideration to their creditors, obtain farther time for paying their debts. And this appears to be the sense in which it is used by the Septuagint, Dan. ii. 8: *Επ' αληθειας οίδα εγω, οτι καιρον υμεις εξαγοραζειτε* I know *certainly* that ye would *gain* or *buy time*—ye wish to have the time *prolonged*, that ye may seek out for some plausible explanation of the dream. Perhaps the apostle means in general, *embrace every opportunity* to glorify God, save your own souls, and do good to men.

Because the days are evil.] The present times are dangerous, they are full of trouble and temptations, and only the watchful and diligent have any reason to expect that they shall keep their garments unspotted.

Verse 17. *Wherefore be ye not unwise*] *Μη γινεσθε αφρονεις* Do not become madmen. Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen; running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic. See the whole of the passage in *Livy*, to which I have referred on ver. 12.

But understanding what the will of the Lord is.] It is the will of God that ye should be *sober, chaste, holy, and pure*. Get a thorough understanding of this; acquaint yourselves with God's will, that ye may know how to glorify him.

Verse 18. *Be not drunk with wine, wherein is excess*] This is a farther allusion to the *Bacchanalian mysteries*; in them his votaries got drunk, and ran into

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hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 ^a Giving thanks always for all things unto God and the Father, ^b in the name of our Lord Jesus Christ;

^a Ps. xxxiv. 1. Isai. lxiii. 7. Col. iii. 17. 1 Thess. v. 18.
^b Thess. i. 3.—^c Hebr. xliii. 15. 1 Pet. ii. 5. iv. 11.
^d Phil. ii. 3. 1 Pet. v. 5.—^e Gen. iii. 16. 1 Cor. xiv. 34.

all manner of excesses. *Plato*, though he forbade drunkenness in general, yet allowed that the people should get drunk in the solemnities of that god who invented wine. And indeed this was their common custom; when they had offered their sacrifices they indulged themselves in drunkenness, and ran into all kinds of extravagance. Hence it is probable that *μερα*, to get drunk, is derived from *μερα*, after, and *θωα*, to sacrifice; for, having completed their sacrifices, they indulged themselves in wine. The word *ασωρια*, which we translate excess, means profligacy and debauchery of every kind; such as are the general concomitants of drunkenness, and especially among the votaries of Bacchus in Greece and Italy.

But be filled with the Spirit] The heathen priests pretended to be filled with the influence of the god they worshipped; and it was in these circumstances that they gave out their oracles. See a remarkable instance of this quoted in the note on Luke ix. 39, where the case of a *Bacchanalian* is described. The apostle exhorts the Ephesians not to resemble these, but, instead of being filled with wine, to be filled with the Spirit of God; in consequence of which, instead of those discoveries of the divine will to which in their drunken worship the votaries of Bacchus pretended, they should be wise indeed, and should understand what the will of the Lord is.

Verse 19. *Speaking to yourselves in psalms*] We can scarcely say what is the exact difference between these three expressions. *Psalms*, ψαλμοι, may probably mean those of David.

Hymns] ὕμνοις Extemporaneous effusions in praise of God, uttered under the influence of the divine Spirit, or a sense of his especial goodness. See Acts xvi. 25.

Songs] ὕδασις Odes; premeditated and regular poetic compositions; but, in whatever form they were composed, we learn that they were all πνευματικα, spiritual—tending to magnify God and edify men.

Singing and making melody in your heart] The heart always going with the lips. It is a shocking profanation of divine worship to draw nigh to God with the lips, while the heart is far from him. It is too often the case that, in public worship, men are carried off from the sense of the words by the sounds that are put to them. And how few choirs of singers are there in the universe whose hearts ever accompany them in what they call singing the praises of God!

Verse 20. *Giving thanks always*] God is con-

21 ^c Submitting yourselves one to another in the fear of God.

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22 ^d Wives, submit yourselves unto your own husbands, ^e as unto the Lord.

23 For ^f the husband is the head of the

Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1.—^g Ch. vi. 5.—^h 1 Cor. xi. 3.

continually loading you with his benefits; you deserve nothing of his kindness; therefore give him thanks for his unmerited bounties.

God and the Father] That is: God, who is your Father, and the Father of mercies. See the observations on the *Greek article* at the end of this epistle.

In the name of our Lord Jesus] He is the only mediator; and through him alone can ye approach to God; and it is for his sake only that God will hear your prayers or receive your praises.

Verse 21. *Submitting—one to another*] Let no man be so tenacious of his own will or his opinion in matters indifferent, as to disturb the peace of the church; in all such matters give way to each other, and let love rule.

In the fear of God] Setting him always before your eyes, and considering that he has commanded you to love one another, and to bear each other's burdens; and that what you do in this or any other commanded case, you do as unto the Lord. Instead of εν φοβη Θεου, in the fear of God, εν φοβη Χριστου, in the fear of Christ, is the reading of ABDEFG, with all others of most value; besides the Syriac, Coptic, Sahidic, Æthiopic, Armenian, Vulgate, and Itala; Basil the Great, and Chrysostom. Neither reading makes any difference in the sense.

Verse 22. *Wives, submit yourselves unto your own husbands*] As the Lord, viz. Christ, is the head or governor of the church, and the head of the man, so is the man the head or governor of the woman. This is God's ordinance, and should not be transgressed. The husband should not be a tyrant, and the wife should not be the governor. Old Francis Quarles, in his homely rhymes, alluding to the superstitious notion, that the crowing of a hen bodes ill luck to the family, has said:

“ Ill thrives the hapless family that shows
A cock that's silent, and a hen that crows :
I know not which live most unnatural lives,
Obeying husbands or commanding wives.”

As unto the Lord] The word church seems to be necessarily understood here; that is: Act under the authority of your husbands, as the church acts under the authority of Christ. As the church submits to the Lord, so let wives submit to their husbands.

Verse 23. *For the husband is the head of the wife*] This is the reason which the apostle gives for his injunctions. See above.

He is the Saviour of the body] As Christ exercises

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wife, even as ^a Christ is the head of the church: and he is the Saviour of ^b the body.

24 Therefore, as the church is subject unto Christ, so let the wives be to their own husbands ^c in every thing.

25 ^d Husbands, love your wives, even as Christ also loved the church, and ^e gave himself for it;

26 That he might sanctify and cleanse it ^f with the washing of water ^g by the word;

^a Ch. i. 22. iv. 15. Col. i. 18.—^b Ch. i. 23.—^c Col. iii. 20, 23. Tit. ii. 9.—^d Col. iii. 19. 1 Pet. iii. 7.—^e Acts xx. 28. Gal. i. 4. ii. 20. Ver. 2.—^f John iii. 5. Tit. iii. 5.

authority over the church so as to *save* and *protect* it, so let the husband exercise authority over his wife by *protecting*, *comforting*, and *providing* her with every *necessary* and *comfort* of life, according to his power.

Verse 24. *In every thing.*] That is, every *lawful thing*; for it is not intimated that they should obey their husbands in any thing *criminal*, or in any thing detrimental to the *interests of their souls*. The husband may be profligate, and may wish his wife to become such also; he may be an enemy to true religion, and use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in *none of these things* should she obey him.

Verse 25. *Husbands, love your wives*] Here is a grand rule, according to which every husband is called to act: *Love your wife as Christ loved the church*. But *how* did Christ love the church? *He gave himself for it*—he laid down his life for it. So then husbands should, if necessary, lay down their lives for their wives: and there is more implied in the words than mere protection and support; for, as Christ gave himself for the church to *save* it, so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness. Thus we find that the authority of the man over the woman is founded on his *love* to her, and this love must be such as to lead him to risk his life for her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds and formation of their manners to the mother, she has need of all the assistance and support which her husband can give her; and, if she performs her duty well, she deserves the utmost of his love and affection.

Verse 26. *That he might sanctify and cleanse it*] The church is represented as the *spouse of Christ*, as the woman is the *spouse* of the man; and, to prepare this church for himself, he *washes*, *cleanses*, and *sanctifies* it. There is certainly an allusion here to the ancient method of *purifying women*, who were appointed to be consorts to kings; *twelve months*, it appears, were in some instances spent in this purification: *Six months with oil of myrrh, and six months with sweet odours and with other things, for the purify-*

27 ^b That he might present it to himself a glorious church, ⁱ not having spot, or wrinkle, or any such thing; ^k but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

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Hebr. x. 22. 1 John v. 6.—^f John xv. 3. xvii. 17.—^g 2 Cor. xi. 2. Col. i. 22.—^h Cant. iv. 7.—ⁱ Ch. i. 4.

ing of women. See the case of Esther, chap. ii. 12; see also Psal. xlv. 13, 14; Ezek. xvi. 7—14.

With the washing of water] Baptism, accompanied by the purifying influences of the Holy Spirit.

By the word] The *doctrine* of Christ crucified, through which baptism is administered, sin cancelled, and the soul purified from all unrighteousness; the *death of Christ* giving efficacy to all.

Verse 27. *That he might present it to himself*] It was usual to bring the royal bride to the king in the most *sumptuous apparel*; and is there not here an allusion to Psal. xlv. 13, 14: *The king's daughter (Pharaoh's) is all glorious within, her clothing is of wrought gold; she shall be brought unto the king (Solomon) in raiment of needle-work?* This presentation here spoken of by the apostle will take place on the last day. See the note on 2 Cor. xi. 2.

A glorious church] Every way splendid and honourable, because pure and holy.

Not having spot] *Ἐπίδορ* No *blemish* on the face; no spots upon the *garment*; the *heart* and *life* both holy.

Wrinkle] *Ῥυτίδα* No mark of *superannuation* or *decay*. The word is commonly applied to *wrinkles on the face*, indicative of *sickness* or *decrepitude*.

Holy and without blemish.] In every sense holy, pure, and perfect. Now it was for this purpose that *Christ gave himself for the church*; and for this purpose he continues the different ordinances which he has appointed; and, particularly, the preaching of the *word*—the doctrine of reconciliation through faith in his blood. And it is in *this life* that all this purification is to take place; for none shall be *presented* at the day of judgment to him who has not here been *sanctified*, *cleansed*, *washed*, made *glorious*, having neither *spot*, *wrinkle*, *blemish*, nor *any such thing*. How vain is the pretension of multitudes to be members of the true church while full of *spots*, *wrinkles*, *blemishes*, and *many such things*; fondly supposing that their holiness is in their surety, because not in themselves! Reader, lay thy hand on thy conscience and say, Dost thou believe that this is St. Paul's meaning? See the notes on chap. iii. 14, &c.

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30 For * we are members of his body, of his flesh, and of his bones.

31 ^b For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ^c two shall be one flesh.

* Gen. ii. 23. Rom. xii. 5. 1 Cor. vi. 15. xii. 27. — ^b Gen. ii. 24. Matt. xix. 5. Mark x. 7, 8.

Verse 28. *As their own bodies*] For the woman is, properly speaking, a *part* of the man; for God made man *male and female*, and the woman was taken out of his side: therefore is she *flesh of his flesh, and bone of his bone*; and therefore, he that loveth his wife loveth himself, for they two are one flesh. The apostle, in all these verses, refers to the creation and original state of the first human pair.

Verse 29. *No man ever yet hated his own flesh*] And this is a natural reason why he should love his wife, and nourish and cherish her.

Verse 30. *We are members of his body*] He has partaken of *our nature*, as we have partaken of the nature of *Adam*. And as he is the head of the church and the Saviour of this *body*; so we, being members of the church, are members of his mystical body. That is, we are united to him by one Spirit in the closest intimacy, even similar to that which the members have with the body.

Verse 31. *Shall be joined unto his wife*] Προσκόλληθῆναι: He shall be *glued or cemented* to her; and, as a *well-glued board* will sooner *break* in the *whole wood* than in the *glued joint*, so death alone can *part* the husband and wife; and nothing but *death* should dissolve their *affection*. See the notes on Gen. ii. 21—24.

Verse 32. *This is a great mystery*] Το μυστήριον τοῦτο μέγα ἐστίν: *This mystery is great. Sacramentum hoc magnum est; this sacrament is great.* VULGATE. And on the evidence of this version the church of Rome has made matrimony a sacrament, which, as they use it, is no meaning of the original. By *mystery*, here, we may understand a natural thing by which some *spiritual matter* is signified, which signification the Spirit of God alone can give. So, here, the creation and union of Adam and Eve, were intended, in the design of God, to point out the union of Christ and the church: a union the most important that can be conceived; and therefore the apostle calls it a *great mystery*. See the observations at the end of this chapter.

Verse 33. *Nevertheless*] Πλὴν: *Moreover, or therefore*, on the consideration of God's design in the institution of marriage, let every one of you love his wife as himself, because she is both *naturally* and by a *divine ordinance* a part of himself.

That she reverence her husband.] Let the wife ever consider the husband as her head; and this he is, not only by nature, but also by the ordinance of

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, ^d let every one of you in particular so love his wife even as himself; and the wife *see* that she ^e reverence *her* husband.

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^c 1 Cor. vi. 16. — ^d Ver. 25. Col. iii. 19. — ^e 1 Pet. iii. 6.

God. These are very important matters, and on them the apostle lays great stress. See the following *observations*.

There is one subject in the preceding verse on which I could not enlarge sufficiently in the notes, and which I have reserved for this place; viz. what the apostle says concerning the *mystery of marriage*, which certainly has a deeper meaning than what is generally apprehended. Dr. Macknight has some good observations on this part of the subject, which I shall beg leave to lay before my readers.

“1. The apostle calls the formation of Eve from Adam's body, his marriage with her; and the intimate union established between them by that marriage, a *great mystery*, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse. For there, in allusion to what Adam said concerning Eve, ‘This now is bone of my bones, and flesh of my flesh,’ the apostle says, concerning Christ and believers: ‘We are bone of his bones, and flesh of his flesh:’ that is, we are parts of his body, the church. And by this application of Adam's words concerning Eve to Christ and to his church, he intimates, First, That the formation of Eve of a rib taken out of Adam's body was a figure of the regeneration of believers by the breaking of Christ's body, mentioned ver. 25. Secondly, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers because they are become his body, ver. 30. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27. For he left his father to be united to his church.

2. “In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction, being invented, it was necessary to make such striking actions and events as could not easily be forgotten emblems of the instruction meant to be perpetuated. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his

side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection; and Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers who are regenerated, both in their body and in their mind, by the breaking of Christ's side on the cross. Thus, the circumstances which accompanied the formation of Eve being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to show that it was decreed of God from the very beginning.

3. "The aptness, however, of these images is not the only reason for supposing that the formation of Eve, and her marriage with Adam in Paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, 'Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh,' strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made (not excepting Adam himself), but of a rib taken from Adam's side while he was in a deep sleep. Now, for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted? Farther: unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, 'This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man: therefore shall a man leave,' &c. ? For although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives is their being creatures of the same species with themselves. This Eve might have been, though, like Adam, she had been formed of the dust of the earth. Wherefore Adam's declaration concerning Eve being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of Him who was to restore the human race by the breaking of his body on the cross, and who on that account loves them, and will unite them to himself for ever. Upon the whole, the formation of Eve and her marriage with Adam, and his love to and union with her because she was taken out of his side, and the declaration that, on that account, all his posterity should love their wives, and continue united to them through life (an union which does not subsist among other animals), are events so singular, that I do not see what account can be given of them, unless, with the apostle Paul, we suppose that, agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by

the death of Christ, and of his eternal union with them in heaven; and that Adam and Eve were taught by God himself to consider them as such.

4. "It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in scripture we find a variety of images and expressions founded on that interpretation. For example, Rom. v. 14, Adam is expressly called *a type of him who was to come*, on which account, 1 Cor. xv. 45, Christ is called *the last Adam*. Next, the catholic church, consisting of believers of all nations, is called *the body of Christ*, and the members thereof are said to be *members of his body, of his flesh, and of his bones*; in allusion to the formation of Eve, the emblem of the church. For, as Eve was formed of a rib taken out of Adam's body during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as their head and governor, by the breaking of his body on the cross. Thirdly, to this emblematical meaning of the formation of Eve our Lord, I think, alluded when he instituted his supper. For, instead of appointing one symbol only of his death, he appointed two; and, in explaining the first of them, he expressed himself in such a manner as to show that he had his eye on what happened to Adam when Eve was formed: *This is my body which is broken for you—for your regeneration*. Fourthly, the eternal union of the regenerated with Christ after the resurrection is called a marriage, Rev. xix. 7; and the *new Jerusalem*, that is, the *inhabitants* of the new Jerusalem, the society of the redeemed, is termed *the bride, the Lamb's wife*; and the preparing of men for that happy union, by introducing them into the church upon earth through faith, and by sanctifying them through the word, is called, 2 Cor. xi. 2, *A fitting them for one husband, that at the resurrection they may be presented a chaste virgin to Christ*; in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him; and to show that, in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3, the subtlety of the devil in deceiving Eve. Finally, the union of the Jewish church with God, as the figure of the Catholic church, consisting of the regenerated of all nations, is by God himself termed *a marriage*, Jer. iii. 14, Ezek. xvi. 8—32; and God is called the *husband* of that people, Isai. liv. 5; and their union to him by the law of Moses is termed, *The day of their espousals*, Jer. ii. 2." 1. A truly Christian marriage has an excellence, holiness, and unity in it, that cannot be easily described; and let it be observed that, while it prefigures the union of Christ with his church, it is one means of giving children to the church, and members to the mystical body of Christ. It is an ordinance of God, and cannot be too highly honoured; endless volumes might be written on its utility to man: without marriage, by which every man is assigned *his own wife*, and every woman *her own husband*, even the multitude of spurious births which would take place would fail to keep up the population of the earth;

and natural, moral, and political wretchedness would be the consequence of promiscuous, fortuitous, and transitory connexions. For without that ascertainment of peculiar property which marriage gives to every man in his wife, and to every woman in her husband, the human progeny would be unnoticed, unclaimed, uneducated, and totally neglected. This would continually increase the wretchedness, and in process of time bring about the total depopulation of the world.

2 The husband is to love his wife, the wife to obey and venerate her husband; love and protection on the one hand, affectionate subjection and fidelity on the other. The husband should provide for his wife without encouraging profuseness; watch over her conduct without giving her vexation; keep her in subjection without making her a slave; love her without jealousy; oblige her without flattery; honour her without making her proud; and be hers entirely, without becoming either her footman or her slave. In short, they have equal rights and equal claims; but superior strength gives the man dominion, affection and subjection entitle the woman

to love and protection. Without the woman, man is but half a human being; in union with the man, the woman finds her safety and perfection.

In the above remarks there are many things *solid and useful*; there are others which rest more on *fancy than judgment*.

3. Of marriage the church of Rome has made a *sacrament*, and it is one of the *seven* which that church acknowledges. That it is an *ordinance of God* is sufficiently evident; that *he has not made it a sacrament* is not less so. Though the *minister of religion* celebrates it, yet the regulation of it, in reference to inheritance, &c., is assumed by the *state*. This is of great moment, as by it many evils are prevented, and many political and domestic advantages secured. If a man enter hastily into this state it is at his own risk; after he has once entered it the seal of the legislature is imposed upon it, and with his engagements he cannot trifle. A consideration of this has prevented many hasty and disproportionate alliances. Though they might hope to trifle with the *church*, they dare not do it with the *state*.

CHAPTER VI.

Children should obey their parents, that they may live long and be happy, 1—3. Parents should be tender towards their children, 4. Servants should show all obedience and fidelity to their masters, 5—8. And masters should treat their servants with humanity, 9. All should be strong in the Lord, and be armed with his armour, because of their wily, powerful, and numerous foes, 10—13. The different parts of the Christian armour enumerated, 14—17. The necessity of all kinds of prayer and watchfulness, 18—20. Tychicus is commissioned to inform the Ephesians of the apostle's affairs, 21, 22. The apostolic benediction and farewell, 23, 24.

CHILDREN, ^a obey your parents in the Lord: for this is right.

2 ^b Honour thy father and

mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ^c ye fathers, provoke not your children to wrath: but ^d bring them up in the nurture and admonition of the Lord.

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^a Prov. xxiii. 22. Col. iii. 20.—^b Exod. xx. 12. Deut. t. 16. xxvii. 16. Jer. xxxv. 18. Ezek. xxii. 7. Mal. i. 6. Eccles. iii. 8. Matt. xv. 4. Mark vii. 10.—^c Col. iii. 21.

^d Gen. xviii. 19. Deut. iv. 9. vi. 7, 20. xi. 19. Ps. lxxviii. 4. Prov. xix. 18. xxii. 6. xxix. 17.

NOTES ON CHAP. VI.

Verse 1. *Children, obey your parents*] This is a duty with which God will never dispense; he commands it, and one might think that gratitude, from a sense of the highest obligations, would most strongly enforce the command.

In the Lord] This clause is wanting in several reputable MSS., and in some *Versions*. *In the Lord* may mean, on account of the commandment of the Lord; or, as far as the parents' commands are according to the will and word of God. For surely no child is called to obey any parent if he give unreasonable or unscriptural commands.

Verse 2. *Honour thy father*] See the notes on Exod. xx. 12, &c., where this subject, together with the *promises* and *threatenings* connected with it, is particularly considered, and the *reasons* of the duty laid down at large.

Verse 4. *Fathers, provoke not your children to wrath*] Avoid all *severity*; this will hurt your own souls, and do them no good; on the contrary, if punished with *severity* or *cruelty*, they will be only hardened and made desperate in their sins. *Cruel parents* generally have *bad children*. He who corrects his children according to God and reason will feel every blow on his own heart more sensibly than

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5 * Servants, be obedient to them that are *your* masters according to the flesh, ^b with fear and trembling, ^c in singleness

of your heart, as unto Christ;

6 ^d Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men;

* Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18.
^b 2 Cor. vii. 15. Phil. ii. 12.—^c 1 Chron. xxix. 17. Col. iii. 22.—^d Col. iii. 22, 23.—^e Rom. ii. 6. 2 Cor. v. 10. Col. iii. 24.—^f Gal. iii. 28. Col. iii. 11.—^g Col. iv. 1.

his child feels it on his body. Parents are called to *correct*, not to *punish*, their children. Those who *punish* them do it from a principle of *revenge*; those who *correct* them do it from a principle of *affectionate concern*.

Bring them up, &c.] *Εκτρέφετε αυτα εν παιδεια και νοουθειαι Κυριου* literally, *Nourish them in the discipline and instruction of the Lord*. The *mind* is to be nourished with wholesome discipline and instruction, as the *body* is with proper food. *Παιδεια, discipline*, may refer to all that knowledge which is proper for children, including elementary principles and rules for behaviour, &c. *Νουθειςια, instruction*, may imply whatever is necessary to form the mind; to touch, regulate, and purify the passions; and necessarily includes the whole of religion. Both these should be administered *in the Lord*—according to his will and word, and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called *the discipline and instruction of the Lord*.

Verse 5. *Servants, be obedient*] Though *δουλος* frequently signifies a *slave* or *bondman*, yet it often implies a *servant* in general, or any one bound to another, either for a limited time, or for life. Even a *slave*, if a Christian, was bound to serve him faithfully by whose money he was bought, howsoever illegal that traffic may be considered. In heathen countries slavery was in some sort excusable; among Christians it is an enormity and a crime for which perdition has scarcely an adequate state of punishment.

According to the flesh] Your masters in secular things; for they have no authority over your religion, nor over your souls.

With fear and trembling] Because the law gives them a power to punish you for every act of disobedience.

In singleness of your heart] Not merely through fear of punishment, but from a principle of upright-ness, serving them as you would serve Christ.

Verse 6. *Not with eye-service*] Not merely in their presence, when their eye is upon you, as unfaithful and hypocritical servants do, without consulting conscience in any part of their work.

8 * Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, ^f whether *he be* bond or free.

9 And ye ^g masters, do the same things unto them, ^h forbearing ⁱ threatening: knowing that ^k your ^l Master also is in heaven; ^m neither is there respect of persons with him.

10 Finally, my brethren, be strong in the

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^b Or, *moderating*.—¹ Lev. xxv. 43.—² Some read, *both your and their master*.—³ John xiii. 13. 1 Cor. vii. 22.
^m Wisd. vi. 7. Eccles. xxxv. 12. Rom. ii. 11. Gal. iii. 25.

Doing the will of God] Seeing that you are in the state of servitude, it is the will of God that you should act conscientiously in it.

Verse 7. *With good will*] *Μετ' ευνοιας* With *cheerfulness*; do not take up your service as a cross, or bear it as a burden; but take it as coming in the order of God's providence, and a thing that is pleasing to him.

Verse 8. *Whatsoever good thing any man doeth* Though your masters should fail to give you the due reward of your fidelity and labour, yet, as ye have done your work as unto the Lord, he will take care to give you the proper recompence.

Whether he be bond] A *slave*, bought with money;

Or free.] A person who has *hired* himself of his own free accord.

Verse 9. *Ye masters, do the same things unto them* Act in the same affectionate, conscientious manner towards your slaves and servants, as they do towards you.

Forbearing threatening] If they should transgress at any time, lean more to the side of *mercy* than *justice*; and when ye are obliged to punish, let it be a light and as moderate as possible; and let *revenge* have no part in the chastisement, for that is of the devil, and not of God.

The words, *forbearing threatening, αυυπτis τε απειλην*, signify to mitigate, relax, or not exact threatening; that is, the *threatened punishment*. The sense is given above.

In *Shemoth Rabba*, sect. 21, fol. 120, there is a good saying concerning *respect of persons*: "If a poor man comes to a rich man to converse with him, he will not regard him; but if a rich man comes, he will hear and rehear him. The holy and blessed God act not thus; for all are alike before him, women, slaves the poor, and the rich."

Knowing that your Master also is in heaven] *Ye are their masters, God is yours*. As you deal with them, so God will deal with you; for do not suppose because their condition on earth is inferior to yours that God considers them to be less worthy of his regard than you are; this is not so, for *there is no respect of persons with Him*.

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Lord, and * in the power of his might.

11 ^b Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against ^c flesh ^d and

^a Ch. i. 19. iii. 16. Col. i. 11.—^b Rom. xiii. 12. 2 Cor. vi. 7. Ver. 13. 1 Thess. v. 8.—^c Gr. *blood and flesh*.
^d Matt. xvi. 17. 1 Cor. xv. 50.—^e Rom. viii. 38. Ch. i.

Verse 10. *Finally*] Having laid before you your great and high calling, and all the doctrines and precepts of the gospel, it is necessary that I should show you the enemies that will oppose you, and the strength which is requisite to enable you to repel them.

Be strong in the Lord] You must have strength, and strength of a *spiritual* kind, and such strength too as the *Lord* himself can furnish; and you must have this strength through an *indwelling God*, the *power of his might* working in you.

Verse 11. *Put on the whole armour of God*] Ενδυσασθε την πανοπλιαν του Θεου. The apostle considers every Christian as having a warfare to maintain against numerous, powerful, and subtle foes; and that therefore they would need much strength, much courage, complete armour, and skill to use it. The *panoply* which is mentioned here refers to the armour of the *heavy troops* among the Greeks; those who were to sustain the rudest attacks, who were to sap the foundations of walls, storm cities, &c. Their ordinary armour was the *shield*, the *helmet*, the *sword*, and the *greaves* or *brzen boots*. To all these the apostle refers below. See on ver. 13.

The wiles of the devil.] Τας μεθοδιας του διαβολου. *The methods of the devil*; the different *means, plans, schemes*, and *machinations* which he uses to deceive, entrap, enslave, and ruin the souls of men. A *man's method of sinning is Satan's method of ruining his soul*. See on chap. iv. 14.

Verse 12. *For we wrestle not against flesh and blood*] Ουκ εστιν ημιν η παλη προς αιμα και σαρκα. Our *wrestling* or *contention is not with men* like ourselves: *flesh and blood* is a Hebraism for *men*, or *human beings*. See the note on Gal. i. 16.

The word *παλη* implies the athletic exercises in the Olympic and other national games; and *παλαιεσμα* was the *place* in which the contenders exercised. Here it signifies warfare in general.

Against principalities] Αρχας. *Chief rulers*; beings of the first rank and order in their own kingdom.

Powers] Εξουσιας, *Authorities*, derived from, and constituted by the above.

The rulers of the darkness of this world] Τους κοσμοκρατορας του σκοτους του αιωνος τουτου. *The rulers of the world*; the *emperors of the darkness of this state of things*.

Spiritual wickedness] Τα πνευματικα της πονηριας. *The spiritual things of wickedness*; or, *the spiritualities of wickedness*; highly refined and sublimed evil; dis-

blood, but against *principalities, against powers, against the rulers of the darkness of this world, against ^s spiritual wickedness in ^h high places.

13 ⁱ Wherefore take unto you the whole

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21. Col. ii. 15.—[Lake xxii. 53. John xii. 31. xiv. 30. Ch. ii. 2. Col. i. 13.—^f Or, *wicked spirits*.—^h Or, *heavenly*, as ch. i. 3.—ⁱ 2 Cor. x. 4. Ver. 11.

guised *falsehood* in the garb of *truth*; *antinomianism* in the guise of *religion*.

In high places.] Εν τοις επουρανιοις. *In the most sublime stations*. But who are *these* of whom the apostle speaks? *Schoettgen* contends that the *rabbins* and *Jewish rulers* are intended. This he thinks proved by the words του αιωνος τουτου, *of this world*, which are often used to designate the *Old Testament*, and the *Jewish system*; and the words εν τοις επουρανιοις, *in heavenly places*, which are not unfrequently used to signify the time of the *NEW TESTAMENT*, and the *gospel system*.

By the *spiritual wickedness* in heavenly places, he thinks false teachers, who endeavoured to corrupt Christianity, are meant; such as those mentioned by St. John, 1st Epist. ii. 19: *They went out from us, but they were not of us*, &c. And he thinks the meaning may be extended to all corrupters of Christianity in all succeeding ages. He shows also that the *Jews* called their own city של של רב *sar shel olam*, *κοσμοκρατωρ*, *the ruler of the world*; and proves that David's words, Psal. ii. 2, *The kings of the earth set themselves, and the rulers take counsel together*, are applied by the apostles, Acts iv. 26, to the *Jewish rulers*, αρχοντες, who persecuted Peter and John for preaching Christ crucified. But commentators in general are not of this mind, but think that by *principalities*, &c., we are to understand different orders of evil spirits, who are all employed under the devil, their great head, to prevent the spread of the gospel in the world, and to destroy the souls of mankind.

The *spiritual wickednesses* are supposed to be the *angels* which kept not their first estate; who fell from the *heavenly places*, but are ever longing after and striving to regain them; and which have their station in the *regions of the air*. "Perhaps," says Mr. Wesley, "the *principalities and powers* remain mostly in the citadel of their kingdom of *darkness*; but there are other spirits which range abroad, to whom the provinces of the world are committed; the *darkness* is chiefly *spiritual* darkness which prevails during the present state of things, and the *wicked spirits* are those which continually oppose faith, love, and holiness, either by force or fraud; and labour to infuse unbelief, pride, idolatry, malice, envy, anger, and hatred." Some translate the words εν τοις επουρανιοις, *about heavenly things*; that is: We contend with these fallen spirits for the heavenly things which are promised to us; and we strive against them, that we may not be deprived of those we have.

A. M. cir. 4065. armour of God, that ye may be
A. D. cir. 61. able to withstand ^a in the evil
A. U. C. 813. day, and ^b having done all, to
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14 Stand therefore, ^c having
your loins girt about with truth,
and ^d having on the breast-plate
of righteousness ;

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^a Ch. v. 16.—^b Or, *having overcome all*.—^c Isai. xi. 5.
Luke xii. 35. 1 Pet. i. 13.

^d Isai. lix. 17. 2 Cor. vi. 7. 1 Thess. v. 8.

Verse 13. *Wherefore*] Because ye have such enemies to contend with, *take unto you*—assume, as provided and prepared for you, *the whole armour of God*; which armour if you put on and use, you shall be both invulnerable and immortal. The ancient heroes are fabled to have had armour sent to them by the gods; and even the great armour-maker, *Vulcan*, was reputed to be a *god* himself. This was *fable*: what Paul speaks of is *reality*. See before on ver. 11.

That ye may be able to withstand] That ye may not only stand fast in the liberty wherewith Christ hath made you free, but also discomfit all your spiritual foes; and continuing in your ranks, maintain your ground against them, never putting off your armour, but standing always ready prepared to repel any new attack.

And having done all, to stand.] Και ἀπαντα κατεργασαμενοι σθηνα' rather, *And having conquered all, stand*; this is a military phrase, and is repeatedly used in this sense by the best Greek writers. So *Dionys. Hal. Ant. lib. vi., page 400*: Και παντα πολεμια εν ολιγῳ κατεργασαμενοι χρονῳ "Having in a short time *discomfited* all our enemies, we returned with numerous captives and much spoil." See many examples in *Kypke*. By *evil day* we may understand any time of trouble, affliction, and sore temptation.

As there is here allusion to some of the most important parts of the Grecian armour, I shall give a short account of the whole. It consisted properly of two sorts: 1. Defensive armour, or that which protected themselves. 2. Offensive armour, or that by which they injured their enemies. The apostle refers to both.

I. Defensive armour :

Περικεφαλαια, the *HELMET*; this was the armour for the head, and was of various forms, and embossed with a great variety of figures. Connected with the helmet was the *crest* or *ridge* on the top of the helmet, adorned with several emblematic figures; some for *ornament*, some to strike *terror*. For crests on ancient helmets we often see the winged lion, the griffin, chimera, &c. St. Paul seems to refer to one which had an emblematical representation of *hope*.

Ζωμα, the *GIRDLE*; this went about the loins, and served to brace the armour tight to the body, and to support daggers, short swords, and such like weapons, which were frequently stuck in it. This kind of girdle is in general use among the Asiatic nations to the present day.

Θωραξ, the *BREAST-PLATE*; this consisted of two parts, called *περυγες* or *wings*: one covered the whole region of the thorax or *breast*, in which

the principal viscera of life are contained; and the other covered the back, as far down as the front part extended.

Κνημιδες, *GREAVES* or *brazen boots*, which covered the shin or front of the leg; a kind of *soles* was often used, which covered the sole, and laced about the instep, and prevented the foot from being wounded by rugged ways, thorns, stones, &c.

Χειριδες, *GAUNTLETS*; a kind of *gloves* that served to defend the hands, and the arm up to the elbow.

Ασπισ, the *CLYPEUS* or *SHIELD*; it was perfectly round, and sometimes made of *wood*, covered with bullocks' hides; but often made of *metal*. The *aspis* or *shield* of Achilles, made by Vulcan, was composed of *five* plates, two of *brass*, two of *tin*, and one of *gold*; so Homer, *Il. γ., v. 270*:

— επει πεντε πτυχας ηλασε Κυλλοποδιων,
Τας δυο χαλκειας, δυο δ' ενδοθι κασσιτερου,
Την δε μιαν χρυσην.

Five plates of various metal, various mould, Composed the shields; of brass each outward fold, Of tin each inward, and the middle gold.

Of *shields* there were several sorts:

Γερρων or γερρα, the *gerron*; a small *square* shield, used first by the *Persians*.

Λαισιον, LAISEION; a sort of *oblong* shield, covered with rough hides, or skins with the hair on.

Πελτη, the *DELTA*; a small *light shield*, nearly in the form of a demicrescent, with a small ornament, similar to the recurved leaves of a *flower de luc*, on the centre of a diagonal edge or straight line; this was the *Amazonian* shield.

Θυρεος, the *scutum* or *OBLONG SHIELD*; this was always made of *wood*, and covered with hides. It was exactly in the shape of the *laiseion*, but differed in *size*, being much larger, and being covered with hides from which the hair had been taken off. It was called *θυρεος* from *θυρα*, a *door*, which it resembled in its oblong shape; but it was made curved, so as to embrace the whole forepart of the body. The *aspis* and the *thureos* were the shields principally in use; the former for light, the latter for *heavy* armed troops.

II. *Offensive armour*, or weapons; the following were chief:

Εγχος, *ENCHOS*, the *SPEAR*; which was generally a head of brass or iron, with a long shaft of *ash*.

Δορυ, the *LANCE*; differing perhaps little from the former, but in its size and lightness; being a missile used, both by infantry and cavalry, for the purpose of annoying the enemy at a *distance*.

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15 * And your feet shod with
the preparation of the gospel
of peace;
16 Above all, taking ^b the

shield of faith, wherewith ye
shall be able to quench all the
fiery darts of the wicked.
17 And ^c take the helmet of

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* Isai. lii. 7. Rom. x. 15.—^b 1 John v. 4.

^c Isai. lix. 17. 1 Thess. v. 8.

Σπαθίς, the sword; these were of various sizes, and in the beginning all of brass. The swords of Homer's heroes are all of this metal.

Μαχαίρα, called also a sword, sometimes a knife; it was a short sword, used more frequently by gladiators, or in single combat. What other difference it had from the *xiphos* I cannot tell.

Αξίς, from which our word *axe*; the common battle-axe.

Πλάκετος, the *bipen*; a sort of battle-axe, with double face, one opposite to the other.

Καύρη, an iron club or mace, much used both among the ancient Greeks and Persians.

Τεθόν, the bow; with its *pharetra* or quiver, and its stock or sheaf of arrows.

Στρατόνη, the sling; an instrument in the use of which most ancient nations were very expert, particularly the Hebrews and ancient Greeks.

The arms and armour mentioned above were not always in use, they were found out and improved by degrees. The account given by *Lucretius* of the arms of the first inhabitants of the earth is doubtless as correct as it is natural.

*Arma antiqua manus, unguis, dentesque fuere,
Et lapides, et item silvarum fragmina rami,
Et flammæ, atque ignes postquam sunt cognita primum:
Posterius ferri vis est, ærisque reperta:
Sed prius æris erat quam ferri cognitus usus:
Quo facilis magis est natura, et copia major.*

De Rerum Nat., lib. v., ver. 1282.

Whilst cruelty was not improved by art,
And rage not furnished yet with sword or dart;
With fists, or boughs, or stones, the warriors fought;
These were the only weapons Nature taught:
But when flames burnt the trees and scorched the ground,
Then brass appeared, and iron fit to wound.
Brass first was used, because the softer ore,
And earth's cold veins contained a greater store.

CREECH.

I have only to observe farther on this head, 1. That the ancient Greeks and Romans went constantly armed; 2. That before they engaged they always ate together; and 3. That they commenced every attack with prayer to the gods for success.

Verse 14. *Stund therefore*] Prepare yourselves for combat, having your loins girt about with truth. He had told them before to take the whole armour of God, ver. 13, and to put on this whole armour. Having got all the pieces of it together, and the defensive parts put on, they were then to gird them close to their bodies with the ζώνη or girdle; and instead of a fine ornamented belt, such as the ancient warriors used, they were to have truth. The gospel of Jesus

Christ is the truth of God; unless this be known and conscientiously believed, no man can enter the spiritual warfare with any advantage or prospect of success. By this alone we discover who our enemies are, and how they come on to attack us; and by this we know where our strength lies; and, as the truth is great, and must prevail, we are to gird ourselves with this against all false religion, and the various winds of doctrine by which cunning men and insidious devils lie in wait to deceive. Truth may be taken here for sincerity; for if a man be not conscious to himself that his heart is right before God, and that he makes no false pretences to religion, in vain does he enter the spiritual lists. This alone can give him confidence:

*Hic murus aheneus esto,
Nil conscire sibi, nulla pallescere culpa.*

Let this be my brazen wall; that no man can reproach me with a crime, and that I am conscious of my own integrity.

The breast-plate of righteousness] What the *θώραξ* or breast-plate was, see before. The word *righteousness*, δικαιοσύνη, we have often had occasion to note, is a word of very extensive import: it signifies the principle of righteousness; it signifies the practice of righteousness, or living a holy life; it signifies God's method of justifying sinners; and it signifies justification itself. Here it may imply a consciousness of justification through the blood of the cross; the principle of righteousness or true holiness implanted in the heart; and a holy life, a life regulated according to the testimonies of God. As the breast-plate defends the heart and lungs, and all those vital functionaries that are contained in what is called the region of the thorax; so this righteousness, this life of God in the soul of man, defends every thing on which the man's spiritual existence depends. While he possesses this principle, and acts from it, his spiritual and eternal life is secure.

Verse 15. *Your feet shod*] The *κνημιδες*, or greaves, have been already described; they were deemed of essential importance in the ancient armour; if the feet or legs are materially wounded, a man can neither stand to resist his foe, pursue him if vanquished, nor flee from him should he have the worst of the fight.

That the apostle has obedience to the gospel in general in view, there can be no doubt; but he appears to have more than this, a readiness to publish the gospel: for, *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!* Isai. lii. 7; Rom. x. 15.

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salvation, and ^athe sword of
the Spirit, which is the word of
God :

18 ^b Praying always with all
prayer and supplication in the Spirit, and

^c watching thereunto with all
perseverance, and ^dsupplication
for all saints ;

19 ^e And for me, that utter-
ance may be given unto me, that I may open

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^a Hebr. iv. 12. Rev. i. 16. ii. 16. xix. 15.—^b Luke xviii.
1. Rom. xv. 12. Col. iv. 2. 1 Thess. v. 17.—^c Matt.

xvi. 41. Mark xiii. 33.—^d Ch. i. 16. Phil. i. 4. 1 Tim.
ii. 1.—^e Acts iv. 29. Col. iv. 3. 2 Thess. iii. 1.

The Israelites were commanded to eat the passover with their *feet shod*, to show that they were ready for their journey. And our Lord commands his disciples to be *shod with sandals*, that they might be ready to go and publish the gospel, as the Israelites were to go to possess the Promised Land. Every Christian should consider himself on his journey from a strange land to his own country, and not only stand every moment prepared to proceed, but be every moment in actual progress towards his home.

The preparation of the gospel] The word *ἑτοιμασία*, which we translate *preparation*, is variously understood: some think it means an *habitual readiness* in walking in the way prescribed by the gospel; others, that *firmness* and *solidity* which the gospel gives to them who conscientiously believe its doctrines; others, those *virtues* and *graces* which in the *first planting* of Christianity were indispensably necessary to those who published it.

Should we take the word *preparation* in its common acceptance, it may imply that, by a conscientious belief of the gospel, receiving the salvation provided by its Author, and walking in the way of obedience which is pointed out by it, the soul is *prepared* for the kingdom of heaven.

The gospel is termed the *gospel of peace*, because it establishes peace between God and man, and proclaims peace and good will to the universe. Contentions, strife, quarrels, and all wars, being as alien from its nature and design, as they are opposed to the nature of Him who is love and compassion to man.

Verse 16. *Above all* (Ἐπι παντι, *over all* the rest of the armour), *taking the shield of faith*] In the word *θυρεος*, *thureos*, the apostle alludes to the great *oblong shield*, or *scutum*, which covers the whole body. See its description before. And as *faith* is the grace by which all others are preserved and rendered active, so it is properly represented here under the notion of a *shield*, by which the whole body is covered and protected. Faith, in this place, must mean that evidence of things unseen which every genuine believer has, that God, for Christ's sake, has blotted out his sins, and by which he is enabled to call God his Father, and feel him to be his portion. It is such an *appropriating* faith as this which can quench any dart of the devil.

The fiery darts of the wicked.] Βελος, a *dart*, signifies any kind of *missile weapon*; every thing that is projected to a distance by the hand, as a *javelin*, or short spear; or by a *bow*, as an *arrow*; or a stone by a *sling*.

The fiery darts—Τα βελη τα πεπυρωμενα. It is pro-

bable that the apostle alludes to the darts called *fularica*, which were headed with lead, in or about which some combustible stuff was placed that took fire in the passage of the arrow through the air, and often burnt up the enemy's engines, ships, &c.; they were calculated also to stick in the shields and set them on fire. Some think that *poisoned arrows* may be intended, which are called *fiery* from the burning heat produced in the bodies of those who were wounded by them. To quench or extinguish such fiery darts the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from catching hold of the shield. When they stuck on a shield of another kind and set it on fire, the soldier was obliged to cast it away, and thus became defenceless.

The fiery darts of the *wicked*, του πονηρου, or *devil*, are evil thoughts, and strong *injections*, as they are termed, which in the unregenerate inflame the passions, and excite the soul to acts of transgression. While the *faith* is strong in Christ it acts as a shield to quench these. He who walks so as to feel the witness of God's Spirit that he is his child, has all evil thoughts in abhorrence; and, though they pass through his mind, they never fix in his passions. They are caught on this shield, blunted, and extinguished.

Verse 17. *Take the helmet of salvation*] Or, as it is expressed, 1 Thess. v. 8, *And for an helmet, the hope of salvation*. It has already been observed, in the description of the Grecian armour, that on the crest and other parts of the helmet were a great variety of emblematical figures, and that it is very likely the apostle refers to helmets which had on them an emblematical representation of *hope*; viz. that the person should be *safe* who wore it, that he should be prosperous in all his engagements, and ever escape safe from battle. So the *hope* of conquering every adversary and surmounting every difficulty, through the blood of the Lamb, is as a helmet that protects the head; an impenetrable one, that the blow of the battle-axe cannot cleave. The *hope* of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a divine right, protects the *understanding* from being darkened, and the judgment from being confused by any temptations of Satan, or subtle arguments of the sophistical ungodly. He who carries Christ in his heart cannot be cheated out of the hope of his heaven.

The sword of the Spirit] See what is said before on *επιφος* and *μαχαира*, in the account of the Greek armour. The *sword* of which St. Paul speaks is, as

A. M. cir. 4065. my mouth * boldly, to make
 A. D. cir. 61. known the mystery of the
 A. U. C. 813. gospel,
 An. Imp. Neronis
 Cæs. Aug. 8. 20 For which ^b I am an am-

bassador * in ^d bonds ; that
 * therein ^f I may speak boldly,
 as I ought to speak.
 21 But ^g that ye also may

A. M. cir. 4065.
 A. D. cir. 61.
 A. U. C. 813.
 An. Imp. Neronis
 Cæs. Aug. 8.

* 2 Cor. iii. 12.—^b 2 Cor. v. 20.—^c Acts xxvi. 29.
 xxviii. 30. Ch. iii. 1. Phil. i. 7, 13, 14. 2 Tim. i. 16. ii. 9.

Philem. 10.—^d Or, in a chain.—^e Or, thereof.—^f Acts
 xxviii. 31. Phil. i. 20. 1 Thess. ii. 2.—^g Col. iv. 7.

he explains it, *the word of God*; that is, the revelation which God has given of himself, or what we call the *Holy Scriptures*. This is called *the sword of the Spirit*, because it comes from the Holy Spirit, and receives its fulfilment in the soul through the operation of the Holy Spirit. An ability to quote this on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary. In God's word a genuine Christian may have unlimited confidence, and to every purpose to which it is applicable it may be brought with the greatest effect. The *shield, faith*, and the *sword*—the *word of God*, or faith in God's unchangeable word, are the principal armour of the soul. He in whom the word of God dwells richly, and who has that faith by which he knows that he has redemption, even the forgiveness of sins, need not fear the power of any adversary. He stands fast in the liberty wherewith Christ hath made him free. Some suppose that *rov Πνευματος, of the Spirit*, should be understood of our *own spirit or soul*; the word of God being the proper sword of the soul, or that offensive weapon the only one which the soul uses. But though it is true that every Christian soul has this for its sword, yet the first meaning is the most likely.

Verse 18. *Praying always*] The apostle does not put praying among the armour; had he done so he would have referred it, as he has done all the rest, to some of the Grecian armour; but as he does not do this, therefore we conclude that his account of the armour is ended, and that now, having equipped his spiritual soldier, he shows him the necessity of *praying*, that he may successfully resist those principalities, powers, the rulers of the darkness of this world, and the spiritual wickednesses in heavenly places, with whom he has to contend. The *panoply*, or *whole armour of God*, consists in, 1. the *girdle*; 2. the *breast-plate*; 3. the *greaves*; 4. the *shield*; 5. the *helmet*; and 6. the *sword*. He who had these was completely armed. And as it was the custom of the Grecian armies, before they engaged, to offer prayers to the gods for their success, the apostle shows that these spiritual warriors must depend on the Captain of their salvation, and pray with all prayer, i. e. incessantly, being always in the spirit of prayer, so that they should be ever ready for public, private, mental, or ejaculatory prayer, always depending on HIM who can alone save, and who alone can destroy.

When the apostle exhorts Christians to *pray with all prayer*, we may at once see that he neither means *spiritual* nor *formal* prayer, in exclusion of the other. *Praying, προσευχομενοι*, refers to the *state of the spirit* as well as to the *act*.

With all prayer] Refers to the different *kinds* of prayer that is performed in *public*, in the *family*, in the *closet*, in *business*, on the *way*, in the *heart* without a *voice*, and *with the voice* from the heart. All these are necessary to the genuine Christian; and he whose heart is right with God will be frequent in the whole. "Some there are," says a very pious and learned writer, "who use only *mental* prayer or ejaculations, and think they are in a state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be *above* what is really *above them*; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations." Rev. J. Wesley.

And supplication] There is a difference between *προσευχη, prayer*, and *δεησις, supplication*. Some think the former means prayer for the *attainment of good*; the latter, prayer for *averting evil*. Supplication however seems to mean *prayer continued in, strong and incessant pleadings*, till the *evil is averted*, or the *good communicated*. There are two things that must be attended to in prayer: 1. That it be *εν παντι καιρο*, in every *time, season, or opportunity*; 2. That it should be *εν Πνευματι*, in or *through the Spirit*—that the *heart* should be engaged in it, and that its infirmities should be helped by the Holy Ghost.

Watching thereunto] Being always on your *guard* lest your enemies should surprise you. Watch, not only against evil, but also for opportunities to do good, and for opportunities to receive good. Without watchfulness, prayer and all the spiritual-armour will be ineffectual.

With all perseverance] Being always intent on your object, and never losing sight of your *danger*, or of your *interest*. The word implies *stretching out the neck*, and *looking about*, in order to discern an enemy at a distance.

For all saints] For all *Christians*; for this was the character by which they were generally distinguished.

Verse 19. *And for me, that utterance may be given unto me*] *ἵνα μοι δοθῆι λογος*. Kypke has proved by many examples that *λογον διδομαι* signifies permission and power to defend one's self in a court of justice; and this sense of the phrase is perfectly applicable to the case of St. Paul, who was an ambassador in bonds (ver. 20), and expected to be called to a public hearing, in which he was not only to *defend himself*, but to prove the *truth and excellency of the Christian religion*. And we learn, from Phil. i. 12—14, that he had his desire in this respect; for *the things which happened to him fell out to the furtherance of the gospel, so that his bonds in Christ were manifest in all the palace, and in all other places*.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

know my affairs, and how I do, ^a Tychicus, a beloved brother and faithful minister in the Lord, shall make known to

you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

^a Acts xx. 4. 2 Tim. iv. 12. Tit. iii. 12.

Thus God had enabled him to make a most noble defence, by which the gospel acquired great credit.

The mystery of the gospel] The whole doctrine of Christ, not fully revealed previously to that time.

Verse 20. *An ambassador in bonds*] An ambassador being the representative of his king, his person was in all civilized countries held sacred. Contrary to the rights of nations, this ambassador of the King of heaven was put in chains! He had however the opportunity of defending himself, and of vindicating the honour of his Master. See above.

As I ought to speak.] *As becomes* the dignity and the importance of the subject.

Verse 21. *That ye also*] As well as other churches to whom I have communicated the dealings both of God and man to me.

May know my affairs] May be acquainted with my situation and circumstances.

And *how I do*] How I employ my time, and what fruit there is of my apostolical labours.

Tychicus, a beloved brother] We learn, from Acts xx. 4, that Tychicus was of Asia, and that he was a useful companion of St. Paul. See the note on the above place.

This same person, and with the same character and commendation, is mentioned in the Epistle to the Colossians, chap. iv. 7. He is mentioned also in Tit. iii. 12, and in 2 Tim. iv. 12; from all these places it is evident that he was a person in whom the apostle had the highest confidence, and that he was a very eminent minister of Christ.

Verse 22. *Whom I have sent—for the same purpose*] Namely, that the Ephesians might know his affairs, and those of the church at Rome: messengers of this kind frequently passed between the churches in those ancient times.

Comfort your hearts.] By showing you how powerfully he was upheld in all his tribulations, and how God turned his bonds to the furtherance of the gospel. This must have been great consolation to all the followers of God; and particularly to those in *Ephesus* or *Laodicea*, or to whomsoever the epistle was directed. The question, To whom was it sent? is divided between the *Ephesians* and the *Laodiceans*. Dr. Lardner has argued strongly in favour of the former; Dr. Paley not less so in favour of the latter.

Verse 23. *Peace be to the brethren*] If the epistle were really sent to the *Ephesians*, a people with whom the apostle was so intimately acquainted, it is

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23 ^b Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ ^c in ^d sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis
Cæs. Aug. 8.

^b 1 Pet. v. 14.—^c Tit. ii. 7.—^d Or, with incorruption.

strange that he mentions no person by name. This objection, on which Dr. Paley lays great stress (see the preface to this epistle), has not been successfully answered.

Peace] All *prosperity*, and continual union with God and among yourselves; and *love* to God and man, the principle of all obedience and union; with *faith*, continually increasing, and growing stronger and stronger, *from God the Father*, as the fountain of all our mercies, and *the Lord Jesus Christ*, through whose sacrifice and mediation they all come.

Verse 24. ^a *Grace be with all them*] May the divine favour, and all the benedictions flowing from it, be with all them who love our Lord Jesus Christ, who has so loved us as to give his life to redeem ours, and to save us unto life eternal.

In sincerity.] *Ἐν ἀφάρσει*. In *incorruptibility*. Those who show the genuineness of their love, by walking before him in holiness of life. Many profess to love our Lord Jesus who are corrupt in all their ways; on these the *grace* or *favour* of God cannot rest; they profess to know him, but in works deny him. Such can neither expect favour *here*, nor hereafter.

Amen.] This is wanting in ABFG, and some others. It is, however, more likely to be a *genuine subscription* here than most others of its kind. The apostle might have sealed his most earnest wish by this word, which means not so much, *so be it!* or *may it be so!* but rather implies the *faithfulness* of him who had given the promises, and whose prerogative it was to give effect to the prayers which his own Spirit had inspired.

The principal *subscriptions* to this epistle are the following: *To the Ephesians. The Epistle to the Ephesians is finished. To the Ephesians, written from Rome. To the Ephesians, written from Rome by Tychicus.* (This is the subscription which we have followed; and it is that of the larger number of modern MSS. and Editions.) *The Epistle to the Ephesians, written from Rome, and sent by Tychicus.*—SYRIAC. *To the Ephesians.*—ÆTHIOPIC. VULGATE, no subscription. *The end of this Epistle, which was written from Rome by Tychicus.* Praise be to God for ever. Amen.—ARABIC. *Written at Rome, and sent by Tychicus.*—COPTIC. The SAHIDIC is defective. *The Epistle to the Ephesians is ended, which was written at Rome by Tychicus.*—PHILOENIAN SYRIAC. :

We have had already occasion to observe that the subscriptions to the sacred books were not written by the authors themselves, but were added in a much later age, and generally by unskilful hands. They are consequently not much to be depended on, and never should be quoted as a part of the divine oracles.

1. It may be supposed that on the principal subject of this concluding chapter, *the armour of God*, I should have been much more diffuse. I answer, my constant aim is just to say *enough*, and no more, on any point. Whether I attain this, in general, or not, I can still say it is what I have desired. As to the *Christian armour*, it does not appear to me that the apostle has couched such a profusion of mystical meaning in it as to require a huge volume to explain. I believe the Ephesians did not understand it so; nor did the primitive church of God. Men of rich imaginations may write large volumes on such subjects; but when they come to be fairly examined, they will be found not to be explanations of the text, on which they professedly treat, but immense *bodies of divinity*, in which the peculiar creed of the writer, both with respect to doctrine and discipline, is amply set forth. *Mr. Gurnal's Christian Armour* contains a great many excellences; but surely it does not require such a volume to explain the *five verses* of this chapter, in which the apostle speaks of the spiritual armour. The grand design of the apostle was to show that *truth, righteousness, obedience to the gospel, faith in our Lord Jesus Christ, a well-grounded hope of salvation, a thorough knowledge of the word of God, and a continual dependance on and application to him by prayer*, were essentially necessary to every soul who desired to walk uprightly in this life, and finally to attain everlasting blessedness. This is the obvious meaning of the apostle; in this sense it was understood by the Ephesians, and by the primitive church; we may amplify it as we please.

2. In two or three places, in the preceding notes, I have referred to a piece on a very remarkable rule relative to the *Greek article*, to be introduced at the end. From the labours of several learned men this subject has acquired considerable importance, and has excited no small interest among biblical critics. The

late benevolent, learned, and excellent Mr. *Granville Sharp* was, I believe, the first who brought this subject fairly before the public; he was followed by the Rev. Dr. *Wordsworth*, a learned and intelligent clergyman of the established church.

The Rev. Dr. *Middleton*, late bishop of *Calcutta*, has presented the subject in all its force and excellence, fortified by innumerable proofs, and a great variety of critical disquisition. The principal design of these writers was to exhibit a new and substantial mode of proving the *divinity of our Lord and Saviour*. Their works are before the public, and within the reach of all who are capable of judging of this mode of proof.

The piece which I now subjoin is the result of the researches of one of my literary friends, H. S. *Boyd*, Esq., author of *Translations from Chrysostom, &c.*, who has read the Greek writers, both sacred and profane, with peculiar attention; and has collected a vast number of additional examples, both from prose and poetic writers, for the confirmation and illustration of the rule in question, and in support of the great doctrine of the *Godhead of Christ*.

The critical reader, who has entered into this subject, will be glad to see such a number of pointed examples brought within his reach, which at once serve the purpose both of *philology and divinity*. The learned author has transmitted them to me for the purpose of insertion in this place; but want of room has obliged me to omit several of his quotations.*

I would not wish the reader to suppose that these are the only proofs of the grand doctrine of the *Godhead of Christ*; they are not: the Holy Scripture, in its plain, obvious meaning, independently of such criticism, affords the most luminous and convincing proofs of the doctrine in question; but this is no sufficient reason that we should reject any additional light which may come to us in the way of *Divine Providence*.

* Since Dr. *Clarke* wrote this paragraph, the *Essay on the Greek Article* has undergone a careful revision by the Author, and several additions have been made to it, which will, it is hoped, be valuable to the critical reader. It is now introduced in a separate form from the *Commentary*.—THE PUBLISHERS.

AN ESSAY ON THE GREEK ARTICLE.

BY HUGH STUART BOYD.

It has now been completely proved, and irrefragably established by the labours of learned men, that, independently of the common laws of syntax, the Greek prepositive article is governed by a very remarkable rule, to which it is universally subjected. The rule is this :—When two or more personal nouns (of the same gender, number, and case) are coupled together by the conjunction *και*, and the article is prefixed to the *first*, but not to the *second, third, &c.*, those two or more nouns, whether they be substantives or adjectives, denote *one* and the *same person*. This also is the case when two *participles* are thus coupled together.

I have given the rule nearly as it is laid down by Mr. Sharp: it is, however, subject to certain limitations. Whenever we meet, in a Greek writer, with a sentence constructed according to the rule, if the substantives, adjectives, or participles, be indicative of qualities and properties which are inconsistent and contradictory; in that case two different persons may be intended, although the article be not prefixed to the latter. The reason of this is obvious. When a Greek writer was speaking of two persons, whom he designated by terms which were opposite and irreconcilable to one another, it was not necessary that he should prefix the article to the second, although he had placed it before the first. Every reader would see at once that the same person could not be both sober and drunken, both virtuous and wicked, both handsome and ugly, &c. It is manifest that all proper names must, for the same reason, be excepted. Every body knows that Paul and Peter cannot be the same person; therefore the article may be placed before Paul, but omitted before Peter. But if a Greek writer was speaking of two different persons, and the substantives, &c., which he employed, were indicative of qualities and attributes which might harmonize and coalesce in one person, it then became necessary that the article, if prefixed to the first, should be placed before the second also; for otherwise the reader might be misled. It follows from hence that, whenever we meet with a passage constructed according to our rule, if the substantives, &c., indicate qualities and properties which are not contradictory, but may be united in one person, we may then be absolutely certain that one person only is intended.

Corollary. It follows, that when two personal nouns are united by the conjunction *και*, and those nouns are descriptive of two different persons, but imply qualities which might meet in the same person, the article must be prefixed to both, or prefixed to the last only, or prefixed to neither.

Let us apply this doctrine to the criticism of the New Testament, and see if we can arrive at any conclusion of importance.

I shall first select some passages, where different persons are plainly and obviously meant.

Οι τελωναι και οι αμαρτωλοι.—“The publicans and the sinners.”

Οι Φαρισαιοι και οι γραμματεις.—“The Pharisees and the scribes.” Luke xv. 1, 2.

Οι αρχιερεις και οι γραμματεις.—“The high-priests and the scribes.” Luke xx. 1.

Οι αποστολοι και οι αδελφοι.—“The apostles and the brethren.” Acts xi. 1.

Ο βασιλευς και ο ηγεμων.—“The king and the governor (viz. Agrippa and Festus).” Acts xxvi. 30.

Οι φαρμακοι και οι πορνοι.—“The enchanters and the fornicators.” Rev. xxii. 15.

Απο Θεου Πατρος ημων, και Κυριου Ιησου Χριστου.—“From God our Father, and the Lord Jesus Christ.” 2 Thess. i. 2.

Ιακωβος, Θεου και Ιησου Χριστου δουλος.—“James, a servant of God, and of Jesus Christ.” James i. 1.

We see that in the above instances the article is either used *twice*, or is wholly *omitted*.

Let us now examine some passages, wherein it is evident, from the context, that two nouns, coupled together by the conjunction, refer to one and the *same person*. And here I would observe, that the examples which I have just adduced, and am about to adduce, are not all which the New Testament contains. The catalogue might be easily increased; but my object is to be as brief and as plain as possible.

Ο Θεος και Πατηρ του Κυριου ημων.—“The God and Father of our Lord.” 2 Cor. i. 3; 2 Cor. xi. 31; Ephes. i. 3.

Του Θεου και Πατρος ημων.—“Of our God and Father.” 1 Thess. i. 3.

Τω Θεω και Πατρι του Κυριου ημων.—“To the God and Father of our Lord.” Coloss. i. 3.

Τω Θεω και Πατρι αυτου.—“To his God and Father.” Rev. i. 6.

Επιστραφητε νυν επι τον Ποιμενα και Επισκοπον των ψυχων ημων.—“Ye are now returned to the Shepherd and Bishop of your souls.” 1 Pet. ii. 25.

Τυχικος, ο αγαπητος αδελφος και πιστος διακονος.—“Tychicus, a beloved brother and faithful deacon.” Ephes. vi. 21.

Ο Βασιλευς των βασιλευντων και Κυριος των κυρευντων.—“The King of kings and Lord of lords.” 1 Tim. vi. 15.

Τον αποστολον και αρχιερα της ομολογιας ημων, Χριστον Ιησουν.—“The apostle and high-priest of our confession, Christ Jesus.” Heb. iii. 1.

Τον της πιστειωσ αρχηγον και τελειωτην, Ιησουν.—“Jesus, the author and perfecter of our faith.” Heb. xii. 2.

Του Κυριου και Σωτηρος, Ιησου Χριστου.—“Of the Lord and Saviour Jesus Christ.” 2 Pet. ii. 20; iii. 18.

In all the above cases the nouns are *substantives*; in the following they are *adjectives*.

Ὅστε τον τυφλον και κωφον και λαλειν και βλεπειν.—“So that the man who was blind and dumb both saw and spake.” Matt. xii. 22.

Ὁ μακαριος και μονος Δυναστης.—“The blessed and only Potentate.” 1 Tim. vi. 15.

Ὁ πιστος δουλος και φρονιμος.—“The faithful and wise servant.” Matt. xxiv. 45.

Ουκ οιδας οτι συ ει ο ταλαιπωρος, και ελεινος, και πτωχος, και τυφλος, και γυμνος.—“Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Rev. iii. 17.

Φιλημονι τη αγαπητη και συνεργω ἡμων.—“To Philemon, our beloved and coadjutor.” Philem. i. 1.

In the following instances the connected words are *participles*.

Ὁ δε φιλος του Νυμφιου, ο ἑστηκως και ακουων αυτου.—“But the friend of the Bridegroom, who standeth and heareth him.” John iii. 29.

Τη αγαπησαντι και λουσαντι ἡμας.—“To Him who loved and washed us.” Rev. i. 5.

Εγω Ιωαννης, ο βλεπων ταυτα και ακουων.—“I John, the man seeing and hearing these things.” Rev. xxii. 8.

Πας ο φιλων και ποιων ψευδος.—“Every person who loveth and maketh a lie.” Rev. xxii. 15.

Ὁ τρωγων μου την σαρκα, και πινων μου το αιμα.—“He that eateth my flesh, and drinketh my blood.” John vi. 54.

I have now laid before the reader examples of the phraseology employed in the Greek Testament, when two *different persons* are manifestly and obviously spoken of in the same member of a sentence; and when *one person* is as obviously depicted under *two different appellations*. We see that in the one case the article is prefixed to *both* words, or to *neither*: we see that in the other case the article is *prefixed to the first word*, but *wanting before the second*, whether they be *substantives*, or *adjectives*, or *participles*. Let us then apply the rule in question, as we do the other rules of syntax, to the explication of a passage in Ephesians, chap. v., verse 5:

Εν τη βασιλεια του Χριστου και Θεου.

“In the kingdom of the Christ and God.”

This passage speaks for itself; and to make any comment upon it would be utterly superfluous. I shall only observe, that, as far as certainty can be attained in this present life, as far as we can be assured of the meaning and import of human language, so far may we be certain that the writer of the Epistle to the Ephesians here pronounces Christ to be God.

But what will the Arian say to this? He will tell us that in this passage, the apostle pronounces Jesus Christ to be a god (mark, a God); that is, a being of a high and exalted nature. There are one or two passages in the Old Testament where *angels* are called *gods* on account of their transcendent dignity; and Christ, whom we allow, in dignity and power, to be equal or superior to the highest of the angels, may therefore be called a god. This, I believe, is the sum and substance of the Arian doctrine.

In the second chapter of the Epistle to Titus, and the thirteenth verse, we have the following overwhelming testimony:

Επιφανειαν της δοξης του μεγαλου Θεου και Σωτηρος ἡμων, Ιησου Χριστου.

“The glorious manifestation of the great God and Saviour of us, Jesus Christ.”

In the last passage that I quoted Christ is styled God; but here he is called the great God. If angels have a right to be denominated gods, we must confess that there are in heaven myriads of gods; but by the words, the Great God, one Being only can be designated. Angels may be termed *θεοι*, but *ο μεγας Θεος* is the incommunicable appellation of the Lord God Jehovah! Every one who is at all acquainted with the subject, knows that some hundred MSS. of the Greek Testament, or at least of different parts of it, have now been collated, and that many, many thousands of various readings have been accumulated. Surely it is remarkable that, in the case of these two texts, viz. that in Ephesians, and that in Titus, *not one various reading* has ever been discovered. Does it not appear that these texts have been providentially guarded, yea, miraculously shielded? Two or three more passages of the Greek Testament might be adduced, which, through the application of this sacred rule (surely I may call it sacred), most powerfully confirm the divinity of Christ. I forbear, however, to cite them, restricting myself to those expressions only, which, as they have no various reading, cannot possibly be exposed to cavil.

Although I have already proved, to the satisfaction of the unprejudiced, that the rule I have laid down is inherent in the language, and that certain passages of scripture can admit of no other interpretation than that which I have given, an objection may be started, and a question may be proposed, which claim our most serious attention. The question I mean is this: In what sense were these passages understood by the Fathers of the Greek church? As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion; but in the case now before us, their authority must be considerably greater. In addition to the circumstance of the Greek being their native tongue, some of them were men of very extensive learning, and of distinguished skill in philological researches; they must, therefore, have had a more accurate perception than the most learned amongst us can pretend to, of the precise application of every rule in Syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language. They are therefore the properest persons to decide, if such expressions as *του Χριστου και Θεου*, and *του μεγαλου Θεου και Σωτηρος*, have, according to the laws of grammar, the meaning which we affix to them. If they perceived in them the force and evidence that we do, they would of course have appealed to them in their controversies with the Arians; and happy would they have been in bringing forward such resistless testimonies to the

divinity of our Lord. And they did appeal to them! Yes, the most illustrious of the Fathers, St. Chrysostom himself, appealed to them! In his fifth discourse on the incomprehensible nature of Deity, he sums up those texts of scripture wherein Christ is called God; and he reckons among them the 5th verse of the 5th chapter of Ephesians, and the 13th verse of the second of Titus. For the satisfaction of the reader I shall translate the passage; and that he may have the clearest view of the subject, I shall translate a considerable portion of the context.

An Extract from St. Chrysostom's Fifth Homily, Πρὸς Ακαταληπτου, Tom. VI., pages 417, 418. Edit. Savil.

"Of the titles which are attributed to the Deity, some are *common* and some *particular*; the common denote the *indivisibility* of the Divine essence; the *particular* characterize the personality of the hypostases. Thus, the names of *Father* and of *Son* appertain each to its peculiar hypostasis; but the names of *God* and of *Lord* are common to both. Since the Scripture has applied the appellation of God to all the Persons of the Trinity, it was needful also to make use of a distinguishing appellation, that we might know of which Person it was speaking, and not run into the error of *Sabellius*. For that the name *God* is not greater than that of *Lord*, nor the name *Lord* inferior to that of *God*, is manifest from hence: in every part of the Old Testament the *Father* is styled *Lord*, The *LORD thy God*. Again: There is *one LORD*. And again: *Thou shalt worship the LORD thy God, and Him only shalt thou serve*. And again: *Great is our LORD, and mighty is His power*. And again: *Let them know that thy name is LORD; Thou only art the highest over all the earth*. Now, if the name *LORD* be inferior to that of *God*, and consequently unworthy of the Divine essence, it should not have been said, *Let them know that thy name is LORD*. Again: if the name of *God* be greater and more venerable than that of *Lord*, the *Son*, who according to them is an inferior being, should not have been addressed by a name appropriated to the *Father*, and which was his own peculiar title; but far otherwise is the case, for neither is the *Son* of a lower nature than the *Father*, nor is the name of *Lord* inferior to that of *God*. Wherefore, with regard to the *Father* and the *Son*, the scripture uses, indiscriminately, the self-same appellations.

"Having laid before you the passages wherein the *Father* is called *LORD*, it is necessary to adduce those passages wherein the *Son* is styled *God*. *Behold, a virgin shall conceive, and shall bear a son, and they shall call his name EMMANUEL*; which signifies, *God is with us*. We now perceive that the name of *Lord* is given to the *Father*, and that of *God* unto the *Son*; for, as in the other place it is said: *Let them know that thy name is LORD*; so here it saith, *They shall call his name EMMANUEL*. And again: *A child is born to us, and a son is given to us, and his name is called The Angel of High Counsels, The great and mighty GOD*. And here observe the cautious prudence and spiritual wisdom of the prophetic writers; for when they are

speaking of the great and mighty God, lest they should seem to be speaking of the *Father*, they make the most particular mention of the miraculous conception. It is evident, at once, that the *Father* was not born of a virgin, and did not become a little child. Again, another of the prophets somewhere saith, *This is our God*. But concerning whom doth he say it? Is it of the *Father*? By no means; for he also alludes to the miraculous economy. Having said, *This is our God*, he adds, *He explored the way of knowledge, and gave it to Jacob his child, and to Israel his well-beloved. After this he was seen upon the earth, and he dwelt among men*. Paul also writes: *Of whom, us to the flesh, is Christ, who is over all, God blessed for evermore*. Again: *No fornicator or covetous man hath any inheritance in the kingdom of the Christ and GOD*. And again: *The glorious appearance of the GREAT GOD and Saviour of us, Jesus Christ*. John likewise calls him by the same name, for he says, *In the beginning was the Word, and the Word was with God, and the Word was God*.

"But perhaps an adversary will say, Can you show me any passage where the scripture, ranking him with the *Father*, calls the *Father LORD*? I will not only show this, but I will produce passages where the scripture calls both the *Father LORD*, and the *Son LORD*; and where it calls both the *Father GOD*, and the *Son GOD*. Christ, one day discoursing with the Jews, said, *What think ye concerning Christ? Whose Son is He? They say unto him, He is the son of David. He saith to them, How then doth David, in Spirit, call him LORD; saying, The LORD said unto my LORD, Sit thou on my right hand? Mark, here are two LORDS*. I will now show you where the scripture, speaking at once of the *Father* and the *Son*, calls both the one and the other *GOD*. Hear then the words of the prophet *David*, and of the apostle *Paul*, commenting upon that prophet: *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and abhorred iniquity; therefore, O God, thy GOD hath anointed thee with the oil of gladness above thy fellows*. And *Paul*, bringing forward this testimony concerning Christ, writes thus: *Of His angels he saith, Who maketh his ANGELS spirits. But of the SON He saith, Thy throne, O GOD, is for ever and ever!*"

In his 5th Hom. on the Epistle to Titus, he thus comments on chap. ii., ver. 13.

Που εισιν οι του Πατρος ελαττονα του Υιου λεγοντες; του μεγαλου, φησι, Θεου και Σωτηρος.

"Where are they who assert that the *Son* is inferior to the *Father*? Mark, he saith, 'of the great God and Saviour!'"—Tom. IV., page 401. Edit. Sav.

There is, however, another passage in the writings of this eminent *Father*, more absolute and conclusive than those which are already given. The original may be found in the 4th vol. of Sir Henry Savile's edition, page 32. It is in English as follows:

"He that is small cannot be God; for every where in the scripture, God is denominated Great. GREAT is the *Lord*, says David, and greatly to be praised. (Mark, he also speaks of the *Son*, for every where he calls him *Lord*.) And again: GREAT art thou and

doing wonders: thou art God alone. And again: GREAT is our Lord, and mighty is his power. But these things, you will say, are spoken of the Father; but the Son is small. You say this, but the scripture asserts the contrary; for as it speaks of the Father, so likewise does it of the Son. Listen unto Paul, who says, *Expecting the blessed hope and glorious appearance of the GREAT GOD.* Surely he could not apply the word *appearance* to the Father. And that he may refute you more completely, he adds, *of the GREAT GOD.* Well, then, must not this have been spoken of the Father? Certainly not; for the words which follow will not admit it: *The appearance of the Great God AND SAVIOUR OF US, JESUS CHRIST.* You perceive that the Son also is denominated Great. Away, then, with your idle talk about *small* and *great*! Listen to the prophet also, who calls him *The ANGEL of GREAT COUNSEL.* The Angel of great counsel, is he not Great? The Mighty God, is he not Great, but small? How, then, can these obstinate and shameless wretches assert that he is a less God? I often repeat their words, that ye may the more eschew them."

If a reader wholly impartial could be found, I think he would pronounce that, as far as we can attain to certainty in any thing, we may be certified from the above extract, that the canon laid down by Mr. Sharp is correct and genuine. Chrysostom supposes an adversary to address him thus:—

"I see that in this sentence God is spoken of, and not merely spoken of, but likewise styled *The GREAT God.* Surely such an expression as this must refer to the Father." "No, replies our saint, that is impossible, for the phrase *και Σωτηρος*, which follows, shows at once that *Θεος* and *Σωτηρ* mean the same person; and *Σωτηρ*, in this place, is spoken of Jesus Christ."

Such is the testimony of *Chrysostom*, the most eloquent, if not the most learned, of the Fathers. *Basil*, archbishop of Cæsarea, though inferior to Chrysostom in richness of imagination and brilliancy of rhetoric, far surpassed him and almost all the Fathers, in the universality of his learning, and in his profound knowledge of the sacred writings. No authority can be higher or more unquestionable than his. Let me, however, just observe that, although somewhat inferior on the whole to Chrysostom, he was still a most accomplished orator, and a very polished writer. In his fourth book against *Eunomius*, speaking of the Divinity of Christ, he cites the latter of these texts; but having done so, he is fearful lest some of his hearers should be misled by it. The expression *του μεγαλου Θεου*, appears to him so strong, that he is apprehensive lest it should be thence inferred that the Son is *greater* than the Father!

This passage will be found in the first volume of the Benedictine edition, and at page 294—Tom. II. pag. 107. Edit. Par., 1618.

As I have proved that the best and purest of the Greek Fathers were well acquainted with the full force of the article, it may be asked, Do their own writings abound with examples to confirm it? I answer, that they every where abound with them. Let a few examples suffice.

From Chrysostom.

Ὁ ἀγιαζων αυτα και μετασκευαζων, Αυτος εστι.—"It is He who sanctifies and transforms them; namely, the bread and wine." Homil. 82, in Matth.

Εγκαλοιη τη Σωτηρι και Ευεργετη.—"He would accuse the Saviour and Benefactor." De Sacerd. lib. iv.

Ἡ σφοδρα εναγης και ακαθαρτος, (πορνη)—"The very criminal and impure." Orat. in Eutrop.

Συν τη ζωοποω και παναγιω Πνευματι.—"With the life-bestowing and all-holy Spirit." De Incompreh. Hom. 2.

Που δε οι σοβουντες και μυρια εγκωμια λεγοντες.—"And where are they who walk insolently, and utter ten thousand panegyrics?" Orat. in Eutrop.

Και τι λεγω τον προφητην; αυτον αγω σοι, τον τον προφητου δεσποτην, τον κοινον ημων Θεον και Κυριον, τον Χριστον. Αυτος γαρ φησιν, οτι πεινωντα με εδωκε, και εθρεψατε.—"But why do I mention the prophet? I will bring against you Him who is the Master of the prophet, our common God and Lord, the Christ. For he says, 'Ye saw me hungering, and ye fed me.'" Orat. in Eliam, et in viduam.

Mark, either Chrysostom speaks of one single person, or the sentence is ungrammatical. Now the passage in the 13th of the 2d chapter of Titus, *του μεγαλου Θεου και Σωτηρος*, must be construed in the same manner as *τον κοινον Θεον και Κυριον*.

From Gregory Nazianzen.

Ὁ Ζευς, ο των Θεων μηστωρ και υπατος.—"Jove, the counsellor and highest of the Gods." Orat. 2, adv. Julian.

Οι την πειναν ημων ονειδιζοντες, και τον πλουτον κομπαζοντες.—"Reproaching my poverty, and boasting of their own wealth." Orat. in Arianos.

Των ωραιων ετι και τη ζην επιτηδειων.—"Who were yet in the bloom of youth, and fitted to enjoy life." Orat. Funebr. in Patrem.

Των ιστωτων και ου ρεωντων.—"Beings, permanent and imperishable." Ibid.

Τον σου ιeron και ομωνυμον.—"Thy priest and namesake." Ibid.

From Basil.

Οι αητητοι και γενναιοι του Χριστου στρατιωται.—"The unconquered and noble soldiers of Christ." Orat. in quadragint. Martyr.

Τον λυοντα και επαναγοντα.—"Him who liberates and brings us back." Orat. in Martyr. Julitt.

But what say the heathen authors? Is this doctrine of the Greek article founded upon the phraseology of ecclesiastical writers only, or does it exist in the works of those who wrote in the utmost purity and perfection of the language? It reigns triumphant in them all. Examine whatever authority you please, whether in prose or verse: consult the poets, the philosophers, and the historians; peruse the writings of *Homer* and of *Sophocles*, of *Aristotle* and of *Plato*, of *Thucydides* and *Xenophon*, of *Isocrates* or *Demosthenes*: in them you will meet with the most decisive testimonies to the truth of the doctrine already laid down. If you appeal to *Lucian*, you will find that *Ulysses* is called *του ξενου και φιλου*, "the host and

friend." You may, perchance, have heard that the great Person pronounced *Lucian* to be a writer of small authority; and you may wish to be convinced from the example of a pure Attic writer. Was ever writer more pure than *Xenophon*? And he will tell you, that *Cyrus* was at once, *ὁ βασιλεὺς καὶ ἡγεμῶν*, "The king and general."

Was ever writer more pure than Plato? This sublime and wondrous man declares in his *Phædo*, that God is *τὸν ἀγαθὸν καὶ φρονιμὸν*, "The good and sapient." He elsewhere styles him, *τὸν τῶν πάντων θεὸν τοῦ τε ἡγεμῶνος καὶ αἰτιοῦ πατέρα*: "The God of all things, and Father of the ruler and efficient cause." In the following passage he is speaking of two different classes of persons. Having connected them by *καὶ*, and prefixed the article to the first, he places it before the second also, *τοὺς καταψηφισαμένους μου, καὶ τοὺς κατηγοροῦς*: "Those who condemned me, and mine accusers."

In the *Agamemnon* of *Æschylus* (and indeed in almost every tragedy of that poet), we are presented with confirmations of our rule.

Ὁ χρυσάμοιβος δ' Ἄρης σωματων,
Καὶ ταλαντούχος ἐν μάχῃ δόρος.
V. 426, edit. Blomfield.

"*Mar*, the exchanger of bodies, and holder of the balance in the conflict of the spear."

Πατέρα θεῖστην τὸν ἐμὸν,——
Ἀἵτου ῥ' ἀδελφόν. V. 1574.

"*Thyestes*, my father and his brother."

This is a happy instance. *Ægisthus* is speaking of his father, who was brother to *Atræus*.

Τοῦ θυτήρος καὶ σε τιμῶντος.

"Of the sacrificer and him honouring thee."
Æschyli Choephore, V. 253.

Orestes, in a prayer to *Jupiter*, is speaking of *Agamemnon*. We have here an instance of a substantive and a participle being connected.

One of the passages which I have cited from the New Testament may be thought by some to be liable to an objection. I mean the 5th verse of the 5th chapter of *Ephesians*. It may be said that the word *Χριστός* is not a substantive, but an adjective, *ἀνῆρ*, or *ἄνθρωπος*, being understood; and it may be asked, Does this rule apply when an adjective and a substantive are united by the conjunction, the article being prefixed to the first and not to the second? I answer, by referring the objector to an example which I have taken from *St. Gregory Nazianzen*; there, *μηστὴρ* is a substantive, and *ὑπάτος* an adjective; and it is manifest that *Jupiter*, and *Jupiter only*, is intended.

Lest it should appear to any that I have been too concise, and have not furnished a sufficient number of corroborating examples, I shall subjoin the following; two from the New Testament, some from the Fathers, and some from heathen poets.

Ἀναβαίω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν ὑμῶν.—"I ascend to my Father and your Father, and my God and your God." *John*

xx. 17. This is an excellent example, where the Supreme Being is considered in the four distinct relations of God and Father of Christ, and God and Father of men; the article being placed before the first only.

Ἀναγκαῖον δὲ ἡγήσαμην Ἐπαφροδίτου τὸν ἀδελφόν καὶ συνεργόν καὶ συστρατιωτὴν μου, ὕμῶν δὲ ἀποστόλου, καὶ λειτουργοῦ τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς.—"Yet I supposed it necessary to send to you *Ephroditus*, my brother and companion in labour, and fellow-soldier, but your messenger, and him who ministered to my wants." *Philip*. ii. 25. This is a very remarkable example, where the article is placed before *ἀδελφόν*, and wanting before *συνεργόν*, *συστρατιωτὴν*, *ἀποστόλου*, and *λειτουργοῦ*, because they all refer to *Ἐπαφροδίτου*.

Εἰς Δία, τὸν ξένιον καὶ ἰεῦσιν.—"Unto *Jove*, the friend of strangers and guardian of suppliants." *Heliod*. p. 82. Edit. *Coray*.

Πειθομένους παρ' Ἑρμοῦ, τὸν καλλίστου καὶ ἀγαθῶτατου τῶν θεῶν.—"Being persuaded by *Mercury*, the fairest and best of the gods." *Ibid*.

Ἀμφὶ τὸν ἀναρχὸν καὶ ἀνώλεθρον Βασίλεα.—"Around the King without beginning and imperishable." *Methodius*, *Sympos*. *Virg*.

Τοῦ κορυφαίουτατου παρ' ὕμῶν καὶ πρώτου τῶν ποιητῶν, Ὁμήρου.—"Of *Homer*, whom ye consider the first and most eminent of the poets." *Justin Martyr*, *Cohortatio ad Græcos*.

Ὁ δυστυχὴς δαίμων, ὁ σὸς κρῆμος.
"Mine and thine evil genius."

Sophoclis Electra.

Ὁ Ἀρχιστρατηγὸς καὶ Ποιμὴν τῶν κατ' οὐρανόν, ᾧ πάντα πείθονται.—"The supreme ruler and shepherd of them in heaven, whom all things obey." *Methodius*.

Ἴνα τὸν Βασίλεα γεραίρῃ πάντων καὶ Ποιητὴν.—"That he may venerate the King and Maker of all." *Ibid*.

Ὁ στρατηγὸς ἡμῶν καὶ ποιμὴν Ἰησοῦς, καὶ ἀρχὼν, καὶ νυμφίος.—"Jesus, our leader, and shepherd, and governor, and bridegroom." *Ibid*.

The three following instances are from the poems of *Gregory Nazianzen*. It will be seen that even in poetry he cannot deviate from the established rule; and yet we here find one false quantity and three violations of the laws of *Iambic trimeter*.

Ὁ μανιωδὴς καὶ κακίος ζωγράφος.

Adv. Iram, tom. 2, p. 294, Edit. *Paris*, 1609.

"The insane and most execrable painter."

Τι λοιπόν; ὀρκίζω σε τῶν κακῶν φίλον,

Τὸν δυσμενῆ συννηγορὸν καὶ προστάτην. *Ib*. p. 237.

"What remains? I adjure thee, the friend of the wicked, the malevolent advocate and patron."

Ὁ λυσσώδης καὶ βασκανὸς οἶα τιν ἰωψ

Ἐξ ἡδρῶν καλεεῖ— *Ib*. p. 77.

"Doth the infuriate and invidious demon call me, like another *Job*, unto the combat?"

Most of the above writers, and most of those I am about to cite, have not yet been quoted on this subject. The examples from *Methodius* appear to

me to be the most valuable. It must now be clearly seen that any Greek writer whatever, will furnish sufficient examples to illustrate and establish this important rule.

Τον Θεον μονον αρνεισθε, τον δεσποτην και δημιουργον του παντος.—“Ye deny the only God, the lord and creator of all.” *Chrysostomi Orat. De non anathem. vivis aut defunctis.*

Τον μακαριον και αιουδιμον τουτον.—“This blessed and celebrated man.” *Georg. Archiep. Alexand. De Vita Chrysostomi.*

Οι ταχεις τα παντα και ουκ ασφαλεις, οι ραδιως οικοδομουντες και καταλυνοντες.—“They who are swift in every thing, and not firm; who readily rear superstructures, and destroy them.” *Gregor. Nazianz. Orat. Apol. de Fuga.*

Αρης—ο της χρυσης Αφροδιτης αφης εραστης και μοιχος απερσκεπτος.—“Mars, the unskilful lover of the golden Venus, and uncircumspect adulterer.” *Ibid. Orat. 1. adv. Julianum.*

Μωυσης—ο μεν Θεος Φαραω, και του Ισραηλ προστατης και νομοθετης.—“Moses, the god of Pharaoh, and president and lawgiver of Israel.” *Ibid. Orat. 2. adv. Julian.*

Ο μεν αρχων αρχοντων, και ιερευς ιερων (speaking of Moses).—“The ruler of rulers, and priest of priests.” *Ibid.*

Συ τε, ο της εμης φιλοσοφιας βασανιστης και κριτης.—“And thou, the investigator and judge of my philosophy.” *Ibid.*

Εν ημερα επιφανιας και αποκαλυψεως του μεγαλου Θεου και Αρχιποιμενος ημων, Ιησου Χριστου.—“In the day of the appearance and revelation of Jesus Christ, the great God and chief shepherd of us.” *Ibid.*

Τον των γεννητων απαντων Κυριον και Θεον και Βασιλευ.—“The Lord, and God, and King of all mortals.” (*De Christo loquitur.*) *Eusebii Pamph. Eccles. Hist., lib. i. c. 2.*

Περσων,

Των μεγαλανων και πολυανδρων.

“Of the proud and numerous Persians.”

Æschyli Persæ, v. 538. Edit. Blomfield.

Ταν δοριγαμβρον αμφινικη θ'

Ελεναν.

“Helen, the spear-wedded and much-contended for.”

Æschyli Agam. v. 669.

Η τ' αιχμαλωτος ηδε και τερασκοπος,

Και κοινολεκτρος τουδε.

Æschyli Agam. v. 1415.

“And this woman, the captive, and observer of prodigies, and sharer of his bed.”

Οπα τας Τηρειας

Μητιδος οικτρας αλοχου,

Κικηλατου τ' αηδοσος.

Æschyli Supplices, v. 60. Edit. Porson.

“The voice of the wretched wife of Tereus, and the nightingale, pursued by the falcon.”

This is an excellent example. It may be necessary to inform the unlearned that, according to *Æschylus*, the wife, and not the sister-in-law of Tereus, was changed into the nightingale. See the *Agamemnon*, v. 1146. *Edit. Porson.*

‘Ο μακαριος Ειρηναιος, ο μαρτυρ και επισκοπος Λουγδουνου.—“The blessed Irenæus, the martyr and bishop of Lugdunum.” *Justinus, in Responione ad Questionem 115 ad Orthodoxos.*

Ιουστινου του φιλοσοφου και μαρτυρος.—“Of Justin, the philosopher and martyr.” *Theodoretus, in Prefatione Hæreticarum Fabularum.*

‘Ινα Χριστω Ιησου τω Κυριω ημων, και Θεω, και Σωτηρι, και Βασιλει, κατα την ευδοκιαν του Πατρος του αορατου, παν γονυ καμψη.—“That to Christ Jesus, our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow.” *Irenæus, adversus Hæreses, lib. i. c. 2, p. 45. Edit. Oxon. 1702.*

Τον Κτιστην και Δημιουργον.—“The Creator and Maker.” *Ibid. c. 4, p. 48.*

‘Ο Πατηρ — ο ανεγνωτος και ανουσιος.—“The Father that cannot be fathomed by the understanding, and who is immaterial.” *Ibid. c. 10, p. 63.*

‘Α εστι κατα πιστιν και αγαπην Ιησου Χριστου, του Θεου και Σωτηρος ημων.—“Which are according to the faith and love of Jesus Christ, our God and Saviour.” *Ignatii Epist. ad Romanos.*

Μονον, ινα τον Χριστον ιδω τον Σωτηρα μου και Θεον.—“So that I may but behold Christ, my Saviour and God.” *Epistola ad Tarsenses, Ignatio adscripta.*

Οι παντα προς χαριν ποιουντες και λεγοντες.—“They who do and say every thing to gain favour.” *Chrysostom. Orat. in Eutrop.*

‘Ο αλαζων και βαρβαρος.

“The insolent and barbarous.”

Basillii Homil. in quadragint martyres.

Η καλη και σοφη Χαρικλεα.

“The fair and sapient Chariclea.”

Heliod. lib. 3.

Της θηλυπαιδος και τριανορος κορης.

“Of the girl who bore a female child, and had three husbands.” *Lycophron.*

Τους σοισι κημοις παισι.

“To thine and my children.”

Euripid. Alcest.

‘Ο εμος γενετας και σος. (*Crcusa loquitur de Ion.*)

Euripid. Ion.

“My Son and thine.”

Τον ψευδορκου και ξιναπατα.

“The false-swearer and deceiver of thine host.”

Euripidis Medea. v. 1383

—Οια τε πασχομεν εκ της μυσαρας

Και παιδοφονου τηςδε λαινης. *Ibid. v. 1401*

“What things we suffer from this execrable and child-slaying lioness!”

These two passages of the *Medea* I have give from the corrected text of the learned professor Porson.

‘Η του μεγαλου Διου αδελφη και ομοζυγος, [sc. ‘Ηρα —“The sister and wife of the great Jove.” *Grego Nazianz. Orat. 1. adv. Julian.*

Οικεται του σταυρουμενου και λεγοντος, Αφες αυτοι —“The servants of Him who was crucified, and said, ‘Forgive them.’” *Chrysostom. Orat. in Eutrop*

Ἡ ἀγάθη και μαρτυρη Χριστου.—“To the champion and martyr of Christ.” *Martyrium S. Ignatii.*

Τον ἰδιον Βασιλεα και Διδασκαλον.—“His own king and teacher.” *Epist. De Polycarpi Martyrio.*

Του μακαριου και ενδοξου Παυλου.—“Of the blessed and glorious Paul.” *Polycarpi Epistola ad Philipp.*

Ἰησου Χριστου, τῷ Υἱῷ ανθρωπου, και Υἱῷ Θεου.—“To Jesus Christ, the Son of man, and Son of God.” *Ignat. ad Ephes.*

Ὁ καθαρσιος και σωτηριος και μελιχος.

“The purificatory and preservative and propitiatory.

Clemens Alexand. Προτροπη.

Τον των παντων Δημιουργον και Πατερα.

“The Creator and Father of all.”

Clemens Alexand. *ibid.*

The learned reader will perceive, from the numerous examples which I have given, and the unlearned may perceive through the subjoined translations, that all the Greek authors, whether of an ancient or a more modern date, whether writing in prose or in verse, whether Christian or Heathen, unite in one

general chorus of attestation to the divinity of Christ, and that Parnassian flowers, blent with the roses of Carmel and Sharon, encircle the brow of the Redeemer. Such is the cheering, the beneficial influence of learning. Such are the glorious effects resulting from the study of antiquity. Who shall contemn hereafter our classical acquirements; acquirements which can boast they have illustrated the glory of the gospel? Who shall hereafter despise philology, when philology is become a handmaid of the Lord? The learning of the Gentiles is indeed the bulwark of Christianity, the out-post which secures the citadel, the foliage which protects the fruit. The star of Athens never beams with such resplendence as when it illuminates the path to Palestine; and never does Castalia's fountain so sweetly murmur, as when, emulous of Siloa's brook, it flows by the mount of Zion, and laves the oracle of God. Thus may it flow eternally! and, as its increasing current rolls over the instructed nations, may it cleanse them, as it has cleansed us, from the pollution of those who have dishonoured it!

POSTSCRIPT

TO THE

ESSAY ON THE GREEK ARTICLE.

As they who disbelieve the divinity of Christ are naturally ready to assail whatever tends to confirm and to establish it; and as the lovers of disputation are often prone to the same conduct, without having the same excuse, I deem it necessary to answer the objections which have been brought against me in conversation and by letter. The most ingenious objection which I have yet heard, I shall notice first. It was made by an Unitarian of considerable acuteness. “You allow,” said he, “that when two nouns of an opposite and contradictory meaning are coupled by the conjunction, two different persons are intended, although the article be prefixed to the first, but not to the second. Do you not perceive that you hereby furnish us with a reply? We have only to say that Χριστος and Θεος are opposite and irreconcilable terms. The passage in Ephesians is therefore an exception.” This is the most subtle objection I have met with, but it is not unanswerable. The fallacy consists in this—my opponent takes for granted the very thing which it is his business to prove. Whether Χριστος and Θεος be opposite and irreconcilable terms, is the point at issue.

Instead of making assertions, I will demonstrate that Χριστος and Θεος are not irreconcilable, but consistent, and capable of application to the same person. In the opening of St. John's gospel we read that *the Word was God*. A little after we are informed that *the Word was made flesh, and dwelt among us*. From hence it is evident, to the humblest capacity, that the *Word* means Christ. But the *Word was God*; therefore Χριστος and Θεος are not inconsistent, but compatible. If, however, the Gospel of St. John were not in existence, I should still be

able to answer this objection by an appeal to the passage in Titus. We there find that Θεου and Σωτηρος are most providentially united by the conjunction. Now Θεος and Σωτηρ are unquestionably compatible. God may be a Saviour if he please, and we know that in the Scripture he is sometimes styled a Saviour. The expression, του μεγαλου Θεου και Σωτηρος is therefore subject to the influence of the rule, and one person only is intended. But Σωτηρ is spoken of Christ; therefore Christ is here styled *The Great God*; consequently Χριστος and Θεος are perfectly consistent, perfectly compatible.

I shall next take notice of an objection which has less strength and force than the preceding. “You admit,” said the objector, “because the very numerous instances oblige you to admit it, that proper names are excepted from the influence of the rule. Do you not see that by this confession your whole system is completely overthrown? An Unitarian will immediately observe, that Χριστος and Θεος are proper names, and consequently exceptions.” In answer to this objection, I beg leave to state, first, with respect to Θεος, it is simply an appellation. Jehovah is the proper name of God; but the word *God* is a term by which we designate the incomprehensible Being, the Great First Cause. Secondly, with regard to Χριστος, it is evident, from the various places where it occurs, that it is simply a title of office given unto that divine person whose name is Jesus. That the word *Christ* has become a proper name amongst us, I readily admit; but we must not confound English with Greek idioms. As I have no right, however, to expect that my unsupported assertion should be

admitted as an authority, I shall cite the learned professor Michaelis.

"In the time of the apostles," says he, "the word Christ was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus." *Introduct.*, Vol. I., p. 337. See also Dr. A. Clarke's notes on Matthew, chap. i., ver. 16.

I have now to offer my observations on an argument which at first sight appears plausible. It was urged against me by the same man who made the above objection, but it had already passed through my own mind, and I had already answered it to my own satisfaction. Whether it be answered to the satisfaction of my reader, he will now determine. "In St. John, chap. xx., ver. 28, we find the following expression: 'Ο Κυριος μου και ο Θεος μου. All the orthodox are agreed that Jesus is here styled both Lord and God. If, then, the rule you contend for, was real and genuine, the article ought not to have been repeated before the second noun, inasmuch as one person only is intended. The same argument may be deduced from a passage in Revelation, chap. xxii., ver. 13." I answer: It is well known to every mathematician that the converse of a proposition does not necessarily hold. Now it is the same in philology as in science. I have maintained, and do still maintain, that when two substantives, &c., are coupled by the conjunction, the article being prefixed to the first, but not to the second, one person only is intended. It does not follow from hence, that when one person only is intended, the article must be prefixed to the first, but not to the second. It may be affixed to neither, or it may be affixed to both, as in the example above quoted, for the purpose of giving greater force and energy.

I have now to answer another objection, which I should have passed unregarded if it had not been made by persons of considerable consequence, and of opposite creeds. "We cannot admit," say they, "that a doctrine of such importance should rest upon a mere form of speech, a mere rule of syntax." Now I should be glad to know, what truth is there, however sacred, what doctrine, however important, which does not rest upon some form of speech, upon some rule of syntax. A single example will suffice. How can we be certain whether, in John iii. 16, Christ meant to inform us that God so loved the world, that he gave his only begotten Son; or that the world so loved God, that he gave his only begotten Son? What other answer, than the following, can be given? It is an universal law of syntax that a verb in the indicative mood must be preceded by a nominative; and if there be an accusative case in the sentence, that accusative must be governed either by a verb, or by a preposition. We are therefore certain that the passage admits of one meaning only. All divine knowledge, as well as all human knowledge, is communicated through the medium of language; and where would be the certainty of language, if it were not governed by fixed unalterable rules?

If my memory be correct, it has been asserted by an Unitarian writer, that the passage in Titus ii. 13 may be understood thus: "The appearance of the

glory of the great God, and the appearance of our Saviour Jesus Christ;" and a reference has been made to the passage wherein it is said, that Christ will come in the glory of his Father. I reply: It is also said that he will come in his own glory; and it is at least as probable that the apostle refers to the latter as to the former. But if the probabilities be equal, then neither interpretation can be admitted. I have said, it is at least as probable that the apostle refers to the latter; but the fact is, that it is much more probable. If he had alluded to the former, it is most likely that he would have written *the glory of the Father, or the glory of God*; but not of *the great God*. There is no reason however to believe that he referred to either. Bishop Burgess has clearly shown, by references to other passages, that *επιφανιαν της δοξης* is a Hebrew idiom, and that *the glorious appearance* is its proper translation.

I have now gone through the principal objections which have been urged against our system. If it should appear to the enlightened reader that I have not sufficiently refuted them, I hope, I intreat, that he will attribute this to the inability of the advocate, and not to the imperfection of the cause. When the admirable Porson was alive, he might have lulled the question into an everlasting rest. With one effort of his mind, with one glance of his eye, with one stroke of his pen, he could have poured upon the subject a flood of light which Satan could never have extinguished, and our opponents could never have withstood. But, alas! except in one instance, his studies were not directed to subjects of sacred criticism.

I shall conclude this Postscript with a few general observations on the subject.

When the Monthly Reviewers sat down to criticise Dr. Middleton's work upon the Greek Article, the subject was but in its infancy. It had not attained the matured vigour and perfect bloom which it now displays. These gentlemen imagined that they had given a death-blow to the system, by bringing forward such examples as the following: *τον σωφρον και ακολαστον* *the temperate, and intemperate*. We now see that their arguments are most successfully turned against themselves. It is evident, from what has been said at the beginning of my Essay, that this instance is no exception to the rule. A temperate, and an intemperate person, are character essentially different, and therefore it was unnecessary to repeat the article. Thus Æschylus, in his *Agamemnon*, speaking of the Trojans and the Greek says,

Και των αλοντων και κρατησαντων.

"And of the captured, and those who gained the victory;"

in which place it is manifest that the repetition of the article would have been needless.

I have also stated that proper names are exempt from the jurisdiction of the rule. It is clear that Peter and John are distinct persons: therefore, § Luke, chap. ix. 28, writes: *παραλαβων τον Πητρον και Ιωαννην, και Ιακωβον* *Having taken Peter, and John, and James.*

In Acts xxvi. 30, St. Luke informs us, that the king and the governor arose. If we examine the original we shall find that the article is prefixed to both these nouns, *αριστος ο βασιλευς, και ο ηγεμων*. Why was the article here repeated? Was it to give force and energy to the expression? No: it was for a reason more important; the evangelist intended us to understand that, when Paul had ceased to speak, the king, Agrippa, and the governor, Festus, arose. Now, the offices of a king and a governor are perfectly compatible. If, then, he had written *ο βασιλευς και ηγεμων*, he would have conveyed a very different idea to that which was intended. The reader would have supposed that Agrippa united in his own person the offices of king and governor; that he and Bernice rose up, and that Festus was left by himself, unless indeed he was included among those, *οι συγκαθημενοι αριστοι, who sat together with them*. But St. Luke knew, and felt the force, the influence, and the universality, of the rule which I contend for, and wrote accordingly.

In the course of my Essay, I quoted those passages of Chrysostom wherein he proves the godhead of Christ from Titus ii. 13. I then brought forward the testimony of Basil, and appealed to his fourth book against Eunomius. It may, however, be objected that some critics have doubted whether that book was genuine. If we even allow that it is spurious, and admit as a fact what is merely a matter of opinion, we shall not be thereby deprived of the testimony of St. Basil. His Homilies on the Psalms are unquestionably genuine; and in the very first of these he quotes Titus ii. 13, and applies the whole of it to Christ. The homily is in the first volume both of the Benedictine edition, and the Paris edition of 1618. This important verse is cited by Athanasius, by Gregory of Nyssa, and by Cyril of Alexandria.

When I look attentively at the two passages of Holy Writ, which have been the especial objects of this discussion, I think that, leaving the doctrine of the Greek Article out of the question, I perceive sufficient evidence to warrant our belief that one person only is intended. In the passage from Ephesians, two circumstances claim our notice: *Θεου* is placed last in the sentence, and the article is not prefixed to it, although it had been prefixed to *Χριστου*:—but this is abhorrent from the phraseology of St. Paul. When he speaks of God the Father, and of Jesus Christ, and connects them by the conjunction, it is his custom to mention the Father first, and to omit the article altogether. In the following texts the reader may see a few examples: Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2. The article, however, is sometimes prefixed to both; see, for instance, Col. ii. 2. This passage, by the way, is a most powerful confirmation of Mr. Sharp's rule; but with that rule we have nothing to do at present. St. John expresses himself in the same manner in the Apocalypse, xi. 15. We see then what is the prevailing diction of St. Paul; and we may defy any man to produce a single passage, either from him or from any other inspired writer, where God the Father and Christ are manifestly spoken of,

the Father placed last in the sentence, and yet un-honoured by the article, while on Christ that distinction is conferred. We may conclude, that if, in Ephes. v. 5, St. Paul had spoken both of the Father and of the Son, he would have said *Του Θεου και του Χριστου*, or at least *του Χριστου και του Θεου*.

On Titus ii. 13, I have an observation to offer, which also is unconnected with Mr. Sharpe's rule. If God the Father be meant in the first clause, then the Son is simply called *σωτηρος ημων*. But this expression, as applied to Christ, hath no parallel in the whole Book of God. I wish the intelligent reader to mark this distinctly. The following are, I believe, all the passages of the New Testament where Christ is styled *our Saviour*, without any conjoined appellation; and in every one of these the article is affixed. 2 Tim. i. 10; Tit. i. 4; Tit. iii. 6. We have reason then to believe that, if St. Paul had here meant the glorious appearance of God the Father, he would have added, *και του σωτηρος ημων*. I may add, that, as the three passages where Christ is styled our Saviour, all occur in the writings of this apostle, the reason of our belief is greatly strengthened.

I have reasoned boldly and confidently on the doctrine of the prepositive article, because I am persuaded that my reasoning can never be overturned. If, however, an example in the singular number, such as *ο βασιλευς και ηγεμων*, should be brought against me; if the two nouns be perfectly compatible; and if, notwithstanding this, it be manifest that two different persons are intended; I must acknowledge that my labours have ended in uncertainty.*

It is my unalterable opinion that, at all times and on all occasions, truth should be explored; and, when discovered, exhibited to view, whatever be the consequences. I think it will be impossible for the opposers of this doctrine to produce such an ex-

* Although I have made numerous corrections, both in my Essay and Postscript, I have republished this part of the Postscript as it stood in the first edition. The intelligent reader, however, will perceive that I have made too large and liberal a concession; and he will see that I must consider my cause indeed a strong one, when I am not afraid of granting so much to my opponent. The concession is too liberal, for this reason: When a rule of grammar is established by the concurrent practice of all writers, the discovery of an exception cannot be considered as invalidating it. For instance: it is an invariable rule that the article must agree with the substantive to which it is prefixed, in gender, number, and case. If a student were to meet with a passage in some Greek Author, wherein an article masculine was affixed to a noun feminine, an article plural to a noun singular, or an article in the genitive to a noun in the accusative; what, in such a case, would be his conclusion? Not that the laws of grammar were dubious, but that the passage in question was most unquestionably corrupted. Surely the same inference should be drawn in the case before us. He who labours to overthrow our doctrine, should come armed with at least five or six legitimate exceptions. Let not any one imagine that I have any fear or doubt on this subject. I repeat my conviction, that not one genuine exception could be produced, even if I were to extend the prescribed period to the termination of the fourth century. If however such an exception should be found, but found in a writer of whose works all the extant manuscripts are notoriously corrupt, it would be uncandid in the discoverer to bring it forward.

ample as I have been supposing; but should any be inclined to look for such an example, I think it necessary to mention, that two things are indispensable. In the first place, the citation must be made from an unexceptionable Greek writer; in the second place, there must be no various reading to the passage, in any extant manuscript. First, it must be from an unexceptionable Greek writer; it must be from an author whose native language was Greek, and who flourished not later than the first century after Christ. When I have established a fact, by instances taken from the best and purest of the Greek authors, I may then call to my assistance whatever writers I please, for the purpose of further corroboration; but the opponent who comes forward to dispute and to destroy, must deduce the streams of his criticisms from the fountain head. His weapons must be taken from the armoury of Homer or Plato, of Sophocles or Pindar, of Xenophon or Demosthenes. Secondly, there must be no various reading in any MS. which is extant. If there be but one various reading, the passage will be inadmissible; in rejecting it, I shall be acting with impartial justice; for I have passed over a very important passage in my favour, because there is a various reading. By the application of Mr. Sharp's rule to 2 Pet. i. 1, it might have been shown that Jesus is there styled *our God*. There is no doubt that *του Θεου ἡμῶν και σωτηρος* is the genuine reading. If not quite as precious as the instance in Titus ii. 13, it is more valuable than that in Ephes. v. 5, and yet I passed it over, being determined to make use of nothing to which the slightest objection might be made.

If, at some future period, an exception, in itself unexceptionable, shall be brought against the rule, I will acknowledge, though painful the confession, that my sweetest, because my best directed, labours have been unavailing. I shall retire from the field discomfited, but not disheartened; disappointed, but not dispirited; sorrowful, and yet rejoicing. Yea, I shall still rejoice; because I am assured there are other proofs of the divinity of Jesus; proofs, which neither the subtlety of philologists, nor the sophistry of Unitarians, nor the rage of demons, can overthrow.

Supplement to the Postscript.

In the conclusion of the Postscript to my Essay, I observed that there were other proofs of the divinity of Jesus, besides that which I had laboured to establish. One of these I brought forward in the commencement of the Postscript; and I now desire, through the blessing of God, to set forth and elucidate another. It occurs in Romans ix. 5: I select this, because the godhead of Christ is here established on the soundest principles of criticism; and because we see to what a desperate state the Unitarians must be reduced, when, in order to evade it, they fly in the very face of Philology, and set at defiance her decisions. I choose it for this reason also: that as far as my knowledge extends, it has not been sufficiently investigated by previous writers. *Και εἰ*

ὦν ὁ Χριστός, το κατά σαρκα, ὁ ὦν ἐπὶ πάντων Θεός, εὐλογητός εἰς τοὺς αἰῶνας. "And from whom sprang the Christ, the part according to the flesh (or, the human nature); who is over all, God blessed for ever." It is known to all persons acquainted with the subject that in the oldest Greek manuscripts every letter is a capital, that there is no division of words, and that there are no stops. We must therefore divide the words, and arrange the stops, according to our own judgment. The enemies of our Lord's divinity of course oppose every thing that supports it. At one time some of them admitted a conjectural emendation into the text; but the most judicious among them have rejected an expedient so desperate, and so unjustifiable. At present they would evade the force of this passage, by introducing a different mode of punctuation; some of them placing a full stop after *πάντων*, and some placing it after *σαρκα*. They thus form a new sentence, which they consider as exclamatory. When the stop is placed after *πάντων*, they construe the remainder thus: "God be blessed for ever." Now, any man who is a sound scholar and critic, will immediately propose the following question: Does St. Paul ever make such exclamations? And if he make them, does he express them in this strange manner? The fact is, that he twice utters this ejaculation; but his phraseology is different from what we find above. The exclamation, "Blessed be God," occurs twice in his epistles; but *in both places* he writes thus: *εὐλογητός ὁ Θεός*. It occurs in 2 Cor. i. 3; Ephes. i. 3. St. Peter makes use of the same ejaculation; and his phraseology is precisely the same. See 1 Epist. i. 3. In St. Luke, i. 68, we find the following exclamation: "Blessed be the Lord God of Israel." The phrase is exactly the same, excepting the introduction of *Κυριος* after *εὐλογητός*. In the Septuagint, *εὐλογητός ὁ Θεός* occurs twice; *εὐλογητός Κυριος*, ten times; and *εὐλογητός Κυριος ὁ Θεός*, twelve times. Thus, in twenty-eight cases there is not a single one wherein *εὐλογητός* is placed last; and in eighteen cases there is not one wherein the article is wanting before *Θεός*. A sentence occurs in Psalm lxxvii. 19, wherein the exclamation occurs twice, without any intervening words: *Κυριος ὁ Θεός εὐλογητός, εὐλογητός Κυριος*. The reader will observe that in one of the clauses, *εὐλογητός* is placed last; but as this is evidently done to vary the expression, and as the article is affixed to *Θεός*, it cannot be brought forward as an exception. We see, then, that throughout the Old and New Testament, one mode of speech prevails. The truth is,* that any Greek writer would have so expressed himself. Of this the eloquent Chrysostom is an example. Among his works there are twenty-

* The fact is certain; the reason may perhaps be found in the following canon, which prevails generally in the Greek language. If a person be spoken of, and something be predicated of him, the predicate is put first, and the article precedes the subject. The reader will find several examples in a paper of mine published by Dr. A. Clarke, in his Commentary on the first chapter of Hebrews. Now, when a Greek writer exclaims, "Blessed be God," the phraseology seems to be determined by the rule.

one orations to the people of Antioch ; in the course of these he uses the exclamation, " Blessed be God," no less than *seven times*, and in every case we find *εὐλογητός ὁ Θεός*. Surely every intelligent reader must be now convinced that, if St. Paul had here meant to exclaim " Blessed be God," he would have written *εὐλογητός ὁ Θεός*.

Let us now examine the other method of construing the passage. If the full stop be placed after *εἰμα*, the following sentence will be formed : " Ὁ *ὡν ἐπι παντων* Θεός *εὐλογητός εἰς τοὺς αἰῶνας*. The Unitarians understand it thus : " May God, who is over all, be blessed for ever." Now, we may feel assured that neither St. Paul, nor any other Greek author, would have thus expressed himself, for the collocation of the words is still more opposed to the genius and idiom of the Greek language, as well as to the established usage, both of St. Paul, and of the other sacred writers ; and the article is wanting before Θεός, though yet more needed. If he had meant this sentence to be an exclamation, he would undoubtedly have written either *εὐλογητός ὁ Θεός ὁ ὡν ἐπι παντων*, or *εὐχὴ ὁ Θεός ὁ ὡν ἐπι παντων εὐλογητός*, (or, *ἡελογημενος*) *εἰς κ. τ. λ.* This method of punctuation therefore is untenable.

As I have shown that our opponents cannot justify by any parallel expressions the perversion of Rom., chap. ix., ver. 5, I may perhaps be asked whether the orthodox mode of punctuation, and of construction, can be supported by any parallel passages. I shall feel happy in replying that it can. In Rom. i. 25, we find *καὶ εὐλατρουσαν τῇ κτίσει παρα τὸν κτίσαντα, ὃς ὡν εὐλογητός εἰς τοὺς αἰῶνας*. Every person at all acquainted with Greek, knows that the phrase *ὁ ὡν* is equivalent to *ὃς ἐστίν*, and every one will agree as to the mode of construing the above words. But I can adduce a passage, wherein the phraseology is not equivalent, but *exactly the same*. It is in 2 Cor. xi. 31 : " Ὁ Θεός *καὶ πατήρ* τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *ὡν*, ὁ ὡν *εὐλογητός εἰς τοὺς αἰῶνας*. This is an invaluable example, for it most powerfully confirms the sense in which we understand the passage in Romans. I might offer some remarks on the clause *το κατὰ εἰμα*, for this is of great importance ; but I fear there would not be room for their insertion.* I have surely said enough to convince any competent judge

* It has been asserted by an Unitarian writer, that the latter clause of Rom. ix. 5, was never applied to Christ by the early Christian writers ! In every instance wherein they quote it, it is applied to Christ. All the passages are given by the learned Barton in his invaluable work on the Ante-Nicene Fathers. It has been said that the word Θεός appears to have been wanting in Chrysostom's copy of the New Testament ! Chrysostom has the word Θεός ; in his Commentary on Romans, and he has it when he quotes the verse in another place. See my Select Passages of St. Chrysostom, St. Gregory Nazianzen, and St. Basil, p. 283, 3rd edition. See also the foregoing Essay. The Unitarians still maintain that the Ante-Nicene Fathers were all of their creed ! The supreme divinity of Christ was held by *all the Fathers, from the very apostolic age*. It has been stated that Θεός did not appear in 1 Tim. iii. 16, until the sixth century. Chrysostom has Θεός ; in 1 Tim. iii. 16, and he wrote at the end of the fourth.

that the Unitarian devices are directly opposed to sound criticism ; and that, leaving religion out of the question, no man can lay claim to the character of a scholar and a critic, who rejects the orthodox interpretation. From the decisions of stern Philology there is no appeal. She is the mighty arbitress of truth. As soon as she ascends her august tribunal, error begins to tremble. When she raises her imperious voice, and pronounces the irrevocable judgment, Popery is annihilated, Unitarianism is extirpated, Arianism is effaced, and nothing remains but the unadulterated gold, the unpolluted gem, the cloudless sunshine, of the gospel.

As the hallowed doctrine of the atonement is so closely connected with the divinity of Christ, I cannot refrain from observing that it is remarkably confirmed by philological investigation. Though various opinions be entertained respecting the nature of Christ and the object of his sufferings, every scholar in every country will concur as to the meaning of the Alcestis of Euripides. It will be allowed at once that the following is the subject of this pathetic tragedy. Admetus is about to die. Apollo intercedes with the Fates, and they consent to spare him on condition of one of his friends devoting himself and dying in his stead. Alcestis offers herself as a substitute, and dies in the place of her husband. Let us examine the principal passages which relate to the event.

— Πῶς δ' ἂν μάλλον ἐνδείκαιο τῆς
Ποσιν προτιμῶσ', ἢ θελοῦσ' ὑπερβαίνειν.

Alcestis, v. 155., edit. Monk.

" How could any one more clearly demonstrate how much she preferred her husband than by being willing to die for him ?"

Ἐγὼ σε κρισβενουσα, καντι τῆς ἐμῆς
Ψυχῆς καταστησασα φῶς τοῦδ' εἰσοραν,
Θνησκῶ, παρον μοι μὴ θανειν, ὑπερ σεθεν.

Ib. v. 293.

" Honouring thee, and resolving that in exchange for my life thou shouldst behold this light ; when it is at my option not to die, I die for thee."

Σὺ δ', ἀντιδουσα τῆς ἐμῆς τὰ φίλτατα
Ψυχῆς, εἰσωσας.

Ib. v. 350.

" But thou, giving what was most dear to thee in exchange for my life, hast saved me."

Σὺ τον αυτας
Ἐβλας ποσιν αντι σας ἀμειψαι
Ψυχας εἰς Αἶδα.

Ib. v. 473.

" Thou at least hast dared to rescue thy husband from the grave, given in exchange for thine own life."

— ἀντι σου γε κατθανειν Ib. v. 540.

" To die instead of thee."

Καθρεψ', οφειλων ουχ' ὑπερθνησκειν σεθεν.

Ib. v. 698.

" And I reared thee up, owing thee thus much, but not to die for thee."

Μὴ θνησχ' ὑπερ τοῦδ' ἀνδρος, ουδ' ἐγὼ προ σου.

Ib. v. 706.

" Die not thou for this man (meaning himself), nor I for thee."

Ἐι την παρουσαν καθθανειν πεισειας αν
Γυναιξ' ὑπερ σου. Alcestis, v. 716.

"If thou couldst persuade thy present wife to die for thee."

Αλλ' ου συ νεκρον αντι σου τονδ' εκφερεις.
Ib. v. 732.

"But thou shalt not bear out this person (meaning himself) dead in the place of thee."

The English reader will be enabled, by the translations which I have subjoined, to appreciate the force of the argument. The learned will observe, that *αντι* and *ὑπερ* are promiscuously employed; but *ὑπερ* in these passages unquestionably signifies *in the place of*, and not *for the sake of*. Some other passages occur which bear upon the subject; but, as *προ* is used instead of *αντι* and *ὑπερ*, I have not cited them. In one instance we find *δια*.

As I am afraid of extending my remarks to too great a length, I shall content myself with referring the reader to the following, among many other passages of the New Testament. I particularly request that he will compare the first extract which I have given from the heathen poet, with the first of the texts to which I shall refer him. John xv. 13; 1 Peter iv. 1; 1 Tim. ii. 6; Matt. xx. 28; Mark x. 45; Rom. v. 6, 7, 8; 2 Cor. v. 15—21; 1 Thess. v. 10; 1 Peter iii. 18; 1 Cor. viii. 11; 2 Cor. v. 20. In this text *ὑπερ* occurs twice; and St. Chrysostom in his Commentary on this verse, thus writes: *τουτεστιν, αντι Χριστου*, "That is, in the place of Christ."

If we attentively compare the texts just referred to, with the passages which have been given from Euripides, we shall especially observe two things: 1st. The phraseology in both cases is the same; *ὑπερ* and *αντι* being promiscuously used. 2nd. Some strong and remarkable expressions are applied to Christ which are not applied to Alcestis. He is declared to be the oblation (*προσφορα*); the sacrifice (*θυσια*); the redemption (*απολυτρωσις*); the propitiation (*ιασμος*); the propitiatory (*ιαστηριος*); the redemption-price, or ransom (*λυτρον*); the redemption-price paid for the life of a captive (*αντλυτρον*). Now it is at once admitted by all that Alcestis offered up herself as a vicarious sacrifice for her husband, that she redeemed his life with her own; yet this admission is made on evidence *less strong* and *less decisive* than the evidence for the vicarious sacri-

fice of Christ. It is surely unnecessary to point out the obvious deduction. Can any man be so blind as not to perceive it, or so uncandid as not to acknowledge it?*

After this Supplement had been sent to press, I met with a translation of Romans ix. 5, given by Mr. Jones in his futile work on the Greek Article. It is inadmissible for several philological reasons; and it is so very forced and unnatural that I should think no sensible man would defend it for an instant. Some persons have acknowledged that Christ is here called God, but have thought that he is called so in an inferior sense, because the article is omitted before *θεος*. A little more knowledge of Greek would have shown them the reason of this omission. It is wanting because *θεος* in this place is a predicate. For the same reason it is omitted before *θεος* in John i. 1.

Let me, in conclusion, address a few words to the Unitarian, respecting the passage on which I have so largely dwelt. I have shown that both your attempts to evade its force are ineffectual; that the words cannot have the meaning you still attach to them, because they would not be good Greek, and because they would be at variance with the established diction, both of the Greek Testament, and of the Septuagint. In the present state of critical learning, is it not degrading to uphold and to perpetuate a mode of translation which is subversive of all sound criticism? Were you influenced by no higher motive, I should have thought you would have had more decent pride, than to pursue a system which must sink you so low, so very low, in the estimation of the learned. But I would that you were actuated by better motives. I exhort, I conjure you, to bend before that cross which you have so long despised; to read the scripture with humility; to seek the grace of repentance; to implore the gift of faith, and to pray for the illumination of the Spirit.

Sidmouth, July 30th, 1833.

* At the end of my "Brief Refutation of Popery, from the Writings of the Fathers," I stated my ideas of the arguments which I have pursued above; but being weary of writing, at the time of my publishing that work, I expressed a wish that some Christian scholar would pursue the inquiry. I have not however heard that any person has taken up the subject.

ΕΙΣ ΤΟΝ ΕΜΟΝ ΛΟΓΟΝ ΤΟΝ ΠΕΡΙ ΤΟΥ ΑΡΘΡΟΥ.

Χθιζος εμοισι τρυφων λειμωσι νεθηαλεεσις,
Ηρεμα συριζων, και ποιμνια λευκα νομευων
Ομματα δ' αρ λαμπρα, πτερυγεσι τε πορφυρεσι
Καλλιμος, η Κλειω κραδινη παλλουσαν ικανε,
Χαιρε δ' εφη, μεγα χαιρε' σε Τιτυρος αυτος επαινει
Ανεμα σοι θαλλειν νυν Τιτυρος αυτος εδωκεν
Ερεα νυν κεινου σοις ανθεσι εστιφανωται.
'Ως εφραθ' η σοφιη δ' ιερη ψιθυριζεν ανωθεν,
Μη τιμαιοι χθονησιν ὑπερφρονει, αλλα ταπεινου'
Πνευμα καθαيره τεον, σαις δ' ελπισιν ουρανον ικε.

'Υ. Σ. Β.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

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

WE have already seen, Acts xvi. 12, that *Philippi* was a town of *Macedonia*, in the territory of the *Edones*, on the confines of *Thrace*, and very near the northern extremity of the *Ægean Sea*. It was a little eastward of mount *Pangæus*, and about midway between *Nicopolis* on the east, and *Thessalonica* on the west. It was at first called *Crenides*, and afterwards *Datus*; but *Philip*, king of *Macedonia* and father of *Alexander*, having taken possession of it and fortified it, called it *Philippi*, after his own name. *Julius Cæsar* planted a colony here, which was afterwards enlarged by *Augustus*; and hence the inhabitants were considered as *freemen* of *Rome*. Near this town, it is thought, the famous battle was fought between *Brutus* and *Cassius* on the one side, and *Augustus* and *Mark Antony* on the other, in which the former were defeated, and the fate of the empire decided. Others think that this battle was fought at *Philippi*, a town of *Thebes* in *Thessaly*.

The gospel was preached first here by *St. Paul*. About the year of our Lord 53, *St. Paul* had a vision in the night; a man of *Macedonia* appeared to him and said, Come over to *Macedonia* and help us. He was then at *Troas* in *Mysia*; from thence he immediately sailed to *Samothracia*, came the next day to *Neapolis*, and thence to *Philippi*. There he continued for some time, and converted *Lydia*, a seller of purple, from *Thyatira*; and afterwards cast a demon out of a *Pythoness*, for which he and *Silas* were persecuted, cast into prison, scourged, and put into the stocks: but the magistrates afterwards finding that they were *Romans*, took them out of prison and treated them civilly. See the account, Acts xvi. 9, &c.

The *Philippians* were greatly attached to their apostle, and testified their affection by sending him supplies, even when he was labouring for other churches; and they appear to have been the only church that did so. See chap. iv. 15, 16.

There is not much controversy concerning the date of this epistle; it was probably written in the end of A. D. 62, and about a year after that to the *Ephesians*. *Dr. Paley* conjectures the date by various intimations in the epistle itself. "It purports," says he, "to have been written near the conclusion of *St. Paul's* imprisonment at *Rome*, and after a residence in that city of considerable duration. These circumstances are made out by different intimations; and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. First, the apostle had already been a prisoner at *Rome* so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the gospel. See chap. i. 12—14. Secondly, the account given of

Epaphroditus imports that St. Paul, when he wrote the epistle, had been in Rome a considerable time. 'He longed after you all, and was full of heaviness, because ye had heard that he had been sick;' chap. ii. 26. *Epaphroditus* had been with Paul at Rome; he had been sick; the Philippians had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. *Thirdly*, after a residence at Rome, thus proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand: he contemplates either alternative; that of his *deliverance*, chap. ii. 23, 24: 'Him, therefore (Timothy), I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;' that of his *condemnation*, ver. 17: *Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.* This consistency is material, if the consideration of it be confined to the epistle. It is farther material, as it agrees, with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts, which, having brought the apostle to Rome, closes the history, by telling us that he dwelt there *two whole years in his own hired house.*" Hor. Paul., page 242.

On the agreement between the epistle and the history, as given in the Acts, Dr. Paley makes many judicious remarks, which I cannot insert here, but must refer to the work itself; and I wish all my readers to get and peruse the whole work as an inestimable treasure of sacred criticism on the authenticity of Paul's epistles.

The Epistle to the Philippians is written in a very pleasing and easy style; every where bearing evidence of that contented state of mind in which the apostle then was, and of his great affection for the people. It appears that there were false apostles, or Judaizing teachers, at Philippi, who had disturbed the peace of the church; against these he warns them, exhorts them to concord, comforts them in their afflictions for the gospel, returns them thanks for their kindness to him, tells them of his state, and shows a great willingness to be a sacrifice for the faith he had preached to them. There is a divine unction in this epistle which every serious reader will perceive.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

Chronological Notes relative to this Epistle.

Usherian year of the world, 4066.—Alexandrian era of the world, 5564.—Antiochian era of the world, 5554.—Constantinopolitan era of the world, 5570.—Year of the Eusebian epocha of the Creation, 4290.—Year of the Julian period, 4772.—Year of the minor Jewish era of the world, 3822.—Year of the Greater Rabbinical era of the world, 4421.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2410.—Year of the Cali Yuga, or Indian era of the Deluge, 3164.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1002.—Year of the Nabonassarean era, 809.—Year of the era of the Seleucidæ, 374.—Year of the Spanish era, 100.—Year of the Actiac or Actian era, 93.—Year from the birth of Christ, 66.—Year of the vulgar era of Christ's nativity, 62.—Year from the building of Rome, according to Varro, 814.—Year of the CCXth Olympiad, 2.—Jesus, high-priest of the Jews.—Common Golden Number, 6.—Jewish Golden Number, 3.—Year of the Solar Cycle, 15.—Dominical Letter, C.—Jewish Passover, April 10th.—Easter Sunday, April 11th.—Epact, or the moon's age on the 22nd of March, or the Xth of the Calends of April, 25.—Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 9.—In the first year of Albinus, governor of the Jews.—Year of Vologesus, king of the Parthians, 12.—Year of Domitius Corbulo, governor of Syria, 3.—Roman Consuls; P. Marius Celsus, and L. Asinius Gallus, from Jan. 1st. to July 1st.; and L. Annæus Seneca, the philosopher, and Trebellius Maximus, for the remainder of the year.

CHAPTER I.

Paul, in conjunction with Timothy, addresses himself to the saints at Philippi, and gives them his apostolical benediction, 1, 2. Thanks God for their conversion and union, and expresses his persuasion that God will continue his work among them, 3—6. Tells them of his strong affection for them, and prays that they may be filled with the salvation of God, 7—11. Shows them how much his persecution had contributed to the success of the gospel, 12—14. Informs them that there were some at Rome who preached the gospel from unworthy motives; yet he was convinced that this, which was designed to injure him, should turn to his advantage, 15—19. Mentions his uncertainty whether he should be liberated or martyred, and his perfect readiness to meet either; yet, on the whole, expresses a hope that he should again visit them, 20—26. Exhorts them to a holy life, and comforts them under their tribulations, 27—30.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints * in Christ Jesus

which are at Philippi, with the bishops and deacons;
2^b Grace be unto you, and

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* 1 Cor. i. 2.

^b Rom. i. 7. 2 Cor. i. 2. 1 Pet. i. 2.

NOTES ON CHAP. I.

Verse 1. *Paul and Timotheus*] That Timothy was at this time with the apostle in Rome we learn

from chap. ii. 19, and also that he was very high in the apostle's estimation. He had also accompanied the apostle on his two voyages to *Philippi*, see Acts

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peace, from God our Father,
and from the Lord Jesus Christ.

3 ^a I thank my God upon
every ^b remembrance of you,

4 (Always in every prayer of mine for you all
making request with joy.)

5 ^c For your fellowship in the gospel from
the first day until now;

6 Being confident of this very thing, that
he which hath begun ^d a good work in you
^e will perform *it* ^f until the day of Jesus
Christ :

^a Rom. i. 8, 9. 1 Cor. i. 4. Ephes. i. 15, 16. Col. i. 3.
1 Thess. i. 2. 2 Thess. i. 3. — ^b Or, *mention*. — ^c Rom. xii.
13. xv. 25. 2 Cor. viii. 1. Ch. iv. 14, 15. — ^d John vi. 29.
1 Thess. i. 3. — ^e Or, *will finish it*. — ^f Ver. 10. — ^g Or,
ye have me in your heart. — ^h 2 Cor. iii. 2. vii. 3. — ⁱ Eph.

xvi. and xx., and was therefore deservedly dear to the church in that city. It was on these accounts that St. Paul joined his name to his own, not because he was in any part the author of this epistle, but he might have been the apostle's amanuensis, though the *subscription* to the epistle gives this office to *Epaphroditus*. Neither in this epistle, nor in those to the *Thessalonians* and to *Philemon*, does St. Paul call himself an apostle; the reason of which appears to be, that in none of these places was his apostolical authority called in question.

Bishops and deacons] *Επισκοποις*: The overseers of the church of God, and those who ministered to the poor, and preached occasionally. There has been a great deal of paper wasted on the inquiry, "Who is meant by *bishops* here, as no place could have more than one bishop?" To which it has been answered: "Philippi was a metropolitan see, and might have several bishops." This is the extravagance of trifling. I believe no such officer is meant as we now term *bishop*.

Verse 2. *Grace be unto you*] See on Rom. i. 7.

Verse 3. *Upon every remembrance*] As often as you recur to my mind, so often do I thank God for the great work wrought among you. Some think that the words should be translated, *For all your kind remembrance*; referring to their kind attention to the apostle, in supplying his wants, &c.

Verse 4. *Always in every prayer*] I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

Verse 5. *For your fellowship in the gospel*] If we consider *κοινωνια* as implying spiritual *fellowship* or *communion*, then it signifies, not only their attention to the gospel, their readiness to continue it, and perseverance in it, but also their *unity* and affection among themselves. Some understand the word as expressing their *liberality* to the apostle, and to the gospel in general; for the term may not only be applied to communion among themselves, but to *communications* to others. This sense, though followed by *Chrysostom* and *Theophylact*, does not appear to

7 Even as it is meet for me
to think this of you all, because

^a I have you ^b in my heart;
inasmuch as both in ^c my bonds,

and in ^d the defence and confirmation of the
gospel, ^e ye all are ^f partakers of my grace.

8 For ^g God is my record, ^h how greatly I
long after you all in the bowels of Jesus
Christ.

9 And this I pray, ⁱ that your love may
abound yet more and more in knowledge and
in all ^j judgment;

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iii. 1. vi. 20. Col. iv. 3, 18. 2 Tim. i. 8. — ^a Ver. 17.
^b Ch. iv. 14. — ^c Or, *partakers with me of grace*. — ^d Rom.
i. 9. ix. 1. Gal. i. 20. 1 Thess. ii. 5. — ^e Ch. ii. 25.
iv. 1. — ^f 1 Thess. iii. 12. Philem. 6. — ^g Or, *sense*.

be the best; though we know it to be a fact that they were liberal in supplying the apostle's necessities, and, no doubt, in ministering to the support of others.

Verse 6. *Being confident*] There shall be nothing lacking on God's part to support you; and to make you wise, holy, and happy; and bring you at last to his kingdom and glory.

Verse 7. *It is meet for me to think this*] *Εστι δεκαρον* It is just that I should think so, because I have you in my heart—you live in my warmest love and most affectionate remembrance.

Inasmuch as both in my bonds] Because you have set your hearts upon me in my bonds, sending *Epaphroditus* to minister to me in my necessities, chap. ii. 25, and contributing of your own substance to me, chap. iv. 14, sending once and again to me while I was in bonds for the defence of the faith, ver. 15, 16; those things which being a *sweet savour*, *a sacrifice well pleasing and acceptable to God*, ver. 18 confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions *having the same conflict which ye saw in me*, when I was among you, Acts xvi. 12, &c., and now hear *it be in me*, chap. i. 30. *Whitby*.

Verse 8. *For God is my record*] I call God to witness that I have the strongest affection for you, and that I love you with that same kind of tender concern with which Christ loved the world when he gave himself for it; for I am even ready to be offered *a the sacrifice and service of your faith*, chap. ii. 17.

Verse 9. *This I pray*] This is the substance of all my prayers for you, *that your love to God*, to one another, and to all mankind, *may abound yet more and more*, *ετι μαλλον και μαλλον περισσεν*, that it may be like a river, perpetually fed with rain and fresh streams, so that it continues to swell an increase till it fills all its banks, and floods the adjacent plains.

In knowledge] Of God's nature, perfections, your own duty and interest, his work upon your souls, and his great designs in the gospel.

And in all judgment] *Και παση ασθησει*: In all

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10 That ^aye may ^bapprove things that ^care excellent; ^dthat ye may be sincere and without offence ^etill the day of

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

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13 So that my bonds ^bin Christ are manifest ⁱin all ^kthe palace, and ^lin all other places;

Christ;

11 Being filled with the fruits of righteousness, ^fwhich are by Jesus Christ ^gunto the glory and praise of God.

^a Rom. ii. 18. xiii. 2. Eph. v. 10. — ^b Or, try. — ^c Or, differ. — ^d Acts xxiv. 16. 1 Thess. iii. 13. v. 23. — ^e 1 Cor. i. 8. — ^f John xv. 4, 5. Eph. ii. 10. Col. i. 6.

^g John xv. 8. Eph. i. 12. 14. — ^h Or, for Christ. ⁱ Ch. iv. 22. — ^k Or, Cæsar's court. — ^l Or, to all others.

spiritual or moral feeling; that you may at once have the clearest perception and the fullest enjoyment of those things which concern your salvation; that ye may not only know but *feel* that you are of God, by the Spirit which he has given you; and that your feeling may become more exercised in divine things, so that it may be increasingly *sensible* and *refined*.

Verse 10. *That ye may approve things that are excellent*] *Εἰς το δοκιμαζειν υμας τα διαφεροντα* To the end that ye may put to proof the things that differ, or, the things that are more profitable. By the pure and abundant love which they received from God they would be able to try whatever differed from the teaching they had received, and from the experience they had in spiritual things.

That ye may be sincere] *Ἵνα ητε ειλικρινευς*. The word *ειλικρινευια*, which we translate *sincerity*, is compounded of *ειλη*, the splendour of the sun, and *κρινω*, I judge; a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection. "A metaphor," says Mr. Leigh, "taken from the usual practice of chapmen, in the view and choice of their wares, that bring them forth into the light and hold up the cloth against the sun, to see if they can spy any default in them. *Pure as the sun*." Be so purified and refined in your souls, by the indwelling Spirit, that even the light of God, shining into your hearts, shall not be able to discover a fault that the love of God has not purged away.

Our word *sincerity* is from the Latin *sinceritas*, which is compounded of *sine*, without, and *cera*, wax, and is a metaphor taken from clarified honey; for the word *sincerum*, pure or clarified honey, is that which is *sine cera*, without wax, no part of the comb being left in it. *Sincerity*, taken in its full meaning, is a word of the most extensive import; and, when applied in reference to the state of the soul, is as strong as the word *perfection* itself. The soul that is sincere is the soul that is *without sin*.

Without offence] *Απροσκοποι* Neither offending God nor your neighbour; neither being stumbled yourselves, nor the cause of stumbling to others.

Till the day of Christ] Till he comes to judge the world, or, till the day in which you are called into the eternal world. According to this prayer, a man, under the power and influence of the grace of God,

may so love as never to offend his Maker, to the latest period of his life. Those who deny this, must believe that the Spirit of God either cannot or will not do it; or, that the blood of Christ cannot cleanse from all unrighteousness. And this would be not only *anti-scriptural*, but also *blasphemous*.

Verse 11. *Being filled with the fruits of righteousness*] By *righteousness* we may understand, here, the whole work of the Spirit of God in the soul of a believer; and by the *fruits* of righteousness, all holy tempers, holy words, and right actions. And with these they are to be filled, *κεκληρωμενοι*, filled up, filled full; the whole soul and life occupied with them, ever doing something by which glory is brought to God, or good done to man.

By Jesus Christ] That is, according to his doctrine, through the power of his grace, and by the agency of his Spirit.

Unto the glory and praise of God.] God being honoured when the work of his grace thus appears to men in the fruits of righteousness; and God is praised by all the faithful when his work thus appears. Every genuine follower of God has his glory in view by all that he does, says, or intends. He loves to glorify God, and he glorifies him by showing forth in his conversion the glorious working of the glorious power of the Lord.

Verse 12. *That the things which happened unto me*] St. Paul was at this time a prisoner at Rome, and it appears probable that he had already been called to make a defence for himself, and to vindicate the doctrines of the gospel; and this he had been enabled to do in such a manner that the honour of the gospel had been greatly promoted by it. As the Philippians loved him greatly, he felt it right to give them this information relative to his state, and how God had turned his bonds to the advantage of that cause on account of which he was bound.

Verse 13. *My bonds—are manifest in all the palace*] In consequence of the public defence which he was obliged to make, his doctrines must be fully known in the court, and throughout the whole city, as on his trial he would necessarily explain the whole. The *prætorium*, *πραιτωριον*, which we here translate *palace*, signifies the court where causes were heard and judged by the *prætor* or civil magistrate; it sometimes signifies the *general's tent*, and at others, the *emperor's palace*. It is supposed that it is used in

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14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without

fear.

15 Some indeed preach Christ even of envy and ^astrife, and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for ^bthe defence of the gospel.

^a Ch. ii. 3.—^b Ver. 7.—^c 2 Cor. i. 11.—^d Rom. viii. 9.

this latter sense here. There were, no doubt, persons belonging to the emperor's household who would bring the news of so remarkable a case to the palace; for we find that there were *Christians* even in Cæsar's household; chap. iv. 22.

Verse 14. *Waxing confident*] Finding the effect produced by the public defence which the apostle made, they were greatly encouraged, and the more boldly and openly proclaimed the doctrine of Christ crucified.

The word] The doctrine of Christ; several excellent MSS. and *Versions* add, some Θεου, others Κυριου, the *word of God*, or, *the word of the Lord*. This is a respectable reading, and is probably genuine.

Verse 15. *Some—preach Christ even of envy and strife*] These must have been the Judaizing teachers, who insisted on the necessity of connecting the Mosaic rites with the Christian institutions; and, probably, denounced Paul to the Jews dwelling at Rome as not only an enemy to the law and the prophets, but also as a very imperfect Christian, because he declared strongly against the doctrine of circumcision, &c.; and no doubt endeavoured to prejudice him with the heathen Romans.

The word *preach* is not to be taken here as implying that the different persons mentioned were what we call *preachers of the gospel*: all that we can understand from St. Paul's use of the word is, that they *proclaimed* Christ as the promised *Messiah*, espoused the Christian cause, and contended, whether in public or private, that this Jesus was the Christ; but nothing of this kind appears to have been intended in reference to the *conversion of sinners*.

Some also of good will.] Some, through mere benevolence to the apostle, both espoused his doctrine and vindicated his cause.

Verse 16. *Preach Christ of contention*] The Judaizing teachers, they also preach Christ; they acknowledge that Jesus is the Christ or promised *Messiah*, and preach him as such.

Not sincerely] Οὐχ ἀγνως. *Not chastely*, garbling the gospel; not speaking the whole truth, but just what served their purpose; and at the same time

18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation ^cthrough your prayer, and the supply of ^dthe Spirit of Jesus Christ,

20 According to my ^eearnest expectation and *my* hope, that ^fin nothing I shall be ashamed; but *that* ^gwith all boldness, as always, *so* now also, Christ shall be magnified

^e Rom. viii. 19.—^f Rom. v. 5.—^g Eph. vi. 19, 20.

they denounced the apostle as an enemy to the divine institutions, because he spoke against circumcision.

Verse 17. *The other of love*] Through a sincere desire, not only to make known the way of salvation to the people, but also to vindicate and help the apostle, because they considered him as appointed by God to preach and defend the gospel. The 16th and 17th verses are *transposed* by ABDEFG, and several others; the *Syriac, Arabic of Erpen, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, Itala*, and several of the *Fathers*. On this evidence Griesbach transposed them in his edition.

Verse 18. *What then?*] It is a matter of little importance to me *how* Christ is preached, provided he be preached. I rejoice that any thing is known of him; and am truly glad that the gospel is even made partially known, for this will lead to farther inquiries, and in the end be of service to the truth.

Verse 19. *This shall turn to my salvation*] That is: It will be the means of my temporal *safety*; of my *deliverance*; for so the word σωτηρια is here to be understood. The Jews had denounced the apostle as an enemy to Cæsar; but he knew that, when the nature of the gospel should be fully known, the Romans would see that *he* could be no enemy to Cæsar, who proclaimed a prince whose kingdom was not of this world; and who had taught, in the most unequivocal manner, that all Christians were to give tribute to whom tribute was due, and while they feared God to honour also the king, though that king was *Nero*.

Through your prayer] Knowing them to be genuine followers of Christ, he was satisfied that their prayers would be very available in his behalf; and under God he places much dependance upon them.

The supply of the Spirit of Jesus Christ] The word επιχορηγια, which we translate *supply*, signifies also *furnishing whatever is necessary*. The Spirit of God he expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument, which might be necessary for him in the different trials he had to pass through

A. M. cr. 4066. in my body, whether *it be* by
 A. D. cir. 62. life or by death.
 A. U. C. 814. 21 For to me to live *is* Christ,
 An. Imp. Neronis and to die *is* gain.
 Cæs. Aug. 9.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For ^aI am in a strait betwixt two, having a desire to ^bdepart, and to be with Christ; which is far better :

^a 2 Cor. v. 8. — ^b 2 Tim. iv. 6. — ^c Ch. ii. 24. — ^d 2 Cor.

with his persecutors, and the civil powers, at whose judgment-seat he stood.

Verse 20. *Earnest expectation*] He had the most confident expectation that God would stand by him, so that he should be enabled, with the *utmost liberty of speech*, εν παση παραρησιω, to testify the gospel of the grace of God; and, should he have the liberty of doing so, he was utterly regardless what the issue might be relative to himself. Whether life or death, was to him perfectly equal, and perfectly indifferent, providing Christ were magnified—his person, nature, doctrine, &c., shown to be, what they really are, most noble, most excellent, most necessary, and most glorious.

Verse 21. *For to me to live is Christ*] *Whether I live or die, Christ is gain to me.* While I live I am Christ's property and servant, and Christ is my portion; if I die—if I be called to witness the truth at the expense of my life, this will be gain; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer; in either case I can lose nothing.

Verse 22. *But if I live in the flesh*] Should I be spared longer, I shall labour for Christ as I have done; and *this is the fruit of my labour*, that Christ shall be magnified by my longer life, ver. 20.

Yet what I shall choose I wot not.] Had I the two conditions left to my own choice, whether to die now and go to glory, or whether to live longer in persecutions and affliction (glorifying Christ by spreading the gospel), I could not tell which to prefer.

Verse 23. *For I am in a strait betwixt two*] *Viz.* the dying now, and being immediately with God; or living longer to preach and spread the gospel, and thus glorify Christ among men.

Having a desire to depart, and to be with Christ] Την ιερημιαν εχων ως το αναλυσαι. It appears to be a metaphor taken from the commander of a vessel, in a foreign port, who feels a strong desire αναλυσαι, to set sail, and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides; for he is not in dock, he is not

24 Nevertheless, to abide in the flesh *is* more needful for you.

25 And ^chaving this confidence, I know that I shall

abide and continue with you all, for your furtherance and joy of faith;

26 That ^dyour rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only ^elet your conversation be as it be-

i. 14, v. 12. — Eph. iv. 1. Col. i. 10. 1 Thess. ii. 12. iv. 1.

aground, but rides at anchor in the port, and may any hour weigh and be gone. Such was the condition of the apostle: he was not at home, but although he was abroad it was on his employer's business; he wishes to return, and is cleared out and ready to set sail, but he has not received his last orders from his owner, and whatever desire he may feel to be at home he will faithfully wait till his final orders arrive.

Which is far better] Πολλω—μαλλον κρισσον. *Multo magis melior, VULGATE; much more better.* The reader will at once see that the words are very emphatic.

Verse 24. *To abide in the flesh*] It would certainly be gain to myself to die, but it will be a gain to you if I live. If I die I shall go immediately to glory; if I live I shall continue to minister to you, and strengthen you in the faith.

Verse 25. *Having this confidence, I know that I shall abide*] Convinced that it is necessary that I should live longer, for the spreading and defence of the gospel, I am persuaded that I shall now be liberated. This was in fact the case, for, after having been two years in bonds at Rome, he was released.

For your furtherance] In the way of righteousness. *And joy of faith*] And happiness in that way. The further a man proceeds in the way of truth, the stronger his faith will be; and the stronger his faith, the greater his joy or happiness.

Verse 26. *That your rejoicing may be more abundant*] Men rejoice more in recovering a thing that was lost, than they do in a continual possession of what is of much greater value.

Verse 27. *Let your conversation be as it becometh the gospel*] The apostle considers the church at Philippi as a free or imperial city, which possesses great honours, dignities, and privileges; and he exhorts them to act, αξιοω, worthy of or suitably to those honours and privileges. This is the idea that is expressed by the word πολιτευεσθε, act according to the nature of your political situation, the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the church. The apostle resumes the same metaphor, chap. iii. 20: ημων—το πολιτευμα εν ουρανοις υπαρχει. *For our citizenship is in heaven*; but in this last verse he puts heaven in the place of the church, and this is all right; for he, who is not a member of the church of Christ on earth, can have no right to the kingdom of

A. M. cir. 4066.
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 A. U. C. 814.
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cometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, ^a that ye

stand fast in one spirit, ^b with one mind ^c striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: ^d which is to them an evident token

^a Ch. iv. 1. — ^b 1 Cor. i. 10. — ^c Jude 3. — ^d 2 Thess. i. 5.
^e Rom. viii. 17. 2 Tim. ii. 11.

of perdition, ^e but to you of salvation, and that of God.

29 For unto you ^f it is given in the behalf of Christ, ^g not only to believe on him, but also to suffer for his sake;

30 ^h Having the same conflict ⁱ which ye saw in me, *and now hear to be in me.*

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
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^f Acts v. 41. Rom. v. 3. — ^g Eph. ii. 8. — ^h Col. ii. 1.
ⁱ Acts xvi. 19, &c. 1 Thess. ii. 2.

heaven, and he who does not walk *worthy* of the gospel of Christ cannot be counted worthy to enter through the gates into the city of the Eternal King.

Whether I come and see you] Leaving the matter still in doubt as to them, whether he should again visit them.

In one spirit] Being all of *one mind* under the influence of the Holy Ghost.

Striving together] *Συναθλοντες* *Wrestling together*, not in contention with each other, but in union against the enemies of the *gospel faith*—the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

Verse 28. *In nothing terrified by your adversaries*] So it appears that the church at Philippi was then under persecution.

Which is to them] *Ἡτις αυτοις εστιν*. Some very judicious critics consider *Ἡτις* as referring to *πιστις*, the faith of the gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them, the Philippians, on the contrary, the most evident token of salvation; for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way to eternal blessedness.

Verse 29. *Unto you it is given in the behalf of Christ*] *Ἔμιν εχαρισθη* *To you it is graciously given*; it is no small *privilege* that God has so far honoured you as to permit you to suffer on Christ's account. It is only his most faithful servants that he thus

honours. Be not therefore terrified by your enemies; they can do nothing to you which God will not turn to your eternal advantage. We learn from this that it is as great a privilege to *suffer* for Christ as to *believe* on him; and the *former* in certain cases (as far as the *latter* in all cases) becomes the means of salvation to them who are thus exercised.

Verse 30. *Having the same conflict*] When Paul preached the gospel at Philippi he was grievously persecuted, as we learn from Acts xvi. 19—40, being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the *conflict* they had seen in him; and now *they heard* that he had been sent prisoner to Rome as an evil doer, and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor, to whom he had been obliged to appeal.

1. It was no small encouragement to these persons, (1.) That whatever sufferings they met with they were supported under them. (2.) That they suffered in the same cause in which their illustrious apostle was suffering. (3.) That they suffered, not because they had done any evil, or could be accused of any, but because they believed in the Son of God, who died for them and for all mankind. (4.) That all these sufferings were sanctified to their eternal good.

2. And God is able to make the same grace abound towards us in like circumstances; it is for this purpose that such consolatory portions are left on record. He who is persecuted or afflicted for Christ's sake, is most eminently honoured by his Creator.

CHAPTER II.

The apostle beseeches them, by various considerations, to live in unity and in the spirit of the gospel, loving each other; and each to prefer his brother to himself, 1—4. He exhorts them to be like-minded with Christ, who, though in the form of God, and equal with God, made himself of no reputation, and humbled himself to the death of the cross for the salvation of man; in consequence of which he was highly exalted, and had a name above every name; to whose authority every knee should bow, and whose glory every tongue should acknowledge, 5—11. They are exhorted to work out their own salvation through his power who works in them, that they may be blameless, and that the apostle's labour may not be in vain, 12—16. He expresses his readiness to offer his life for the gospel, 17, 18. Intends to send Timothy to them, of whom he gives a very high character; yet hopes to see them himself shortly, 19—24. In the mean time sends Epaphroditus, who had been near death, and whom he begs them to receive with especial tenderness, 25—30.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Ang. 9.

IF there be therefore any consolation in Christ, if any comfort of love, ^a if any fellowship of the Spirit, if any

- ^b bowels and mercies ;
- ² Fulfil ye my joy, ^d that ye be like-minded, having the same love, *being* of one accord, of one mind.
- ³ Let nothing be done through strife or

vain glory : but 'in lowliness of mind let each esteem other better than themselves.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Ang. 9.

- ⁴ Look not every man on his own things, but every man also on the things of others.
- ⁵ Let this mind be in you, which was also in Christ Jesus ;
- ⁶ Who, ¹ being in the form of God, ^h thought

^a 1 Cor. xiii. 14. — ^b Col. iii. 12. — ^c John iii. 29.
^d Rom. xii. 16. xv. 5. 1 Cor. i. 10. 2 Cor. xiii. 11. Ch. i. 2. iii. 16. iv. 2. 1 Pet. iii. 8. — ^e Gal. v. 26. Ch. i. 15, 16. James iii. 14. — ^f Rom. xii. 10. Eph. v. 21. 1 Pet. v. 5.

¹ 1 Cor. x. 24, 33. xiii. 5. — ^h Matt. xi. 29. John xiii. 15. 1 Pet. ii. 21. 1 John ii. 6. — ⁱ John i. 1, 2. xvii. 5. 2 Cor. iv. 4. Col. i. 15. Hebr. i. 3. — ^h John v. 18. x. 33.

NOTES ON CHAP. II.

Verse 1. *If there be therefore any consolation*] The *as, if,* does not express any doubt here, but on the contrary is to be considered as a *strong affirmation* ; as *there* is consolation in Christ, as there is comfort of love, &c.

The word *καρπαζουσι*, translated here *consolation*, is in other places rendered *exhortation*, and is by several critics understood so here ; as if he had said : If *exhorting* you in the name of Christ have any influence with you, &c. It is extremely difficult to give the force of these expressions ; they contain a torrent of most affecting eloquence ; the apostle pouring out his whole heart to a people whom with all his heart he loved, and who were worthy of the love even of an apostle.

If any comfort of love] If the followers of Christ, by giving proofs of their ardent love to each other in cases of distress, alleviate the sufferings of the persecuted ;

If any fellowship of the Spirit] If there be an intimate relation established among all Christians, by their being made mutual partakers of the Holy Ghost ;

If any bowels and mercies] If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me now, in a farther state of suffering ;

Verse 2. *Fulfil ye my joy*] Ye ought to complete my joy, who have suffered so much to bring you into the possession of these blessings, by being *like-minded* with myself, *having the same love* to God, his cause, and me, as I have to him, his cause, and you.

Being of one accord] Being perfectly agreed in labouring to promote the honour of your Master ; and *of one mind*, being constantly *intent* upon this great subject ; keeping your eye fixed upon it in all you say, do, or intend.

Verse 3. *Let nothing be done through strife*] Never be opposed to each other ; never act from *separate interests* ; ye are all *brethren*, and of one *body* ; therefore let every member feel and labour for the welfare of the whole. And in the exercise of your different functions, and in the use of your various gifts, do nothing so as to promote your own reputation, sepa-

rately considered from the comfort, honour, and advantage of all.

But in lowliness of mind] Have always an humbling view of yourselves, and this will lead you to prefer others to yourselves ; for, as you know your own secret defects, charity will lead you to suppose that your brethren are more holy, and more devoted to God than you are ; and *they* will think the same of *you*, their secret defects also being known only to themselves.

Verse 4. *Look not every man on his own things*] Do nothing through self-interest in the things of God ; nor arrogate to yourselves *gifts, graces, and fruits* which belong to *others* ; ye are all called to promote God's glory and the salvation of men. Labour for this, and every one shall receive the honour that comes from God ; and let each rejoice to see another, whom God may be pleased to use in a *special way*, acquiring much reputation by the successful application of his talents to the great work.

Verse 5. *Let this mind be in you, which was also in Christ Jesus*] Christ laboured to promote no separate interest ; as man, he studied to promote the glory of God, and the welfare and salvation of the human race. See, then, that ye have the same *disposition* that was in Jesus : he was ever *humble, loving, patient, and laborious* ; his meat and drink was to do the will of his Father, and to finish his work.

Verse 6. *Who, being in the form of God*] This verse has been the subject of much criticism, and some controversy. Dr. *Whitby* has, perhaps, on the whole, spoken best on this point ; but his arguments are too diffuse to be admitted here. Dr. *Macknight* has abridged the works of Dr. *Whitby*, and properly observes that, "As the apostle is speaking of what *Christ was before he took the form of a servant*, the *form of God*, of which he divested himself when he became man, cannot be any thing which he *possessed* during his *incarnation*, or in his divested state ; consequently, neither the opinion of *Erasmus*, that the *form of God* consisted in those *sparks of divinity* by which Christ, during his incarnation, manifested his Godhead, nor the opinion of the *Socinians*, that it consisted in the *power of working miracles*, is well founded ; for Christ did not divest himself either of one or the other, but possessed both all the time of

A. M. cir. 4066. it not robbery to be equal with
 A. D. cir. 62. God ;
 A. U. C. 814. 7 * But made himself of no
 An. Imp. Neronis reputation, and took upon him
 Cæs. Aug. 9. the form ^b of a servant, and ^c was made in the
^d likeness of men :

8 And being found in fashion
 as a man, he humbled himself,
 and ^e became obedient unto
 death, even the death of the
 cross.

A. M. cir. 4066.
 A. D. cir. 62.
 A. U. C. 814.
 An. Imp. Neronis
 Cæs. Aug. 9.

9 Wherefore God also ^f hath highly exalted

^a Ps. xxii. 6. Isai. liii. 3. Dan. ix. 26. Mark ix. 12. Rom. xv. 3.—^b Isai. xlii. 1. xlix. 3, 6. lii. 13. liii. 11. Ezek. xxiv. 23, 24. Zech. iii. 8. Matt. xx. 28. Luke xxii. 27. ^c John i. 14. Rom. i. 3. viii. 3. Gal. iv. 4. Hebr. ii. 14,

17.—^d Or, *habit*.—^e Matt. xxvi. 39, 42. John x. 18. Hebr. v. 8. xii. 2.—^f John xvii. 1, 2, 5. Acts ii. 33. Hebr. ii. 9.

his public ministry. In like manner, the opinion of those who, by the *form of God*, understand the *Divine Nature* and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God; and with respect to the government of the world, we are led, by what the apostle tells, Heb. i. 3, to believe that he did not part with even that; but, in his divested state, still continued to uphold all things by the word of his power. By the *form of God* we are rather to understand that *visible glorious light* in which the Deity is said to dwell, 1 Tim. vi. 16, and by which he manifested himself to the patriarchs of old, Deut. v. 22, 24; which was commonly accompanied with a *numerous retinue of angels*, Psal. lxxviii. 17, and which in scripture is called *The Similitude*, Numb. xii. 8; *The Face*, Psal. xxxi. 16; *The Presence*, Exod. xxxiii. 15; and *The Shape of God*, John v. 37. This interpretation is supported by the term *μορφη*, *form*, here used, which signifies a person's external *shape or appearance*, and not his *nature or essence*. Thus we are told, Mark xvi. 12, that Jesus appeared to his disciples in another *μορφη*, *shape*, or *form*. And, Matt. xvii. 2, *μετεμορφωθη*, *he was transformed before them*—his outward *appearance or form was changed*. Farther, this interpretation agrees with the fact: the *form of God*, that is, his *visible glory* and the *attendance of angels*, as above described, the Son of God enjoyed with his Father before the world was, John xvii. 5; and on that as on other accounts he is the *brightness of the Father's glory*, Heb. i. 3. Of this he divested himself when he became flesh; but, having resumed it after his ascension, he will come with it in the human nature to judge the world; so he told his disciples, Matt. xvi. 27: *The Son of Man will come in the glory of his Father, with his angels, &c.* Lastly, this sense of *μορφη Θεου* is confirmed by the meaning of *μορφη δουλου*, ver. 7; which evidently denotes the *appearance and behaviour* of a *servant or bondman*, and not the *essence* of such a person." See *Whitby* and *Macknight*.

Thought it not robbery to be equal with God] If we take these words as they stand here, their meaning is, that, as he was from the *beginning* in the same infinite glory with the Father, to appear in *time*—during his humiliation, as God and equal with the Father, was no encroachment on the divine prerogative; for, as he had an *equality of nature*, he had an *equality of rights*.

But the word *ἀρπαγμα*, which we translate *rob-*
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bery, has been supposed to imply a *thing eagerly to be seized, coveted, or desired*; and on this interpretation the passage has been translated: *Who, being in the form of God, did not think it a matter to be earnestly desired to appear equal to God; but made himself of no reputation, &c.* However the word be translated, it does not affect the eternal Deity of our Lord. Though he was from eternity in the form of God—possessed of the same glory, yet he thought it right to veil this glory, and not to appear with it among the children of men; and therefore he was made in the *likeness of men*, and took upon him the *form or appearance of a servant*: and, had he retained the appearance of this ineffable glory, it would, in many respects, have prevented him from accomplishing the work which God gave him to do; and his *humiliation*, as necessary to the salvation of men, could not have been complete. On this account I prefer this sense of the word *ἀρπαγμα* before that given in our text, which does not agree so well with the other expressions in the context. In this sense the word is used by *Heliodorus*, in his *Æthiopics*, lib. vii., cap. 19, &c., which passage *Whitby* has produced, and on which he has given a considerable paraphrase. The reader, who wishes to examine this subject more particularly, may have recourse to *Heliodorus* as above, or to the notes of Dr. *Whitby* on the passage.

Verse 7. *But made himself of no reputation*] *Ἐαυτον ἐκενωσε*: *He emptied himself*—did not appear in his glory, for he assumed the form of a servant, being made in the likeness of man. And his being made in the likeness of man, and assuming the form of a servant, was a *proof* that he had *emptied* himself—laid aside the effulgence of his glory.

Verse 8. *And being found in fashion as a man*] *Και σχηματι ἐφθεις ὡς ἄνθρωπος*. This clause should be joined to the preceding, and thus translated: *Being made in the likeness of man, and was found in fashion as a man.*

He humbled himself] Laid himself as low as possible: 1. In *emptying himself*—laying aside the effulgence of his glory. 2. In being *incarnate*—taking upon him the *human form*. 3. In becoming a *servant*—assuming the *lowest* innocent character, that of being the servant of all. 4. In condescending to *die*, to which he was not naturally liable, as having *never sinned*, and therefore had a right in his human nature to immortality, without passing under the empire of death. 5. In condescending, not only to death, but to the *lowest* and most *ignominious kind of*

A. M. cir. 4066.
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him, and ^a given him a name which is above every name :

10 ^b That at the name of Jesus every knee should bow, of

things in heaven, and things in earth, and things under the earth ;

11 And ^c that every tongue should confess

^a Eph. i. 20, 21. Hebr. i. 4. — ^b Isai. xlv. 23. Matt. xlviii. 18. Rom. xiv. 11. Rev. v. 13. — ^c John xliii. 13.

death, the death of the cross ; the punishment of the meanest of slaves and worst of felons. What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and undo its influence and malignity !

Verse 9. *Wherefore God also hath highly exalted him* If by his humiliation he has merited pardon and final salvation for the whole world, is it to be wondered that the human body, in which this fullness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created beings ? And this is the fact ; for he hath given him a name, *το ονομα*, the name, which is above every name : *το* is prefixed to *ονομα* here by ABC, 17, Origen, Dionysius Alexandrinus, Eusebius, Cyril, and Procopius. This makes it much more emphatic. According to Eph. i. 20, 21, the man Christ Jesus is exalted to the right hand of God, 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 is to come. From which it appears that no creature of God is so far exalted and so glorious as the man Christ Jesus, human nature being in him dignified infinitely beyond the angelic nature ; and that this nature has an authority and pre-eminence which no being, either in heaven or earth, enjoys. In a word, as man was in the beginning at the head of all the creatures of God, Jesus Christ, by assuming human nature, suffering and dying in it, has raised it to its pristine state. And this is probably what is here meant by this high exaltation of Christ, and giving him a name which is above every name. But if we refer to any particular epithet, then the name JESUS or Saviour must be that which is intended ; as no being either in heaven or earth can possess this name as he who is the Redeemer of the world does, for he is the only Saviour ; none has or could redeem us to God but he ; and throughout eternity he will ever appear as the sole Saviour of the human race. Hence, before his birth Gabriel stated that his name should be called JESUS, giving for reason, he shall save his people from their sins. The qualifications of the Saviour of the world were so extraordinary, the redeeming acts so stupendous, and the result of all so glorious both to God and man, that it is impossible to conceive a higher name or title than that of JESUS, or Saviour of the world.

Verse 10. *That at the name of Jesus every knee should bow* That all human beings should consider

that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved,

^d as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with ^e fear and trembling ;

Aets ii. 36. Rom. xiv. 9. 1 Cor. viii. 6. xii. 3. — ^d Ch. i. 5. — ^e Eph. vi. 5.

themselves redeemed unto God by his blood, and look for an application of this redemption price ; and that all who are saved from their sin should acknowledge him the author of their salvation. In a word, that *παν εκουρανιων*, all the spirits of just men made perfect, now in ^a a state of blessedness ; *και επιγειων*, all human beings still in their state of probation on earth ; *και καταθωνιων*, and all that are in the shades below, who have, through their own fault, died without having received his salvation ; should acknowledge him.

Verse 11. *And that every tongue should confess* That all those before mentioned should acknowledge that Jesus Christ is Lord, or absolute governor, and thus glorify God the Father, who has exalted this human nature to this state of ineffable glory, in virtue of its passion, death, resurrection, and the atonement which it has made, by which so many attributes of the divine nature have become illustrated, the divine law magnified and made honourable, and an eternal glory provided for man.

Others by things in heaven understand the holy angels ; by things on earth, human beings generally ; and by things under the earth, fallen spirits of every description. Perhaps the three expressions are designed to comprehend all beings of all kinds, all creatures ; as it is usual with the Hebrews, and indeed with all ancient nations, to express, by things in heaven, things on earth, and things under the earth, all beings of all kinds ; universal nature. See similar forms of speech, Exod. xx. 4 ; Deut. iv. 17, 18 ; Psal. xcvi. 11 ; and Ezek. xxxviii. 20. But intelligent beings seem to be those which are chiefly intended by the words of the apostle ; for it appears that nothing less than absolute rule over angels, men, and devils, can be designed in these extraordinary words, and by confessing him to be Lord we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh ; for all should honour the Son even as they honour the Father. And the worship thus offered is to the glory of God ; so that far from being idolatrous, as some have rashly asserted, it is to the honour of the Divine Being. We may add, that the tongue which does not confess thus, is a tongue that dishonours the Almighty.

Verse 12. *As ye have always obeyed* Continue to act on the same principles and from the same motives ; having the same disposition which was in Christ ; labouring so as to promote his glory.

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A. D. cir. 62.
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13 For ^ait is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things ^bwithout murmurings and ^cdisputings ;

15 That ye may be blameless and ^dharmless, ^ethe sons of God, without rebuke, ^fin

^a 2 Cor. iii. 5. Hebr. xiii. 21.—^b 1 Cor. x. 10. 1 Pet. iv. 9.—^c Rom. xiv. 1.—^d Or, *sincere*.—^e Matt. v. 45. Eph. v. 1.—^f 1 Pet. ii. 12.—^g Deut. xxxii. 5.—^h Or,

Work out your own salvation] Go on, walking by the same rule, and minding the same thing, till your salvation be completed ; till, filled with love to God and man, ye walk unblamably in all his testimonies, having your fruit unto holiness, and your end everlasting life.

With fear and trembling] Considering the *difficulty* of the *work*, and the *danger* of *miscarriage*. If you do not watch, pray, and continually depend on God, your enemies will surprise you, and your light and life will become extinct ; and then consider what an awful account you must give to him whose Spirit ye have grieved, and of whose glory ye have come short.

Verse 13. *For it is God which worketh in you*] Every holy purpose, pious resolution, good word, and good work, must come from him ; ye must be *workers together with him*, that ye receive not his grace in vain ; *because he worketh in you*, therefore work with him, and *work out* your own salvation.

To will and to do] *Το θελει και το ενεργειν*. The *power to will* and the *power to act* must necessarily come from God, who is the author both of the *soul* and *body*, and of all their powers and energies ; but the *act of volition* and the *act of working* come from the *man*. God gives *power* to will, man wills through that power ; God gives *power to act*, and man acts through that power. Without the *power to will*, man can *will nothing* ; without the *power to work*, man can *do nothing*. God neither wills *for* man, nor *works in man's stead*, but he furnishes him with power to do both ; he is therefore accountable to God for these powers.

Because God works in them the power to will and the power to do, therefore the apostle exhorts them *to work out their own salvation* ; most manifestly showing that the *use* of the powers of *volition* and *action* belongs to *themselves*. They cannot do God's work, they cannot produce in themselves a power *to will and to do* ; and God will not do their work, he will not work out *their* salvation *with fear and trembling*.

Though men have grievously puzzled themselves with questions relative to the *will* and *power* of the human being ; yet no case can be plainer than that which the apostle lays down here : the *power to will* and *do* comes from God ; the *use* of that power belongs to *man*. He, that has not got this power, can neither will nor work ; he that has this

the midst of ^aa crooked and perverse nation, among whom ^bye ⁱshine as lights in the world ;

16 Holding forth the word of life ; that ^tI may rejoice in the day of Christ, that ^II have not run in vain, neither laboured in vain.

shine ye.—¹ Matt. v. 14, 16. Eph. v. 8.—² 2 Cor. i. 14. 1 Thess. ii. 19.—¹ Gal. ii. 2. 1 Thess. iii. 5.

power can do both. But it does not necessarily follow that he who has these powers will use them ; the *possession* of the powers does not necessarily imply the *use* of those powers, because a man might have them, and not use or abuse them ; therefore the apostle exhorts : *Work out your own salvation*.

This is a general exhortation ; it may be applied to all men, for to all it is applicable ; there not being a rational being on the face of the earth, who has not from God both *power to will* and *act* in the things which concern his salvation. Hence the *accountableness of man*.

Of his good pleasure.] Every good is freely given of God ; no man *deserves* any thing from him ; and as it *pleaseth* him, so he deals out to men those *measures of mental and corporeal energy* which he sees to be necessary ; giving to some *more*, to others *less*, but to all what is sufficient for their salvation.

Verse 14. *Do all things without murmurings*] *Γογγυσμων, και διαλογισμων* Without *grumbings and altercations*. Be *patient* in, and *contented* with, your work ; and see that ye *fall not out by the way*.

Verse 15. *That ye may be blameless*] In yourselves, and *harmless* to others.

The sons of God] Showing by your holy conduct that ye are partakers of the *divine nature*.

Without rebuke] Persons against whom no charge of transgression can justly be laid.

A crooked and perverse] Probably referring to the *Jews*, who were the chief opponents and the most virulent enemies which the Christian church had.

Among whom ye shine] Be like the *sun* and *moon*, bless even the perverse and disobedient by your light and splendour. Let your light shine before men ; some will walk in that light, and by its shining God will be glorified. It is evident that the apostle by *φωστιπει εν κοσμη*, *lights in the world*, refers to the *sun* and *moon* particularly, and perhaps to the *heavenly bodies* in general.

Verse 16. *Holding forth the word of life*] An allusion, some think, to those *towers* which were built at the entrance of harbours, on which *fires* were kept during the night to direct ships into the port. Genuine Christians, by their holy lives and conversation, are the means of *directing* others, not only how to escape those *dangers* to which they are exposed on the tempestuous ocean of human life, but also on leading them into the *haven of eternal safety* and rest.

That I have not run in vain] This appears to be :

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17 Yea, and if ^aI be ^boffered upon the sacrifice ^cand service of your faith, ^dI joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 ^eBut I trust in the Lord Jesus to send ^fTimotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man ^glike-minded, ^hwho will naturally care for your state.

21 For all ⁱseek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, ^kthat, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But ^lI trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^mEpaphroditus, my brother, and companion in labour, and ⁿfellow-soldier, ^obut your messenger, and ^phe that ministered to my wants.

A. M. cir. 4066.
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^a 2 Tim. iv. 6. — ^b Gr. *poured forth*. — ^c Rom. xv. 16. ^d 2 Cor. vii. 4. Col. i. 24. — ^e Or, *moreover*. — ^f Rom. xvi. 21. 1 Thess. iii. 2. — ^g Ps. lv. 13. — ^h Or, *so dear unto me*. — ⁱ 1 Cor. x. 24, 33. xiii. 5. 2 Tim. iv. 10, 16.

^k 1 Cor. iv. 17. 1 Tim. i. 2. 2 Tim. i. 2. — ^l Ch. i. 26. Philem. 22. — ^m Ch. iv. 18. — ⁿ Philem. 2. — ^o 2 Cor. viii. 23. — ^p 2 Cor. xi. 9. Ch. iv. 18.

part of the same metaphor; and alludes to the case of a *weather-beaten* mariner who has been *long tossed* on a tempestuous sea, in *hazy weather* and *dark nights*, who has been obliged to *run* on different *tacks*, and *labour* intensely to keep his ship from *foundering*, but is at last, by the assistance of the *luminous fire* on the top of the *tower*, directed safely into port. Live so to glorify God and do good to men, that it shall appear that I have not run and laboured in vain for your salvation.

Verse 17. *Yea, and if I be offered upon the sacrifice and service*] The metaphor appears to be still carried on. As it was customary for the weather-beaten mariner, when he had gained his port, to offer a sacrifice, *θυσια*, to God, of some particular animal which he had vowed while in his state of danger, and this was considered to be a *religious service*, *λατρευματα* the apostle, pursuing the idea, states himself to be willing to become the *libation* (for so much the word *σπονδωματος* imports) that was to be *poured upon the sacrifice*. - Parkhurst observes that the apostle compares the faith of the Philippians to the sacrificial victim, and *his own blood shed in martyrdom* to the *libation*, i. e. *the wine poured out* on occasion of the sacrifice. *Raphelius* observes that *Arrian* uses the phrase *σπονδων επι τη θυσιαι* for *pouring out the libation after the sacrifice*. The apostle had guided them safely into port; their faith in the atoning death of Christ was their sacrifice; and he was willing that his blood in martyrdom should be poured out as a libation on that sacrificial offering.

Verse 18. *For the same cause also do ye joy*] Should I be thus offered, as I shall rejoice in it, do ye also rejoice that I am counted worthy of this high honour.

Verse 19. *But I trust in the Lord Jesus*] He is governor and disposer of all events, being above all principality and power; and I humbly confide in his power and goodness that I shall be a little longer spared to visit you again, ver. 24, and to be able to send Timothy shortly to you.

When I know your state.] By the correct information which I shall receive from Timothy.

Verse 20. *For I have no man like-minded*] None of all my fellow-helpers in the gospel have the same zeal and affectionate concern for your prosperity in every respect as he has. He is *ισοψυχος* of *the same soul*; a man after my own heart.

Verse 21. *For all seek their own*] This must relate to the persons who *preached Christ even of envy and strife*, chap. i. 16; these must be very careless whether souls were saved or not by such preaching; and even those who preached the gospel *out of good will* might not be fit for such an embassy as this, which required many sacrifices, and consequently much love and zeal to be able to make them.

Verse 22. *Ye know the proof of him, that, as a son with the father, he hath served with me*] The Philippians had *full proof* of the affectionate attachment of Timothy to Paul, for he had laboured with him there, as we learn from Acts xvi. 1-3, and xvii. 14; and we find from what is said here that Timothy was not a servant to the apostle, but that he had served *with* him. They both laboured together in the word and doctrine; for *apostles* and Christian *bishops*, in those times, laboured as hard as their *deacons*. There were no *sinicures*; every one was a *labourer*, every labourer had his *work*, and every *workman* had his *wages*.

Verse 23. *How it will go with me.*] The apostle was now in *captivity*; his *trial* appears to have been approaching, and of its *issue* he was doubtful; though he seems to have had a general persuasion that he should be spared, see ver. 19 and ver. 24.

Verse 25. *Epaphroditus, my brother, &c.*] Here is a very high character of this minister of Christ; he was, 1. A *brother*—one of the *Christian family*; a thorough convert to God, without which he could not have been a preacher of the gospel. 2. He was a *companion in labour*; he laboured, and laboured in union with the apostle in this great work. 3. He was a *fellow-soldier*; the work was a work of difficulty and danger, they were obliged to maintain a continual

A. M. cir. 4066. 26 * For he longed after you
A. D. cir. 62. all, and was full of heaviness,
A. U. C. 814. because that ye had heard that
An. Imp. Neronis he had been sick.
Cæs. Aug. 9.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully,

that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and ^b hold ^c such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, ^d to supply your lack of service toward me.

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* Ch. i. 3.—^b Or, honour such.—^c 1 Cor. xvi. 18. 1 Thess.

v. 12. 1 Tim. v. 17.—^d 1 Cor. xvi. 17. Ch. iv. 10.

warfare, fighting against the world, the devil, and the flesh. 4. He was *their apostle*—a man whom God had honoured with apostolical gifts, apostolical graces, and apostolical fruits; and, 5. He was an *affectionate friend* to the apostle; knew his soul in adversity, acknowledged him in prison, and contributed to his comfort and support.

Verse 26. *Ye had heard that he had been sick.*] “In this passage,” says Dr. Paley, “no intimation is given that the recovery of Epaphroditus was *miraculous*, it is plainly spoken of as a *natural event*. This instance, together with that in the second Epistle to Timothy, *Trophimus have I left at Miletum sick*, affords a proof that the power of performing cures, and, by parity of reason, of working other miracles, was a power which only visited the apostles occasionally, and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus if he could; nor would he have left Trophimus at Miletum sick, had the power of working cures awaited his disposal. Had this epistle been a forgery, forgery on this occasion would not have spared a *miracle*; much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him, which he does almost expressly in the case of Trophimus, *Him have I left sick*; and virtually in the passage before us, in which he felicitates himself on the recovery of Epaphroditus in terms which almost exclude the supposition of any supernatural means being used to effect it. This is a reverse which nothing but *truth* would have imposed.” *Horæ Paulinæ*, page 234.

Verse 27. *Lest I should have sorrow upon sorrow.*] The sorrows of his *death*, added to the sorrow he endured on account of his *sickness*; or he may refer to his own state of *affliction*, being *imprisoned* and *maltreated*.

Verse 28. *The more carefully*] *Σπουδαιοτέρως* With the *more haste* or *dispatch*; because, having suffered so much on account of his apprehended death, they could not be too soon comforted by seeing him alive and restored.

Verse 29. *Receive him therefore in the Lord*] For the Lord's sake receive him, and as the Lord's servant; and *hold such* zealous, disinterested, and holy preachers *in reputation*—honour those whom ye perceive God hath honoured.

Verse 30. *For the work of Christ*] Preaching the gospel, and ministering to the distressed.

He was nigh unto death] Having laboured far beyond his strength.

Not regarding his life] Instead of *παρὰβουλε-σάμενος τῇ ψυχῇ*, *not regarding his life*, *παρὰβουλε-σάμενος*, *risking his life*, is the reading of ABDEFG, and is received by Griesbach into the text. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

The *humiliation* and *exaltation* of Christ are subjects which we cannot contemplate too frequently, and in which we cannot be too deeply instructed.

1. God destroys opposites by opposites: through *pride* and *self-confidence* man fell; and it required the *humiliation* of Christ to destroy that pride and *self-confidence*, and to raise him from his *fall*. There must be an indescribable malignity in sin, when it required the deepest abasement of the highest Being to remove and destroy it. The humiliation and passion of Christ were not accidental, they were absolutely necessary; and had they not been necessary, they had not taken place. Sinner, behold what it cost the Son of God to save *thee*! And wilt thou, after considering this, imagine that *sin* is a small thing? Without the humiliation and sacrifice of Christ, even *thy soul* could not be saved. Slight not, therefore, the *mercies* of thy God, by underrating the *guilt* of thy transgressions and the malignity of thy sin!

2. As we cannot contemplate the humiliation and death of Christ without considering it a sufficient sacrifice, oblation, and atonement for sin, and for the sin of the whole world; so we cannot contemplate his unlimited power and glory, in his state of exaltation, without being convinced that he is able to save them to the uttermost that come unto God through him. What can *withstand* the *merit* of his *blood*? What can *resist* the *energy* of his *omnipotence*? Can the power of sin?—its infection?—its malignity? No! He can as easily say to an impure heart, Be thou clean, and it shall be clean; as he could to the leper, Be thou clean, and immediately his leprosy was cleansed. Reader, have faith in Him; for all things are possible to him that believeth.

3. There are many ungodly men in the world who

deny the inspiration of God's Holy Spirit, and affect to ridicule those who profess to have received what they know Christ has purchased and God has promised, and which, in virtue of this, they have claimed by *faith*; because, say these mockers, "If you had the Spirit of God, you could work miracles:

show us a miracle, and we will believe you to be inspired." Will these persons assert that St. Paul had not God's Spirit when he could neither heal himself, nor restore his friends and fellow-helpers from apparent death? What then doth *their* arguing prove? Silly men, of shallow minds.

CHAPTER III.

The apostle exhorts the *Philippians* to rejoice in the Lord, 1. And to beware of false teachers, 2. Shows that Christians are the true circumciston, who worship God in the Spirit, 3. And that himself had more reason to trust in the flesh than any of the Jews, 4-6. But that he counted all things loss for Christ, 7-11. He longs after a conformity to Christ in his death, and presses onward to the attainment of his high calling, 12-14. Exhorts them to be like-minded, 15-17. Warns them against certain persons who were enemies to the cross of Christ, 18, 19. Shows the nature of their heavenly privileges, and the resurrection and glorification of the human body, 20, 21.

A. M. cir. 4066.
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FINALLY, my brethren, ^arejoice in the Lord. To write the same things to you, to me indeed *is* not grievous,

but for you *it is* safe.

² ^bBeware of dogs, beware of ^cevil workers, ^dbeware of the concision.

³ For we are ^ethe circumcision, ^fwhich worship God in the spirit, and ^grejoice in Christ Jesus, and have ^hno confidence in the flesh:

^a 2 Cor. xiii. 11. Ch. iv. 4. 1 Thess. v. 16. — ^b Isai. li. 10. Gal. v. 15. — ^c 2 Cor. xi. 13. — ^d Rom. ii. 28. Gal. v. 2. — ^e Deut. x. 16. xxx. 6. Jer. iv. 4. Rom. ii. 29. Col. ii. 11. — ^f John iv. 23, 24. Rom. vii. 6.

NOTES ON CHAP. III.

Verse 1. *Rejoice in the Lord.*] Be always *happy*; but let that happiness be such as you derive from the *Lord*.

To write the same things] He means those which he had formerly preached to them or to other churches, for he had but one gospel; and we may rest assured that the doctrine of this epistle was the same with his preaching.

For you it is safe.] It is much better to have these divine things committed to *writing* than confided to *memory*. By the *latter* they may be either lost or corrupted, by the *former* they will be preserved.

Verse 2. *Beware of dogs*] The *Jews*, who have here the same appellative which they formerly gave to the *Gentiles*: because the Gentiles were not included in the covenant they called *them* dogs; and themselves, the *children of the most High*. Now, they are cast out of the covenant and the Gentiles taken in; therefore *they* are the *dogs*, and the *Gentiles* the *children*.

Evil workers] Judaizing teachers, who endeavoured to pervert the gospel.

The concision.] Κατατομήν The *cutting* or *excision*;

⁴ Though ^bI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

⁵ ⁱCircumcised the eighth day, ^kof the stock of Israel, ^lof the tribe of Benjamin, ^man Hebrew of the Hebrews; as touching the law, ⁿa Pharisee;

⁶ ^oConcerning zeal, ^ppersecuting the church;

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^ε Gal. vi. 14. — ^h 2 Cor. xi. 18, 21. — ⁱ Gen. xvii. 12. ^k 2 Cor. xi. 22. — ^l Rom. xi. 1. — ^m 2 Cor. xi. 22. ⁿ Acts xxiii. 6. xxvi. 4, 5. — ^o Acts xxii. 3. Gal. i. 13, 14. ^p Acts viii. 3. ix. 1.

not περιτομήν, the *circumcision*: the word is used by the apostle to degrade the pretensions which the Jews made to sanctity by the *cutting* in their flesh. *Circumcision* was an honourable thing, for it was a *sign of the covenant*; but as they now had rejected the *new covenant*, their circumcision was rendered uncircumcision, and is termed a *cutting*, by way of degradation.

Verse 3. *We are the circumcision*] *WE*, who have embraced the faith of Christ crucified, are now entered into the new covenant, and according to that new covenant *worship God in the Spirit, exulting, καυχόμενοι, making our boast of, Christ Jesus* as our only Saviour, *having no confidence in the flesh*—in any *outward rite or ceremony* prescribed by the Jewish institutions.

Verse 4. *Though I might also have confidence*] If any of them have any cause to boast in outward rites and privileges, I have as much; yea, *more*.

Verse 5. *Circumcised the eighth day*] This was the time that the law required the males to be circumcised; and we find, from Gen. xvii. 14, both in the *Samaritan Pentateuch* and in the *Septuagint*, though the clause is now lost out of the common

A. M. cir. 4066.
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^a touching the righteousness which is in the law, ^b blameless.
7 But ^c what things were gain to me, those I counted loss for

Christ.

8 Yea doubtless, and I count all things *but* loss ^d for the excellency of the knowledge of Christ Jesus my Lord: for whom I have

^a Rom. x. 5.—^b Luke i. 6.—^c Matt. xiii. 44.—^d Isai. liii. 11. Jer. ix. 23, 24. John xvii. 3. 1 Cor. ii. 2. Col.

Hebrew text, that *The male child, which is not circumcised the eighth day, shall be cut off from among his people*: this precept was literally observed in the case of St. Paul.

Of the stock of Israel] Regularly descended from the patriarch Jacob.

Of the tribe of Benjamin] The most favourite son of that patriarch; and a tribe that did not revolt with Jeroboam, 1 Kings xii. 21, nor pollute the worship of God by idolatry.

An Hebrew of the Hebrews] Though born in a heathen country, Tarsus, yet both my parents were Hebrews; nor has there ever been any strange blood mixed with that of our family.

Touching the law, a Pharisee] One that not only received the law and the prophets as coming from God; but belonged to that *sect* which, of all others, was most scrupulously attached to it.

Verse 6. *Concerning zeal*] As to my zeal for Pharisaism, I gave the fullest proof of it by persecuting the church of Christ; and this is known to all my countrymen.

Touching the righteousness] And as to that *plan of justification*, which justification the Jews say is to be obtained by an observance of the law, I have done every thing so conscientiously from my youth up, that in this respect I am *blameless*; and may, with more confidence than most of *them*, expect that justification which the law appears to promise.

Verse 7. *But what things were gain*] The *credit and respect* which I had, as being zealously attached to the law, and to the traditions of the elders, *I counted loss for Christ*—I saw that this could stand me in no stead; that all my acts of righteousness were nothing on which I could depend for salvation; and that *Christ crucified* could alone profit me; for I found that it is impossible that the blood of bulls and goats could take away sin.

Verse 8. *I count all things but loss*] Not only my Jewish privileges, but all others of every kind; with every thing that men count valuable or gainful, or on which they usually depend for salvation.

The excellency of the knowledge of Christ] That superior light, information, and blessedness, which come through the gospel of Jesus Christ; justification through his blood, sanctification by his Spirit, and eternal glory through his merits and intercession. These are the blessings held out to us by the gospel,

suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having ^e mine own righteousness, which is of the law, but ^f that which is through the faith of Christ, the righteousness which is of God by faith:

ii. 2.—^e Rom. x. 3, 5.—^f Rom. i. 17. iii. 21, 22. ix. 30. x. 3, 6. Gal. ii. 16.

of which, and the law, Jesus Christ is the sum and substance.

I have suffered the loss of all things] Some translate *δι' ὅν ῥα πάντα ἐζημιώθην*, for whom I have thrown away all things—I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and for these I have freely sacrificed all I had from the world, and all I could expect from it.

And do count them but dung] The word *συνθλα* means the vilest dross or *refuse* of any thing; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed every thing but the gospel of Jesus. With his best things he freely parted, judging them all *loss* while put in the place of Christ crucified; and Christ crucified he esteemed infinite *gain*, when compared with all the rest. Of the utter unavailableness of any thing but *Christ* to save the soul the apostle Paul stands as an incontrovertible proof. Could the law have done any thing, the apostle must have known it. He tried, and found it vanity; he tried the gospel system, and found it the power of God to his salvation. By *losing all* that the world calls excellent, he *gained* Christ, and endless salvation through him. Of the glorious influence of the gospel he is an unimpeachable witness. See the concluding observations on the 9th chapter of the Acts, on the character of St. Paul.

Verse 9. *And be found in him*] Be found a believer in Christ, *not having mine own righteousness*—not trusting in any thing I have done or could do, in order to my salvation; relying on no scheme of justification, set up either formerly by myself or by others.

But that which is through the faith of Christ] That justification which is received by faith through the atonement made by Christ.

The righteousness which is of God] God's method of justifying sinners through faith in his Son. See the notes on Rom. iii. 21, 23, and 25, where this subject is treated at large.

Verse 10. *That I may know him*] To be the true and promised Messiah, and *experience* all that salvation which he has bought by his blood.

The power of his resurrection] In having this *body of my humiliation* raised from death, and *made like unto his glorious body*. This seems to be the sole meaning of the apostle; for it is in virtue of

A. M. cir. 4066. 10 That I may know him, and
 A. D. cir. 62. the power of his resurrection,
 A. U. C. 814. and ^a the fellowship of his sufferings,
 An Imp. Neronus being made conform-
 Ces. Aug. 9. able unto his death ;
 11 If by any means I might ^b attain unto

^a Rom. vi. 3, 4, 5. viii. 17. 2 Cor. iv. 10, 11. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.

the resurrection of the dead.

12 Not as though I had already ^c attained, either were already ^d perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

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^b Acts xxvi. 7. — ^c 1 Tim. vi. 12. — ^d Hebr. xii. 23.

Christ's resurrection that we are to be raised incorruptible and immortal.

And the fellowship of his sufferings] Christ died, not only as a victim for sin, but as a martyr to the truth. No creature can have fellowship with him in his vicarious sufferings ; as a martyr to the truth, St. Paul wished to imitate him. Not only in the apostle, but in the primitive Christians generally, there seems to have been a strong desire after martyrdom.

Verse 11. The resurrection of the dead.] That is, the resurrection of those who, having died in the Lord, rise to glory and honour ; and hence St. Paul uses a peculiar word which occurs no where else in the New Testament, *εξαναστασις*. The words, as they stand in the best MSS., are as follow : *εις την αναστασιν την εκ νεκρων, to that resurrection which is of the dead*. This glorious resurrection, and perhaps peculiarly glorious in the case of martyrs, is that to which St. Paul aspired. The word *αναστασις* signifies the resurrection in general, both of the just and unjust ; *εξαναστασις* may signify that of the blessed only.

Verse 12. Not as though I had already attained] *ουκ ετι ηδη ελαβον*. For I have not yet received the prize ; I am not glorified, for I have not finished my course ; and I have a conflict still to maintain, and the issue will prove whether I should be crowned. From the beginning of the 11th to the end of the 17th verse there is one continued allusion to the contests at the Olympic games ; exercises with which, and their laws, the Philippians were well acquainted.

Either were already perfect] *Η ηδη τετελειωμης*. Nor am I yet perfect ; I am not yet crowned, in consequence of having suffered martyrdom. I am quite satisfied that the apostle here alludes to the Olympic games, and the word *τετελειωμαι* is the proof ; for *τελειωθηναι* is spoken of those who have completed their race, reached the goal, and are honoured with the prize. Thus it is used by *Philo*, Allegoriar. lib. iii., page 101, Edit. Mangey : Ποτε ουν, ω ψυχη, μαλιστα νεκροφορειν (νεκοφορειν) σεαυτην υποληψυ' αφηγεσθι οταν τελειωθης και βραβειων και στεφανων ελωθης. "When is it, O soul, that thou shalt appear to have the victory? Is it not when thou shalt be perfected (have completed thy course by death), and be honoured with prizes and crowns?"

That *τελειωσις* signified martyrdom, we learn most expressly from *Clemens Alexand.*, *Stromata*, lib. iii., page 480, where he has these remarkable words : *τελειωσις μαρτυριων καλουμεν, ουκ ετι τελος του βιου*

ο ανθρωπος ελαβεν, ως οι λοιποι, αλλ' οτι τελειων εργων αγαπης ενδειξατο. "We call martyrdom *τελειωσις*, or perfection, not because man receives it as the end, τέλος, or completion of life ; but because it is the consummation *τελειων*, of the work of charity."

So *Basil* the great, Hom. in Psal. cxvii., ver. 13 : Ποτηριον σωτηριου ληψομαι τουτεστι, διψων επι την δια του μαρτυριου τελειωσιν ερχομαι. "I will receive the cup of salvation ; that is, thirsting and earnestly desiring to come, by martyrdom, to the consummation."

So *Æcumenius*, on Acts xxviii. : Παντα ετη απο της κλησεως του Παυλου, μεχρι της τελειωσεως αυτου, τριακοντα και πεντε. "All the years of Paul, from his calling to his martyrdom, were thirty and five."

And in *Balsamon*, Can. i. Ancyran., page 764 : Του της τελειωσεως στεφανων αναδησασθαι is "To be crowned with the crown of martyrdom."

Eusebius, Hist. Eccles., lib. vii., cap. 13, uses the word *τελειουσθαι* to express to suffer martyrdom. I have been the more particular here, because some critics have denied that the word has any such signification. See *Suicer*, *Rosenmüller*, *Macknight*, &c.

St. Paul, therefore, is not speaking here of any deficiency in his own grace, or spiritual state ; he does not mean by not being yet perfect, that he had a body of sin and death cleaving to him, and was still polluted with indwelling sin, as some have most falsely and dangerously imagined ; he speaks of his not having terminated his course by martyrdom, which he knew would, sooner or later, be the case. This he considered as the *τελειωσις*, or perfection, of his whole career, and was led to view every thing as imperfect or unfinished till this had taken place.

But I follow after] *διωκω δε*. But I pursue ; several are gone before me in this glorious way, and have obtained the crown of martyrdom ; I am hurrying after them.

That I may apprehend] That I may receive those blessings to which I am called by Christ Jesus. There is still an allusion here to the stadium, and exercises there : the apostle considers Christ as the *Brabeus*, or judge in the games, who proclaimed the victor, and distributed the prizes ; and he represents himself as being introduced by this very *Brabeus*, or judge, into the contest ; and this *Brabeus* brought him in with the design to crown him, if he contended faithfully. To complete this faithful contention is what he has in view ; that he may apprehend or lay hold on that for which he had been apprehended, or taken by the hand by Christ, who had

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13 Brethren, I count not myself to have apprehended; but *this one thing I do*, * forgetting those things which are behind,

and ^b reaching forth unto those things which are before,

14 ^c I press toward the mark for the prize of ^d the high calling of God in Christ Jesus.

15 Let us therefore, as many as be ^e perfect, ^f be thus minded: and if in any thing ye

be otherwise minded, God shall reveal even, this unto you.

16 Nevertheless, whereto we have already attained, ^g let us walk ^h by the same rule, ⁱ let us mind the same thing.

17 Brethren, ^k be followers together of me, and mark them which walk, so as ^l ye have us for an ensample.

18 (For many walk, of whom I have told you

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^a Ps. xlv. 10. Luke ix. 62. 2 Cor. v. 16. —^b 1 Cor. ix. 24, 26. Hebr. vi. 1. —^c 2 Tim. iv. 7, 8. Hebr. xii. 1. —^d Hebr. iii. 1. —^e 1 Cor. ii. 6. xiv. 20. —^f Gal. v. 10.

^g Rom. xii. 16. xv. 5. —^h Gal. vi. 16. —ⁱ Ch. ii. 2. —^j 1 Cor. iv. 16. xi. 1. Ch. iv. 9. 1 Thess. i. 6. —^k 1 Pet. v. 3.

converted, strengthened, and endowed him with apostolical powers, that he might fight the good fight of faith, and *lay hold* on eternal life.

Verse 13. *I count not myself to have apprehended*] Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider every thing as incomplete till I have finished my course, got this crown, and have my body raised and fashioned after his glorious body.

This one thing I do] This is the concern, as it is the sole business, of my life.

Forgetting those things which are behind] My conduct is not regulated nor influenced by that of others; I consider my *calling*, my *Master*, my *work*, and my *end*. If others think they have time to loiter or trifle, I have none: *time is flying*; *eternity is at hand*; and *my all is at stake*.

Reaching forth] The Greek word *επικτεινομενος* points out the strong exertions made in the *race*; every muscle and nerve is exerted, and he puts forth every particle of his strength in *running*. He *was* running for life, and running for his life.

Verse 14. *I press toward the mark*] *Κατα σκοπον διωκω* *I pursue along the line*; this is a reference to the *white line* that marked the ground, in the stadium, from the *starting* place to the *goal*, on which the *runners* were obliged to keep their eye fixed; for they who transgressed or *went beyond* this line did not *run lawfully*, and were not *crowned*, even though they got *first* to the goal. See the concluding observations on 1 Cor., chap. ix.

What is called *σκοπος*, *mark* or *scope*, here, is called *κανων*, the *line*, i. e. the *marked line*, ver. 16. When it was said to *Diogenes*, the cynic, "Thou art now an old man, rest from thy labours;" to this he answered: *Ει δολιχον εδραμον, προς τω τελει εδει με ανιβαι, και μη μαλλον επιτιναι*; "If I have run long in the race, will it become me to *slacken* my pace when come near the end; should I not rather *stretch forward*?" *Diog. Laert.*, lib. 6, cap. 2, sec. 6.

For the prize of the high calling of God] The reward which God from above calls me, by Christ Jesus, to receive. The apostle still keeps in view his crown of martyrdom and his glorious resurrection.

Verse 15. *As many as be perfect*] As many as are *thoroughly instructed* in divine things, who have cast

off all dependance on the law and on every other system for salvation, and who discern God calling them from *above* by Christ Jesus; *be thus minded*; be intensely in earnest for eternal life, nor ever halt till the race is finished.

The word *τελειοι*, *perfect*, is taken here in the same sense in which it is taken, 1 Cor. xiv. 20: *Be not children in understanding—but in understanding be ye men*, *τελειοι γινεσθε*, *be ye perfect*—thoroughly instructed, deeply experienced. 1 Cor. ii. 6: *We speak wisdom among the perfect*, *εν τοις τελειοις*, among those who are *fully instructed*, *adults* in Christian knowledge. Eph. iv. 13: *Till we all come—unto a perfect man*, *εις ανωρα τελειων*, to the state of *adults* in Christianity. Heb. v. 14: *But strong meat belongeth to them that are of full age*, *τελειων*, the *perfect*—those who are thoroughly instructed and experienced in divine things. *Let us therefore*, says the apostle, *as many as be perfect*—as have entered fully into the spirit and design of the gospel, *be thus minded*, viz. *Forget the things which are behind, and stretch forward along the mark for the prize*.

If in any thing ye be otherwise minded] If ye have not yet entered into the full spirit and design of this gospel, if any of you have yet remaining any doubts relative to Jewish ordinances, or their expediency in Christianity, *God shall reveal even this unto you*; for while you are sincere and upright, God will take care that ye shall have full instruction in these divine things.

Verse 16. *Whereto we have already attained*] Let us not lose that part of the *race* which we have already run, *let us walk by the same rule*—let us keep the *white line* continually in view, *let us mind the same thing*, always considering the glorious prize which is held out by God through Christ Jesus to animate and encourage us.

The MSS., Versions, and Fathers of the *Alexandrian recension* or *edition*, and which are supposed by *Griesbach* and others to contain the purest text, omit the words *κανωνι, το αυτο φρονειν*, and read the verse thus: *Whereunto we have already attained, let us walk*; or, *according to what we have already attained, let us regulate our life*. There is so much disagreement about the above-words in the MSS., &c., that most critics consider them as a sort of gloss, which never made an original part of the text. Dr. *White* says,

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often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19^b Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven; from

^a Gal. i. 7. ii. 21. vi. 12. Ch. i. 15, 16.—^b 2 Cor. xi. 15. 2 Pet. ii. 1.—^c Rom. xvi. 18. 1 Tim. vi. 5. Tit. i. 11. ^d Hos. iv. 7. 2 Cor. xi. 12. Gal. vi. 13.—^e Rom. viii. 5. ^f Eph. ii. 6, 19. Col. iii. 1, 3.—^g Acts i. 11.—^h 1 Cor.

whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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i. 7. 1 Thess. i. 10. Tit. ii. 13.—ⁱ 1 Cor. xv. 43, 48, 49. Col. iii. 4. 1 John iii. 2.—^k Eph. i. 19.—^l 1 Cor. xv. 26, 27.

certissime delenda; "most certainly they should be obliterated."

Verse 17. Brethren, be followers—of me] In the things of Christ let me be your line; and my writing, preaching, and conduct, your rule.

And mark them] Σκοπεῖτε. Still alluding to the line in the stadium; keep your eye steadily fixed on those who walk—live, as ye have us—myself, Timothy, and Epaphroditus, for an ensample.

Verse 18. For many walk, &c.] The Judaizing teachers continue to preach, who wish to incorporate circumcision, and other ordinances of the law, with the gospel.

They are the enemies of the cross of Christ] They rather attribute justification to the Levitical sacrifices, than to the sacrificial death of Christ; and thus they are enemies to that cross, and will not suffer persecution for its sake. They please the world, and are in no danger of reproach.

Verse 19. Whose end is destruction] This is the issue of their doctrine and of their conduct. They are here described by three characters: 1. Their God is their belly—they live not in any reference to eternity; their religion is for time; they make a gain of godliness; and live only to eat, drink, and be merry.

2. Their glory is in their shame—they lay it down as a proof of their address, that they can fare sumptuously every day, in consequence of preaching a doctrine which flatters the passions of their hearers.

3. They mind earthly things—their whole study and attention are taken up with earthly matters; they are given to the flesh and its lusts; they have no spirituality, nor do they believe that there is or can be any intercourse between God and the souls of men. But their lasciviousness and uncleanness seem to be principally intended. See Kypke. Despicable as these men were, the apostle's heart was deeply pained on their account: 1. Because they held and taught a false creed; 2. Because they perverted many by that teaching; and, 3. Because they themselves were perishing through it.

Verse 20. Our conversation is in heaven] Ἡμῶν—το πολιτεῖα. Our city, or citizenship, or civil rights. The word properly signifies the administration, government, or form of a republic or state; and is thus used by Demosthenes, page 107, 25, and 262, 27. Edit. Reiske. It signifies also a republic, a city, or the

inhabitants of any city or place; or a society of persons living in the same place, and under the same rules and laws. See more in Schleusner.

While those gross and Jewish teachers have no city but what is on earth; no rights but what are derived from their secular connexions; no society but what is made up of men like themselves, who mind earthly things, and whose belly is their God; we have a heavenly city, the New Jerusalem; we have rights and privileges which are heavenly and eternal; and our society or fellowship is with God the Father, Son, and Spirit, the spirits of just men made perfect, and the whole church of the first-born. We have crucified the flesh with its affections and lusts; and regard not the body, which we know must perish, but which we confidently expect shall be raised from death and corruption into a state of immortal glory.

Verse 21. Who shall change our vile body] Ὁς μετασχηματίζει το σωμα της ταπεινωσεως ημων. Who will re-fashion, or alter the fashion and condition of, the body of our humiliation; this body that is dead—adjudged to death because of sin, and must be putrefied, dissolved, and decomposed.

That it may be fashioned like unto his glorious body] Εἰς το γενεσθαι αυτο συμμορφον τῷ σωματι της δοξης αυτου. That it may bear a similar form to the body of his glory. That is: The bodies of true believers shall be raised up at the great day in the same likeness, immortality, and glory, of the glorified humanity of Jesus Christ; and be so thoroughly changed, as to be not only capable through their immortality of eternally existing, but also of the infinite spiritual enjoyments at the right hand of God.

According to the working] Κατα την ενεργειαν. According to that energy, by which he can bring all things under subjection to himself. Thus we find that the resurrection of the body is attributed to that power which governs and subdues all things; for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state into that state of glory which it had at its creation, and render it capable of enjoying God throughout eternity. The thought of this glorious consummation was a subject of the highest joy and confidence amongst the primitive Christians. This earth was not their home; and they passed through