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EXPLANATORY

# NOTES

UPON.

## The New Testament.

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BY

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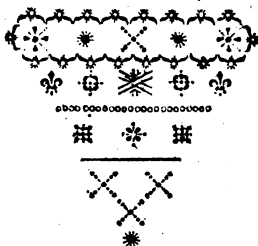
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# N O T E S

O N

## St. PAUL's Epistle to the *Philippians*.

**P**HILIPPI was so called from *Philip* King of *Macedonia*, who much enlarged and beautified it. Afterwards it became a *Roman* Colony, and the chief City of that Part of *Macedonia*. Hither *St. Paul* was sent by a Vision to preach; and here, not long after his Coming, he was shamefully intreated. Nevertheless many were converted by him, during the short Time of his Abode there; by whose Liberality he was more assisted, than by any other Church, of his planting. And they had now sent large Assistance to him by *Epaphroditus*; by whom he returns them this Epistle.

It contains six Parts,

- |   |             |
|---|-------------|
| I. The Inscription,   | C. i. 1, 2  |
| II. Thanksgiving and Prayers for them,                                  | 3—11        |
| III. He relates his present State and good Hope:                        | 12—14       |
| Whence he exhorts them,   |             |
| 1. While he remains with them, to walk worthy of the Gospel,            | 25—30       |
| 2. Though he should be killed, to rejoice with him, And promises,       | C. ii. 1—16 |
| 1. To certify them of all Things by <i>Timotheus</i> ,                  | 17, 18      |
| 2. In the mean time to send <i>Epaphroditus</i> ,                       | 19—24       |
| IV. He exhorts them to rejoice,   | 25—30       |
| admonishing them, to beware of false Teachers, and to imitate the true, | C. iii. 1—9 |
| commending Concord,   | 2—21        |
| He again exhorts them to Joy and Meekness,                              | C. iv. 1—3  |
| and to whatsoever Things are excellent,                                 | 4—7         |
| V. He accepts of their Liberality,                                      | 8—9         |
| VI. The Conclusion,   | 10—20       |
|   | 21—23       |

A 2

PHI.



# PHILIPPIANS.

1. **P**AUL and Timotheus, servants of Jesus  
 2 Christ, to all the saints in Christ Jesus who are  
 3 at Philippi, with the bishops and deacons, Grace  
 4 be unto you, and peace from God our Father and  
 5 the Lord Jesus Christ. I thank my God upon every  
 6 mention of you, Always in all my prayers making  
 7 supplication for you all with joy, For your fellow-  
 ship in the gospel from the first Day until now:  
 Being persuaded of this very thing, that he who  
 hath begun a good work in you, will perfect it un-  
 til the Day of Jesus Christ, As it is right for me  
 to think this of you all, because I have you in my  
 heart, who were all partakers of my grace, both  
 in my bonds, and in the defence and confirmation

V. 1. *Servants*—St. Paul writing familiarly to the *Philippians*, does not stile himself an Apostle. And under the common Title of *Servants*, he tenderly and modestly joins with himself his Son *Timotheus*, who had come to *Philippi* not long after St. Paul had received him, *Acts* xvi. 3, 12. *To all the Saints*—The Apostolic Epistles were sent more directly to the Churches, than to the Pastors of them; *with the bishops and deacons*—The former properly took Care of the internal State, the latter of the Externals of the Church, (1 *Tim.* iii. 2—8.) Although these were not wholly confined to the one, neither those to the other. The Word *Bishops* here includes all the *Presbyters* at *Philippi*, as well as the *Ruling Presbyters*: The Names *Bishop* and *Presbyter*, or *Elder*, being promiscuously used in the First Ages.

V. 4. *With joy*—After the Epistle to the *Ephesians*, wherein Love reigns, follows this, wherein there is perpetual Mention of Joy. *The fruit of the Spirit is love, joy.* And Joy peculiarly enlivens Prayer. The Sum of the whole Epistle is, *I rejoice. Rejoice ye.*

V. 5. The Sense is, *I thank God for your fellowship*, with us in all the Blessings of the gospel, which I have done *from the first day* of your receiving it *until now*.

V. 6. *Being persuaded*—The Grounds of which Persuasion are set down in the following Verse, *that he who hath begun a good work in you, will perfect it until the day of Christ*—That he who having justified, hath begun to sanctify you, will carry on this Work, till it issue in Glory.

V. 7. *As it is right for me to think this of you all*—Why? He does not say; “Because of an Eternal Decree;” or, “Because a Saint “must persevere;” but *Because I have you in my heart, who were all partakers of my grace*—That is, *Because ye were all (for which I have you in my heart—I bear you the most grateful and tender Affection) partakers of my grace*—That is, *Sharers in the Afflictions, which*

God

8 of the gospel. For God is my witness, how I long  
 9 for you all, with the bowels of Jesus Christ. And  
 this I pray, that your love may abound yet more and  
 more, in all knowledge and in all *spiritual* sense,  
 10 That ye may try the things that are excellent, that ye  
 may be sincere and without offence unto the day  
 11 of Christ, Being filled with the fruits of righte-  
 ousness, which are through Christ Jesus, to the  
 glory and praise of God.

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

*God vouchsafed me as a Grace or Favour, (ver. 19, 30.) both in my bonds, and when I was called forth to answer for myself, and to confirm the Gospel. It is not improbable, that, after they had endured that great trial of affliction, God had sealed them unto full Victory, of which the Apostle had a prophetic Sight.*

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

V. 9. *And this I pray, that your love may abound yet more and more*—The Fire which burnt in the Apostle, never says, It is enough: in knowledge and in all spiritual sense—Which is the Ground of all spiritual Knowledge. We must be inwardly sensible of divine Peace, Joy, Love; otherwise we cannot know what they are.

V. 10. *That ye may try*—By that spiritual Sense the things that are excellent—Not only good, but the very best: The superior Excellence of which is hardly discerned, but by the adult Christian: that ye may be inwardly sincere—Having a single Eye, to the very best things, and a pure Heart, and outwardly without offence—Holy, unblameable in all Things.

V. 11. *Being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God*—Here are three Properties of that Sincerity, which is acceptable to God. 1. It must bear Fruits, the fruits of righteousness, all inward and outward Holiness, all good Tempers, Words, and Works, and that so abundantly, that we may be filled with them: 2. The Branch and the Fruits must derive both their Virtue and their very being from the all-supporting, all-supplying Root, Jesus Christ: 3. As all these flow from the Grace of Christ, so they must issue in the glory and praise of God.

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

V. 13. *My bonds in Christ*—Endured for his Sake, have been made

- 14 whole palace, and to all others: And many of the brethren trusting in the Lord through my bonds, are more abundantly bold to speak the word without fear.
- 15 Some indeed preach Christ even through envy  
16 and strife; but some through good will. The one preach Christ out of contention, not sincerely, sup-  
17 posing to add affliction to my bonds: But the others out of love, knowing that I am set for the  
18 defence of the gospel. What then? still every way, whether in pretence or in truth, Christ is preached; and in this I rejoice, yea, and will rejoice.
- 19 For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit  
20 of Jesus Christ: According to my earnest expectation and hope, that I shall be ashamed in nothing, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether by life or by death.
- 21 For to me to live is Christ, and to die is gain.

*manifest*—Much taken Notice of, *in the whole palace*—Of the Roman Emperor.

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

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

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

V. 18. *In pretence*—Under Colour of propagating the Gospel *in truth*—With a real Design so to do.

V. 19. *This shall turn to my salvation*—Shall procure me an higher Degree of Glory, *through your Prayer*—Obtaining for me a larger supply of the Spirit.

V. 20. *As always*—Since my Call to the Apostleship, *in my body*—However it may be disposed of. How that might be, he did not yet know. For the Apostles did not know all Things: Particularly, in Things pertaining to themselves, they had Room to exercise Faith, and Patience.

V. 21. *To me to live is Christ*—To know, to love, to follow Christ, *is my Life, my Glory, my Joy.*

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

V. 22. Here he begins to treat of the former Clause of the preceding Verse. Of the latter he treats ch. ii. 17. *But if I am to live in the flesh, this is the fruit of my labour*—This is the Fruit of my living longer, that I can labour more. Glorious Labour! Desirable Fruit! In this View, Long Life is indeed a Blessing. *And what I should chuse, I know not*—That is, if it were left to my Choice.

V. 23. *To depart*—Out of Bonds, Flesh, the World, and to be with Christ—In a nearer and fuller Union. It is better, to depart; It is far better, to be with Christ.

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

V. 27. *Only*—Becareful for this, and nothing else, *stand fast in one spirit*—With the most perfect Unanimity, *striving together*—With united Strength and Endeavours, *for the faith of the gospel*—For all the Blessings revealed and promised therein.

V. 28. *Which*—Namely, their being Adversaries to the Word of God, and to you the Messengers of God, *is an evident token*—That they are in the high road to Perdition, and you in the Way of Salvation.

V. 29. *For to you it is given*—As a special Token of God's Love, and of your being in the Way of Salvation.

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

II. *hear to be in me.* If there be then any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies; Fulfil ye my joy, that ye think the same thing, having the same love, being of one soul, of one mind. Do nothing through strife or vain glory, but in lowliness of mind, esteem each the others better than themselves. Aim not every one at his own things, but every one also at the things of others. Let this mind be in you, which was also in Christ Jesus, Who being in the form of God, counted it no act of robbery to be equal with God; Yet emptied him-

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

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

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

V. 4. *Aim not every one at his own things*—Only. If so, ye have not Bowels of Mercies.

V. 6. *Who being in the essential form, the incommunicable Nature of God from Eternity* (as he was afterward in the form of man, real God, as real Man) counted it no act of robbery (that is the precise Meaning of the Words) no Invasion of another's Prerogative, but his own strict and unquestionable Right, to be equal with God. The Word here translated equal, occurs in the Adjective Form, five or six Times in the New Testament, *Mat. xx. 12. Luke vi. 34. John v. 18. Act. xi. 17. Rev. xxi. 16.* In all which Places it expresses not a bare Resemblance, but a real and proper Equality. It here implies both the Father's and the supreme Height of the Godhead; to which are opposed, he emptied and he humbled himself.

V. 7. *Yet*—He was so far from tenaciously insisting upon, that he willingly relinquished his Claim. He was content to forego the Glories of the Creator, and to appear in the Form of a Creature: Nay, to be made in the Likeness of the fallen Creatures; and not only to share the Disgrace, but to suffer the Punishment due to the meanest and vilest among them all. *He emptied himself*—Of that Divine Fulness, which he received again at his Exaltation. Though he remained full, (*John i. 14.*) yet he appeared as if he had been empty; for he veiled his Fulness

self, taking the form of a servant, being made in the  
 8 likeness of men. And being found in fashion as a  
 man, he humbled himself, becoming obedient even  
 9 unto death, yea, the death of the cross. Wherefore God  
 also hath highly exalted him, and hath given him  
 10 a name which is above every name, That at the  
 name of Jesus every knee might bow, of those  
 in heaven, and those on earth, and those under the  
 11 earth: And every tongue might confess, that Jesus  
 Christ is Lord in the glory of God the Father.  
 12 Wherefore, my beloved, as you have always obeyed,  
 not as in my presence only, but much more  
 now in my absence, work out your own salvation

Fulness from the Sight of Men and Angels. Yea, he not only veiled, but in some Sense renounced the Glory which he had before the World began; *taking*—And by that very Act emptying himself, *the form of a servant*—The *form*, the *likeness*, the *fashion*, though not exactly the same, are yet nearly related to each other. *The form* expresses something absolute; *the likeness* refers to other Things of the same Kind; *the fashion* respects what appears to Sight and Sense; *being made in the likeness of men*—A real Man, like other Men. Hereby he took *the form of a servant*.

V. 8. *And being found in Fashion as a man*—A common Man, without any peculiar Excellence or Comeliness, *he humbled himself*—To a still greater Depth, *becoming obedient*—To God, though equal with him, *even unto death*—The greatest Instance both of Humiliation and Obedience, *yea, the death of the cross*—Inflicted on few but Servants or Slaves.

V. 9. *Wherefore*—Because of his voluntary Humiliation and Obedience. He humbled himself: but *God hath exalted him*—So recompensing his Humiliation, *and hath given him*—So recompensing his emptying himself, *a name which is above every name*—Dignity and Majesty superior to every Creature.

V. 10. *That every knee*—That Divine Honour might be paid in every possible Manner by every Creature, *might bow*—Either with Love or Trembling, *of those in heaven, earth, under the earth*—That is through the whole Universe.

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

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

V. 13. *For*

- 13 with fear and trembling. For it is God that  
 14 worketh in you according to his good pleasure,  
 15 both to will and to do. Do all things without  
 16 murmurings and disputings: That ye may be  
 blameless and simple, the sons of God, unrebuka-  
 ble, in the midst of a crooked and perverse genera-  
 tion, among whom ye shine as lights in the world,  
 17 Holding fast the word of life, that I may glory in  
 the day of Christ, that I have not run in vain, nei-  
 ther laboured in vain.
- 17 Yea, and if I be offered up on the sacrifice and  
 service of your faith, I rejoyce and congratulate you  
 18 all. For the same cause rejoyce ye likewise, and  
 19 congratulate me. Now I trust in the Lord Jesus,  
 to send Timotheus to you shortly, that I also may  
 20 be encouraged, when I know your state. For I have  
 none like-minded, who will naturally care for what  
 21 concerneth you. For all seek their own, not the

V. 13. *For it is God*—God alone, who is with you, though I am not; *that worketh in you according to his good pleasure*—Not for any Merit of yours. Yet his Influences are not to supersede, but to encourage our own Efforts. *Work out your own salvation*—Here is our Duty: *for it is God that worketh in you*—Here is our Encouragement. And O! what a glorious Encouragement, to have the Arm of Omnipotence stretched out for our Support and our Succour!

V. 14. *Do all things*—Not only without Contention (ver. 3.) but even *without murmurings and disputings*—Which are real, though smaller Hindrances of Love.

V. 15. *That ye may be blameless*—Before Men, *and simple*—Before God, aiming at Him alone, *as the sons of God*—The God of Love; setting up to your high Character, *unrebukable in the midst of a crooked, guileful, serpentine, and perverse generation*—Such as the Bulk of Mankind always were, *crooked*—By a corrupt Nature, and yet more *perverse* by Custom and Practice.

V. 17. Here he begins to treat of the latter Clause of ch. i. 22. *Yea, and if I be offered*—Literally, *If I be poured out, upon the sacrifice of your faith*—The *Philippians*, as the other converted Heathens, were a Sacrifice to God through St. Paul's Ministry. (Rom. xv. 16.) And as in sacrificing, Wine was poured at the Foot of the Altar, so he was willing that his Blood should be poured out. The Expression well agrees with that Kind of Martyrdom, by which He was afterwards offered up to God.

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

V. 19. *When I know*—Upon my Return, that ye stand steadfast.

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

V. 21. *For all*—but *Timotheus*, *seek their own*—Ease, Safety, Pleasure,

22 things of Jesus Christ. But ye know the proof of  
 him, that as a son with his father, he hath served  
 23 with me in the gospel, Him therefore I hope to  
 send, as soon as ever I know how it will go  
 24 with me. But I trust in the Lord that I also myself  
 25 shall come shortly. Yet I thought it necessary to  
 send to you Epaphroditus, my brother and com-  
 26 panion in labour and fellow-soldier, but your mes-  
 senger, and him that ministered to my need. For  
 he longed after you all, and was full of heaviness,  
 27 because ye had heard that he was sick. He was  
 indeed sick nigh unto death; but God had com-  
 passion on him; and not on him only, but on me  
 likewise, lest I should have sorrow upon sorrow.  
 28 I have sent him therefore the more willingly, that  
 ye seeing him again may rejoice, and that I also  
 29 may be the less sorrowful. Receive him therefore  
 in the Lord with all gladness, and honour such.  
 30 Because for the work of Christ he was nigh unto  
 death, not regarding his own life, to supply your  
 deficiency of service toward me.

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

sure, or Profit. Amazing! In that golden Age of the Church, could St. Paul thoroughly approve of one only, among all the Labourers that were with him? (ch. i. 14, 17.) And how many do we think, can now approve themselves to God? *Not the things of Jesus Christ*—They who seek these alone, will sadly experience this. They will find few Helpers like-minded with themselves, willing naked to follow a naked Master!

V. 22. *As a son with his father*—He uses an elegant Peculiarity of Phrase, speaking partly as of a Son, partly as of a Fellow-Labourer.

V. 25. *To send Epaphroditus*—Back immediately, your messenger—The Philippians had sent him to St. Paul, with their liberal Contribution.

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

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

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

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

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

V. 2. *Beware of dogs*—Unclean, unholy, rapacious Men.

The  
 Title



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

Title which the Jews usually gave the Gentiles, he returns upon themselves. *The concision*—Circumcision being now ceased; the Apostle will not call them the Circumcision; but coins a Term on purpose, taken from a Greek Word used by the Seventy, (*Lev. xxi. 5.*) for such a Cutting as God had forbidden.

V. 3. *For we*—Christians, are the only true circumcision.—The People now in Covenant with God, who worship God in Spirit—Not barely in the Letter, but with the spiritual Worship of inward Holiness, and glory in Christ Jesus—As the only Cause of all our Blessings; and have no confidence in the flesh—In any outward Advantage or Prerogative.

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

V. 5. *Circumcised the eighth day*—Not at ripe Age, as a Profelyte, of the tribe of Benjamin—Sprung from the Wife, not the Handmaid; an Hebrew of Hebrews—By both my Parents; in every Thing, Nation, Religion, Language, touching the law, a Pharisee—One of that Sect, who most accurately observe it.

V. 6. Having such a Zeal for it, as to persecute to the Death, those who did not observe it; touching the righteousness which is described and enjoined by the law—That is, external Observances, blameless.

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

V. 8. *Yea, I still account both all these and all things else to be mere loss, compared to the inward, experimental Knowledge of Christ, as my Lord, as my Prophet, Priest, and King, as teaching me Wisdom, atoning for my Sins, and reigning in my Heart. To refer this to Justification only, is miserably to pervert the whole Scope of the Words,*

9 dung, that I may gain Christ, And be found in him,  
 not having my own righteousness, which is of the  
 law, but that which is through faith in Christ, the  
 10 righteousness which is from God by faith: That  
 I may know him, and the power of his resurrection,  
 and the fellowship of his sufferings, being made  
 11 conformable to his death: If by any means I may  
 12 attain unto the resurrection of the dead. Not that  
 I have already attained, or am already perfected:  
 but I pursue, if I may apprehend that for which I

Words. They manifestly relate to Sanctification also; yea to that chiefly. *For whom I have actually suffered the loss of all things*—Which the World loves, esteems, or admires: Of which I am so far from repenting, that I still account them but dung—The Discourse rises. *Loss* is sustained with Patience; but *Dung* is cast away with Abhorrence. The Greek Word signifies any, the vilest Refuse of Things, the Dross of Metals, the Dregs of Liquors, the Excrements of Animals, the most worthless Scraps of Meat, the basest Offals, fit only for Dogs, *that I may gain Christ*—He that loses all Things, not excepting himself, gains Christ, and is gained by Christ. And still there is more; which even St. Paul speaks of his having not yet gained!

V. 9. *And be found by God, ingrafted in him, not having my own righteousness, which is of the law*—That merely outward Righteousness prescribed by the Law, and performed by my own Strength, but *that inward Righteousness which is through faith*—Which can flow from no other Fountain, *the righteousness which is from God*—From his Almighty Spirit, not by my own Strength, but by faith alone. Here also the Apostle is far from speaking of Justification only.

V. 10. The Knowledge of Christ mentioned in the 8th Verse, is here more largely explained. *That I may know him*—As my compleat Saviour, and the power of his resurrection—Raising me from the Death of Sin, into all the Life of love, and the fellowship of his sufferings—Being crucified with Him, and made conformable to his death—So as to be dead to all Things here below.

V. 11. *The resurrection of the dead*—That is, the Resurrection to Glory.

V. 12. *Not that I have already attained*—The Prize. He here enters on a new Set of Metaphors, taken from a Race. But observe, how in the utmost Fervor, he retains his Sobriety of Spirit, or *am already perfected*—There is a Difference between one that is perfect, and one that is perfected. The one is fitted for the Race, ver. 15. the other, ready to receive the Prize. *But I pursue, if I may apprehend that*—Perfect Holiness, preparatory to Glory, for, in order to which I was apprehended by Christ Jesus—Appearing to me in the Way, Acts xxvi. 14. The speaking conditionally both here and in the preceding Verse, implies no Uncertainty, but only the Difficulty of attaining.

- 13 was also apprehended by Christ Jesus. Brethren,  
 14 I do not account myself to have apprehended. But  
 one thing *I do*, forgetting the things that are be-  
 hind, and reaching forth unto the things which are  
 before, I press toward the goal, for the prize of  
 15 the high calling of God in Christ Jesus. Let us  
 therefore, as many as are perfect, be thus minded ;  
 and if in any thing ye be otherwise minded, God  
 16 shall reveal even this unto you, But whereunto we  
 have already attained, let us walk by the same rule,  
 let us mind the same thing.
- 17 Brethren, be ye followers together of me, and  
 mark them who walk as ye have us for an exam-  
 18 ple. (For many walk, of whom I have told you  
 often, and now tell you even weeping, *that they are*  
 19 enemies of the cross of Christ. Whose end is de-  
 struction, whose god is their belly, and *whose glory*  
 20 *is in their shame* ; who mind earthly things) For  
 our conversation is in heaven ; from whence also  
 we look for the Saviour, the Lord Jesus Christ,  
 21 Who will transform our vile body, that it may be

V. 13. *I do not account myself to have apprehended this already ; to be already possess of perfect Holiness.*

V. 14. *Forgetting the things that are behind---Even that Part of the Race which is already run, and reaching forth unto---Literally, stretched out over the things that are before---Pursuing with the whole Bent and Vigour of my Soul, perfect Holiness and eternal Glory. In Christ Jesus---The Author and Finisher of every good Thing.*

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

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

V. 17. *Mark them---For your Imitation.*

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

V. 19. *Whose end is destruction---This is placed in the Front, that what follows may be read with the greater Horror, whose god is their belly---Whose supreme Happiness lies in gratifying their sensual Appetites, who mind---Relish, desire, seek, earthly things.*

V. 20. *Our conversation---The Greek Word is of a very extensive Meaning, our Citizenship---our Thoughts, our Affections, are already in heaven.*

V. 21. *Who will transform our vile body---Into the most perfect State,*

fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subject all things to himself.

- IV.** Therefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord,
2. *my* beloved. I beseech Euodias, and I beseech
3. Syntyche, to be of one mind in the Lord. And I intreat thee also, true yoke-fellow, help those women who laboured together with me in the gospel, with both Clement and my other fellow-labourers, whose names *are* in the book of life.
4. Rejoice in the Lord always: again, I say, re-
5. joice. Let your gentleness be known to all men;
6. the Lord *is* at hand. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God:

**State, and the most beautiful Form:** It will then be purer than the unspotted Firmament, brighter than the Lustre of the Stars: and which exceeds all Parallels, which comprehends all Perfection, *like unto his glorious body*—Like that wonderfully glorious Body which he wears in his heavenly Kingdom, and on his triumphant Throne.

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

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

**V. 3. And I intreat thee also true yoke-fellow**—St. Paul had many Fellow-labourers, but not many Yoke-fellows. In this Number was *Barnabas* first, and then *Silas*, whom he probably addresses here. For *Silas* had been his Yoke-fellow at the very Place, *Acts* xvi. 19. *Help those women who laboured together with me*, literally, *who wrestled*—The Greek Word doth not imply preaching, or any thing of that Kind: but Danger and Toil endured for the Sake of the Gospel; which was also endured at the same Time (probably at *Philippi*) by *Clement* and my other fellow-labourers—This is a different Word from the former, and does properly imply Fellow-Preachers: *whose names*, altho' not set down here, *are in the book of life*—As are those of all Believers: An Allusion to the Wrestlers in the Olympic Games, whose Names were all enrolled in a Book. Reader, is thy Name there? Then walk circumspectly, lest the Book's blot thee out of his Book!

**V. 5. Let your gentleness**—Yieldingness, Sweetness of Temper, the Result of Joy in the LORD, *be known*—By your whole Behaviour, to all men—Good and bad, gentle and froward. Those of the roughest Tempers are good-natured to some; (from natural Sympathy and various Motives) a Christian to all. *The Lord*—The Judge, the Rewarder, the Avenger, *is at hand*—Standeth at the Door.

**V. 6. Be anxiously careful for nothing**—If Men are not gentle towards you, yet neither on this, nor any other Account, be careful, but

- 7 And the peace of God, which surpasseth all understanding, shall keep your hearts and your minds through Christ Jesus.
- 8 Finally; brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise,
- 9 think on these things: The things which ye have both learned and received, and heard and seen in me, these do: and the God of peace shall be with you.

but pray. Carefulness and Prayer cannot stand together. *In every thing*---Great and small, *let your requests be made known*---They who by a preposterous Shame or distrustful Modesty, cover, stifle, or keep in their Desires, as if they were either too small or too great, must be racked with Care; from which they are entirely delivered, when they pour them out with a free and filial Confidence; *to God*---'Tis not always proper to disclose them to Men; *by supplication*---Which is the enlarging upon and pressing our Petition; *with thanksgiving*---The surest Mark of a Soul free from Care, and of Prayer joined with true Resignation. This is always followed by Peace. Peace and Thanksgiving are both coupled together, Col. iii. 15.

V. 7. *And the peace of God*---That calm, heavenly Repose, that Tranquillity of Spirit, which God only can give, *which surpasseth all understanding*---Which none can comprehend, save he that receiveth it, *shall keep*---Shall guard as a Garrison does a City, *your hearts*---Your Affections, *your minds* ---Your Understandings, and all the various Workings of them, thro' the Spirit and Power of Christ Jesus, in the Knowledge and Love of God. Without a Guard set on these likewise, the Purity and Vigour of our Affections cannot long be preserved.

V. 8. *Finally*---To sum up all, *whatsoever things are true*---Here are eight Particulars placed in two fourfold Rows; the former containing their Duty, the latter the Commendation of it. The first Word in the former Row answers the first in the latter, the second Word the second, and so on; *true*---In Speech; *honest*---In Action; *just*---With regard to others; *pure*---With regard to yourselves: *Lovely*---And what more lovely than Truth? *of good report*---As is Honesty even where it is not practised. *If there be any virtue*---And all Virtues are contained in Justice, *if there be any praise*---In those things which relate rather to ourselves than to our Neighbour: *think on these things*---That ye may both practise them yourselves, and recommend them to others.

V. 9. *The things which ye have learned*---As Catechumens, and received---By continual Instructions, and heard and seen---In my Life and Conversation, *these do, and the God of peace, shall be with you*---

- 10 I rejoiced in the Lord greatly, that now at last  
 your care of me hath flourished again ; wherein ye  
 were also careful ; but ye wanted opportunity.  
 11 Not that I speak in respect of want ; for I have  
 learned in whatsoever state I am, to be content.  
 12 I know how to be abased, and I know how to  
 abound, every where and in every thing I am in-  
 structed, both to be full and to be hungry, both  
 13 to abound and to want. I can do all things through  
 14 Christ strengthening me. Nevertheless, ye have  
 done well, that ye did communicate to me in my  
 15 affliction. And ye know likewise, O Philippians,  
 that in the beginning of the gospel, when I depart-  
 ed from Macedonia, no church communicated with  
 me in respect of giving and receiving but you only.  
 16 For even in Thessalonica ye sent once and again to  
 17 my necessities. Not that I desire a gift, but I de-  
 18 sire fruit that may abound to your account. But I  
 have all things, and abound : I am filled, having

Not only the Peace of God, but God Himself, the Fountain of  
 Peace.

V. 10. *I rejoiced greatly*---St. Paul was no Stoic. He had strong  
 Passions, but all devoted to God, *that your care of me hath flourished  
 again*---As a Tree blossoms after the Winter. *Ye wanted opportunity*  
 ---Either ye had not. Plenty yourselves, or you wanted a proper Mes-  
 senger.

V. 11. *I have learned*---From God. He only can teach this,  
*in every thing therewith to be content*---Joyfully and thankfully patient.  
 Nothing less is Christian Content. We may observe a beautiful Gra-  
 dation in the Expressions : *I have learned : I know : I am instructed :  
 I can.*

V. 12. *I know how to be abased*---Having scarce what is needful  
 for my Body ; and *to abound*---Having wherewith to relieve others  
 also. Presently after the Order of the Words is inverted, to intimate  
 his frequent Transition from Scarcity to Plenty, and from Plenty to  
 Scarcity. *I am instructed*---Literally, *I am initiated* into that Mystery,  
 unknown to all but Christians, *both to be full and to be hungry*---For  
 one Day, *both to abound and to want*---For a longer Season.

V. 13. *I can do all things*---Even fulfil all the Will of God.

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

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

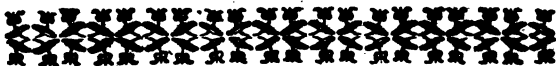
V. 18. *An odour of a sweet smell*---More pleasing to God, than  
 the sweetest Perfumes to Men.

received of Epaphroditus the things *which came*  
 from you, an odour of a sweet smell, an acceptable  
 19 sacrifice, well pleasing to God. And my God  
 shall supply all your need, according to his riches  
 20 in glory through Christ Jesus. Now unto our God  
 and Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The bre-  
 22 thren who are with me salute you. All the saints sa-  
 lute you, chiefly they that are of Cesar's household.  
 23 The grace of the Lord Jesus Christ *be* with  
 you all.

V. 19. *All your need*—As ye have mine, according to his riches in  
 glory—in his abundant, eternal Glory.





# N O T E S

O N

## St. PAUL's Epistle to the *Colossians*.

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**C**OLOSSÉ was a City of the *Greater Phrygia*, not far from *Laodicea* and *Hierapolis*. Though St. Paul preached in many Parts of *Phrygia*, yet he never had been at this City. It had received the Gospel by the preaching of *Epaphras*, who was with St. Paul when he wrote this Epistle.

It seems the *Colossians* were now in Danger of being seduced by those who strove to blend Judaism or Heathen Superstitions with Christianity: Pretending, that God, because of his great Majesty was not to be approached but by the Mediation of Angels: And that there were certain Rites and Observances chiefly borrowed from the Law, whereby these Angels might be made our Friends.

In Opposition to them the Apostle 1. Commends the Knowledge of *Christ*, as more excellent than all other, and so entire and perfect, that no other Knowledge was necessary for a Christian. He 2. shews, That *Christ* is above all Angels, who are only his Servants; and that being reconciled to God through Him, we have free Access to him in all all our Necessities.

This Epistle contains,

- |   |            |
|---|------------|
| I. The Inscription,   | C. i. 1, 2 |
| II. The Doctrine, wherein the Apostle pathetically explains, the Mystery of Christ,           |            |
| By Thanksgiving for the <i>Colossians</i> ,   | 3—8        |
| By Prayers for them, with   | 9—23       |
| A Declaration of his Affection for them, 24—29. C. ii. 1—3                                    |            |
| III. The Exhortation,   |            |
| 1. General, wherein he excites them to Perseverance, and warns them, not to be deceived,      | 4—8        |
| Describes again the Mystery of Christ, in Order, and in the same Order draws his Admonitions, | 9—15       |
| 2. From   |            |



20 NOTES on St. PAUL's Epistle to the COLOSSIANS.

1. From Christ the Head,	16—19
2. From his Death,	20—23
3. From his Exaltation,	C. iii. 1—4
4. Particular,	
1. To avoid several Vices,	5—9
2. To practise several Virtues,	10, 11
Especially to love one another,	12—15
And study the Scriptures,	16, 17
3. To the Relative Duties of Wives and Husbands,	18, 19
Children and Parents, Servants and Masters,	20, 21
	22—25. C. iv. 1
3. Final, to Prayer,	2—4
to Spiritual Wisdom,	5, 6
V. The Conclusion,	7—16

COLOSSIANS.

I. **P**AUL an apostle of Jesus Christ by the will of  
 2 **G**od, and Timotheus a brother, To the saints  
 and faithful brethren in Christ at Colosse, grace be  
 unto you; and Peace from God our Father, and the  
 Lord Jesus Christ.

3. We give thanks to the God and Father of  
 our Lord Jesus Christ, (praying always for you,  
 4 Hearing of your faith in Christ Jesus, and of your  
 5 love to all the saints) For the hope which is laid  
 up for you in heaven, of which ye heard before in  
 6 the word of truth, of the gospel, Which is come to  
 you, as also it is in all the world, and bringeth forth  
 fruit, as it hath done likewise among you, from the  
 day ye heard it, and knew the grace of God in truth:  
 7 As ye likewise learned of Epaphras our beloved  
 fellow-servant, who is a faithful minister of Christ:

V. 2. *The saints*---This Word expresses their Union with God; and brethren---This, their Union with their Fellow-Christians.

V. 3. *We give thanks*---There is a near Resemblance between this Epistle; and those to the Ephesians and Philippians.

V. 5. *Ye heard before*---I wrote to you; in the world of truth, of the Gospel---The true Gospel preached to you.

V. 6. *It bringeth forth fruit in all the world*---That is, in every Place where it is preached: ye knew the grace of God in truth---Truly experienced the gracious Power of God.

V. 7. *The fellow-servant*---Of Paul and Timotheus:

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

8 for you : Who also declared to us your love in the  
 9 Spirit. For this cause from the day we heard it,  
 we do not cease to pray also for you, and to desire  
 that ye may be filled with the knowledge of his will,  
 10 in all wisdom and spiritual understanding ; That  
 ye may walk worthy of the Lord, unto all pleasing,  
 being fruitful in every good work, and increasing  
 11 in the knowledge of God ; Strengthened with all  
 might, according to his glorious power, unto all  
 12 patience and long-suffering with joyfulness : Giving  
 thanks unto the Father, who hath made us meet  
 to partake of the inheritance of the saints in light :  
 13 Who hath delivered us from the power of darkness,  
 and hath translated us into the kingdom of his belo-  
 14 ved Son, In whom we have redemption through  
 15 his blood, the forgiveness of sins : Who is the  
 image of the invisible God, the first begotten of

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

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

V. 11. *Strengthened unto all patience and long-suffering with joyfulness*---This is the highest Point : Not only to know, to do, to suffer, the whole Will of God ; but to suffer it to the End, not barely with *Patience*, but with *thankful Joy*.

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

V. 13. *Power detains reluctant Captives. A Kingdom cherishes willing Subjects : His beloved Son*---This is treated of in the 15th and following Verses.

V. 14. *In whom we have redemption*---This is treated of from the Middle of the 18th Verse. The voluntary Passion of our Lord, appeased the Father's Wrath, obtained Pardon and Acceptance for us, and consequently dissolved the Dominion and Power which Satan had over us through our Sins. So that *Forgiveness* is the Beginning of *Redemption*, as the Resurrection is the Completion of it.

V. 15. *Who is*---By describing the *Glorious* of Christ and his Pre-eminence over the highest Angels, the Apostle here lays a Foundation for the Reproof of all Worshipers of Angels : *the image of the invisible God*---Whom none can represent but his only begotten Son ; in his Divine Nature, the invisible Image, in his Human, the visible Image of the Father, *the first begotten of every creature*---That is, begotten

16 every creature. For through him were created all things, that are in heaven and that are on earth, visible and invisible; whether *they be* thrones, or dominions, or principalities, or powers; all things  
 17 were created by him and for him. And he is before  
 18 all things, and by him all things consist, And he is the head of his body the church: who is the beginning, the first-begotten from the dead; that in  
 19 all things he might have the pre-eminence. For it pleased *the Father*, that all fulness should dwell in  
 20 him: And by him to reconcile all things to himself (having made peace by him, through the blood of the cross) whether things on earth, or

begotten before every Creature; subsisting before all Worlds, before all Time, from all Eternity:

V. 16. *For*---This explains the latter Part of the preceding Verse: *through*---Implies something prior to the Particles *by* and *for*; so denoting the Beginning, the Progress, and the End: *Him*---This Word, frequently repeated, signifies his supreme Majesty, and excludes every Creature: *were created all things, that are in heaven*---And Heaven itself. But the Inhabitants are named, because more noble than the House: *Invisible*---The several Species of which are subjoined. *Thrones* are superior to *Dominions*, *Principalities* to *Powers*. Perhaps the two latter may express their Office, with regard to other Creatures; the two former may refer to God, who maketh them his Chariots, and as it were rideth upon their Wings.

V. 17. *And he is before all things*---'Tis not said, *He was*: He is from everlasting to everlasting. *And by him all things consist*---The Original Expression not only implies, That he sustains all Things in Being, but more directly, *All things were and are compacted in him into one system*. He is the Cement as well as Support of the Universe. And is He less than the Supreme God?

V. 18. *And*---From the whole, he now descends to the most eminent Part, the Church. *He is the head of the church*---Universal. The supreme and only Head both of Influence and of Government to the whole Body of Believers, *who is*---The Repetition of the Expression (see ver. 15.) points out the Entrance on a new Paragraph, *the beginning*---Absolutely, the Eternal, *the first-begotten from the dead*---From whose Resurrection flows all the Life, Spiritual and Eternal, of all his Brethren; *that in all things*---Whether of Nature or Grace, *He might have the Pre-eminence*. Who can sound this Depth?

V. 19. *For it pleased the Father, that all fulness*---All the Fulness of God, *should dwell in him*---Constantly, as in a Temple, and always ready for our Approach to Him.

V. 20. *Through the Blood of the cross*---The Blood shed thereon; *whether things on earth*---Here the Enmity began. Therefore this is mentioned

21 things in heaven. And you that were once alienated, and enemies in your mind by wicked works,  
 22 he hath now reconciled, By the body of his flesh, through death, to present you holy, and spotless,  
 23 and unreprieveable in his sight: If ye continue in the faith, grounded and settled, and are not removed from the hope of the gospel which ye have heard, which is preached to every creature that is under heaven, whereof I Paul am made a minister.  
 24 Now I rejoice in my sufferings for you, and fill up in my flesh that which is behind of the sufferings of  
 25 Christ for his body, which is the church: Of which I am made a minister, according to the dispensation of God, which is given to me for you,  
 26 fully to preach the word of God: The mystery which hath been hid from ages and generations; but

mentioned first; or things in heaven---Those who are now in Paradise, the Saints who died before Christ came.

V. 21. *And you that were alienated and enemies*---Actual Alienation of Affection, makes habitual Enmity; *in your mind*---Both your Understanding and your Affections, *by wicked works*---Which continually feed and increase inward Alienation from and Enmity to God; *he hath now reconciled*---From the Moment ye believed.

V. 22. *By the body of his flesh*---(So distinguished from his Body, the Church) The Body here denotes his entire Manhood; *through death*---Whereby he purchased the Reconciliation which we receive by Faith, *to present you*---The very End of that Reconciliation; *holy*---Toward God, *spotless*---In yourselves, *unreprieveable*---As to your Neighbour.

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

V. 24. *Now I rejoice in my sufferings for you, and fill up*---That is, whereby I fill up, *that which is behind of the sufferings of Christ*---That which remains to be suffered by his Members. These are termed, The Sufferings of Christ, -1. Because the Suffering of any Member, is the Suffering of the whole, and of the Head especially, which supplies Strength, Spirits, Sense and Motion to all. 2. Because they are for his Sake, for the Testimony of his Truth. And these also are necessary for the Church; not to reconcile it to God, or satisfy for Sin, (for that Christ did perfectly) but for Example to others, perfecting of the Saints, and increasing their Reward.

V. 25. *According to the dispensation of God, which is given me*---Or, The Stewardship with which I am intrusted.

V. 26. *The Mystery*---Namely Christ both justifying and sanctifying  
 Gentiles

27 now is manifested to his saints : To whom among the Gentiles it was the will of God to make known, what is the riches of this glorious mystery, which  
 28 is Christ in you, the hope of glory : Whom we preach, admonishing every man, and teaching every man with all wisdom, that we may present every  
 29 man perfect through Christ Jesus. For which also I labour, striving according to his mighty working, who worketh in me mightily.

II. For I would have you know how great a conflict I have for you, and for them at Laodicæa, and for as many as have not seen my face in the flesh :  
 2 That their hearts may be comforted, being knit together in love, even unto all riches of the full assurance of understanding, unto the acknowledgment of the mystery of God, both the Father and  
 3 Christ, In whom are hid all the treasures of wisdom and knowledge. And this I say, that no man may  
 4 beguile you with enticing words. For though I am absent from you in the flesh, yet I am present with you in spirit, rejoicing to behold your order, and the stedfastness of your faith in Christ.  
 6 As ye have therefore received Christ Jesus the Lord,  
 7 so walk in him ; Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.  
 8 Beware lest any man make a prey of you

*Gentiles as well as Jews, which hath been comparatively hid from former ages and past generations of Men.*

V. 27. *Christ dwelling and reigning in you, the hope of glory*---The Ground of your Hope.

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

V. 1. *How great a conflict*---Of Care, Desire, Prayer. *As many as have not seen my face*---Therefore in writing to the *Colossians*, he refrains from those familiar Appellations, *Brethren, Beloved*.

V. 2. *Unto all riches of the full assurance of understanding, unto the acknowledgment of the mystery of God*---That is, unto the fullest and clearest Understanding and Knowledge of the Gospel.

V. 6. *So walk in him*---In the same Faith, Love, Holiness.

V. 7. *Rooted in him*---As the Vine ; *built*---On the sure Foundation.

V. 8. *Through Philosophy and empty deceit*---That is, through the empty Deceit of Philosophy blended with Christianity. This the Apostle

through philosophy and empty deceit, after the tradition of men, after the rudiments of the world, **9** and not after Christ. For in him dwelleth all the **10** fulness of the Godhead bodily. And ye are filled by him, who is the head of all principality and **11** power. By whom also ye have been circumcised with a circumcision not performed with hands, in putting off the body of the sins of the flesh, by the circum- **12** cision of Christ: Buried with him in baptism, by which ye are also risen with *him*, through the faith of the operation of God, who raised him from the **13** dead. And you, who were dead in trespasses and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all tres-

Apostle condemns, 1. Because it was *empty* and *deceitful*, promising Happiness, but giving none: 2. Because it was grounded, not on solid Reason, but *the traditions of men, Zeno, Epicurus*, and the rest: and 3. Because it was so shallow and superficial, not advancing beyond the Knowledge of sensible Things; no, not beyond the first *Rudiments* of them.

V. 9. *For in him dwelleth*---Inhabiteh, continually abideth *all the fulness of the Godhead*. Believers are filled with *all the fulness of God*. (Eph. iii. 19.) But in *Christ dwelleth all the fulness of the Godhead*; the most full Godhead: Not only Divine Powers, but the Divine Nature, (ch. i. 19.) *bodily*---Personally, really, substantially. The very Substance of God, if one might so speak, dwells in *Christ* In the most full Sense.

V. 10. *And ye*---Who believe, are filled with *him*, (John. i. 16) *Christ* is filled with God, and ye are filled with *Christ*. And ye are filled by *Him*. The Fulness of *Christ* overflows his Church, (Psalm cxxxiii. 3.) He is originally full. We are filled by *Him* with Wisdom and Holiness. *Who is the head of all principality and power*---Of Angels as well as Men. Not from Angels therefore, but from their Head are we to ask whatever we stand in need of.

V. 11. *By whom also ye have been circumcised* --Ye have received the spiritual Blessings typified of old by Circumcision, *with a circumcision not performed with hands*---By an inward, spiritual Operation, in putting off not a little Skin, but *the whole body of the sins of the flesh* ---All the Sins of your evil Nature, *by the circumcision of Christ*---By that spiritual Circumcision which *Christ* works in your Heart.

V. 12. Which he wrought in you, when ye were as it were *buried with him in baptism*---The antient Manner of baptizing by Immersion is as manifestly alluded to here, as the other Manner of baptizing by sprinkling or pouring of Water is, *Heb. x. 22*. But no Stress is laid on the *Age* of the Baptized, or the *Manner* of performing it, in one or the other; but only on our being *risen with Christ*, thro' the powerful Operation of God in the Soul; which we cannot but *know assuredly*,

14 passes, Having blotted out by *his* decrees the hand-writing against us, which was contrary to us; and having nailed it to his cross, he took it out of

15 the way. *And* having spoiled the principalities and powers, he exposed them openly, triumphing over them in him.

16 Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, 17 or of sabbath-days: Which are a shadow of things 18 to come; but the body *is* of Christ. Let none defraud you of your reward by a voluntary humility and worship of angels, intruding into the

if it really is so: And if we do not experience this, our Baptism has not answered the End of its Institution; *by which ye are also risen with him*—From the Death of Sin to the Life of Holiness. It does not appear, that in all this St. Paul speaks of Justification at all, but of Sanctification altogether.

V. 13. *And you who were dead*—Doubly dead to God, not only wallowing in *trespasses*, outward Sins, but also in *the uncircumcision of your flesh*—(A beautiful Expression for Original Sin) the inbred Corruption of your Nature, your uncircumcised Heart and Affections; *but he*—God the Father, *quickeneth together with him*—Making you Partakers of the Power of his Resurrection. It is evident, the Apostle thus far speaks, not of Justification, but of Sanctification only.

V. 14. *Having blotted out*—In consequence of his gracious *Decrees*, That Christ should come into the World to save Sinners, and that whosoever believeth on him should have everlasting Life; *the hand-writing against us*—Where a Debt is contracted, it is usually testified by some Hand-writing. And when the Debt is forgiven, the Hand-writing is destroyed, either by blotting it out, by taking it away, or by tearing it. The Apostle expresses in all these three Ways God's destroying the Hand-writing *which was contrary to us*, or at Enmity with us. This was not properly our Sins themselves; (they were the Debt) but their Guilt and Cry before God.

V. 15. *And having spoiled the principalities and powers*—The evil Angels of their usurpt Dominion, *he*—God the Father, *exposed them openly*—Before all the Hosts of Hell and Heaven, *triumphing over them in or by him*—By Christ. Thus the Paragraph begins with Christ, goes on with him, and ends with him.

V. 16. *Therefore*—Seeing these Things are so, *let none judge you*—That is, regard none who judge you, *in meat or drink*—For not observing the Ceremonial Law, in these or any other Particulars, or *in respect of a yearly feast, the new moon, or the weekly Jewish sabbaths*.

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

V. 18. Out of pretended *humility*, they *worshipped angels*, as not daring to apply immediately to God. Yet this really sprung from their

things which he hath not seen, vainly puffed up  
 19 by his fleshly mind, And not holding the head,  
 from which all the body being nourished and knit  
 together, by the joints and ligaments, increaseth  
 20 with the increase of God. Therefore if ye are  
 dead with Christ from the rudiments of the world,  
 why, as living in the world, receive ye ordinances,  
 21 (Touch not, taste not, handle not: All which  
 22 are to perish in the using) after the commandments  
 23 and doctrines of men? Which things (though  
 they have indeed a shew of wisdom, in voluntary  
 worship and humility, and not sparing the body)  
 yet are not of any value, but are to the satisfying of  
 III. the flesh. If ye then are risen with Christ,  
 seek the things above, where Christ sitteth at the  
 2 right-hand of God. Set your affections on the  
 3 things above, not the things on the earth. For  
 ye are dead, and your life is hid with Christ in God.  
 4 When Christ, our life shall appear, then shall ye  
 also appear with him in glory.

their being puffed up, (the constant Fore-runner of a fall. *Prov.* xvi. 18.) So far was it from being an Instance of true Humility.

V. 19. *And not holding the head*—He does not hold Christ, who does not trust in him alone. All the Members are nourished by Faith, and knit together by Love and mutual Sympathy.

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

V. 21. *Touch not*—An unclean Thing, *taste not*—Any forbidden Meat, *handle not*—Any consecrated Vessel.

V. 22. *Perish in the using*—Have no farther Use, no Influence on the Mind.

V. 23. *Not sparing the body*—Denying it many Gratifications, and putting it to many Inconveniences. Yet they are not of any real value before God, nor do they, upon the whole, mortify, but satisfy the flesh. They indulge our corrupt Nature, our Self-will, Pride, and Desire of being distinguished from others.

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

V. 3. *For ye are dead*—To the Things on Earth, and your real, spiritual life is hid from the World, and laid up in God, with Christ—Who hath merited, promised, prepared it for us, and gives us the Earnest and Foretaste of it in our Hearts.

V. 4. *When Christ*—The Abruptness of the Sentence surrounds



5 Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil desire, and covetousness, which  
 6 is idolatry: For which the wrath of God  
 7 cometh on the children of disobedience: In which  
 8 ye also once walked, when ye lived in them. But now put ye likewise all these things off, anger, wrath, ill-nature, evil-speaking, filthy discourse  
 9 out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds,  
 10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created  
 11 him: Where there is neither Greek nor Jew, circumcision nor uncircumcision; barbarian, Scythian, slave *nor* free; but Christ is all, and in all.  
 12 Put on therefore, as the elect of God, holy and

us with sudden Light, *our* life—The Fountain of Holiness and Glory, *shall appear*—In the Clouds of Heaven.

V. 5. *Mortify therefore*—Put to Death; slay with a continued Stroke, *your members*—Which together make up the Body of Sin, *which are upon the earth*—Where they find their Nourishment, *uncleanness*—In Act, Word, or Thought, *inordinate affection*—Every Passion which does not flow from and lead to the Love of God, *evil desire*—The Desire of the Flesh, the Desire of the Eye, and the Pride of Life; *covetousness*—According to the Derivation of the Word, means, The Desire of *having more*, or of *any thing*, independent on God, *which is idolatry*—Properly and directly; for it is giving the Heart to a Creature.

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

V. 7. *Living*—Denotes the inward Principle: *Walking*—The outward Acts.

V. 8. *Wrath*—Is lasting Anger, *filthy discourse*—And was there need to warn even these Saints of God, against so gross and palpable a Sin as this? O what is Man, till perfect Love casts out both Fear and Sin!

V. 10. *In knowledge*—The Knowledge of God, his Will, his Word.

V. 11. *Where*—In which Case, it matters not what a Man is externally, whether *Jew* or *Gentile*, *circumcised*, or *uncircumcised*, *barbarian*, void of all the Advantages of Education, yea, *Scythian*, of all Barbarians most barbarous: *But Christ is in all* that are thus renewed, and is *all* Things in them and to them.

V. 12. All who are thus renewed are *elect* of God, *holy*, and therefore the more *beloved* of Him. Holiness is the Consequence of their *Election*, and God's superior Love, of their Holiness.

V. 13. *For*—

beloved, bowels of mercies, kindness, humbleness  
 13 of mind, meekness, long-suffering: Forbearing  
 one another, and forgiving one another, if any  
 have a complaint against any; even as Christ for-  
 14 gave you, so also *do ye*. And above all these *put*  
 15 *on* love, which is the bond of perfection: And the  
 peace of God shall rule in your hearts, to which also  
 ye have been called in one body: and be ye thank-  
 16 ful. Let the word of Christ dwell in you richly in all  
 wisdom, teaching and admonishing one another  
 in psalms, and hymns, and spiritual songs, sing-  
 17 ing with grace in your heart unto the Lord. And  
 whatsoever ye do in word or deed, *do all* in the  
 name of the Lord Jesus, giving thanks unto God  
 and the Father through him.

18 \* Wives, submit yourselves to your own hus-  
 19 bands (as is fit) in the Lord. Husbands, love  
 20 your wives, and be not bitter against them. Chil-  
 dren, obey your parents in all things; for this is  
 21 well-pleasing to the Lord. Fathers, provoke not  
 your children to anger, lest they be discouraged.

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

V. 14. The *Love of God* contains the whole of Christian Perfection, and connects all the Parts of it together.

V. 15. *And then the peace of God shall rule in your hearts*—Shall sway every Temper, Affection, Thought, as the *reward* (so the *Greek Word* implies) of your preceding Love and Obedience.

V. 16. *Let the word of Christ*—So the Apostle calls the whole Scripture, and thereby asserts the Divinity of his Master, *dwell*—Not make a short Stay or an occasional Visit, but take up its stated Residence, *richly*—In the largest Measure, and with the greatest Efficacy, so as to fill and govern the whole Soul.

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

V. 18. *Wives, submit*—Or be subject to. It is properly a military Term, alluding to that entire Submission that Soldiers pay to their General.

V. 19. *Be not bitter*—(Which may be without any Appearance of Anger) either in Word or Spirit.

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

22 Servants, obey in all things your masters accord-  
 23 ing to the flesh; not with eye-service, as men-plea-  
 24 sers, but in singleness of heart, fearing God. And  
 25 whatsoever ye do, do it heartily, as to the Lord,  
 and not to men: Knowing that of the Lord ye  
 shall receive the reward of the inheritance; for ye  
 serve the Lord Christ. But he that doth wrong,  
 shall receive for the wrong he hath done; and  
 IV. there is no respect of persons. Masters, render  
 unto your servants that which is just and equitable,  
 knowing that ye also have a master in heaven.

2 Continue in prayer, and watch therein with thank-  
 3 giving: Withal, praying likewise for us, that  
 God would open to us a door of utterance, to speak  
 the mystery of Christ: for which I am also in  
 4 bonds: That I may make it manifest, as I ought  
 5 to speak. Walk in wisdom toward them that are  
 6 without, redeeming the time. Let your speech *be*  
 always with grace, seasoned with salt, that ye may  
 know how ye ought to answer every one.

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

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

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

V. 1. *Just*—According to your Contract; *equitable*—Even beyond the Letter of your Contract.

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

V. 6. *Let your speech be always with grace*—Seasoned with the Grace of God, as *Flesh is with salt*.

V. 10. *Aristarchus, my fellow-prisoner*—Such was *Epaphras* like-  
 wise

Marcus, sifter's son to Barnabas; (touching whom ye have received directions, if he come to you, receive him,) And Jesus, called Justus, who are of the circumcision: these *are* the only fellow-workers unto the kingdom of God, who have been a comfort to me. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and filled with all the will of God. For I bear him witness, that he hath a great zeal for you, and for them in Laodicæa, and for them in Hierapolis. Luke the beloved physician, and Demas salute you. Salute the brethren at Laodicæa, and Nymphas, and the church in his house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodicæans, and that ye likewise read the epistle from Laodicæa. And say to Archippus, Take heed that thou fulfil the ministry which thou hast received in the Lord. The salutation of Paul by my own hand. Be mindful of my bonds. Grace *be* with you.

wife for a Time. *Phelemon*, ver. 23. *Ye have received directions*—Namely, by *Tychicus*, bringing this Letter. The Antients adapted their Language to the Time of reading the Letter; not (as we do) to the Time when it was written. It is not improbable, they might have scrupled to receive him, without this fresh Direction, after he had left St. Paul and departed from the Work.

V. 11. *These*—Three, *Aristarchus*, *Marcus*, and *Justus*, of all the circumcision, that is, of all my Jewish Fellow-Labourers, are the only fellow-workers unto the kingdom of God—That is, in preaching the Gospel, who have been a comfort to me—What then can we expect? That all our Fellow-workers should be a Comfort to us?

V. 12. *Perfect*—Endued with every Christian Grace, filled—As no longer being Babes, but grown up to the Measure of the Stature of Christ, being full of his Light, Grace, Wisdom, Holiness.

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

V. 15. *Nymphas*—Probably an eminent Christian at Laodicæa.

V. 16. *The epistle from Laodicæa*—Not, to Laodicæa. Perhaps some Letter had been written to St. Paul from thence.

V. 17. *And say to Archippus*—One of the Pastors of that Church, take heed—It is the Duty of the Flock to try them that say they are Apostles, to reject the false, and to warn, as well as to receive the real; the ministry—Not a Lordship, but a service, a laborious and painful work; an Obligation to do and suffer all Things; to be the least and the Servant of all; in the Lord—Christ; by whom and for whose Sake, we receive the various Gifts of the Holy Spirit.



# NOTES

O N

## St. PAUL's First Epistle to the *Thessalonians*.

**T**HIS is the first of all the Epistles which St. Paul wrote. *Thessalonica* was one of the chief Cities of *Macedonia*. Hither St. Paul went after the Persecution at *Philippi*. But he had not preached here long, before the unbelieving Jews raised a Tumult against him and *Silvanus* and *Timotheus*. On this the Brethren sent them away to *Berea*. Thence St. Paul went by Sea to *Atens*, and sent for *Silvanus* and *Timotheus*, to come speedily to him: But being in Fear, lest the *Thessalonian* Converts should be moved from their Steadfastness, after a short Time he sends *Timotheus* to them to know the State of their Church. *Timotheus* returning found the Apostle at *Corinth*; from whence he sent them this Epistle, about a Year after he had been at *Thessalonica*.

The Parts of it are these,

- |  |                              |
|--|------------------------------|
| I. The Inscription,  | C. i. 1.                     |
| II. He celebrates the Grace of God towards them, mentions the Sincerity of himself and his Fellow-labourers; and the Teachableness of the <i>Thessalonians</i> . | 2—10<br>C. ii. 1—12<br>13—16 |
| III. He declares,  |                              |
| 1. His Desire,   | 17—20                        |
| 2. His Care,   | C. iii. 1—5                  |
| 3. His Joy and Prayer for them,  | 6—13                         |
| IV. He exhorts them to grow,   |                              |
| 1. In Holiness,  | C. iv. 1—8                   |
| 2. In brotherly Love with Industry,  | 9—12                         |
| V. He teaches and exhorts,   |                              |
| 1. Concerning them that Sleep,   | 13—18                        |
| 2. Concerning the Times,   | C. v. 1—11                   |
| VI. He adds miscellany Exhortations,   | 12—24                        |
| VII. The Conclusion,   | 25—28                        |

## I. THESSALONIANS.

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

V. 1. *Paul*—In this Epistle St. Paul neither uses the Title of an *Apostle*, nor any other, as writing to pious and simple-hearted Men, with the utmost Familiarity. There is a peculiar Sweetness in this Epistle, unmixed with any Sharpness or Reproof: Those Evils which the Apostles afterward reprov'd, having not yet crept into the Church.

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

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

V. 5. *With Power*—Piercing the very Heart with a Sense of Sin, and deeply convincing you of your Want of a Saviour, from Guilt, Misery, and eternal Ruin, *with the Holy Ghost*—Bearing an *outward* Testimony by Miracles, to the Truth of what we preached, and you felt: also by his Descent through laying on of Hands, *with much assurance*—Literally, with *full assurance*, and *much* of it: The Spirit bearing Witness by shedding the Love of God abroad in your Hearts, which is the highest Testimony that *can* be given. And *these* Signs, if not the miraculous Gifts, always attend the preaching of the Gospel, unless it be in vain: neither are the *extraordinary* Operations of the Holy Ghost, ever wholly with-held, where the Gospel is preach'd with Power, and Men are alive to God; *for your sake*—Seeking your Advantage not our own.

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

V. 8. For

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

II. For yourselves, brethren, know our entrance to  
 2 you, that it was not in vain : But even after we had  
 suffered before, and had been shamefully treated at  
 Philippi, as ye know, we were bold thro' our God to  
 speak to you the gospel of God with much contention.  
 3 For our exhortation is not of deceit, nor of unclean-  
 4 ness, nor in guile. But as we have been approved  
 of God to be intrusted with the gospel, so we speak,  
 not as pleasing men, but God who trieth our hearts.  
 5 For neither at any time used we flattering words, as  
 ye know, nor a cloak of covetousness : God is witness :

V. 8. *For from you the word sounded forth*—(Thessalonica being a City of great Commerce) being echoed, as it were, from you. And your Conversation was divulged far beyond Macedonia and Achaia ; *so that we need not speak any thing*—Concerning it.

V. 9. *For they themselves*—The People wherever we come.

V. 10. *Whom he hath raised from the dead*—In Proof of his future Coming to Judgment, *who delivereth us*—He redeemed us once ; he delivers us continually ; and will deliver all that believe *from the wrath*, the eternal Vengeance which will then come upon the Ungodly.

V. 1. What was proposed c. i. v. 5, 6. is now more largely treated of : concerning Paul and his Fellow-labourers, v. 1—12 : concerning the Thessalonians, v. 13—16.

V. 2. *We had suffered*—In several Places ; *we are bold*—Notwithstanding, *with much contention*—Notwithstanding both inward and outward Conflicts of all Kinds.

V. 3. *For our exhortation*—That is, our Preaching. A Part is put for the Whole. *Is not at any Time, of deceit*—We preach not a Lie, but the Truth of God ; *nor of uncleanness*—With any unholy or selfish View. This Expression is not always appropriated to Lust, altho' it is sometimes emphatically applied thereto ; *nor in guile*—But with great Plainness of Speech.

V. 5. *Flattering words*—This ye know, *nor a cloak of covetousness*—Of this God is witness. He calls Men to witness an open Fact : God the

6 Nor sought we glory of men, neither from you, nor  
 7 from others, when we might have been burdensome,  
 8 as the Apostles of Christ. But we were gentle in the  
 9 midst of you, even as a nurse cherisheth her own chil-  
 10 dren. So, loving you tenderly, we were ready to  
 11 impart to you not only the gospel of God, but our  
 12 own souls also, because ye were dear to us. For ye  
 13 remember, brethren, our labour and toil: working  
 14 night and day, that we might not burden any of you,  
 15 we preached to you the gospel of God. Ye are wit-  
 16 nesses and God, how holily and justly and unblamea-  
 17 bly we behaved among you that believe: As ye know  
 18 how we exhorted and comforted every one of you, as  
 19 a father his own children, And charged you to walk  
 20 worthy of God, who hath called you to his kingdom  
 21 and glory. For this cause also thank we God with-  
 22 out ceasing, even because when ye received the word  
 23 of God which ye heard from us, ye received it, not  
 24 as the word of men, but (as it is in truth) the word  
 25 of God, who likewise effectually worketh in you that  
 26 believe. For ye, brethren, became followers of the  
 27 churches of God in Christ Jesus, which are in Judea;  
 28 for ye also suffered the same things from your own  
 29 countrymen, as they likewise from the Jews: Who

the secret Intentions of the Heart: In a Point of a mixt Nature,  
 v. 10. he appeals both to God and Man.

V. 6. *Nor from others*—Who would have honoured us more, if we  
 had been burdensome—That is, taken State upon ourselves.

V. 7. *But we were gentle*—Mild, tender, in the midst of you—Like  
 a Hen surrounded with her Young; even as a nurse cherisheth her own  
 children—The Offspring of her own Womb.

V. 8. *To impart our own souls*—To lay down our Lives for your  
 Sake.

V. 10. *Holily*—In the Things of God, justly—With regard to Men  
 unblameable—In respect of ourselves, among you that believe—Who  
 were the constant Observers of our Behaviour.

V. 11. By *exhorting*, we are moved to do a Thing willingly; by  
*comforting*, to do it joyfully; by *charging*, to do it carefully.

V. 12. *To his kingdom* here, and glory hereafter.

V. 14. *Ye suffered the same things*—The same Fruit, the same Af-  
 flictions, and the same Experience, at all Times, and in all Places,  
 ate an excellent Criterion of Evangelical Truth; as they from the  
 Jews—Their Country-men.

V. 15. *Us*—Apostles and Preachers of the Gospel: *They please  
 not God*—Nor are they even careful to please him, notwithstanding  
 their



both killed the Lord Jesus and their own prophets and have persecuted us: and they please not God, 16 and are contrary to all men; Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sins always: but wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, laboured with great desire the more abundantly to see your face.

18 Wherefore we would have come to you (even I Paul) 19 once and again, but Satan hindered us. For what is 20 our hope, or joy, or crown of rejoicing? Are not ye also before our Lord Jesus at his appearing?

III. For ye are our glory and joy. Therefore when we could bear no longer, we thought good to be left 2 at Athens alone, And sent Timotheus our brother and a minister of God and our fellow-worker in the gospel of Christ, to establish you and to comfort you 3 concerning your faith, That no one might be moved by these afflictions; for ye yourselves know that we

their fair Professions: and are contrary to all men—Are common Enemies of Mankind; not only by their continual Seditions and Insurrections, and by their utter Contempt of all other Nations; but in particular, by their endeavouring to hinder their hearing or receiving the Gospel.

V. 16. *To fill up*—The Measure of, *their sins always*—as they have ever done; *but*—The Vengeance of God, *is come upon them*—hath overtaken them unawares, whilst they were seeking to destroy others, and will speedily complete their Destruction.

V. 17. In this Verse we have a remarkable Instance, not so much of the transient Affections of holy Grief, Desire, or Joy, as of that abiding Tenderness, that loving Temper, which is so apparent in all St. Paul's Writings, towards those he styles his Children in the Faith. This is the more carefully to be observed, because the *passions* occasionally exercising themselves, and flowing like a Torrent, in the Apostle, are observable to every Reader; whereas it requires a nicer Attention to discern those calm standing Tempers, that fixed Posture of his Soul, from whence the others only flow out, and which more peculiarly distinguish his Character.

V. 18. *Satan*—By those persecuting Jews, *Acts xvii. 13.*

V. 19. *Ye also*—As well as our other Children.

V. 1. *We*—Paul and Silvanus, *could bear no longer*—Our Desire and Fear for you.

V. 3. *We are appointed hereto*—Are, in every respect, laid in a fit Posture for it, by the very Design and Contrivance of God himself: For the Trial and Increase of our Faith and all other Graces. He

gives

4 are appointed hereto, For when we were with you we told you before, we should be afflicted; as it came  
 5 to pass, and ye know. Therefore when I could bear no longer, I sent to know your faith, lest by any means the tempter should have tempted you, and  
 6 our labour be in vain. But now when Timotheus was come to us from you, and had brought us the good tidings of your faith and love, and that ye have a good remembrance of us always, longing to see us,  
 7 as we also *to see you*: Therefore, brethren, we were comforted over you, in all our affliction and distress  
 8 by your faith. For now we live, if ye stand fast in the Lord. For what thanks can we render to God  
 9 for you, for all the joy wherewith we rejoyce for your sake before our God? Night and day praying exceedingly, that we may see your face, and perfect  
 10 that which is wanting in your faith. Now our God and Father himself and our Lord Jesus direct our  
 11 way unto you. And the Lord make you to increase and abound in love towards one another and towards  
 12 all men, as we also *do* towards you, That he may establish your hearts unblameable in holiness (before our God and Father, at the appearing of our Lord Jesus Christ) with all his saints.

IV. It remaineth then, brethren, that we beseech and exhort you by the Lord Jesus, as ye have received of us how ye ought to walk and to please God, that ye  
 12 abound *therein* more and more. For ye know what

gives Riches to the *World*; but stores up his Treasure of wholesome Afflictions for his *children*.

V. 6. *But now when Timotheus was come to us from you*—Immediately after his Return St. Paul wrote; while his Joy was fresh, and his Tenderness at the Height.

V. 8. *Now we live*—Indeed. We enjoy Life; so great is our Affection for you.

V. 10. *And perfect that which is wanting in your faith*—So St. Paul did not know, That they who are once upon the rock, no longer need to be taught by Man!

V. 11. *Direct our way*—This Prayer is addressed to *Christ* as well as to the Father.

V. 13. *With all his*—Christ's, saints—Both Angels and Men.

V. 1. *More and more*—It is not enough to have faith, even so as to please God, unless we abound more and more therein.

- 3 commandments we gave you by the Lord Jesus. For  
 4 this is the will of God, *even* your sanctification, that  
 5 ye abstain from fornication; That every one of you  
 6 know *how* to possess his vessel in sanctification and ho-  
 7 nour; Not in passionate desire, as the Gentiles who know  
 8 not God. That *none* circumvent or defraud his bro-  
 9 ther in this matter, because the Lord is an avenger of  
 10 all these things, as we have also told you before and  
 11 testified. For God hath not called us to uncleanness,  
 12 but to holiness. He therefore that despiseth, despiseth  
 not man but God; who hath also given you his Holy  
 Spirit.
- 9 Touching brotherly love, we need not write to you :  
 for ye yourselves are taught of God to love one ano-  
 10 ther. And indeed ye do it toward all the brethren  
 that are in all Macedonia; but we exhort you, bre-  
 11 thren, that ye increase more and more, And that ye

V. 3. *Sanctification*—Entire Holiness of Heart and Life : Particu-  
 lar Branches of it are subjoined, *that ye abstain from fornication*—A  
 beautiful Transition from Sanctification to a single Branch of the con-  
 trary. And this shews that nothing is so seemingly distant, or below  
 our Thoughts, but we have need to guard against it.

V. 4. *That every one know*—For this requires Knowledge as well  
 as Chastity, *to possess his vessel*—His Wife, *in sanctification and honour*  
 ---So as neither to dishonour God or himself, nor to obstruct, but  
 further Holiness: Remembering Marriage is not designed to *inflame*,  
 but to *conquer* natural Desires.

V. 5. *Not in passionate desire*---Which had no Place in Man when  
 in a State of Innocence. *Who know not God*---And so may naturally  
 seek Happiness in a Creature. What seemingly accidental Words  
 slide in: And yet how fine and how vastly important!

V. 6. *In this matter*---By violating his Bed. The Things forbid-  
 den here are three: *fornication* (v. 3.) *the passion of desire*, or inor-  
 dinate Affection in the married State, (v. 5.) and the Breach of  
 the Marriage Contract.

V. 8. *He that despiseth*---The Commandments we gave, *despiseth*  
 God---Himself, *who hath also given you his Holy Spirit*---To convince  
 you of the Truth and enable you to be holy. What naked Majesty  
 of Words! how oratorical, and yet with what great Simplicity! a  
 Simplicity that does not impair, but improve the Understanding to  
 the utmost; that, like the Rays of Heat through a Glass, collects  
 all the Powers of Reason into one orderly Point, from being scattered  
 abroad in utter Confusion.

V. 9. *We need not write*—Largely; *For ye are taught of God*—By  
 his Spirit.

V. 11. *That ye study*—Literally, *that ye be ambitious*: An Ambition  
 worthy

- study to be quiet and to do your own business, and to work with your hands, as we commanded you;
- 12 That ye may walk decently toward them that are without, and may want nothing.
13. Now we would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not,
- 14 even as others who have no hope. For if we believe, that Jesus died and rose again, so will God bring with
- 15 him those also that sleep in Jesus. For this we say unto you by the word of the Lord, that we who are alive, who are left to the appearing of the Lord, shall not
- 16 prevent them that are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trumpet of God; and
- 17 the dead in Christ shall rise first. Then we who are alive, who are left, shall be caught up together with them in clouds to meet the Lord in the air; and so
- 18 shall we be ever with the Lord. Wherefore comfort one another with these words.

worthy a Christian, to work with your hands—Not a needless Caution: For temporal Concerns are often a Cross to them who are newly filled with the Love of God.

V. 12. *Decently*—That they may have no Pretence to say (but they will say it still) “This Religion makes Men idle; and brings them to Beggary”, and may want nothing—Needful for Life and Godliness. What Christian desires more?

V. 13. *Now*—Herein the Efficacy of Christianity greatly appears, That it neither takes away, nor imbitters, but sweetly tempers that most refined of all Affections, our Desire of, or Love to, the Dead.

V. 14. *So*—As God raised him; with him—With their living Head.

V. 15. *By the word of the Lord*—By a particular Revelation, we who are left—This intimates the Fewness of those who will be then alive, compared to the Multitude of the Dead, Believers of all Ages and Nations, make up, as it were one Body: In consideration of which, the Believers of that Age, might put themselves in the Place, and speak in the Person, of them who were to live till the Coming of the Lord. Not that St. Paul hereby asserted (though some seem to have imagined so) that the Day of the Lord was at hand.

V. 16. *With a shout*—Properly, a Proclamation made to a great Multitude: Above this is, *The voice of an archangel*: Above both, *The trumpet of God!* The Voice of God somewhat analogous to the Sound of a Trumpet.

V. 17. *Together*—In the same Moment, *in the air*—The Wicked will remain beneath, while the Righteous, being absolved, shall be Assessors with their Lord in the Judgment, *with the Lord*—In Heaven.

- V. But of the times and seasons, brethren, ye have  
 2 no need that I write to you. For ye yourselves know  
 perfectly, that the day of the Lord so cometh as a  
 3 thief in the night. When they say, peace and safety,  
 then sudden destruction cometh upon them, as travail  
 upon a woman with child, and they shall not escape.  
 4 But ye, brethren, are not in darkness, that that day  
 5 should overtake you as a thief. Ye are all children  
 of the light and children of the day: we are not *chil-*  
 6 *dren* of the night, nor of darkness. Therefore let us  
 not sleep as the others, but let us awake and keep  
 7 awake. For they that sleep, sleep in the night, and  
 8 they that are drunken are drunken in the night. But  
 let us who are of the day keep awake, having put  
 on the breast-plate of faith and love, and for an hel-  
 9 met the hope of salvation. For God hath not ap-  
 pointed us to wrath, but to obtain salvation by our  
 10 Lord Jesus Christ, Who died for us, that whether  
 we wake or sleep, we may live together with him.  
 11 Wherefore comfort one another and edify one another,  
 as also ye do.  
 12 Now we beseech you, brethren, to know them  
 that labour among you, and are over you in the

V. 1. *But of the precise times, when this shall be.*

V. 2. *For this in general ye do know: and ye can and need know no more.*

V. 3. *When they---The Men of the World, say.*

V. 4. *Ye are not in darkness---Sleeping secure in Sin.*

V. 5. *Awake and keep awake---Being awakened, let us have all our spiritual Senses about us.*

V. 7. *They usually sleep and are drunken in the night---These Things do not love the Light.*

V. 9. *God hath not appointed us to wrath---As he hath the obstinately impenitent.*

V. 10. *Whether we wake or sleep---Be alive or dead, at his Coming.*

V. 12. *Know them that, 1. labour among you, 2. are over you in the Lord, 3. admonish you. Know---See; mark; take knowledge of them and their Work. Sometimes the same Person may both labour, that is, preach, be over, or govern, and admonish the Flock by particular Application to each: Sometimes two or more different Persons, according as God variously dispenses his Gifts. But O! what a Misery is it, when a Man undertakes this whole Work, without either Gifts or Grace for any Part of it! Why then will he undertake it? For Pay? What! will he sell both his own Soul, and all the Souls of the Flock? What Words can de-*  
 scribe

- 13 Lord, and admonish you, 'And to esteem them very highly in love for their works sake, and be at peace  
 14 among yourselves. And we exhort you, brethren, warn the disorderly, comfort the feeble-minded, support the weak, be long suffering toward all men.  
 15 See that none render to any man evil for evil, but ever follow that which is good, both to one another  
 16, 17 and to all men. Rejoice evermore: Pray without ceasing: In every thing give thanks; for this is the will of God in Christ Jesus concerning you.  
 19, 20 Quench not the Spirit. Despise not prophesyings.

scribe such a Wretch as this? And yet even *This* may be an Honourable Man!

V. 13. *Esteem them very highly*---Literally, more than abundantly, in love---The inexpressible Sympathy that is between true Pastors and their Flock is intimated, not only here, but also in divers other Places of this Epistle. (See ch. ii. 7, 8.) *for their works sake*---The principle Ground of their vast Regard for them. But how are we to esteem them who do not work at all?

V. 14. *Warn the disorderly*---Them that stand, as it were, out of their Rank, in the spiritual Warfare: Some such were even in that Church; *the feeble minded*---Literally, them of little soul, such as have no spiritual courage.

V. 15. *See that none*---Watch over both yourselves and each other; follow that which is good---Do it resolutely and perseveringly.

V. 16. *Rejoice evermore*---In uninterrupted Happiness in God: *pray without ceasing*---Which is the Fruit of always rejoicing in the Lord: *in every thing give thanks*---Which is the Fruit of both the former. This is Christian Perfection. Farther than this we cannot go; and we need not stop short of it. Our Lord has purchased joy as well as righteousness for us. It is the very design of the Gospel, that, being saved from guilt, we should be happy in the Love of Christ. Prayer may be said to be the breath of our spiritual Life. He that lives cannot possibly cease breathing. So much as we really enjoy of the Presence of God, so much Prayer and Praise do we offer up without ceasing: Else our Rejoicing is but Delusion. *Thanksgiving* is inseparable from true Prayer. It is almost essentially connected with it. He that always prays, is ever giving Praise; whether in Ease or Pain; both for Prosperity and for the greatest Adversity. He blesses God for all things, looks on them as coming from him, and receives them only for his sake; not chusing nor refusing, liking nor disliking any Thing, but only as it is agreeable or disagreeable to his perfect Will.

V. 18. *For this*---That you should thus rejoice, pray, give Thanks, is the will of God---Always good, always pointing at our Salvation.

V. 19. *Quench not the Spirit*---Wherever it is, it burns, it flames in Holy Love, in Joy, Prayer, Thanksgiving: O quench it not, damp it not, in yourself, or others; either by neglecting to do Good, or by doing Evil!

21 Prove all things; hold fast that which is good.  
 22,23 Abstain from all appearance of evil. And the  
 God of peace himself sanctify you wholly: and may  
 the whole of you, the spirit and the soul and the body,  
 be preserved blameless unto the appearing of our  
 24 Lord Jesus Christ. Faithful is he that calleth you;  
 25,26 who also will do it. Brethren, pray for us. Sa-  
 27 lute all the brethren with an holy kiss. I adjure you  
 by the Lord, that this epistle be read to all the holy  
 28 brethren. The grace of our Lord Jesus Christ be  
 with you. Amen.

V. 20. *Despise not prophecings*---That is Preaching; for the Apostle is not here speaking of extraordinary Gifts. It seems, one Means of Grace is put for all. And whoever despises any of these, under whatever Pretence, will surely (though perhaps gradually and almost insensibly) *quench the Spirit*.

V. 21. Mean time, *prove all things*---Which any Preacher recommends. (He speaks of Practice, not of Doctrines.) Try every Advice by the Touch-Stone of Scripture, and *hold fast that which is good*---Zealously, resolutely, diligently, practise it, in spite of all Opposition.

V. 22. And be equally zealous and careful to, *abstain from all appearance of evil*---Observe, those who *beap to themselves Teachers bowing itching ears*, under Pretence of *proving all things*, have no Countenance or Excuse from this Scripture.

V. 23. *And may the God of peace sanctify you*---By the peace he works in you, which is a great means of Sanctification, *wholly*---The Word signifies *wholly and perfectly*: Every Part and all that concerns you; all that is of, or about you: *and may the whole of you, the spirit and the soul and the body*---Just before he said *you*, now he denominates them from their spiritual State, *the Spirit*: Gal. vi. 8. wishing that it may be preserved *whole and entire*: Then from their natural State, *the soul and the body*; (for these two make up the whole Nature of Man, Matt. x. 28. wishing it *may be preserved blameless till the Coming of Christ*. To explain this a little further: Of the three here mentioned, only the two last are the natural, constituent Parts of Man. The first is adventitious and the supernatural Gift of God, to be found in Christians only. That Man cannot possibly consist of three Parts appears hence. The Soul is either Matter or not Matter; there is no Medium. But if it is Matter, it is Part of the Body: If not Matter, it coincides with the Spirit.

V. 24. *Who also will do it*---Unless you *quench the Spirit*.

V. 27. *I charge you by the Lord*---Christ, to whom proper divine-Worship is here paid, *that this epistle*---The first he wrote, *be read to all the brethren*---That is, in all the Churches. They might have concealed it out of Modesty, had not this been so solemnly enjoined. But what Paul commands under so strong an Adjuration, Rome forbids under pain of Excommunication.



# N O T E S

O N

## St. PAUL's Second Epistle to the *Thessalonians*.

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**T**HIS Epistle seems to have been written soon after the former, chiefly on Occasion of some Things therein, which had been misunderstood. Herein he 1. Congratulates their Constancy in the Faith, and exhorts them to advance daily in Grace and Wisdom. 2. Reforms their Mistake concerning the Coming of our Lord. And 3. Recommends several Christian Duties.

The Parts of it are five :

- |   |              |
|---|--------------|
| I. The Inscription,                                     | C. i. 1--2   |
| II. Thanksgiving and Prayer for them,                   | 3--12        |
| III. The Doctrine, concerning the Man of Sin,           | C. ii. 1--12 |
| Whence he comforts them against this Trial,             | 13--14       |
| Adding Exhortation and Prayer,                          | 15--17       |
| IV. An Exhortation to Prayer, (with a Prayer for them), | C. iii. 1--5 |
| To correct the Disorderly,                              | 6--16        |
| V. The Conclusion,                                      | 17--18       |

## II. THESSALONIANS.

- I. **P**AUL and Silvanus and Timotheus to the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace *be* unto you and peace from God our Father, and from our Lord Jesus Christ.

V. 3. R.



- 3 We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of you toward each other aboundeth. So that we ourselves glory of you in the churches of God, for your patience and faith in all your persecutions and sufferings which ye endure: A manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God; for which also ye suffer: 6 Seeing *it is* a righteous thing with God, to recompence affliction to them that afflict you: And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with his mighty angels, 8 In flaming fire, taking vengeance on them who know not God, and who obey not the gospel of our Lord 9 Jesus. Who shall be punished with everlasting destruction from the presence of the Lord, and from

V. 3. It is highly observable that the Apostle wraps up his Praise of Men in Praise to God; giving *him* the Glory. *Your faith groweth*---Probably he had heard from them, since his sending the former Letter. *Aboundeth*---Like Water that overflows its Banks, and yet increaseth still.

V. 4. *Which ye endure*---that ye may be accounted worthy of the Kingdom.

V. 5. *A manifest token*---This is treated of in the sixth and following Verses

V. 6. *It is a righteous thing with God*---(However Men may judge) to transfer the Pressure from you to *them*. And it is remarkable that about this Time, at the Passover, the Jews raising a Tumult, a great Number, some say thirty thousand, of them were slain. St. Paul seems to allude to this Beginning of Sorrows, 1 *Thes.* ii. 16. which did not end but with their Destruction.

V. 8. *Taking vengeance*---Does God barely permit this? Or, as the Lord once rained brimstone and fire from the Lord, out of Heaven, (*Gen.* xix. 24.) does a fiery Stream go forth from him for ever? *Who know not God*---(The Root of all Wickedness and Misery) who remain in Heathen Ignorance; and *who obey not*---This refers chiefly to the Jews, who had heard the Gospel.

V. 9. *From the glory of his power*---Tremble ye Stout-hearted! *Everlasting destruction*---As there can be no End of their Sins, (the same Enmity against God continuing) so neither of their Punishment: Sin and its Punishment running parallel throughout Eternity, itself. They must of Necessity therefore be cut off from all Good and all Possibility of it; *from the presence of the Lord*---Wherein chiefly consists the Salvation of the Righteous. What unspeakable Punishment is implied, even in falling short of this, supposing that nothing more were implied in his taking Vengeance?

10 the glory of his power, When he shall come to be glorified in his saints, and to be admired in all that believe (for our testimony was believed among you)  
 11 in that day. To this end we pray always for you, that our God would make you worthy of *this* calling, and fulfil *in you* all the good pleasure of *his* goodness, and the work of faith with power; That the name of our Lord Jesus may be glorified in you and ye in him, according to the grace of our God and the Lord Jesus Christ.

II. Now I beseech you, brethren, concerning the appearing of our Lord Jesus Christ, and our gathering together unto him, That ye be not soon shaken in mind or terrified, neither by spirit, nor by word, nor by letter, as from us, as if the day of the Lord were at hand. Let no man deceive you by any means, for *that day shall not come*, unless the falling away come first, and the man of sin be revealed, the

V. 10. *To be glorified in his saints*---For the wonderful Glory of Christ shall shine in them.

V. 11. *All the good pleasure of his goodness*---Which is no less than perfect Holiness.

V. 12. *That the name*---The Love and Power of our Lord may be glorified---Gloriously displayed in you.

V. 1. *Our gathering together to him*---In the Clouds.

V. 2. *Be not shaken in mind*---In Judgment, or terrified---As those easily are who are immoderately fond of knowing future Things; neither by any pretended Revelation from the spirit, nor by pretence of any word spoken by me.

V. 3. *Unless the falling away*---From the pure Faith of the Gospel, come first. This began even in the Apostolic Age. But *the man of sin, the son of perdition*---Eminently so called, is not come yet. However, in many Respects, the Pope has an indisputable Claim to those Titles. He is, in an emphatical Sense, *The man of sin*, as he increases all Manner of Sin above Measure. And he is too properly stiled, *The son of perdition*, as he has caused the Death of numberless Multitudes, both of his Opposers and Followers, destroyed innumerable Souls, and will himself perish everlastingly. He it is that *opposeth himself to the Emperor*, once his rightful Sovereign; and that *exalteth himself above all that is called God, or that is worshipped*---Commanding Angels, and putting Kings under his Feet, both of whom are called Gods in Scripture; claiming the highest Power, the highest Honour; suffering himself not once only to be stiled God or Vice-god. Indeed no less is implied in his ordinary Title, *Most Holy Lord, or Most Holy Father*. So that he *sitteth*---Inthroned, *in the temple of God*---Mentioned Rev xi. i. *declaring himself that he is God*---Claiming the Privileges which belong to God alone.

V. 6. *And*

4 son of perdition, Who opposeth and exalteth himself  
 above all that is called God, or that is worshipped,  
 so that he sitteth in the temple of God as God, de-  
 5 claring himself that he is God. Remember ye not,  
 that I told you these things, when I was yet with  
 6 you? And now ye know that which restraineth,  
 7 that he may be revealed in his time. For the mystery  
 of iniquity already worketh; only he that restraineth  
 8 *will restrain*, till he be taken out of the way. And  
 then will that wicked one be revealed, whom the  
 Lord will consume with the Spirit of his mouth, and  
 9 destroy with the brightness of his appearing: Whose  
 appearing is after the mighty working of Satan, with  
 10 all power and signs and lying wonders, And with  
 all deceivableness of unrighteousness in them that pe-  
 rish, because they received not the love of the truth,  
 11 that they might be saved. And therefore God shall  
 send them strong delusion, so that they shall believe  
 12 the lie, That they all may be condemned, who be-

V. 6. *And now ye know*---By what I told you when I was with you; *that which restraineth*---The Power of the Roman Emperors. When this is taken away, the wicked one will be revealed. In his time---His appointed Season, and not before.

V. 7. He will surely be revealed; *for the mystery*---The deep, secret Power of iniquity---Just opposite to the Power of Godliness, already worketh. It began with the Love of honour and the Desire of power; and is completed in the entire Subversion of the Gospel of Christ. This *mystery of iniquity* is not wholly confined to the Romish Church, but extends itself to others also. It seems to consist of, 1. Human inventions added to the written word. 2. Mere outside performances put in the room of faith and love. 3. Other Mediators besides the man Christ Jesus. The two last Branches, together with Idolatry and Blood-shed, are the direct Consequences of the former; namely, the adding to the Word of God. *already worketh*---In the Church. *Only he that restraineth*---That is, the Potentate who successively has Rome in his Power. The Emperors, Heathen or Christian; the Kings, Goths or Lombards; the Carolingian or German Emperors.

V. 8. *And then*---When every Prince and Power that restrains is taken away, *will that wicked one*---Emphatically so called, *be revealed*; *whom the Lord will soon consume with the spirit of his mouth*---His immediate Power, and destroy---With the very first Appearance of his Glory.

V. 10. *Because they received not the love of the truth*---Therefore God suffered them to fall into that strong delusion.

V. 11. *Therefore God shall send them*---That is, judicially permit to come upon them strong delusion.

V. 12. *That they all may be condemned*---That is, The Consequence of which will be, that they all will be condemned who believed not the truth,

13 believed not the truth, but had pleasure in unrighteous-  
 nefs. But we ought to give thanks to God always  
 for you, brethren, beloved of the Lord, because  
 God hath from the beginning chosen you to salvation,  
 thro' sanctification of the Spirit and belief of the truth :  
 14 To which he hath called you by our gospel, to the  
 obtaining of the glory of our Lord Jesus Christ.  
 15 Therefore, brethren, stand fast and hold the traditi-  
 ons, which ye have been taught, whether by word,  
 16 or by our epistle. Now our Lord Jesus Christ him-  
 self and God even our Father, who hath loved us  
 and given us everlasting consolation and good hope  
 17 thro' grace, Comfort your hearts and stablish you in  
 every good word and work.

III. Finally, brethren, pray for us, that the word of  
 the Lord may run and be glorified, even as among  
 2 you: And that we may be delivered from unreason-  
 able and wicked men; for all men have not faith.  
 3 But the Lord is faithful, who will stablish and guard  
 4 you from the evil one. And we trust in the Lord  
 concerning you, that ye both do and will do the  
 5 things which we command you. And the Lord di-

*truth, but had pleasure in unrighteousness---That is, who believed not  
 the Truth, because they loved Sin.*

*V. 13. God hath from the beginning---Of your hearing the Gospel,  
 chosen you to salvation---Taken you out of the World, and placed you  
 in the Way to Glory.*

*V. 14. To which---Faith and Holiness, he hath called you by our  
 gospel---That which we preached accompanied with the Power of  
 his Spirit.*

*V. 15. Hold---Without adding to or diminishing from the traditions  
 which ye have been taught---The Truths which I have delivered to  
 you; whether by word or by our epistle---He preached before he wrote,  
 And he had written concerning this, in his former Epistle.*

*V. 1. May run---Go on swiftly, without any Interruption; and  
 be glorified---Acknowledged as Divine, and bring forth much Fruit.*

*V. 2. All men have not faith---And all who have not, are more or  
 less unreasonable and wicked Men.*

*V. 3. Who will stablish you---That cleave to him by Faith, and  
 guard you from the evil one---And all his Instruments.*

*V. 4. We trust in the Lord concerning you---Thus only should we  
 trust in any Man.*

*V. 5. Now the Lord---The Spirit, whose proper Work this is,  
 direct---Lead you straight forward, into the patience of Christ---Of  
 which He set you a Pattern,*

*V. 6. That*

rest your hearts into the love of God and into the patience of Christ.

- 6 Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly and not according to the tradition which he received of us.
- 7 For yourselves know how ye ought to imitate us:
- 8 we behaved not disorderly among you, Neither did we eat any man's bread for nothing, but wrought with labour and toil, night and day, that we might
- 9 not burden any of you. Not because we have not authority; but that we, might make ourselves an example to you, that ye might imitate us. For when
- 10 we were with you, this we commanded you, If any
- 11 will not work, neither let him eat. For we hear there are some among you who walk disorderly,
- 12 doing nothing, but being busy-bodies. Now such we command and exhort by our Lord Jesus Christ, to
- 13 work quietly and eat their own bread. But ye, brethren,
- 14 be not weary in well-doing. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed.
- 15 Yet count *him* not as an enemy, but admonish *him*
- 16 as a brother. Now the Lord of peace himself give
- 17 you peace always by all means. The Lord *be* with you all.
- 18 The salutation of Paul, with my own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ *be* with you all. Amen.

V. 6. *That walketh disorderly*---Particularly by not working; not according to the tradition he received of us---The Admonition we gave, both by Word of Mouth, and in our former Epistle.

V. 10. *Neither let him eat*---Do not maintain him in Idleness.

V. 11. *Doing nothing, but being busy-bodies*---To which Idleness naturally disposes.

V. 12. *Work quietly*---Letting the Concerns of other People alone.

V. 14. *Have no company with him*---No Intimacy, no Familiarity, no needless Correspondence.

V. 15. *Admonish him as a brother*---Tell him lovingly of the Reason why you shun him.

V. 16. *The Lord of peace*---Christ. *Give you peace by all means*---In every Way and Manner.

NOTE S



# N O T E S

O N

## The First Epistle of St. PAUL to *Timothy*.

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**T**HE Mother of *Timothy* was a Jewess, but his Father was a Gentile. He was converted to Christianity very early; and while he was yet but a Youth, was taken by St. *Paul* to assist him in the Work of the Gospel, chiefly in watering the Churches which he had planted.

He was therefore properly (as was *Titus*) an itinerant Evangelist, a kind of secondary Apostle, whose Office was, to regulate all Things in the Churches to which he was sent; and to inspect and reform whatsoever was amiss either in the Bishops, Deacons, or People.

St. *Paul* had doubtless largely instructed him in private Conversation for the due Execution of so weighty an Office. Yet to fix Things more upon his Mind, and to give him an Opportunity of having Recourse to them afterward, and of communicating them to others, as there might be Occasion; as also to leave Divine Directions in Writing, for the Use of the Church and its Ministers in all Ages, he sent him this excellent Pastoral Letter, which contains a great Variety of important Sentiments for their Regulation.

Though St. *Paul* styles him his own son in the faith, yet he does not appear to have been converted by the Apostle; but only to have been exceeding dear to him, who had established him therein; and whom he had diligently and faithfully served, like a son with his father in the Gospel. *Phil. ii. 22.*

The Epistle contains three Parts :

- I. The Inscription, C. i. 1—2
- II. The Instruction of *Timothy* how to behave at *Ephesus*; wherein
  1. In General, he gives him an Injunction to deliver to them that taught the Law in a wrong Manner, and confirms at the same Time the Sum of the Gospel as exemplified in himself, 3—20

2. In Particular,	
1. He prescribes to Men, a Method of Prayer,	C. ii. 1—8
To Women, Good Works and Modesty,	9—15
2. He recounts the Requisites of a Bishop,	C. iii. 1—7
The Duties of Deacons,	8—10
of Women,	11—13
3. He shews what Timothy should teach,	14—C. iv. 1—6
What he should avoid,	7—11
What follow after,	12—16
How he should treat Men and Women,	C. v. 1—2
Widows,	3—16
Elders,	17—19
Offenders,	20—21
Himself,	22—23
Those he doubts of,	24—25
Servants,	C. vi. 1—2
4. False Teachers are reprov'd,	3—10
Timothy is admonish'd,	
quicken'd,	11—12
and charg'd,	13—16
Precepts are prescribed to be enforced on the Rich,	17—19
III. The Conclusion,	20—21

## I. T I M O T H Y.

1. **P**AUL an apostle of Jesus Christ, according to the commandment of God our Saviour, and
2. Christ Jesus our hope, To Timotheus my own son in the faith, grace, mercy, peace from God our Father and Christ Jesus our Lord.
3. As I exhorted thee when I was going into Macedonia, abide at Ephesus; that thou mayst charge

V. 1. *Paul an apostle*—Familiarity is to be set aside where the Things of God are concerned; according to the commandment of God—The authoritative Appointment of God the Father, our Saviour—So stiled in many other Places likewise, as being the grand Orderer of the whole Scheme of our Salvation, and Christ our hope—That is, the Author, Object, and Ground of all our Hope.

V. 2. *Grace, mercy, peace*—St. Paul wishes Grace and Peace, in his Epistles to the Churches. To Timotheus he adds Mercy, the most tender Grace towards those who stand in need of it. The Experience of this prepares a Man to be a Minister of the Gospel.

V. 3. *Charge some to teach no other doctrine*—Than I have taught. Let them put nothing in the place of it, add nothing to it.

V. 4. *Neither*

4 some to teach no other doctrine, Neither to give heed to fables and endless genealogies, that afford questions, and not godly edifying, which is through  
5 faith. Whereas the end of the commandment is love, out of a pure heart and a good conscience, and faith  
6 unfeigned, From which some, having missed the mark, are turned aside to vain jangling: Desiring  
7 to be teachers of the law, understanding neither the things they say, nor those concerning which they  
8 confidently affirm. We know, the law is good, if  
9 a man use it lawfully, Knowing this, that the law doth not lie against a righteous man; but against the lawless and disobedient, against the ungodly and sinners, the unholy and profane, against killers of their fathers or their mothers, against murderers,

V. 4. *Neither give heed*—So as either to teach or regard them, *so fables*—Fabulous Jewish Traditions, and *endless genealogies*—Not these delivered in Scripture, but the long, intricate Pedigrees whereby they strove to prove their Descent from such or such a Person; *which afford questions*—Which lead only to useless and endless Controversies.

V. 5. *Whereas the end of the commandment*—Of the whole Christian Institution, is *love*—And this was particularly the end of the Commandment which *Timotheus* was to enforce at *Ephesus*, (ver. 3, 18.) the Foundation is Faith, the End Love. But this can only subsist in an Heart purified by Faith, and is always attended with a good Conscience.

V. 6. *From which*—Love and a good Conscience, *some are turned aside*—An Affectation of high and extensive Knowledge sets a Man at the greatest Distance from Faith, and all Sense of Divine Things, *to vain jangling*—And of all Vanities, none are more vain, than dry, empty Disputes on the Things of God.

V. 7. *Understanding neither the very things they speak*, nor the subject they speak of.

V. 8. *We grant the whole Mosaic Law is good*, answers excellent Purposes, *if a man use it in a proper Manner*. Even the Ceremonial is good, as it points to *Christ*; and the moral Law is *holy, just and good* in its own Nature; and of admirable Use both to convince Unbelievers, and to guide Believers in all Holiness.

V. 9. *The law doth not lie against a righteous man*—Doth not strike or condemn him; *but against the lawless and disobedient*—They who despise the Authority of the Lawgiver, violate the first Commandment, which is the Foundation of the Law, and the Ground of all Obedience; *against the ungodly and sinners*.—Who break the second Commandment, worshipping Idols, or not worshipping the true God; *the unholy and profane*—Who break the third Commandment by taking his Name in vain.



10 Against whoremongers, sodomites, man-stealers, liars, perjured persons, and if there be any other thing  
 11 that is contrary to wholesome doctrine, According to the glorious gospel of the blessed God, with  
 12 which I am intrusted. And I thank Christ Jesus our Lord, who hath enabled me, in that he accounted  
 13 me faithful, having put me into the ministry, Who was before a blasphemer, and a persecuter, and an oppressor; but I obtained mercy, because I did it  
 14 ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love which  
 15 is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into  
 16 the world to save sinners, of whom I am chief. Yet for this cause I obtained mercy, that on me the chief, Jesus Christ might shew all long-suffering, for a pattern to them who should hereafter believe in him to  
 17 life everlasting. Now to the king of eternity, im-

V. 10. *Man-stealers*—The worst of all Thieves, in Comparison of whom Highwaymen and House-breakers are innocent! What then are most Traders in Negroes, Procurers of Servants for *America*, and all who list Soldiers by Lies, Tricks, or Inticements?

V. 11. *According to the glorious gospel*—Which, far from making void, does effectually establish the Law.

V. 12. *I thank Christ*—who hath enabled me, in that he accounted me faithful, having put me in to the ministry--The Meaning is, I thank him for putting me into the Ministry, and enabling me to be faithful therein.

V. 13. *A blasphemer*—Of Christ, a persecuter—Of his Church, a reviler—Of his Doctrine and People. *But I obtained mercy*—He does not say, Because I was unconditionally elected; but because I did it in ignorance. Not that his Ignorance took away his Sin: But it left him capable of Mercy; which he would hardly have been, had he acted thus, contrary to his own Conviction.

V. 14. *And the grace*---Whereby I obtained Mercy, was exceeding abundant, with faith---Opposite to my preceding unbelief; and love---Opposite to my blasphemy, persecution, and oppression.

V. 15. *This is a faithful saying*---A most solemn Preface; and worthy of all acceptation---Well deserving to be accepted, received, embraced, with all the Faculties of our whole Soul, *scilicet*: Christ---Promised, Jesus---Exhibited, came into the world to save sinners---All Sinners, without Exception.

V. 16. *For this cause God shewed me mercy*, that all his long-suffering might be shewn, and that none might hereafter despair.

V. 17. *The king of eternity*—A Phrase frequent with the Hebrews. How unspeakably sweet is the Thought of Eternity to Believers!

V. 18. *This*

mortal, invifible, the only God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit to thee, fon Timotheus, according to the prophecies which went before concerning thee, that thou mighteft by them war the  
19 good warfare: Holding faft faith and a good confcience; which fome having thruft away, have made  
20 fhipwreck of their faith: Of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to blafpheme.

II. I exhort therefore, that firft of all fupplications, prayers, interceffions, thanksgivings be made for all  
2 men: For kings and all that are in authority, that we may lead a quiet and peaceable life, in all godli-

V. 18. *This charge I commit to thee*---That thou mayft deliver it to the Church, according to *the prophecies concerning thee*---Uttered when thou wast received as an Evangelift, (c. iv. 14.) probably by many Perfons, (c. vi. 12.) *that* being encouraged by them, *thou mighteft war the good warfare.*

V. 19. *Holding faft faith*---Which is as a moft precious Liquor, and a good confcience---Which is as a clean Glafs; *which*---Namely a good Confcience, *some having thruft away*---It goes away unwillingly. It always fays, "Do not hurt me." And they who retain this, do not *make fhipwreck of their faith.* Indeed none can make Shipwreck of Faith who never had it. Thefe therefore were once true Believers. Yet they fell not only foully, but finally. For Ships once wrecked, cannot be afterwards faved.

V. 20. *Whom*---Tho' abfent, *I have delivered to Satan, that they may learn not to blafpheme*---That by what they fuffer they may be in fome Meafure reftained, if they will not repent.

V. 1. *I exhort therefore*---Seeing God is fo gracious. In this Chapter he gives Directions, 1. With regard to public Prayer. 2. With regard to Doctrine. *Supplication* is here, the imploring Help in Time of Need: *Prayer* is, any kind of offering up our Defires to God. But true Prayer is the Vehemency of holy Zeal, the Ardor of divine Love, arifing from a calm, undifturbed Soul, moved upon by the Spirit of God. *Interceffion* is Prayer for others. We may likewise *give thanks for all men*, in the full Senfe of the Word, for that God *willeth all men to be faved*, and *Chrift* is the Mediator of all.

V. 2. *For all that are in authority*---Seeing even the loweft Country Magiftrates frequently do much Good, or much Harm. God fupports the Power of Magiftracy for the Sake of his own People, when, in the prefent State of Men, it could not otherwife be kept up in any Nation whatever. *Godlinefs*---Inward Religion; the true Worfhip of God. *Honefty*---A comprehensive Word, taking in the whole Duty we owe to our Neighbour.

3 nefs and honesty. For this is good and acceptable  
 4 in the sight of God our Saviour, Who willeth all  
 men to be saved and to come to the knowledge of the  
 5 truth. For *there is one God*, one mediator also be-  
 6 tween God and men, the man Christ Jesus, Who  
 gave himself a ransom for all, to be testified of in due  
 7 season, Whereunto I am ordained a preacher and  
 an apostle, (I speak the truth, I lie not) a teacher of  
 8 the Gentiles in faith and truth. I will therefore  
 that men pray in every place, lifting up holy hands,

V. 3. *For this*—That we pray for all Men. Do you ask, Why are not more converted? We do not pray enough: *is acceptable in the sight of God our Saviour*—Who has actually saved us that believe, and *willeth all men to be saved*. It is strange that any whom He has actually saved, should doubt the Universality of his Grace!

V. 4. *Who willeth seriously all men*—Not a Part only, much less the smallest Part, *to be saved*—Eternally. This is treated of ver. 5, 6. *And in order thereto, to come*—(They are not compelled,) *to the knowledge of the truth*—Which brings Salvation. This is treated of ver. 6, 7.

V. 5. *For*—The 4th Verse is proved by the 5th, the 1st by the 4th. *There is one God*—And they who have not Him, through the one Mediator, have no God; *one Mediator also*—We could not rejoice that there is a God, were there not a Mediator also; one who stands *between God and men*, to reconcile Man to God, and to transact the whole affair of our Salvation. This excludes all other Mediators, as Saints and Angels, whom the Papists set up and idolatrously worship as such: Just as the Heathens of old set up many Mediators, to pacify their superior Gods; *the man*—Therefore all Men are to apply to this Mediator *who gave himself for all*.

V. 6. *Who gave himself a ransom for all*—Such a ransom the Word signifies, wherein a like or equal is given, as an Eye for an Eye, or Life for Life. And this Ransom, from the Dignity of the Person redeeming, was more than equivalent to all Mankind: *to be testified of in due season*—Literally, In his own seasons, those chosen by his own Wisdom.

V. 8. *I will*—A Word strongly expressing his Apostolical Authority; *therefore*—This Particle connects the eighth with the first Verse; *that men pray in every place*—Public and private. Wherever Men are, there Prayer should be; *lifting up holy hands*—Pure from all known Sin, *without wrath*—In any Kind, against any Creature. And every Temper or Motion of our Soul, that is not according to love is *wrath*; *and doubting*—Which is contrary to Faith. And *wrath*, or *unholy actions*, or *want of faith* in Him we call upon, are the three grand Hindrances of God's hearing our Petitions. Christianity consists of Faith and Love embracing Truth and Grace. Therefore the Sum of our Wishes should be, to pray, and live, and die, without any Wrath or Doubt.

V. 9. *With*

9 without wrath and doubting : Likewise that wo-  
 men adorn themselves in decent apparel, with mo-  
 desty and sobriety, not with curled hair, or gold, or  
 10 pearls, or costly raiment, But (which becometh  
 11 women professing godliness) with good works. Let  
 12 a woman learn in silence with all subjection. For I  
 suffer not a woman to teach, nor to usurp authority  
 13 over the man, but to be in silence. For Adam was  
 14 first formed, then Eve. And Adam was not de-  
 ceived; but the woman, being deceived, transgressed.  
 15 Yet she shall be saved in child-bearing, if they continue  
 in faith, and love, and holiness, with sobriety.

III. *This is a faithful saying, If a man desire the of-  
 2 fice of a bishop, he desireth a good work. A bishop  
 therefore must be blameless, the husband of one wife,  
 vigilant, prudent, of good behaviour, hospitable,*

V. 9. *With sobriety*—Which (in St. Paul's Sense) is the Virtue which governs our whole Life according to true Wisdom; *not with curled hair; not with gold*—Worn by Way of Ornament; *not with pearls*—Jewels of any Kind, (a Part is put for the whole) *not with costly raiment*—These four are expressly forbidden by Name, to all Women (here is no Exception) *professing Godliness*. And no Art of Man can reconcile with the Christian Profession, the wilful Violation of an express Command.

V. 12. *To usurp authority over the man*—By public Teaching.

V. 13. *First*—So that Woman was originally the Inferior.

V. 14. *And Adam was not deceived*—The Serpent deceived Eve, Eve did not deceive Adam, but persuaded him. *Thou hast hearkened unto the Voice of thy Wife, Gen. iii. 17.* The preceding Verse shewed, Why a Woman should *not usurp authority over the man*. This shews, why she ought *not to teach*. She is more easily deceived, and more easily deceives. *The woman, being deceived, transgressed—The serpent deceived her (Gen. iii. 13.) and she transgressed.*

V. 15. *Yet she*—That is, Women in general, who were all involved with Eve in the Sentence pronounced, Gen. iii. 16. *shall be saved in child-bearing*—Carried safe through the Pain and Danger which that Sentence intails upon them for *the transgression*: Yea, and finally saved, *if they continue in loving Faith and holy Wisdom.*

V. 1. *He desireth a good work*—An excellent, but laborious employment.

V. 2. *Therefore*—That he may be capable of it, *a bishop*—Or Pastor of a Congregation, *must be blameless*—Without Fault or just Suspicion: *The husband of one wife*—This neither means that a Bishop *must* be married; nor that he *may not* marry a Second Wife: which it is just as lawful for him to do, as to marry a First, and may in  
 some

3 apt to teach; Not given to wine, no striker, not  
 4 desirous of filthy gain, but gentle, patient, not lov-  
 5 ing money; Ruling his own house well, having his  
 6 children in subjection with all seriousness. For if a  
 7 man know not how to rule his own house, how shall  
 8 he take care of the church of God? Not a new con-  
 9 vert, lest being puffed up, he fall into the condemna-  
 10 tion of the devil. He ought also to have a good re-  
 11 port from them that are without, lest he fall into re-  
 12 proach and the snare of the devil. Likewise the  
 deacons *must be serious*, not double tongued, not gi-  
 ven to much wine, not desirous of filthy gain:  
 9 Holding fast the mystery of the faith in a pure consci-  
 10 ence. And let these be proved first, then let them  
 11 minister, being blameless. In like manner their  
 wives *must be serious*, not slanderers, vigilant,

some Cases be his bounden Duty. But whereas Polygamy and Di-  
 vorce on slight Occasions were common both among the Jews and  
 Heathens, it teaches us, That Ministers, of all others, ought to  
 stand clear of those Sins; *vigilant, prudent*—Lively and zealous,  
 yet calm and wise; *of good behaviour*—Naturally flowing from that  
 Vigilance and Prudence.

V. 4. *Having his children in subjection with all seriousness*—For  
 Levity undermines all Domestic Authority. And this Direction,  
 by a Parity of Reason, belongs to all Parents.

V. 6. *Lest being puffed up*—With this new Honour, or with the  
 Applause which frequently follows it, *he fall into the condemnation of  
 the devil*—The same into which the Devil fell.

V. 7. *He ought also to have a good report*—To have had a fair  
 Character in Time past, *from them that are without*—That are not  
 Christians; *lest he fall into reproach*—By their rehearsing his former  
 Life, which might discourage and prove a Snare to him.

V. 8. *Likewise the deacons must be serious*—Men of a grave, decent,  
 venerable Behaviour. But where are Presbyters? Were this Order  
 essentially distinct from that of Bishops, could the Apostle have past  
 it over in Silence? *Not desirous of filthy gain*—With what Abhorrence  
 does he every where speak of this? All that is gained (above Food  
 and Raiment) by ministering in Holy Things, is *filthy gain* indeed!  
 Far more *filthy* than what is *honestly* gained, by raking Kennels, or  
 emptying common Sewers.

V. 9. *Holding fast the faith in a pure Conscience*—Steadfast in Faith,  
 holy in Heart and Life.

V. 10. *Let these be proved first*—Let a trial be made, How they  
 behave; *then let them minister*—Let them be fixt in that Office.

V. 11. *Faithful in all things*—Both to God, their Husbands, and  
 the Poor.

V. 13. *They*

12 faithful in all things. Let the deacons be husbands  
 of one wife, ruling their children and their own houses  
 13 well. For they that have discharged the office of a  
 deacon well, purchase to themselves a good degree,  
 and much boldness in the faith which is in Christ Je-  
 14 sus. These things I write to thee, hoping to come  
 15 to thee shortly: But if I tarry, that thou mayst know  
 how thou oughtest to behave in the house of God,  
 which is the church of the living God.

16 The mystery of godliness is the pillar and ground  
 of the truth, and without controversy a great thing :  
 God was manifested in the flesh, was justified by the  
 spirit, seen by angels, preached among the Gentiles,  
 IV. believed on in the world, taken up into glory. But  
 the spirit saith expressly, that in the latter times some  
 will depart from the faith, giving heed to seducing  
 2 spirits and doctrines of devils, By the hypocrisy of

V. 13. *They purchase a good degree, or step, toward some higher Office, and much boldness---* From the Testimony of a good Conscience.

V. 15. *That thou mayst know how to behave---* This is the Scope of the Epistle, *in the house of God---* Who is the Master of the Family *which is---* As if he had said, By the House of God, I mean *the church.*

V. 16. *The mystery of godliness---* Afterwards specified in Six Articles, which sum up the whole Oeconomy of Christ upon Earth, *is the pillar and ground,* the Foundation and Support of *all the truth,* taught in his Church. *God was manifest in the flesh---* In the form of a Servant, the Fashion of a Man, for three and thirty Years : *justified by the Spirit--* Publickly declared to be the Son of God---By his Resurrection from the dead : *seen--* Chiefly after his Resurrection, *by angels---* Both good and bad : *preached among the Gentiles---* This elegantly follows. The Angels were the least, the Gentiles the farthest removed from him ; and the Foundation both of this Preaching and of their Faith, was laid before his Assumption : *was believed on in the world---* Opposed to Heaven, into which he was taken up. The first Point is, *He was manifested in the flesh ;* the last, *He was taken up into glory.*

V. 1. *But the Spirit saith---* By St. Paul himself to the Thessalonians, and probably by other cotemporary Prophets, *expressly---* As concerning a Thing of great Moment, and soon to be fulfilled ; *that in the latter times---* These extend from our Lord's Ascension till his Coming to Judgment, *some---* Yea, many, and by Degrees the far greater Part, *will depart from the faith---* The Doctrine once delivered to the Saints, *giving heed to seducing spirits---* Who inspire false Prophets.

V. 2. *These will depart from the faith, by the hypocrisy of them that speak lies, having their own consciences as senseless and unfeeling, as Flesh that is seared with an hot iron.*

V. 3. *Forbidding*

them that speak lies, having their own consciences  
 3 feared as with an hot iron: Forbidding to marry,  
 and *commanding* to abstain from meats, which God  
 hath created to be received with thanksgiving by them  
 4 that believe and know the truth. For every creature  
 of God is good, and nothing to be rejected, being  
 5 received with thanksgiving; For it is sanctified by  
 6 the word of God and prayer. If thou remind the  
 brethren of these things, thou wilt be a good minister  
 of Jesus Christ, nourishing *them* with the words of  
 faith, and of the good doctrine which thou hast accu-  
 7 rately traced out. But avoid profane and old wives  
 8 fables, and exercise thyself unto godliness. For bod-  
 ily exercise profiteth a little; but godliness is pro-  
 fitable for all things, having the promise of the pre-  
 9 sent life, and of that which is to come. This is a  
 10 faithful saying, and worthy of all acceptation. For  
 therefore we both labour and suffer reproach, be-  
 cause we trust in the living God, who is the Savi-  
 our of all men, especially of them that believe.  
 11 These things command and teach. Let no one  
 12 despise thy youth; but be a pattern to them that

V. 3. *Forbidding* Priests, Monks, and Nuns to marry, and *command-  
 ing* all Men, to abstain from such and such meats at such and such  
 Times. Which God hath created to be received by them that know the  
 truth—That all Meats are now clean; with Thanksgiving—Which  
 supposes a pure Conscience.

V. 5. *It is sanctified by the word of God*—Creating all, and giving  
 it to Man for Food: and by prayer—The Children of God are to  
 pray for the Sanctification of all the Creatures which they use. And  
 not only the Christians, but even the Jews, yea the very Heathens  
 used to consecrate their Table by Prayer.

V. 7. Like those who were to contend in the *Grecian Games*,  
*exercise thyself unto godliness*—Train thyself up in Holiness of Heart and  
 Life, with the utmost Labour, Vigour, and Diligence.

V. 8. *Bodily exercise profiteth a little*—Increases the Health and  
 Strength of the Body.

V. 10. *Therefore*—Animated by this Promise, *we both labour and  
 suffer reproach*—We regard neither Pleasure, Ease, nor Honour, be-  
 cause we trust—For this very thing the World will hate us, in the liv-  
 ing God—Who will give us the Life he has promised; *who is the Sa-  
 viour of all men*—Preserving them in this Life, and willing to save  
 them eternally; but especially—In a more eminent Manner, of them  
 that believe—And so are saved everlastingly.

V. 12. Let no one have Reason to despise thee for thy youth: To  
 prevent

believe, in word, in behaviour, in love, in spirit,  
 13 in faith, in purity. 'Till I come, give thyself to  
 14 reading, to exhortation, to teaching. Neglect not  
 the gift that is in thee, which was given thee by  
 prophecy, with the laying on of the hands of the  
 15 presbytery. Meditate on these things, be wholly  
 in them, that thy profiting may appear in all things.  
 16 Take heed to thyself and to *thy* teaching: continue  
 in them, for in so doing thou shalt save both  
 thyself and them that hear thee.

V. Rebuke not an aged man, but exhort *him* as a  
 2 father, the younger men as brethren; The aged  
 women as mothers, the younger as sisters, with  
 3 all purity. Honour widows that are widows  
 4 indeed. But if any widow have children or grand-  
 children, let these learn first to shew piety  
 at home, and to requite their parents; for this is  
 5 good and acceptable before God. Now she that  
 is a widow indeed and desolate, trusteth in God  
 and continueth in supplications and prayers night

prevent this, *be a pattern in word*—Public and private; *in spirit*—In your whole Temper; *in faith*—When this is placed in the midst of several other Christian Graces, it generally means a particular Branch of it; Fidelity or Faithfulness.

V. 13. *give thyself to reading*—Both publickly and privately. Enthusiasts observe this! Expect no End without the Means.

V. 14. *Neglect not*—They neglect it who do not exercise it to the full, *the gift*—Of Feeding the Flock, of Power, and Love, and Sobriety, *which was given thee by prophecy*—By immediate Direction from God, *by the laying on of my hands* (2 Tim. i. 6.) while the Elders joined also in the Solemnity. This Presbytery probably consisted of some others, together with *Paul and Silas*.

V. 15. *Meditate*—The Bible makes no Distinction between this and to *contemplate*, whatever others do. True *meditation* is no other than Faith, Hope, Love, Joy, melted down together, as it were, by the Fire of God's Holy Spirit; and offered up to God in secret. He that is *wholly in these*, will be little in wordly Company, in other Studies, in collecting Books, Medals, or Butterflies: Wherein many Pastors drone away so considerable a Part of their Lives!

V. 16. *Continue in them*—In all the preceding Advices.

V. 1. *Rebuke not*—Considering your own Youth, with such a Severity as would otherwise be proper.

V. 3. *Honour*—That is, Maintain out of the public Stock.

V. 4. *Let these learn to requite their parents*—For all their former Care, Trouble, and Expence.

V. 5. *Widows indeed*—Who have no near Relations to provide for them



6 and day. But she that liveth in pleasure is dead  
 7 while she liveth. And enjoin these things, that  
 8 they may be blameless. But if any provide not  
 for his own, and especially for those of his own  
 family, he hath denied the faith and is worse than  
 9 an infidel. Let not a widow be chosen under  
 threescore years old, having been the wife of one  
 10 husband, Well reported of for good works, if  
 she hath brought up children, if she hath lodged  
 strangers, if she hath washed the feet of the saints,  
 if she hath relieved the afflicted, if she hath dili-  
 11 gently followed every good work. But the younger  
 widows refuse; for when they are waxed wan-  
 12 ton against Christ, they want to marry; Having  
 condemnation, because they have rejected their

them; and who are wholly devoted to God. *Desolate*—Having  
 neither Children, nor Grand-children to relieve her.

V. 6. *She that liveth in pleasure*—Delicately, voluptuously, in elegant, regular Sensuality, though not in the Use of any such Pleasures as are unlawful in themselves.

V. 7. *That they*—That is, the Widows.

V. 8. *If any provide not*—Food and Raiment, for his own—Mother and Grandmother, being *desolate widows, he hath*—virtually denied the faith—Which does not destroy, but perfect Natural Duties. What has this to do with heaping up Money for our Children, for which it is often so impertinently alledged? But all Men have their Reasons for laying up Money. One will go to Hell for Fear of Want; another acts like an *Heatben*, lest he should be *worse than an Infidel*.

V. 9. *Let not a widow be chosen*—Into the Number of Deaconesses, who attended sick Women or travelling Preachers, under *threescore*—Afterwards they were admitted at Forty, if they were eminent for Holiness, *having been the wife of one husband*—That is, having lived in lawful Marriage, whether with one or more Persons successively.

V. 10. *If she hath washed the feet of the saints*—Has been ready to do the meanest Offices for them.

V. 11. *Refuse*—Do not chuse, for when they are waxed wanton against Christ—To whose more immediate Service they had addicted themselves, *they want to marry*—And not with a single Eye, to the Glory of God; and so withdraw themselves from that entire Service of the Church, to which they were before engaged.

V. 12. *They have rejected their first faith*—Have deserted their Trust in God, and have acted contrary to the first Conviction, namely, that wholly to devote themselves to his Service was the most excellent Way. When we first receive Power to believe, does not the Spirit of God generally point out, what are the most excellent Things; and at the same Time, give us an holy Resolution to

walk

- 13 first faith. And withal they learn *to be* idle, going about from house to house; and not only idle, but triflers and busy bodies, speaking what they ought
- 14 not. I counsel therefore the younger women to marry, bear children, guide the family, give no
- 15 occasion of reproach to the adversary. For some
- 16 are already turned aside after Satan. If any believing man or woman hath widows, let them relieve them; and let not the church be burthened, that it may relieve them that are widows indeed.
- 17 Let the elders who rule well be counted worthy of double honour, especially those who labour in
- 18 the word and teaching. For the scripture saith, Thou \* shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his
- 19 reward. Against an elder receive not an accusation,
- 20 unless by two or three witnesses. Those that

walk in the highest Degree of Christian Severity? And how unwilling are we ever to sink into any Thing below it?

V. 14. *I counsel therefore the younger women*—Widows or Virgins, such as are not disposed to live single, *to marry, to bear children, to guide the family*—Then will they have sufficient Employment of their own: *and give no occasion of reproach to the adversary*—Whether Jew or Heathen.

V. 15. *Some*---Widows; *have turned aside after Satan*---Who has drawn them from Christ.

V. 17. *Let the elders that rule well*---Who approve themselves faithful Stewards of all that is committed to their Charge; *be counted worthy of double honour*---A more abundant Provision, seeing that such will employ it all to the Glory of God. As it was the most laborious and disinterested Men who were put into these Offices, so whatever any one had to bestow, in his Life or Death, was generally lodged in their Hands, *for the poor*. By this Means the Churchmen became very rich in After-Ages. But as the *design* of the Donors was something else, there is the highest Reason why it should be disposed of according to their pious Intent; *especially those*—of them *who labour*---Diligently and painfully, *in the word and teaching*--- In teaching the Word.

V. 19. *Against an elder*---Or Presbyter, do not even receive an accusation, *unless by two or three witnesses*---By the Mosaic Law a private Person might be cited, (tho' not condemned) on the Testimony of one Witness. But St. Paul forbids an Elder to be even cited on such Evidence, his Reputation being of more Importance than that of others.

V. 20. *Those*---Elders, *that sin*---Scandalously, and are duly convicted, *rebuke before all*---The Church.

- fin, rebuke before all, that the rest also may fear.
- 21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without prejudging, doing nothing by partiality.
- 22 Lay hands suddenly on no man, neither partake
- 23 of other mens sins; keep thyself pure. Drink water no longer, but use a little wine for thy stomach's sake and thy frequent infirmities. Some
- 24 mens sins are manifest before-hand, going before
- 25 to judgment; and some they follow after. In like manner the good works also of *some* are manifest; and they that are otherwise cannot be hid.
- VI. Let as many servants as are under the yoke, account their own masters worthy of all honour; lest the name of God and *his* doctrine be blasphemed,
- 2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These

V. 21. *I charge thee before God*---Referring to the last Judgment in which we shall stand *before God* and *Christ* with his *Elect*, that is, holy *Angels*---Who are the Witnesses of our Conversation. The Apostle looks through his own Labours and even through *Time* itself, and seems to stand as one already in *Eternity*. *That thou observe these Things without prejudging*---Passing no Sentence till the Cause is fully heard; Or *partiality*---For or against any one.

V. 22. *Lay hands suddenly on no man*---That is, appoint no Man to Church-Offices, without full Trial and Examination. Else thou wilt be accessary to, and accountable for, his Misbehaviour in his Office. *Keep thyself pure*---From the Blood of all Men.

V. 24. *Some mens sins are manifest before-hand*---Before any strict Enquiry be made, *going before to judgment*---So that you may immediately judge them unworthy of any spiritual Office: *and some they*---Their Sins, *follow after*---More covertly.

V. 25. *They that are otherwise*---Not so manifest, *cannot be long hid*---From thy Knowledge. On this Account also be not hasty in laying on of Hands.

V. 1. *Let servants under the yoke*---Of Heathen Masters, *account them worthy of all honour*---All the Honour due from a Servant to a Master; *lest the name of God and his doctrine be blasphemed*---As it surely will, if they do otherwise.

V. 2. *Let them not despise them*---Pay them the less Honour or Obedience, *because they are brethren*---And in that Respect on a Level with them. They that live in a religious Community know the Danger of this, and that greater Grace is requisite to bear with the Faults of a Brother, than of an Infidel, or Man of the World; but

- 3 things teach and exhort. If any teach otherwise, and consent not to sound words, those of our Lord Jesus Christ, and to the doctrine which is after godliness, He is puffed up, knowing nothing, but being sick of questions and strifes of words, whereof cometh envy, contention, evil speakings, evil surmising; Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: From such withdraw thyself. But godliness with content is great gain. For we brought nothing into the world: it is manifest that neither can we carry any thing out;

*but rather do them service*---Serve them so much the more diligently, because they are joint partakers of the great Benefit---Salvation. *These things*---Paul the aged gives young *Timotheus* a Charge to dwell upon practical Holiness. Less experienced Teachers are apt to neglect the Superstructure whilst they lay the Foundation. But of so great Importance did St. Paul see it to enforce obedience to Christ, as well as to preach faith in his Blood, that, after strongly urging the life of faith on Professors, he even adds another Charge for the strict Observance of it.

V. 3. *If any teach otherwise*---Than strict practical holiness, in all its Branches: and consent not to sound words---Literally healthful words: Words that have no Taint of Falshood, or Tendency to encourage Sin; and the doctrine which is after godliness---Exquisitely contrived to answer all the Ends, and secure every Interest of real Piety.

V. 4. *He is puffed up*---Which is the Cause of his not consenting to the Doctrine which is after inward, practical Religion. By this mark we may know them. *Knowing nothing*---As he ought to know; sick of questions---Doatingly fond of Dispute. An evil, but common Disease; especially where Practice is forgotten. Such indeed contend earnestly for singular phrases, and favourite Points of their own. Every Thing else, however like the preaching of Christ and his Apostles, is all "Law, and Bondage, and carnal Reasoning"; strifes of words---Merely verbal Controversies; whereof cometh Envy---Of the Gifts and Success of others; contention---For the Pre-eminence. Such Disputants seldom like the Prosperity of others, or to be less esteemed themselves; evil surmising---It not being their way to think well of those that differ from themselves in opinion.

V. 5. *Supposing that gain is godliness*---Thinking the best Religion is the getting of Money. A far more common Case than is usually supposed.

V. 6. *But godliness with content*---The inseparable Companion of true, vital Religion, is great gain---Brings unspeakable Profit in Time, as well as Eternity.

V. 7. *Neither can we carry any thing out*---To what Purpose then do we heap together so many Things? O give me one Thing; a safe and ready Passage to my own Country!

- 8 Having then food and covering, with these let us  
 9 be content. But they that desire to be rich, fall  
 into temptation and a snare, and into many foolish  
 and hurtful desires, which plunge men into de-  
 10 struction and perdition. For the love of money is  
 the root of all evils; which some coveting, have  
 erred from the faith, and pierced themselves  
 11 through with many sorrows. But thou, O man  
 of God, flee these things; and follow after righte-  
 ousness, godliness, faith, love, patience, meekness.  
 12 Fight the good fight of faith, lay hold on eternal  
 life, to which thou hast been called, and hast con-  
 fessed the good confession before many witnesses.

V. 8. *Covering*—That is, Raiment and an House to cover us. This is all that a Christian needs, and all that his Religion allows him to desire.

V. 9. *They that desire to be rich*—To have more than these (for then they would be so far rich, and the very *Desire* banishes Content, and exposes them to Ruin) *fall, plunge*—A sad Gradation! into a temptation—Miserable Food for the Soul! and a snare—Or Trap: Dreadful Covering! and into many foolish and hurtful desires—Which are sown and fed by having more than we need. Then farewell all Hope of Content! What then remains, but *Destruction* for the Body, and *Perdition* for the Soul?

V. 10. *Love of money*—Commonly called *prudent care*, of what a Man has, is the *Root*—The Parent of all Manner of Evils, which some coveting, have erred,—Literally, *missed the mark*. They aimed not at faith, but at something else, and pierced themselves with many sorrows—From a guilty Conscience, tormenting Passions, Desires contrary to Reason, Religion, and one another. How cruel are worldly Men to themselves!

V. 11. *But thou O man of God*—Whatever all the World else do, (*A man of God*—Is either a Prophet, a Messenger of God, or a Man devoted to God, a Man of another World) *flee*—As from a Serpent, instead of coveting these things; *follow after Righteousness*—The whole Image of God; tho' sometimes this Word is used, not in the general, but in the particular Acceptation, meaning only that single Branch of it, which is termed *Justice*; *Faith*—Which is also taken here in the general and full Sense; namely, a divine supernatural Sight of God; chiefly in respect of his Mercy in CHRIST. This *Faith* is the Foundation of *Righteousness*, the Support of *Godliness*, the Root of every Grace of the Spirit; *Love*—This St. Paul intermixes with every Thing that is good; he, as it were, penetrates whatever he treats of with *Love*, the glorious Spring of all inward and outward Holiness.

V. 12. *Fight the good fight of faith*—Not about Words: *lay hold on eternal life*—Just before thee. *Thou hast confessed the good confession*—(Perhaps

- 13 I charge thee before God, who quickeneth all things, and Christ Jesus, who witnessed the good  
 14 confession before Pontius Pilate, That thou keep the commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ,  
 15 Which in his own times the blessed and only Potentate will shew, the King of Kings, and Lord of  
 16 Lords: Who only hath immortality, dwelling in light unapproachable, whom no man hath seen, neither can see; to whom be honour and power everlasting. Amen.
- 17 Charge the rich in this world not to be high-minded, neither to trust in uncertain riches, but in the living God, who giveth us richly all things to  
 18 enjoy: To do good, to be rich in good works,  
 19 ready to distribute, willing to communicate, Treas-

(Perhaps at his Baptism :) So likewise, ver. 13. but with a remarkable Variation of the Expression; *Thou hast confessed the good confession before many witnesses---* To which they all assented. *He witnessed the good confession;* but Pilate did not assent to it.

V. 13. *I charge thee before God who quickeneth all things---* Who hath quickened thee, and will quicken thee at the great Day.

V. 15. *Which---* Appearing: *In his own times---* The Power, the Knowledge, and the Revelation of which, remain in his Eternal Mind.

V. 16. *Who only hath---* Underived, independent---*immortality, dwelling in light unapproachable---* To the highest Angel: *whom no man hath seen, or can see---* With bodily Eyes. Yet we shall see Him as He is.

V. 17. What follows seems to be a Kind of a Postscript. *Charge the rich in this world---* Rich in such beggarly Riches as this World affords, *not to be high-minded---* (O who regards this?) Not to think better of themselves for their Money; or any Thing it can purchase; *neither to trust in uncertain riches---* (Which they may lose in an Hour) either for Happiness or Defence: *But in the living God---* All the Rest is dead Clay: *who giveth us---* As it were holding them out to us in his Hand, *all things---* Which we have, *richly---* Freely, abundantly, *to enjoy---* As his Gift, in him and for him. When we use them thus, we do indeed enjoy all Things. Where else is there any Notice taken of the rich, in all the apostolic Writings, save to denounce Woes and Vengeance upon them?

V. 18. *To do good---* To make this their daily Employ, that they may, *be rich---* May abound, in all good Works; *ready to distribute---* Singly to particular Persons; *willing to communicate---* To join in all Public Works of Charity.

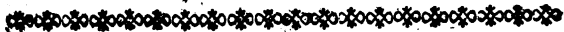
V. 19. *Treasuring up for themselves a good Foundation---* Of an abundant Reward, by the free Mercy of God, *that they may lay hold on*

furing up for themselves a good foundation against the time to come, that they may lay hold on eternal life.

- 20 O Timotheus, keep that which is committed to thy trust, avoiding prophane, empty babblings, and oppositions of knowledge falsely so called: Which some professing have erred from the faith,  
21 Grace *be* with thee.

*eternal life*---This cannot be done by *alms deeds*: yet they *come up for a memorial before God.* (Acts x. 4.) And the Lack, even of *this*, may be the Cause why God will with-hold Grace and Salvation from us.

V. 20. *Keep that which is committed to thy trust*---The Charge I have given thee, c. i. 18. *avoid profane, empty babblings*---How weary of Controversy was this acute Disputant! *and Knowledge falsely so called*---Most of the ancient Hereticks were great Pretenders to Knowledge.



NOTES



# NOTES

O N

## The Second Epistle of St. PAUL to *Timothy*.

**T**HIS Epistle was probably wrote by St. *Paul*, during his Second Confinement at *Rome*, not long before his Martyrdom. It is, as it were; the Swan's dying Song. But though it was wrote many Years after the former, yet they are both of the same Kind, and nearly resemble each other.

It has three Parts :

- |  |              |
|--|--------------|
| I. The Inscription,  | C. i. 1, 2   |
| II. An Invitation, <i>Come to me</i> , variously expressed ;     |              |
| 1. Having declared his Love to Timothy,                          | 3--- 5       |
| he exhorts him, <i>Be not ashamed of me</i> ,                    | 6---14       |
| and subjoins various Examples,                                   | 15---18      |
| 2. He adds the twofold Proposition,                              |              |
| 1. <i>Be strong</i> ;  |              |
| 2. <i>Commit the Ministry</i> to faithful Men,                   | C. ii. 1, 2  |
| The former is treated of,  | 3---13       |
| The latter ;   | 14           |
| with farther Directions concerning his own Behaviour :           | 15. C. iv. 8 |
| 3. <i>Come quickly</i> . Here St. Paul                           | 9            |
| 1. Mentions his being left alone,                                | 10---12      |
| 2. Directs to bring his Books,                                   | 13           |
| 3. Gives a Caution concerning Alexander,                         | 14, 15       |
| 4. Observes the Inconstancy of Men, and the Faithfulness of God, | 16---18      |
| 4. <i>Come before Winter</i> : Salutations,                      | 19---21      |
| III. The concluding Blessing,                                    | 22           |

II. TIMOTHY.



## II. TIMOTHY.

1. **P**AUL, an apostle of Jesus Christ, by the will of  
 2 God, according to the promise of life, which is  
 2 by Christ Jesus, To Timotheus my beloved son, grace  
 mercy, peace, from God the Father, and Christ Jesus  
 our Lord.

3 I thank God, whom I serve from *my* forefathers  
 with a pure conscience, that I have remembrance of  
 thee in my prayers without ceasing night and day,  
 4 Longing to see thee, being mindful of thy tears, that  
 5 I may be filled with joy; Remembring the unfeigned  
 faith that is in thee, which dwelt first in thy grand-  
 mother Lois, and thy mother Eunice; I am persuad-  
 6 ed in thee also. Wherefore I remind thee of  
 stirring up the gift of God which is in thee, by the  
 7 laying on of my hands. For God hath not given us  
 the Spirit of Fear, but of power, and love, and sob-  
 8 riety. Therefore be not thou ashamed of the testi-  
 mony of our Lord, nor of me his prisoner: but be

V. 3. *Whom I serve from my forefathers*---That is, whom both I and my Ancestors served, with a pure conscience---He always worshipped God according to his Conscience, both before and after his Conversion. One who stands on the Verge of Life, is much refreshed by the Remembrance of his Predecessors, to whom he is going.

V. 4. *Being mindful of thy tears*---Perhaps frequently shed, as well as at the Apostle's last parting with him.

V. 5. *Which dwelt*---A Word not applied to a transient Guest, but only to a settled Inhabitant, *first*---Probably this was before Timothy was born; yet not beyond St. Paul's Memory.

V. 6. *Wherefore*---Because I remember this, I remind thee of stirring up---Literally, *blowing up the coals into a flame; the gift of God*---All the spiritual Gifts, which the Grace of God has given thee.

V. 7. And let nothing discourage thee; for God hath not given us---That is, the Spirit which God hath given us Christians, is not the Spirit of fear---Or Cowardice, but of power---Banishing Fear, and Love and sobriety---These animate us in our Duties to God, our Brethren, and ourselves. Power and Sobriety are two good Extremes. Love is between, the Tie and Temperament of both; preventing the two bad Extremes, of Fearfulness and Rashness. More is said concerning Power, ver. 8. concerning Love, ch. ii. 14, &c. concerning Sobriety, ch. iii. ver. 1, &c.

V. 8. *Therefore be not thou ashamed*---When Fear is banished, evil Shame also flees away; of the testimony of our Lord---The Gospel, and of testifying

thou partaker of the afflictions of the gospel, accord-  
 9 ing to the power of God, Who hath saved and call-  
 ed us with an holy calling, not according to our  
 works, but according to his own purpose and grace,  
 which was given us in Christ Jesus, before the world  
 10 began; But is now made manifest, by the appearing  
 of our Saviour Jesus Christ, who hath abolished death,  
 and hath brought life and immortality to light through  
 11 the gospel: Whereunto I am appointed a preacher,  
 and an apostle, and a teacher of the Gentiles.  
 12 For which cause also I suffer these things: yet I am  
 not ashamed, for I know whom I have trusted, and  
 am persuaded that he is able to keep that which I have  
 13 committed to him, until that day. Hold fast the  
 pattern of sound words, which thou hast heard from  
 14 me, in faith and love which is in Christ Jesus. The  
 good thing which is committed to thee keep, through  
 15 the Holy Spirit, who dwelleth in us. This  
 thou knowest, that all who are in Asia are turned  
 away from me, of whom are Phygellus and Hermo-

testifying the Truth of it to all Men; *not of me*---The Cause of the  
 Servants of God doing his Work, cannot be separated from the Cause  
 of God Himself. *But be thou partaker of the afflictions*---Which I en-  
 dure for the Gospel's Sake, *according to the power of God*---This  
 which overcomes all Things is nervously described in the two next  
 Verses.

V. 9. *Who hath saved us*---By Faith. The Love of the Father,  
 the Grace of our Saviour, and the whole Oeconomy of Salvation,  
 are here admirably described: *having called us with an holy calling*---  
 Which is all from God, and claims us all for God; *according to his  
 own purpose and grace*---That is, his own gracious Purpose, *which  
 was given us*---First for our Advantage, *before the world began*.

V. 10. *By the appearing of our Saviour*---This implies his whole  
 Abode upon Earth: *who hath abolished death*---Taken away its  
 Sting, and turned it into a Blessing, *and hath brought life and immor-  
 tality to light*---Hath clearly revealed *by the Gospel* that immortal Life  
 which he hath purchased for us.

V. 12. *That which I have committed to him*---My Soul: *until that  
 day*---Of his final Appearing.

V. 13. *The pattern of sound words*---The Model of pure, whole-  
 some Doctrine.

V. 14. *The good thing*---This wholesome Doctrine.

V. 15. *All who are in Asia*---Who had attended me at Rome for a  
 while: *are turned away from me*---What, from Paul the Aged, the  
 faithful Soldier, and now Prisoner of Christ! This was a glorious  
 Trial, and wisely reserved for that Time, when he was on the Bor-  
 ders

16 genes. The Lord give mercy to the family of  
 17 Onesiphorus ; for he hath often refreshed me, and  
 18 bath not been ashamed of my chain : But when he  
 was at Rome, he sought me out very diligently and  
 18 found me. The Lord grant him to find mercy from  
 the Lord in that day : And in how many things he  
 served me at Ephesus, thou knowest very well.

II. Thou therefore, my son, be strong through the  
 2 grace which is by Christ Jesus. And the things  
 which thou hast heard from me before many witnesses,  
 these commit to faithful men, who will be able to  
 3 teach others also. Thou therefore endure affliction,  
 4 as a good soldier of Jesus Christ. No man that war-  
 reth intangleth himself in the affairs of *this* life, that he  
 5 may please him who hath enlisted him. And if a man  
 strive, he is not crowned, unless he strive lawfully.  
 6 The husbandman, that laboureth first, must be parta-  
 7 ker of the fruits. Consider what I say, and the  
 Lord give thee understanding in all things.  
 8 Remember Jesus Christ of the seed of David, raised  
 9 from the dead according to my gospel ; For which  
 I endure affliction even unto bonds, as an evil-doer, but  
 10 the word of God is not bound. Therefore I suffer all

ders of Immortality. Perhaps a little Measure of the same Spirit  
 might remain with him, under whose Picture are those affecting  
 Words, “ The true Effigy of Francis Xavier, Apostle of the Indies,  
 “ forsaken of all Men, dying in a Cottage.”

V. 16. *The family of Onesiphorus*—As well as himself : *bath often refreshed me*—Both at Ephesus and Rome.

V. 2. *The things*—The wholesome Doctrine. ch. i. 13. *Commit*—  
 Before thou leavest Ephesus, to faithful men, who will be able—After  
 thou art gone to teach others.

V. 4. *No man that warreth intangleth himself*—Any more than is  
 unavoidable, in the affairs of *this* life—With worldly Business or Cares,  
*that*—Minding War only, he may please his Captain. In this and the  
 next Verse there is a plain Allusion to the Roman Law of Arms, and  
 to that of the Grecian Games. According to the former, no Soldier  
 was to engage in any civil Employment. According to the latter,  
 none could be crowned as Conqueror, who did not keep strictly to  
 the Rules of the Game.

V. 6. Unless he labour first, he will reap no Fruit.

V. 8. *Of the seed of David*—This one Genealogy attend to.

V. 9. *Is not bound*—Not hinder'd in its Course.

V. 10. *Therefore*—Encouraged by this, That *the word of God is not bound*. *I endure all things*—See the Spirit of a real Christian ! Who  
 would

things for the elect's sake, that they also may obtain the salvation which is through Christ Jesus, with  
 11 eternal glory. *It is a faithful saying*; if we are dead  
 12 with *him*, we shall also live with *him*: If we suffer,  
 we shall also reign with *him*: if we deny *him*, he will  
 13 also deny us: If we believe not, he remaineth faith-  
 ful; he cannot deny himself.

14 Remind *them* of these things, charging *them* be-  
 fore the Lord, not to strive about words to no profit,  
 15 *but* to the subverting of the hearers. Be diligent to  
 present thyself unto God approved, a workman that  
 needeth not to be ashamed, rightly dividing the word  
 16 of truth. But avoid profane empty babblings; for they  
 17 will increase to more ungodliness, And their word  
 will eat as a gangrene; of whom are Hymeneus and  
 18 Philetus, Who have erred concerning the truth, say-  
 ing, The resurrection is already past, and overthrow  
 19 the faith of some. But the foundation of God stand-  
 eth firm, having this seal, The Lord knoweth those  
 that are his: and, Let every one who nameth the

would not wish to be like minded? *Salvation* is Deliverance from all Evil; *Glorious*—The Enjoyment of all Good.

V. 11. *Dead with him*—Dead to Sin, and ready to die for Him.

V. 12. *If we deny him*—To escape suffering for Him.

V. 13. *If we believe not*—That is, though some believe not, God will make good all his Promises to them that do believe. *He cannot deny himself*—His Word cannot fail.

V. 14. *Remind them*—Who are under thy Charge. O how many unnecessary Things are thus unprofitably, nay hurtfully contended for!

V. 15. *A workman that needeth not to be ashamed*—Either of Unfaithfulness or Unskillfulness: *rightly dividing the word of truth*—Duly explaining and applying the whole Scripture, so as to give each Hearer his due Portion. But they that give *one part* of the Gospel to all, (the Promises and Comforts to unawakened, hardened, scoffing Men) have real Need to be ashamed.

V. 16. *They*—Who babble thus will grow worse and worse.

V. 17. *And their word*—If they go on, will be mischievous as well as vain, and will eat as a Gangrene.

V. 18. *Saying, The resurrection is already past*—Perhaps asserting, that it is only the spiritual passing from Death unto Life.

V. 19. *But the foundation of God*—His Truth and Faithfulness, *standeth fast*—Can never be overthrown; being as it were sealed with a Seal, which has an Inscription on each Side: On the one, *The Lord knoweth those that are his*; on the other, *Let every one who nameth the name of the Lord*—As his Lord, *depart from iniquity*—Indeed they

20 name of the Lord depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to  
 21 honour, some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, consecrated and fit for the master's use, prepared for  
 22 every good work. Flee also youthful desires; but follow after righteousness, faith, love, peace with them that call upon the Lord, out of a pure heart.  
 23 But avoid foolish and unlearned questions, knowing  
 24 that they beget strifes: And a servant of the Lord must not strive, but be gentle toward all men, apt  
 25 to teach, patient of evil, In meekness instructing those that oppose themselves; if haply God may give them repentance, to the acknowledging of the  
 26 truth; And they may awake out of the snare of the Devil, who are taken captive by him at his will.

III. But know this, that in the last days grievous  
 2 times will come. For men will be lovers of

they only are His, who depart from Iniquity. To all others he will say, *I know you not.* Mat. vii. 22, 23.

V. 20. *But in a great house*—Such as the Church, it is not strange, that *there are not only vessels of gold and silver*—Designed for honourable Uses, but also of wood and of earth—For less honourable Purposes. Yet a Vessel even of Gold may be put to the vilest Use, tho' it was not the Design of him that made it.

V. 21. *If a man purge himself from these*—Vessels of Dishonour, so as to have no Fellowship with them.

V. 22. *Flee youthful desires*—Those peculiarly incident to Youth: Follow peace with them—Unity with all true Believers, out of a pure heart—Youthful Desires destroy this Purity: Righteousness, Faith, Love, Peace, accompany it.

V. 24. *A servant of the Lord must not*—Eagerly or passionately, strive—As do the vain Wranglers (spoken of ver. 23. *but be apt to teach*—Chiefly by Patience and unwearied Assiduity.

V. 25. *In meekness*—He has often need of Zeal, always of Meekness, if haply God—For it is wholly his Work, may give them repentance—The acknowledging of the truth would then quickly follow.

V. 26. *Who*—At present are not only captives, but asleep; utterly insensible of their Captivity.

V. 1. *In the last days*—The Time of the Gospel Dispensation, commencing at the Time of our LORD'S Death, is peculiarly stiled the *last Days*: grievous—Troublesome and dangerous.

V. 2. *For men*—Even in the Church, will be—In great Numbers, and to an higher Degree than ever, lovers of themselves—Only, not their

themselves, lovers of money, arrogant, proud,  
 evil-speakers, disobedient to parents, ungrateful,  
 3 unholy, Without natural affection, implacable,  
 slanderers, intemperate, fierce, despisers of good  
 4 men, Traitors, rash, puffed up, lovers of plea-  
 5 sure more than lovers of God; Having a form of  
 godliness, but denying the power of it. From  
 6 these also turn away. For of these are they who  
 creep into houses, and captivate silly women laden  
 7 with sins, led away by various desires, Ever  
 learning, but never able to come to the knowledge  
 8 of the truth. Now as Jannes and Jambres with-  
 stood Moses, so do these also withstand the truth;  
 men of corrupt minds, void of judgment as to the  
 9 faith. But they shall proceed no farther; for their  
 folly shall be manifest to all men, as theirs also.  
 10 was. But thou hast accurately traced my doc-  
 trine, manner of life, intention, faith, long-suffer-  
 11 ing, love, patience, Persecutions, afflictions,  
 which beset me at Antioch, at Iconium, at Lystra;  
 what persecutions I endured; but the Lord deli-  
 12 vered me out of all. Yea, and all that are re-  
 solved to live godly in Christ Jesus, shall suffer

their Neighbours, the first Root of Evil: *lovers of money*---The  
 second.

V. 3. *Without natural affection*---To their own Children, *intempe-  
 rate, fierce*---Both too soft, and too hard.

V. 4. *Lovers of sensual pleasure*---Which naturally extinguishes all  
 Love and Sense of God.

V. 5. *Having a form*---An Appearance of Godliness, but not re-  
 garding, nay even denying and blaspheming the inward Power and  
 Reality of it. Is not this eminently fulfilled at this Day?

V. 6. *Of these*---That is mere Formalists.

V. 7. *Ever learning*---New Things; but not the truth of God.

V. 8. Several ancient Writers speak of *Jannes and Jambres*, as the  
 chief of the Egyptian Magicians: *Men of corrupt minds*---Impure  
 Notions and wicked Inclinations; *void of judgment*---Quite ignorant,  
 as well as careless, of true, spiritual Religion.

V. 9. *They shall proceed no farther*---In gaining Profelytes.

V. 12. *All that are resolved to live godly*. Therefore count thee  
 Cost. Art thou resolved? *in Christ*---Out of Christ there is no God-  
 liness; *shall suffer persecution*---More or less. There is no Exception.  
 Either the Truth of Scripture fails, or those that think they are re-  
 ligious, and are not persecuted, in some Shape or other, on that very  
 account, deceive themselves.

13 persecution. But evil men and impostors will  
 14 grow worse and worse, deceiving and being de-  
 15 ceived. But continue thou in the things which  
 thou hast learned, and been fully assured of,  
 16 knowing of whom thou hast learned *them*, And  
 that from an infant thou hast known the holy  
 scriptures, which are able to make thee wise unto  
 salvation, through faith which is in Christ Jesus.  
 17 All scripture *is* inspired of God, and is profitable  
 for doctrine, for reproof, for correction, for in-  
 struction in Righteousness; That the man of God  
 maybe perfect, throughly furnished unto every good  
 IV. work. I charge *thee* therefore before God  
 and the Lord Jesus Christ, who will judge the  
 living and the dead at his appearing and his king-  
 2 dom, Preach the word; be instant in season, out  
 of season; convince, rebuke, exhort, with all  
 3 long-suffering and teaching. For the time will

V. 13. *Deceiving and being deceived*---He who has once begun to deceive others, is both the less likely to recover from his own Error, and the more ready to embrace the Errors of other Men.

V. 14. *From whom*---Even from me a Teacher approved of God.

V. 15. *From an infant thou hast known the holy scriptures*---Of the Old Testament. These only were extant when Timothy was an Infant; *which are able to make thee wise unto salvation, thro' faith* in the Messiah that was to come. How much more are the Old and New Testament together able, in God's Hand, to make us more abundantly wise unto Salvation? Even such a Measure of present Salvation, as was not known before Jesus was glorified.

V. 16. *All scripture is inspired of God*---The Spirit of God, not only once inspired those who wrote it, but continually inspires; supernaturally assists those that read it with earnest Prayer. Hence it is so profitable for doctrine, for Instruction of the Ignorant, for the reproof or conviction of them that are in Error or Sin; for the correction or Amendment of whatever is amiss, and for instructing or training up the Children of God in all righteousness.

V. 17. *That the man of God*---He that is united to and approved of God: *may be perfect*---Blameless himself, and throughly furnished---By the Scripture, either to teach, reprove, correct or train up others.

V. 1. *I charge thee therefore*---This is deduced from the whole preceding Chapter, at his appearing and his kingdom---That is, at his appearing in the Kingdom of Glory.

V. 2. *Be instant*---Insist on, urge these Things in season, out of season---That is, continually, at all Times and Places. It might be translated, *with and without opportunity*---Not only when a fair Occasion is given; even when there is none, one must be made.

V. 3. *For they will beat up Teachers*---Therefore thou hast need of

come, when they will not endure wholesome doctrine, but will heap up to themselves teachers, according to their own desires, having itching Ears.

- 4 And they will turn away *their ears* from the truth,  
 5 and turn aside to fables. But watch thou in all things, endure affliction, do the work of an evangelist, fulfil thy ministry. For I am now ready, be offered up, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith; Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge will render me in that day, and not to me only, but to all them likewise that have loved his appearing.
- 9 Do thy diligence to come to me shortly.

*all long-suffering; according to their own desires*—Smooth as they can wish; *having itching ears*—Fond of Novelty and Variety, which the Number of new Teachers, as well as their *empty, soft, or philosophical* Discourses pleased. Such Teachers, and such Hearers, seldom are much concerned with what is strict or to the Purpose: *heap to themselves*—Not enduring *sound doctrine*, they will reject the *sound preachers*, and gather together all that suit their own Taste. Probably they send out one another as Teachers, and so are never at a Loss for Numbers.

V. 5. *Watch*—An earnest, constant, persevering Exercise. The Scripture *watching*, or *waiting*, implies *steadfast faith, patient hope, labouring love, unceasing prayer*; yea, the mighty Exertion of all the Affections of the Soul, that a Man is capable of: *in all things*—Whatever you are doing, yet in *that*, and in *all things*, WATCH: do the work of an evangelist—Which was next to that of an Apostle.

V. 6. *The time of my departure is at hand*—So undoubtedly God had shewn him; *I am ready to be offered up*—Literally, *to be poured out*, as the Wine and Oil were on the antient Sacrifices.

V. 8. *The crown of that righteousness*—Which God has imputed to me and wrought in me; *will render to all*—This increases the Joy of Paul and encourages Timotheus. Many of these St. Paul himself had gained; *that have loved his appearing*—Which only a real Christian can do. I say a *real Christian*, to comply with the *Mode of the Times*: Else they would not understand, altho' the Word *Christian* necessarily implies whatsoever is *holy, as God is holy*. Strictly speaking, to join *real* or *sincere* to a Word of so complete an Import, is grievously to debase its noble Signification, and is like adding *long* to ETERNITY, or *wide* to IMMENSITY.

V. 9. *Come to me*—Both that he might comfort him, and be strengthened by him. Timotheus himself is said to have suffered at *Ephesus*.



10 For Demas hath forsaken me, loving the present world, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with  
 11 me. Take Mark and bring him with thee, for  
 12 he is profitable to me for my ministry. Tychicus  
 13 I have sent to Ephesus. When thou comest, bring  
 the cloak which I left at Troas with Carpus, and  
 14 the books, especially the parchments. Alexander  
 the copper-smith did me much evil; the Lord will  
 15 reward him according to his works. Of whom be  
 thou also aware; for he hath greatly withstood our  
 16 words. At my first defence no man appeared with  
 me, but all forsook me: may it not be laid to  
 17 their charge! But the Lord stood by me, and  
 strengthened me, that through me the preaching  
 might be fully known, even that all nations might  
 hear: and I was delivered out of the mouth of the  
 18 lion. And the Lord will deliver me from every  
 evil work, and preserve me unto his heavenly king-  
 dom; to whom be the glory for ever and ever.  
 19 Amen. Salute Priscilla, and Aquila, and the fa-  
 20 mily of Onesiphorus. Erastus abode at Corinth:  
 but Trophimus I have left at Miletus sick. Do

V. 10. *Demas*—Once my Fellow-labourer, *Plilem.* ver. 24. *hath forsaken me*—*Crescens*, probably a Preacher also, is gone with my Consent, to *Galatia*, *Titus* to *Dalmatia*, having now left *Crete*. These either went with him to *Rome*, or visited him there.

V. 11. *Only Luke*—Of my Fellow-labourers, is with me—But God is with me; and it is enough. *Take Mark*—Who, though he once departed from the work, is now again profitable to me.

V. 13. *The cloak*—Either the *Toga*, which belonged to him as a Roman Citizen, or an upper Garment, which might be needful as Winter came on; *which I left at Troas with Carpus*—Who was probably his Host there; *especially the parchments*—The Books written on Parchment.

V. 14. *The Lord will reward him*—This he spoke prophetically.

V. 16. *All*—My Friends and Companions, *forsook me*—And do we expect to find such as will not forsake us? *My first defence*—Before the savage Emperor *Nero*.

V. 17. *The preaching*—The Gospel which we preach.

V. 18. *And the Lord will deliver me from every evil work*—Which is far more than delivering me from Death; yea, and over and above; *preserve me unto his heavenly kingdom*—Far better than that of *Nero*.

V. 20. When I came on, *Erastus abode at Corinth*—Being Chamberlain

21 thy diligence to come before winter. Eubulus  
saluteth thee, and Pudens, and Linus, and Clau-  
22 dia, and all the brethren. The Lord Jesus Christ  
be with thy spirit. Grace be with you.

berlain of the City; Rom. xvi. 23. but *Trophimus I have left sick*—  
Not having Power (as neither had any of the Apostles) to work  
Miracles when he pleased, but only when God pleased.

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# N O T E S

O N

## St. P A U L's Epistle to T I T U S.

**T**ITUS was converted from Heathenism by St. Paul. Gal. ii. 3. and as it seems very early, since the Apostle accounted him as his Brother, at his first going into *Macedonia*. And he managed and settled the Churches there, when St. Paul thought not good to go thither himself. He had now left him at *Crete*, to regulate the Churches; to assist him wherein, he wrote this Epistle, as is generally believed, after the First, and before the Second to *Timothy*. The Tenor and Style are much alike in this and in those, and they cast much Light on each other; and are worthy the serious Attention of all Christian Ministers and Churches in all Ages.

This Epistle has four Parts :

- |   |             |
|---|-------------|
| I. The Inscription,   | C. i. 1-4   |
| II. The Instruction of Titus to this Effect :                               |             |
| 1. Ordain good Presbyters,  | 5-9         |
| 2. Such are especially needful at <i>Crete</i> ,                            | 10-12       |
| 3. Reprove and admonish the <i>Cretans</i> ,                                | 13-16       |
| 4. Teach aged Men and Women,  | C. ii. 1-5  |
| And young Men, being a Pattern to them,                                     | 6-8         |
| And Servants, urging them by a glorious Motive,                             | 9-15        |
| 5. Press Obedience to Magistrates, and Gentleness to all Men,               | C. iii. 1-2 |
| Inforsing it by the same Motive,  | 3-7         |
| 6. Good Works are to be done, foolish Questions avoided, Hereticks shunned, | 8-11        |
| III. An Invitation of Titus to <i>Nicopolis</i> , with some Admonitions,    | 12-14       |
| IV. The Conclusion,   | 15          |

T I T U S

## T I T U S.

1. **P**AUL a servant of God, and an apostle of  
 2 Jesus Christ, according to the faith of the elect  
 3 of God, and the knowledge of the truth which is  
 4 after godliness, In hope of eternal life, which  
 5 God, who cannot lie, promised before the world  
 began; And he hath in his own times manifested his  
 word, through the preaching wherewith I am in-  
 trusted, according to the commandment of God  
 our Saviour: To Titus my own son after the  
 common faith, grace, mercy, peace from God the  
 Father, and the Lord Jesus Christ our Saviour.
- 5 For this cause I left thee in Crete, that thou  
 mightest set in order the things which are wanting,  
 and ordain elders in every city, as I appointed

V. 1. *Paul a servant of God, and an apostle of Jesus Christ*—Titus suitable to the Person of Paul, and the Office he was assigning to Titus, according to the faith—The propagating of which is the proper Business of an Apostle. *A servant of God*—According to the Faith of the Elect. *An apostle of Jesus Christ*—According to the Knowledge of the Truth. *We serve God*, according to the Measure of our Faith: We fulfill our Public Office, according to the Measure of our Knowledge. *The truth that is after godliness*—Which in every point runs parallel with and supports, the vital, spiritual Worship of God: And indeed has no other End or Scope. These two Verses contain the sum of Christianity, which Titus was always to have in his Eye, of the elect of God—Of all real Christians.

V. 2. *In hope of eternal life*—The grand Motive and Encouragement of every Apostle and every Servant of God: which God promised before the world began—To Christ, our Head.

V. 3. *And he hath in his own times*—At sundry times: And his own times are fittest for his own Work. What Creature dares ask, why no sooner? manifested his word—Containing that Promise, and the whole Truth which is after Godliness: thro' the preaching wherewith I am intrusted, according to the commandment of God our Saviour—And who dares exercise this Office, on any less Authority?

V. 4. *My own Son*—Begot in the same Image of God, and repaying a paternal with a filial Affection. *The common faith*—Common to me and all my spiritual Children.

V. 5. *The things which are wanting*—Which I had not Time to settle myself; ordain elders—Appoint the most faithful, zealous Men to watch over the rest. Their Character follows ver. 6-9. These were the Elders or Bishops that Paul approved of: Men that had living faith, a pure conscience, a blameless life.

V. 6. *The*

6 thee: If a man is blameless, the husband of one  
 7 wife, having believing children, not accused of  
 8 luxury, or unruly. For a bishop must be blame-  
 9 less, as the steward of God; not self-willed, not  
 10 passionate, not given to wine, not a striker, not de-  
 11 siring of filthy gain: But hospitable, a lover of good  
 12 men, prudent, just, holy, temperate, Holding fast  
 13 the faithful word, as he hath been taught, that he  
 14 may be mighty by sound doctrine both to exhort and  
 15 to convince the gainfayers. For there are  
 many and unruly vain-talkers and deceivers, es-  
 pecially they of the circumcision, Whose mouths  
 must be stopped, who overturn whole families,  
 teaching things which they ought not, for the sake  
 of filthy gain. One of themselves, a prophet of  
 their own, hath said, The Cretans *are* always liars,  
 evil wild-beasts, lazy gluttons. This witness is  
 true; therefore rebuke them sharply, that they  
 may be found in the faith; Not giving heed to  
 Jewish fables, and commandments of men, that  
 turn from the Truth. To the pure all things *are*  
 pure; but to the defiled and unbelieving nothing  
 is pure; but both their understanding and consci-

V. 6. *The husband of one wife*—Surely the Holy Ghost by repeating this so often, designed to leave the *Romanists* without Excuse.

V. 7. *As the steward of God*—To whom he intrusts immortal Souls: *Not self-willed*—Literally, *Pleasing himself*; but all Men for their good to Edification: *not passionate*—But mild, yielding, tender.

V. 9. *As he hath been taught*—Perhaps it might be more literally rendered, *According to the teaching, or Doctrine, of the Apostles*, alluding to *Acts. 2. 42.*

V. 10. *They of the circumcision*—The Jewish Converts.

V. 11. *Stopped*—The Word properly means, to *put a Bit into the Mouth* of an unruly Horse.

V. 12. *A prophet*—So all Poets were antiently called. But besides *Diogenes Laertius* says, that *Epimenides* the Cretan Poet, foretold many things. *Evil wild-beasts*—Fierce and savage.

V. 14. *Commandments of men*—The Jewish or other teachers, whoever they were that *turned from the truth.*

V. 15. *To the pure*—Those whose Hearts are purified by Faith, (this we allow) *all things are pure*:—All Kinds of Meat; the Mosaic Distinction between clean and unclean Meats being now taken away; *but to the defiled and unbelieving nothing is pure*—The Apostle joins *defiled and unbelieving*, to intimate, that nothing can be clean, without a true

16 ence are defiled. They profess to know God, but by *their* works they deny *him*, being abominable and disobedient, and void of judgment as to every good work.

II. But speak thou the things which become  
 2 wholesome doctrine, That the aged men be vigi-  
 3 lant, serious, prudent, sound in faith, love, pa-  
 4 tience: That the aged women in like manner, be  
 5 in behaviour as becometh holiness, not slanderers,  
 6 not given to much wine, teachers of that which is  
 7 good: That they instruct the young women to be  
 wise, to love their husbands, to love their children,  
 Discreet, chaste, keepers at home, good, obedient  
 to their own husbands, that the word of God be  
 not blasphemed. The young men likewise exhort  
 to be discreet, In all things shewing thyself a  
 pattern of good works, in doctrine, uncorruptness,

true Faith. For both the Understanding and Conscience, those leading Powers of the Soul, are polluted; consequently so is the Man and all he does.

V. 1. *Wholesome*—Restoring and preserving spiritual Health.

V. 2. *Vigilant*—As Veteran Soldiers, not easily to be surprized: *Patience*—A Virtue particularly needful in *Reason*—

not drolling, or diverting, on the brink of Eternity.

V. 3. *In behaviour*—The Particulars whereof follow; *as becometh holiness*—Literally; observing an holy Decorum: *not slanderers*—Or Evil-speakers; *not given to much wine*—If they use a little for their often Infirmities. *Teachers*—Age and Experience call them so to be: *Let them teach good only.*

V. 4. *That they instruct the young women*—These Timothy was to instruct himself, Titus, by the Elder Women: *to love their husbands, their Children*—With a tender, temperate, holy, wife Affection. O how hard a Lesson!

V. 5. *Discreet*—Particularly in the Love of their Children: *Chaste*—Particularly in the Love of their Husbands: *keepers at home*—Whenever they are not called out, by Works of Necessity, Piety and Mercy: *Good*—Well tempered, sweet, soft, obliging: *obedient to their husbands*—Whose Will, in all things lawful, is a Rule to the Wife: *that the word of God be not blasphemed*—Or evil spoken of: Particularly by Unbelieving Husbands; who lay all the blame on the Religion of their Wives.

V. 6. *To be discreet*—A Virtue rarely found in Youth.

V. 7. *Shewing thyself a pattern*—Titus himself was then young; *in the doctrine* which thou teachest in public: (As to matter *Uncorruptness*; as to the Manner of delivering it, *Seriousness*—*Weightiness*, *Solemnity*.)

V. 8. *Wholesome*

- 8 seriousness, Wholesome speech, that cannot be reproved; that he who is on the contrary part may be ashamed, having no evil thing to say of us.
- 9 Exhort servants to be subject to their own masters, to please *them* in all things, not answering again,
- 10 Not stealing, but shewing all good fidelity, that they may in all things adorn the Gospel of God our Saviour.
- 11 For the saving grace of God hath appeared to
- 12 all men, instructing us, that, having renounced ungodliness and all worldly desires, we should live soberly, and righteously, and godly in the present
- 13 world, Looking for the blessed hope and the glorious appearing of the great God, even our
- 14 Saviour Jesus Christ: Who gave himself for us,

V. 8. *Wholesome speech*---In private Conversation.

V. 9. *Please them in all things*---Wherein it can be done without Sin: *Not answering again*---Tho' blamed unjustly---This honest Servants are most apt to do: *not stealing*---Not taking or giving any thing, without their Master's Leave: This fair-spoken Servants are apt to do.

V. 10. *Shewing all good fidelity*---Soft, obliging Faithfulness: *that they may adore the doctrine of God our Saviour*---More than St. Paul says of Kings. How he raises the Lowness of his Subject! So may they, the Lowness of their Condition.

V. 11. *The saving grace of God*---So it is in its Nature, Tendency, and Design, *hath appeared to all men*---High and low.

V. 12. *Instructing us*---All who do not reject it, *that having renounced ungodliness*---Whatever is contrary to the Fear and Love of God, *and worldly desires*---Which are opposite to Sobriety and Righteousness, *we should live soberly*---In all Purity and Holiness. *Sobriety*, in the Scripture Sense, is rather the whole Temper of a Man, than a single Virtue in him. It comprehends all that is opposite to the *drowsiness* of Sin, the *folly* of Ignorance, the *unholiness* of disorderly Passions. Sobriety is no less than all the Powers of the Soul, being consistently, and constantly *awake*, duly governed by heavenly Prudence, and entirely conformable to holy Affections, *and righteously*---Doing to all as we would they should do to us, *and godly*---As those who are consecrated to God, both in Heart and Life.

V. 13. *Looking*---With eager Desire for that *glorious Appearing*---Which we hope for; *of the great God, even our Saviour Jesus Christ*---So that if there be (according to the Arian Scheme) a Great God and a little God, CHRIST is not the little God, but the Great One.

V. 14. *Who gave himself for us*---To die in our Stead, *that he might redeem us*---Miserable Bond-slaves, as well from the Power and the very Being, as from the Guilt of all our Sins.

V. 15. *Let*

that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority: let no man despise thee.

III. Remind them to be subject to principalities and powers, to obey *magistrates*, to be ready for every good work: To speak evil of no man, not to be quarrelsome, *to be gentle*, shewing all meekness toward all men. For we also were formerly without understanding, disobedient, deceived, inflamed to various desires and pleasures, living in wickedness and envy, hateful, hating one another: But when the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his own mercy he saved us, by the laver of regeneration, and renewing of the Holy Ghost: Which he poured forth richly upon us, through Jesus Christ

V. 15. *Let no man despise thee*---That is, Let none have any just Cause to despise thee. Yet they surely will. Men who know not God will despise a true Minister of his Word.

V. 1. *Remind them*---All the Cretan Christians, *to be subject*---Passively, not resisting, *to principalities*---Supreme, and *powers*---Subordinate Governors; and *to obey*---Them actively, so far as Conscience permits.

V. 2. *To speak evil*---Neither of them, nor any man: *not to be quarrelsome*---To assault none: *to be gentle*---When assaulted: *toward all men*---Even those who are such as we were.

V. 3. *For we*---And as God hath dealt with us, so ought we to deal with our Neighbour, *were without understanding*---Wholly ignorant of God, and *disobedient*---When he was declared to us.

V. 4. *When the love of God appeared*---By the Light of his Spirit to our inmost Soul.

V. 5. *Not by works*---In this important Passage the Apostle presents us with a delightful View of our Redemption. Herein we have I. The Cause of it; not our *works* or *righteousnesses*, but the *kindness and love* of God our Saviour. II. The Effects, which are 1. Justification, *being justified*, pardoned and accepted through the alone Merits of CHRIST, not from any Desert in us, but *according to his own mercy, by his grace*, his free unmerited Goodness: 2. Sanctification; express by *the laver of Regeneration*, (that is, Baptism, the Thing signified, as well as the outward Sign) and *the renewal of the Holy Ghost*; which purifies the Soul as Water cleanses the Body, and renews it in the whole Image of God. III. The Consummation of all, *that we might become heirs of eternal life*, and live now in the joyful Hope of it.

V. 8. Bc



- 7 our Saviour, That, being justified by his grace,  
 we might become heirs, according to the hope of  
 8 eternal life? *This is a faithful saying, and these*  
*things I will that thou affirm constantly,* that they  
 who have believed in God, be careful to excel in  
 good works: these things are good and profitable  
 9 to men. But avoid foolish questions, and genea-  
 logies, and contentions, and strivings about the  
 10 law; for they are unprofitable and vain. An he-  
 retic (after a first and second admonition, reject,  
 Knowing that such an one is perverted and sinneth,  
 being self-condemned.  
 12 When I shall send Artemas or Tychicus to thee,  
 be diligent to come to me to Nicopolis; for I have

V. 9. *Be careful to excel in good works*—Though the Apostle does not lay these for the Foundation, yet he brings them in at their proper Place; and then mentions them, not slightly, but as Affairs of great Importance. He desires, that all Believers should, *be careful*—Have their Thoughts upon them, use their best Contrivance, their utmost Endeavours, not barely to practice, but *to excel*, to be eminent and distinguished in them: Because though they are not the Ground of our Reconciliation with God, yet they are *amiable and honourable* to the Christian Profession, and *profitable to men*—Means of increasing the everlasting Happiness both of ourselves and others.

V. 10. *An heretic, after a first and second admonition reject*—Avoid, leave to himself. This is the only Place in the whole Scripture, where this Word *Heretic* occurs; and here it evidently means, a Man that obstinately persists in *contending* about *foolish Questions*, and thereby occasions Strife and Animosities, Schisms and Parties in the Church. This, and this alone, is an *Heretic* in the Scripture Sense, And his Punishment likewise is here fixt. *Shun, avoid him, leave him to himself*. As for the Popish Sense, “A Man that errs in Fundamentals,” although it crept, with many other Things, early into the Church, yet it has no Shadow of Foundation, either in the Old or New Testament.

V. 11. *Such an one is perverted*—In his Heart, at least, and *sinneth, being self-condemned*—Being convinced in his own Conscience, that he acts wrong.

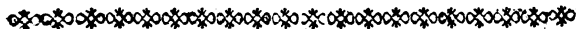
V. 12. *When I shall send Artemas or Tychicus*—To succeed thee in thy Office. Titus was properly an Evangelist, who, according to the Nature of that Office, had no fixt Residence, but presided over other Elders wherever he travelled from Place to Place, assisting each of the Apostles according to the Measure of his Abilities: *Come to me to Nicopolis*—Very probably not the *Nicopolis in Macedonia* as the vulgar Subscription asserts, (indeed, none of those Subscriptions at the End of St. Paul's Epistles, are of any Authority.) Rather it was a Town of the same Name, which lay upon the Sea-coast

13 determined to winter there. Send forward with  
 diligence Zenas the lawyer and Apollos, that they  
 14 may want nothing. And let ours also learn to ex-  
 cel in good works for necessary uses, that they be  
 15 not unfruitful. All that are with me salute thee.  
 Salute them that love us in the faith. Grace be  
 with you all.

coast of Epirus ; for I have determined to winter there---Hence it ap-  
 pears, he was not there yet. If so, he would have said, to winter  
 here. Consequently this Letter was not written from thence.

V. 13. *Send forward Zenas the lawyer*---Either a Roman Lawyer,  
 or an Expounder of the Jewish Law.

V. 14. *And let ours*---All our Brethren at Crete, learn---Both by  
 thy Admonition and Example. Perhaps they had not before assisted  
*Zenas and Apollos* as they ought to have done.





# N O T E S

O N

## St. PAUL's Epistle to PHILEMON,

**O** N E S I M U S, Servant to *Philemon*, an eminent Person in *Colossæ*, ran away from his Master to *Rome*. Here he was converted to Christianity by St. *Paul*, who sent him back to his Master with this Letter. It seems, *Philemon*, not only pardoned, but gave him his Liberty: seeing *Ignatius* makes mention of him, as succeeding *Timotheus* at *Ephesus*.

The Letter has three Parts :

- |   |                   |
|---|-------------------|
| I. The Inscription,   | 1—3               |
| II. After commending <i>Philemon's</i> Faith and Love,<br>He desires him to receive <i>Onesimus</i> again,<br>and to prepare a Lodging for himself, | 4—7<br>8—21<br>22 |
| III. The Conclusion,  | 23—25             |

## P H I L E M O N.

I. **P**AUL, a prisoner of Christ Jesus, and *Timotheus* a brother, to *Philemon* the beloved

V. 1. This single Epistle infinitely transcends all the Wisdom of the World. And it gives us a Specimen, how *Christians* ought to treat of Secular Affairs from higher Principles. *Paul*, a prisoner of Christ—To whom, as such *Philemon* could deny nothing, and *Timotheus*—This was written before the Second Epistle to *Timothy*, (ver. 22.)

V. 2. To

2 and our fellow-labourer, And to the beloved  
Apphia, and Archippus our fellow-soldier, and the  
3 church which is in thy house: Grace *be* unto you,  
and peace from God our father, and the Lord  
Jesus Christ.

4 I thank my God, making mention of thee al-  
5 ways in my prayers, (Hearing of thy faith which  
thou hast toward the Lord Jesus, and love toward  
6 all saints) That the communication of thy faith  
may become effectual, by the acknowledgment of  
every good thing which is in you towards Christ  
7 Jesus. For we have great joy and consolation in  
thy love, because the bowels of the saints are re-  
8 freshed by thee, brother. Wherefore, though I  
might be very bold in Christ, to enjoin thee what  
9 is convenient, Yet out of love I rather intreat  
*thee*, being such an one as Paul the aged, and now  
10 also a prisoner of Jesus Christ: I intreat thee  
for my son, whom I have begotten in my bonds,  
11 Onesimus, Who was formerly unprofitable to  
12 thee, but now profitable to thee and me, Whom I

V. 2. *To Apphia*—His Wife, to whom also the Business in part belonged; and *the church in thy house*—The Christians who meet there.

V. 5. *Hearing*—Probably from *Onesimus*.

V. 6. I pray *that the communication of thy faith may become effectual*—That is, That thy Faith may be effectually communicated to others, who see and acknowledge thy Piety and Charity.

V. 7. *The saints*—To whom *Philemon's* House was open, ver. 2.

V. 8. *I might be bold in Christ*—Thro' the Authority he hath given me.

V. 9. *Yet out of love I rather intreat thee*—In how handsome a Manner does the Apostle just hint, and immediately drop the Consideration of his Power to command, and tenderly intreat *Philemon*, to hearken to his Friend, his aged Friend, and now Prisoner for Christ? With what Endearment, in the next Verse, does he call *Onesimus his Son*, before he names his Name? And as soon as he had mentioned it, with what fine Address does he just touch on his former Faults, and instantly pass on to the happy Change that was now made upon him? So disposing *Philemon* to attend to his Request, and the Motives wherewith he was going to enforce it.

V. 10. *Whom I have begotten in my bonds*—The Son of my Age.

V. 11. *Now profitable*—None should be expected to be a good Servant, before he is good Man. He manifestly alludes to his Name, *Onesimus*, which signifies profitable.

V. 12. *Receive him, that is, my own bowels*—Whom I love as my own

have sent again : thou therefore receive him, that  
 13 is, my own bowels : Whom I was desirous to have  
 retained with me, to serve me in thy stead, in the  
 14 bonds of the gospel. But I would do nothing with-  
 out thy consent ; that thy benefit might not be, as it  
 15 were, by constraint, but willingly. And perhaps for  
 this end was he separated for a season, that thou  
 16 mightest have him for ever ; No longer as a ser-  
 vant, but above a servant, a brother beloved, es-  
 pecially to me ; and how much more to thee, both  
 17 in the flesh and in the Lord ? If therefore thou  
 accountest me a partner, receive him as myself.  
 18 If he hath wronged thee, or oweth thee any thing,  
 19 put that to my account. I Paul have written with  
 my own hand ; I will repay it ; not to say unto  
 thee, that thou owest also thyself to me besides.  
 20 Yea, brother, let me have joy of thee in the Lord :  
 21 refresh my bowels in Christ. Having confidence  
 of thy obedience I have written to thee, knowing  
 22 that thou wilt do even more than I say. Withal pre-  
 pare me also a lodging ; for I trust I shall be given  
 23 to you through your prayers. Epaphras my  
 24 fellow-prisoner in Christ Jesus saluteth you, Mark,  
 Aristarchus, Demas, Luke, my fellow-labourers.  
 25 The grace of our Lord Jesus Christ be with your  
 spirit.

own Soul. Such is the natural affection of a Father in *Christ*, toward his Spiritual Children.

V. 13. *To serve me in thy stead*—To do those Services for me, which thou, if present, wouldst gladly have done thyself.

V. 14. *That thy benefit might not be by constraint*—For Philemon could not have refused it.

V. 15. God might permit him to be separated (a soft Word) for a season, that thou mightest have him for ever—Both on Earth and in Heaven.

V. 16. *In the flesh*—As a dutiful Servant, *in the Lord*—As a Fellow Christian.

V. 17. *If thou accountest me a partner*—So that thy Things are mine, and mine are thine.

V. 19. *I will repay it*—If thou requirest it, not to say, that thou owest me thyself—It cannot be expressed, how great our Obligation is to those, who have gained our Souls to *Christ*, beside—Receiving *One-simms*.

V. 20. *Refresh my bowels in Christ*—Give me the most exquisite and Christian Pleasure.

V. 22. *Given to you*—Restored to Liberty.

NOTES



# NOTES

O N

## The Epistle to the HEBREWS.

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**I**T is agreed by the general Tenor of Antiquity, that this Epistle was written by *St. Paul*; whose other Epistles were sent to the Gentile Converts: This only to the *Hebrews*. But this improper Inscription was added by some later Hand. It was sent to the Jewish *Hellenist Christians*, dispersed through various Countries. *St. Paul's* Method and Stile are easily observed therein. He places, as usual, the Proposition and Division before the Treatise; (c. ii. 17.) He subjoins the Exhortatory to the Doctrinal Part; quotes the same Scriptures, (c. ii. 8. c. x. 30, 38. c. i. 6.) and uses the same Expressions as elsewhere. But why does he not prefix his Name, which it is plain, from c. iii, 19, was dear to them to whom he wrote? Because he prefixes no Inscription, in which, if at all, the Name would have been mentioned. The Ardor of his Spirit carries him directly upon his Subject, (just like *St. John* in his first Epistle) and throws back his usual Salutation and Thanksgiving to the Conclusion.

This Epistle of *St. Paul*, and both those of *St. Peter* (one may add, That of *St. James* and of *St. Jude* also) were written both to the same Persons, dispersed through *Pontus*, *Galatia*, and other Countries, and nearly at the same Time. *St Paul* suffered at *Rome*, three Years before the Destruction of *Jerusalem*. Therefore this Epistle likewise was written, while the Temple was standing. *St. Peter* wrote a little before his Martyrdom, and refers to the Epistles of *St. Paul*, this in particular.

The Scope of it is, To confirm their Faith in *Christ*. And this he does, by demonstrating his Glory. All the Parts of it are full of the most earnest and pointed Admonitions and Exhortations. And they go on, in one Tenor, the Particle *Therefore* every where connecting the Doctrine and the Use.

The Sumis, The Glory of *Christ* appears,

I. From comparing with him the *Propbets* and *Angels*,

C. i. 1—14

C. ii. 1—4

Therefore we ought to give heed to him :

II. From his *Passion* and *Consummation*.

Here we may observe

1. The Proposition and Sum :

3—9

2. The Treatise itself: We have a *perfect* Author of Salvation, who *suffered* for our Sake, that he might be, 1. a *merciful*, and 2. a *faithful*, 3. *Higb priest*,

10—18

These three are particularly explained, his *Passion* and *Consummation* being continually interwoven.

1. He has the Virtues of an High-priest.

a. He is *faithful* :

C. iii. 1—

Therefore, be ye not unfaithful :

C. iv. 13

b. He is *merciful* :

15—

Therefore come to him with Confidence

C. v. 3

2. He is called of God an *Higb-priest*. Here

a. The *Sum* is proposed ;

4—10

with a *summary* Exhortation :

11—C. vi. 20

b. The Point is *copiously*,

1. Explained. We have a great *Higb-priest*,

1. Such as is described in the 110th, Psalm :

after the order of Melchisedek ;

C. vii. 1—19

established by an oath,

20—22

for ever

23—28

2. Therefore peculiarly excellent :

Heavenly :

C. viii. 1—6

Of the New Covenant,

7—13

By whom we have an Entrance into the

C. ix—1

Sanctuary :

C. x—18

II. Applied. Therefore,

1. Believe, hope, love :

19—25

These three are farther inculcated :

a. Faith, with Patience,

26—39

which, after the Example of the

C. xi—1

Ancients,

C. xii—1

and of *Christ* himself,

2, 3

is to be exercised,

4—11

cheerfully, peaceably, holily :

12—17

b. Hope,

18—20

c. Love,

C. xiii. 1—6

2. In order to grow in these Graces, make use of

The Remembrance of your former,

7—16

The Vigilance of your present Pastors :

17—19

To this Period, and to the whole Epistle answers,

The Prayer,

The Doxology, and

The mild conclusion.

} 20—25

There

There are many Comparisons in this Epistle, which may be nearly reduced to Two Heads, 1. The Prophets, the Angels, Moses, Joshua, Aaron are great; but *Jesus Christ* is infinitely greater: 2. The antient Believers enjoyed high Privileges; but Christian Believers enjoy far higher. To illustrate this, Examples both of Happiness and Misery are every where interspersed: So that in this Epistle there is a Kind of Recapitulation of the whole Old Testament. In this also Judaism is abrogated and Christianity carried to its Height.

## H E B R E W S.

I. **G**OD, who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us by *his* 2 Son; Whom he hath appointed heir of all things,

V. 2. *God, who at sundry times*---The Creation was revealed in the Time of *Adam*, the last Judgment in the Time of *Enoch*; and so at various Times and in various Degrees more explicit Knowledge was given, *in divers manners*---In Visions, in Dreams, and by Revelations of various Kinds. Both these are opposed to the One intire and perfect Revelation which he has made to us by *Jesus Christ*. The very Number of the Prophets shewed, that they prophesied only *in part: of old*---There were no Prophets for a large Tract of Time before *Christ* came, that the Great Prophet might be the more earnestly expected; *spake*---A Part is put for the Whole, implying every Kind of Divine Communication, *by the prophets*---The Mention of whom is a virtual Declaration, that the Apostle received the whole Old Testament, and was not about to advance any Doctrine in contradiction to it; *hath in these last times*---Intimating that no other Revelation is to be expected; *spoken*---All Things and in the most perfect Manner, *by his Son*---Alone. The Son spake by the Apostles. The Majesty of the Son of GOD is proposed, I. Absolutely; by the very Name of *Son*. v. 1. and by three glorious Predicates, *whom he hath appointed, by whom he made, who sat down*; whereby he is described, from the Beginning to the Consummation of all Things, v. 2, 3. II. Comparatively to Angels, v. 4. The Proof of this Proposition immediately follows the Name of *Son* being proved, v. 5. His being *Heir of all things*, v. 6---9. *his making the worlds*, v. 10---12. *his sitting at God's right hand*, v. 13, &c.

V. 2. *Whom he hath appointed heir of all things*---After the Name of *Son*, his Inheritance is mentioned. GOD appointed him the Heir, long before he made the Worlds, (*Epb. iii. 11. Prov. viii. 22, &c.*) The *Son* is the First-born; born before all Things. The *Heir* is a Term relating to the Creation which followed, v. 6. *By whom he also made the worlds*---Therefore the Son was before all Worlds. His Glory reaches from everlasting to everlasting, though GOD spake by him to us only *in these last days*.

V. 3. *Who*



- 3 by whom he also made the worlds: Who, being the brightness of his glory, and the express image of his person, and sustaining all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty
- 4 on high, Being so much higher than the angels, as he hath by inheritance a more excellent name

V. 3. *Who sat down*---The third of these glorious Predicates, with which three other Particulars are interwoven (which are mentioned likewise, and in the same Order, Col. i. 15, 17, 20.) *Who being*---The Glory which He received in his Exaltation at the Right Hand of the Father, no Angel was capable of; but the Son alone, who likewise enjoyed it long before: *the brightness of his glory*---Glory is the Nature of God revealed in its Brightness; *the express image, or stamp*---Whatever the Father is, is exhibited in the Son, as a Seal in the Stamp on Wax; *of his person, or substance*---The Word denotes the unchangeable Perpetuity of Divine Life and Power; *and sustaining all things*---Visible and invisible, in Being, *by the word of his power*---That is, by his powerful Word; *when he had by himself*---Without any Mosaic Rites or Ceremonies, *purged our sins*---In order to which it was necessary he should for a Time divest himself of his Glory. In this Chapter St. Paul describes his Glory, chiefly as he is the Son of God: afterwards, c. ii. 6, &c. the Glory of the Man, Christ Jesus. He speaks indeed briefly of the former, before his Humiliation, but copiously after his Exaltation: As from hence the Glory, He had from Eternity, began to be evidently seen. Both his *purging our sins*, and *sitting on the right-hand of God*, are largely treated of in the seven following Chapters: *sat down*---The Priests stood while they ministered. Sitting therefore denotes, the Consummation of his Sacrifice. This Word *sat down* contains the Scope, the Theme, and the Sum of the Epistle.

V. 4. This Verse has two Clauses, the latter of which is treated of ver. 5. the former, ver. 13. Such Transpositions are also found in the other Epistles of St. Paul, but in none so frequently as in this. The Jewish Doctors were peculiarly fond of this Figure, and used it much in all their Writings. The Apostle therefore, becoming all Things to all Men, here follows the same Method. All the inspired Writers were readier in all the Figures of Speech, than the most experienced Orators: *Being*---By his Exaltation, after He had been lower than them, (ch. ii. 9.) *so much higher than the angels*---It was extremely proper to observe this, because the Jews gloried in their Law, as it was delivered by the Ministration of Angels. How much more may we glory in the Gospel, which was given, not by the Ministry of Angels, but of the very Son of God? *As he hath by inheritance a more excellent name*---Because He is the Son of God, He inherits that Name, in Right whereof he inherits all things. His inheriting that Name is more antient than all worlds. His inheriting all Things as antient as all things: *than they*---This denotes an immense Pre-eminence. The Angels do not inherit all Things,

5 than they. For to which of the angels did he  
 ever say, \* Thou art my Son; this day have I be-  
 gotten thee? And again, † I will be to him a  
 6 Father, and he shall be to me a Son? And again,  
 ‡ When he bringeth in the first begotten into the  
 world, he saith, And let all the angels of God  
 7 worship him. And of the angels he saith, || Who  
 maketh his angels spirits, and his ministers a flame  
 8 of fire. But unto the Son, § Thy throne, O God,  
*is* for ever and ever; the sceptre of thy kingdom *is*  
 9 a sceptre of righteousness: Thou hast loved righ-  
 teousness and hated iniquity; therefore God, *even*  
 thy God, hath anointed thee with the oil of glad-

but are themselves a Portion of the Son's Inheritance, whom they worship as their LORD.

V. 5. *Thou art my Son*---God of God, Light of Light; *this day have I begotten thee*---I have begotten Thee from Eternity, which, by its unalterable Permanency of Duration, is one continued, unsuccessful Day. *I will be to him a Father, and he shall be to me a Son*---I will own myself to be his Father and Him to be my Son, by eminent Tokens of my peculiar Love. The former Clause relates to his Natural Sonship, by an eternal, inconceivable Generation; the other to his Father's Acknowledgment and Treatment of him, as his incarnate Son. Indeed this Promise related immediately to *Solomon*, but in a far higher Sense to the Messiah.

V. 6. *And again*---That is, in another Scripture; *He*---God, saith, *when he bringeth in his first begotten*---This Appellation includes that of Son, together with the Rights of Primogeniture, which the First-begotten Son of God enjoys, in a Manner not communicable to any Creature: *into the world*---Namely at his Incarnation. *He saith, let all the angels of God worship him*---So much higher was he, when in his lowest Estate, than the highest Angel!

V. 7. *Who maketh his angels*---This implies, they are only Creatures, whereas the Son is eternal, ver. 8. and the Creator himself, ver. 10. *Spirits and a flame of fire*---Which intimates not only their Office, but also their Nature; which is excellent indeed, the Metaphor being taken, from the most swift, subtle, and efficacious Things on Earth; but nevertheless infinitely below the Majesty of the Son.

V. 8. *O God*---God, in the Singular Number, is never in Scripture used absolutely of any but the supreme God: *Thy Reign*, of which the Sceptre is the ensign, is full of Justice and Equity.

V. 9. *Thou hast loved righteousness and hated iniquity*---Thou art infinitely pure and holy; therefore God, who, as thou art Mediator, is *thy God*, hath anointed thee with the oil of gladness---With the Holy Ghost, the Fountain of Joy; *above thy fellows*---Above all the Children of Men.

V. 10. *Thou*

\* Psalm ii. 7. † 2 Sam. vii. 14. ‡ Psalm xcvi. 7. || Ib. civ. 4.  
 § Psalm xlv. 6, 7.

- 10 nefs above thy fellows. And, † Thou, Lord, haft  
 in the beginning laid the foundation of the earth,  
 and the heavens are the works of thy hands.  
 11 They shall perifh, but thou endureft; yea, they all  
 12 fhall grow old as a garment; And as a mantle  
 fhalt thou change them, and they fhall be changed:  
 but thou art the fame, and thy years fhall not fail.  
 13 But to which of the angels did he ever fay, † Sit  
 at my right hand, 'till I make thine enemies thy  
 14 footftool? Are they not all miniftring fpirits,  
 fent forth to attend on them who fhall inherit fal-  
 II. vation? Therefore we ought to give the more  
 earnest heed to the things which we have heard, left  
 2 at any time we fhould let *them* fliP. For if the  
 word fpoken by angels was ftedfaft, and every  
 transgreffion and difobedience received a juft re-  
 3 compence: How fhall we efcape, if we neglect fo  
 great a falvation, which, having at its beginning  
 been fpoken by the Lord, was confirmed to us  
 4 by them that had heard *him*? God alfo bearing

V. 10. *Thou*---The fame to whom the Difcourfe is addreffed in the preceding Verfe.

V. 12. *As a mantle*---With all Eafe. *They fhall be changed*---Into New Heavens and a New Earth: *but thou art eternally the fame.*

V. 14. *Are they not all*---Though of various Orders; *miniftring fpirits, fent forth*---Miniftring before God, fent forth to Men; *to attend on them*---In numerous Offices of Protection, Care, and Kindnefs; *whom*---Having patiently continued in Well-doing, *fhall inherit everlasting Salvation.*

Chap. ii. In this and the two following Chapters, the Apoftle fubjoins an Exhortation, answering each Head of the preceding Chapter.

V. 1. *Left we fhould let them fliP*---As Water out of a leaky Veffel. So the Greek Word properly fignifies.

V. 2. In giving the Law, God fpoke by Angels---But in proclaiming the Gofpel, by his Son; *ftedfaft*---Firm and valid; *every transgreffion*---Commission of Sin, *every difobedience*---Omission of Duty.

V. 3. *So great a falvation*---A Deliverance from fo great Wickednefs and Mifery, into fo great Holinefs and Happinefs. This was firft *fpoken of* (before He came it was not known) by Him who is *the Lord*---Of Angels as well as Men; *and was confirmed to us*---Of this Age, even every Article of it: *by them that had heard him*---And had been themfelves alfo both *Eye-witneffes and Minifters of the Word.*

V. 4. *By figns and wonders*---While he lived, *and various miracles*

† *Pfalm cii. 25, 26, &c.* † *Ib. cx. 1.*

witness both by signs, and wonders, and various miracles, and distributions of the Holy Ghost, according to his own will.

5 For he hath not subjected to the angels the  
6 world to come, whereof we speak. But one in a  
certain place testified, saying, \* What is man, that  
7 thou art mindful of him, or the son of man, that  
thou visitest him? Thou hast made him a little  
lower than the angels, thou hast crowned him with  
glory and honour, and hast set him over the works  
of thy hands. Thou hast put all things in subjec-  
8 tion under his feet. Now in putting all things in  
subjection under him, he left nothing *that is not*

*cles and distributions of the Holy Ghost---Miraculous Gifts, distributed after his Exaltation, according to his will---Not theirs who received them.*

V. 5. This Verse contains a Proof of the Third; the greater the Salvation is, and the more glorious the Lord whom we despise, the greater will be our Punishment. *God hath not subjected the world to come---That is, the Dispensation of the Messiah; which being to succeed the Mosaic was usually styled by the Jews, the world to come---Altho' it is still in great Measure to come: whereof we now speak---Of which I am now speaking. In this last great Dispensation the Son alone presides.*

V. 6. *What is man---To the vast Expanse of Heaven, to the Moon and the Stars which thou hast ordained? This Psalm seems to have been composed by David, in a clear Moon-shiny and Star-light Night, while he was contemplating the wonderful Fabric of Heaven; because in his magnificent Description of its Luminaries, he takes no Notice of the Sun, the most glorious of them all. The Words here cited concerning Dominion, were doubtless in some Sense applicable to Adam; altho' in their complete and highest Sense, they belong to none but the Second Adam: or the son of man that thou visitest him?---The Sense rises, We are mindful of him, that is absent; but to visit, denotes the Care of a present God.*

V. 7. *Thou hast made him---Adam: a little lower than the angels---The Hebrew is, a little lower than---That is, next to God. Such was Man, as he came out of the Hands of his Creator: It seems, the highest of all created Beings. But these Words are also, in a farther Sense, as the Apostle here shews, applicable to the Son of God. It should be remembered that the Apostles constantly cited the Septuagint Translation, very frequently without any Variation. It was not their Business, in writing to the Jews, who at that Time had it in high Esteem, to amend or alter this, which would of Consequence have occasioned Disputes without End.*

V. 8. *Now this putting all things under him, implies that there is nothing*

\* Psalm viii. 4.

put under him: but now we do not yet see all  
 9 things put under him. But we see Jesus  
 crowned with glory and honour, for the suffering  
 of death, who was made a little lower than the  
 angels, that by the grace of God he might taste  
 10 death for every man. For it became him for  
 whom *are* all things, and by whom *are* all things,  
 in bringing many sons to glory, to perfect the  
 11 captain of their salvation by sufferings. For both

*nothing that is not put under him.* But it is plain, this is not done now, with regard to Man in general.

V. 9. It is done only with regard to Jesus, God-Man, who is now *crowned with glory and honour*---As a Reward for his having suffered Death. *He was made a little lower than the angels*---Who cannot either suffer or die: *that by the grace of God, he might taste death*---An Expression denoting both the Reality of his Death, and the Shortness of its Continuance: *for every man*---That ever was or will be born into the World.

V. 10. In this Verse the Apostle expresses, in his own Words, what he expressed before in those of the Psalmist. *It became him*---It was suitable to all his Attributes, both to his Justice, Goodness, and Wisdom: *for whom*---As their ultimate End: *and by whom*---As their First Cause, *are all things, in bringing many adopted sons to glory*---To this very Thing, that they are Sons and are treated as such, *to perfect the captain*---Prince, Leader, and Author of their *salvation, by his atoning Sufferings* for them. To *perfect* or *consummate* implies, the bringing him to a full and glorious End of all his Troubles, c. v. 9. This Consummation by Sufferings intimates, 1. The Glory of *Christ*, to whom, being consummated, all things are made subject: 2. The preceding Sufferings. Of these he treats expressly, ver. 11---18. having before spoken of his Glory, both to give an Edge to his Exhortation, and to remove the Scandal of Sufferings and Death. A fuller Consideration of both these Points, he interweaves with the following Discourse on his Priesthood. But what is here said of our LORD's being *made perfect through sufferings*, has no Relation to our being saved or sanctified by Sufferings. Even he himself was *perfect*, as God and as Man, before ever he suffered. By his Sufferings, in his Life and Death, he was made a perfect or compleat *sin-offering*. But unless we were to be made the same Sacrifice, and to atone for Sin, what is said of him in *this respect*, is as much out of our Sphere as his Ascension into Heaven. It is *his Atonement*, and *his Spirit* carrying on the work of *faith with power* in our Hearts, that alone can sanctify us. Various Afflictions indeed may be made *subservient* to this, and so far as they are blest to the weaning us from Sin, and causing our Afflictions to be set on Things above, so far they do *indirectly* help on our Sanctification.

V. 11. *For*---They are nearly related to each other: *He that sanctifieth*

he that sanctifieth, and all they that are sanctified, are of one; for which cause he is not ashamed to  
 12 eall them brethren, Saying, \* I will declare thy name to my brethren; † in the midst of the  
 13 church will I sing praise unto thee. And again, ‡ I will put my trust in him: And again, Behold I and the children whom God hath given me.  
 14 Since then the children partake of flesh and blood, he also himself in like manner took part of the same, that, through death, he might destroy him  
 15 that had the power of death, that is, the devil: And deliver them, as many as through fear of death,

*sanctifieth*---Christ, (c. xiii. 12.) and all they that are sanctified---That are brought to God, that draw near, or come to him, (which are synonymous Terms) are all of one---Partakers of one Nature, from one Parent, Adam.

V. 12. *I will declare thy name to my brethren*---Christ declares the Name of God, gracious and merciful, plentiful in Goodness and Truth, to all who believe, that they also may praise Him: *In the midst of the church will I sing praise unto thee*---As the Precentor of the Choir. This he did literally, in the Midst of his Apostles, on the Night before his Passion. And as it means, in a more general Sense, setting forth the Praise of God, he has done it in the Church, by his Word and his Spirit; he still does, and will do it, throughout all Generations.

V. 13. *And again*---As one that has Communion with his Brethren, in Sufferings, as well as in Nature, he says, *I will put my trust in him*---To carry me through them all. *And again*---With a like Acknowledgment of his near Relation to them, as younger Brethren, who were yet but in their Childhood, he presents all Believers to God, saying, *Behold I and the children whom thou hast given me.*

V. 14. *Since then these children partake of flesh and blood*---Of human Nature with all its Infirmities, he also in like manner took part of the same, that through his own death, he might destroy the Tyranny of him that had, by God's Permission, the power of death, with regard to the Ungodly. Death is the Devil's Servant and Serjeant, delivering to him those whom he seizes in Sin: that is, the devil---The Power was manifest to all. But who exerted it they saw not.

V. 15. *And deliver them, as many as through fear of death, were all their life-time, till then, subject to bondage*---Every Man who fears Death is subject to bondage, is in a slavish, uncomfortable State. And every Man fears Death more or less, who knows not Christ. Death is unwelcome to him, if he knows what Death is. But he delivers all true Believers from this Bondage.

VOL. III.

I

V. 16. For

\* Psalm xxii. 22. † Ib. xii. 22. ‡ Isaiah viii. 17, 18.

16 were all their life-time subject to bondage. For verily he taketh not hold of angels, but he taketh  
 17 hold of the seed of Abraham. Wherefore it behoved him to be made in all things like his brethren, that he might be a merciful and faithful high-priest, in things pertaining to God, to expiate the sins of the people. For in that he hath  
 18 suffered, being tempted himself, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-  
 2 priest of our profession, Jesus, Who was faithful to him that appointed him, as was also \* Moses in

V. 16. *For verily he taketh not hold of angels*---He does not take their Nature upon him: *but he taketh hold of the seed of Abraham*---He takes human Nature upon him. St. Paul says *the seed of Abraham*, rather than *the seed of Adam*, because to Abraham was the Promise made.

V. 17. *Wherefore it behoved him*---It was highly fit and proper, yea, necessary in order to his Design of redeeming them; *to be made in all things*---That essentially pertain to human Nature, and in all Sufferings and Temptations: *like his brethren*---This is a Recapitulation of all that goes before: The Sum of all that follows is added immediately: *that he might be a merciful and faithful high-priest*---*Merciful* toward Sinners; *faithful* toward God. A Priest or High-priest is one who has a Right of approaching God, and of bringing others to Him. *Faithful* is treated of, c. iii. 2, &c. with its Use: *Merciful*, c. iv. 14, &c. with the Use also: *High-priest*, c. v. 4, &c. c. vii. 1, &c. The Use is added from c. x. 19. *in things pertaining to God, to expiate the sins of the people*---Offering up their Sacrifices and Prayers to God, deriving God's Grace, Peace, and Blessings upon them.

V. 18. *For in that he hath suffered, being tempted himself, he is able to succour them that are tempted*---That is, he has given a manifest, demonstrative Proof, that he is able so to do.

V. 1. *The heavenly calling*---God calls from Heaven, and to Heaven, by the Gospel: *consider the apostle*---The Messenger of God, who pleads the Cause of God with us: *and high-priest*---Who pleads our Cause with God. Both are contained in the one Word *Mediator*. He compares Christ as an *Apostle* with Moses; as a *Priest* with Aaron. Both these Offices which Moses and Aaron severally bore, he bears together, and far more eminently: *of our profession*---The Religion we profess.

V. 2. *His house*---The Church of Israel, then the peculiar Family of God.

V. 3. *He*

\* Numb. xii. 7.

3 all his house. For this person was counted worthy of more glory than Moses, inasmuch as he that hath builded it hath more honour than the  
4 house. Now every house is built by some one :  
5 but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of the things, which were to be  
6 afterwards spoken : But Christ as a Son over his own house, whose house we are, if we hold fast the confidence and the glorying of hope, firm to the  
7 end. Wherefore (as the Holy Ghost saith)  
8 \* To day, if ye will hear his voice, harden not your hearts, as in the provocation, † in the day of  
9 temptation in the wilderness, Where your fathess tempted me, proved me, and saw my works forty  
10 years. Therefore I was grieved with that generation, and said, They always err in their hearts,

V. 3. *He that hath builded it hath more glory than the house—* Than the Family itself, or any Member of it.

V. 4. *Now Christ, he that built not only this House, but all things, is God ;* and so infinitely greater than Moses or any Creature.

V. 5. *And Moses verily—* Another Proof of the Pre-eminence of Christ above Moses : *was faithful in all his house as a servant, for a testimony of the things which were afterwards to be spoken—* That is, which was a full Confirmation of the Things which he afterward spake concerning Christ.

V. 6. *But Christ was faithful as a Son, whose house we are, while we hold fast, and shall be unto the End, if we hold fast our confidence in God, and glorying in his Promises ;* our Faith and Hope.

V. 7. *Wherefore—* Seeing he is faithful, be not ye unfaithful.

V. 8. *As in the provocation—* When Israel provoked me by their Strife and Murmurings : *in the day of temptation—* When at the same Time, they tempted me, by distrusting my Power and Goodness.

V. 9. *Where your fathess—* That hard-hearted and stiff-necked Generation. So little Cause had their Descendents to glory in them : *tempted me—* Whether I could and would help them : *proved me—* Put my Patience to the Proof, even while they saw my glorious works, both of Judgment and Mercy, and that for forty years.

V. 10. *Wherefore—* To speak after the Manner of Men : *I was grieved—* Displeased, offended with that generation ; *and said, they always err in their hearts—* They are led astray by their stubborn Will and vile Affections. *And—* For this Reason, because Wickedness has blinded their Understanding : *they have not known my ways—* By which I would have led them like a Flock : *into my rest—* In the promised Land.

I 2

V. 12. Take

\* Psalm xcvi. 7. &amp;c.

† Exod. xvii. 7.



11 and they have not known my ways. So I swear  
 in my wrath, They shall not enter into my rest.  
 12 Take heed, brethren, lest there be in any of you  
 an evil heart of unbelief, in departing from the  
 13 living God: But exhort one another daily, while  
 it is called to-day, lest any of you be hardened  
 14 through the deceitfulness of sin: (For we are  
 made partakers of Christ, if we hold fast the be-  
 15 ginning of our confidence firm to the end) While  
 it is said; To-day, if ye will hear his voice, har-  
 16 den not your hearts as in the provocation. For  
 who, when they had heard, provoked God? Were  
 they not all that came out of Egypt by Moses?  
 17 And with whom was he grieved forty years? Was  
 it not with them who had sinned? Whose carcases  
 18 fell in the wilderness. And to whom swore he,  
 that they should not enter into his rest, but to  
 19 them that believed not? So we see, they could  
 IV. not enter in, because of unbelief. Let us  
 therefore fear, lest a promise being left us of en-  
 tring into his rest, any of us should altogether  
 2 come short of it. For unto us have the good tid-  
 ings been declared as well as unto them; but the  
 word heard did not profit them, not being mixt

V. 12. *Take heed lest there be in any of you*—As there was in them: *an evil heart of unbelief*—Unbelief is the Parent of all Evil and the very Essence of Unbelief lies, *in departing from God, as the living God*—The Fountain of all our Life, Holiness, Happiness.

V. 13. *But*—To prevent it, *exhort one another, while it is called to-day*—This *to-day* will not last for ever. The Day of Life will end soon, and perhaps the Day of Grace yet sooner.

V. 14. *For we are made partakers of Christ*—And we shall still partake of Him, and all his Benefits, *if we hold fast our faith unto the end*. If—But not else: And a Supposition made by the Holy Ghost is equal to the strongest Assertion. Both the Sentiment and the Manner of Expression are the same as ver. 6.

V. 16. *Were they not all that came out of Egypt?*—An awful Consideration! The whole Elect People of God, (a very few excepted) *provoked God* presently after their great Deliverance; continued to *grieve his Spirit* for forty Years, and perished in their Sin!

V. 19. *So we see, they could not enter in*—Tho' afterward they desired it.

V. 2. *But the word*—Which they heard, *did not profit them*—So far from it, that it increased their Damnation. It is then only when it is *mixed with faith*, that it exerts its saving Power.

V. 3. *For*

- 3 with faith in those that heard it. For we that have  
 believed, do enter into the rest; as he said, I have  
 sworn in my wrath, They shall not enter into my  
 rest, though the works were finished from the  
 4 foundation of the world. For he said thus in a  
 certain place, of the seventh day\*, And God rested  
 5 on the seventh day from all his works: And in this  
 6 again, They shall not enter into my rest. Seeing  
 then it remaineth that some enter into it, and they  
 to whom the good tidings were declared before,  
 7 entered not in because of unbelief. He again, af-  
 ter so long a time, fixeth a certain day, saying by  
 David, To-day; as it was said before, To-day, if  
 ye will hear his voice, harden not your hearts.  
 8 For if Joshua had given them the rest, he would  
 9 not have afterward spoken of another day: There  
 remaineth therefore a rest for the people of God.  
 10 For he that hath entered into his rest, hath himself  
 also ceased from his works, as God *did* from his.  
 11 Let us labour, therefore, to enter into that rest, lest  
 any one should fall, after the same example of un-

V. 3. *For we only that have believed, enter into the rest*—The Propo-  
 sition is, there remains a Rest for us. This is proved ver. 3—11.  
 thus: That Psalm mentions a Rest: Yet it does not mean, 1.  
 God's Rest from creating: For this was long before the Time of  
*Moses*. Therefore in his Time another Rest was expected; of  
 which they who then heard fell short. Nor is it, 2. The Rest  
 which *Israel* obtained thro' *Joshua*: For the Psalmist wrote after him.  
 Therefore it is, 3. The eternal Rest in Heaven. *As he said*—Clearly  
 shewing, that there is a farther Rest than that which followed the  
 finishing of the Creation: *tho' the works were finished*—Before:  
 Whence it is plain, God did not speak of resting from them.

V. 4. *For*—Long after he had rested from his works—He speaks  
 again.

V. 5. *In this Psalm, of a Rest yet to come.*

V. 7. *After so long a time*—It was above four hundred Years from  
 the Time of *Moses* and *Joshua* to *David*: as it was said before—*St.*  
*Paul* here refers to the Text he had just cited.

V. 8. *The rest*—All the Rest which God had promised.

V. 9. *Therefore*—Since he still speaks of another Day, there must  
 remain a farther, even an eternal Rest for the people of God.

V. 10. For they do not yet so rest. Therefore a fuller Rest re-  
 mains for them.

V. 11. *Let any one should fall*—Into Perdition.

\* Gen. ii. 2.

- 12 belief. For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder both of the soul and spirit, both of the joints and marrow, and *is* a discerner of the thoughts and intentions of the
- 13 heart. Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened to the eyes of him with whom we have to do.
- 14 Having therefore a great high-priest, that is passed thro' the heavens, Jesus the Son of God, let
- 15 us hold fast *our* profession, For we have not an high-priest who cannot sympathize with our infirmities, but one who was in all points tempted like
- 16 as *we are*: yet without sin. Let us therefore come

V. 12. *For the word of God*—Preached, ver. 2. and armed with Threatnings, ver. 3. *is living and powerful*—Attended with the Power of the Living God, and conveying either Life or Death to the Hearers; *sharper than any two-edged sword*—Penetrating the Heart more than this does the Body: *piercing*—Quite through and laying open, *the soul and spirit, joints and marrow*—The inmost Recesses of the Mind, which the Apostle beautifully and strongly expresses by this Heap of figurative Words: *and is a discerner*—Not only of *the thoughts*—But also of the *intentions*.

V. 13. *In his sight*—It is God, whose Word is thus *powerful*: It is God, in *whose sight* every Creature is *manifest*, and of this his Word, working on the Conscience, gives the fullest Conviction; *but all things are naked and opened*—Plainly alluding to the Sacrifices under the Law, which were first slayed, and then (as the Greek Word *literally* means) *cleft asunder through the neck and Back-bone*; so that every Thing both without and within was *exposed to open View*.

V. 14. *Having therefore a great high-priest*—Great indeed, being the eternal *Son of God, that is passed through the heavens*—As the Jewish High-priest passed through the Veil into the Holy of Holies, carrying with him the Blood of the Sacrifices, on the yearly Day of Atonement: So our great High-priest went once for all through the visible Heavens, with the Virtue of his own Blood, into the immediate Presence of God.

V. 15. *He sympathizes with us*, even in our innocent *Infirmities, Wants, Weaknesses, Miseries, Dangers*: yet *without sin*—And therefore is indisputably able to preserve us from it in all our Temptations.

V. 16. *Let us therefore come boldly*—Without any Doubt or Fear, *unto the throne of God our reconciled Father, even his Throne of grace*—Grace erected it, and reigns there, and dispenses all Blessings, in a Way of mere, unmerited Favour.

V. 1. For

boldly to the throne of grace, that we may receive mercy and find grace to help in time of need.

- V. For every high-priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices  
 2 for sins, Who can have compassion on the ignorant and the wandering, seeing he himself also is  
 3 compassed with infirmity, And because hereof it becometh him, as for the people, so also for himself to offer for sins. And no one taketh this  
 4 honour to himself, but he that is called of God, as  
 5 was Aaron. So also Christ glorified not himself to be made an high-priest, but he that said to him\*, Thou art my son, this day have I begotten thee.  
 6 As he saith also in another place; † Thou art a priest for ever, after the order of Melchisedek:  
 7 Who in the days of his flesh, having offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and being heard in that he feared;

V. 1. For every high-priest being taken from among men---Is, till he is taken, of the same Rank with them: and is appointed---That is, is wont to be appointed: in things pertaining to God---To bring God near to Men, and Men to God: that he may offer both gifts---Out of Things inanimate, and animal Sacrifices.

V. 2. Who can have compassion---In Proportion to the Offence: So the Greek Word signifies: on<sup>t</sup> the ignorant---Them that are in Error: and the wandering---Them that are in Sin: seeing himself also is compassed with infirmity---Even with sinful Infirmity, and so needs the Compassion which he shews to others.

V. 4. The Apostle begins here to treat of the Priesthood of Christ. The Sum of what he observes concerning it is, Whatever is excellent in the Levitical Priesthood is in Christ, and in a more eminent Manner. And whatever is wanting in those Priests is in him, and no one taketh this honour---The Priesthood, to himself, but he that is called of God, as was Aaron---And his posterity, who were, all of them, called at one and the same Time. But it is observable, Aaron did not preach at all: Preaching being no Part of the priestly Office.

V. 5. So also Christ glorified not himself to be an high-priest---That is, did not take this Honour to himself; but received it from him, who said, Thou art my son, this day have I begotten thee---Not indeed at the same Time; for his Generation was from Eternity.

V. 7. The Sum of the Things treated of in the 7th and following Chapters, is contained ver. 7—10. and in this Sum is admirably comprised the Process of his Passion, with its inmost Causes, in the very Terms used by the Evangelists: Who in the days of his flesh---

\* Psalm ii. 7.

† Psalm cx. 1.

Those

- 8 Though he was a son, yet learned obedience by  
 9 the things which he suffered, And being perfected,  
 became the author of eternal salvation to all that  
 10 obey him, Called of God an high-priest, after  
 the order of Melchisedek.  
 11 Concerning whom we have many things to say,  
 and hard to be explained, seeing ye are become

Those two Days in particular, wherein his Sufferings were at the Height, *having offered up prayers and supplication—Thrice, with strong crying and tears—in the Garden, to him that was able to save him from death—* Which yet he endured, in Obedience to the Will of his Father, and being heard in that which he particularly feared—When the Cup was offered him first, there was set before him that horrible Image of a painful, shameful, accursed Death, which moved him to pray conditionally against it; for if he had desired it, his heavenly Father would have sent him more than twelve Legions of Angels to have delivered him. But what he most exceedingly feared was, the Weight of infinite Justice; the being *bruised and put to grief* by the Hand of God himself. Compared with this, every Thing else was a mere *nothing*. And yet, so greatly did he even *thirst* to be obedient to the righteous Will of his Father, and to *lay down even his life for the sheep*, that he vehemently longed to be baptized with *this baptism*, (Luke xii. 50.) Indeed his human Nature needed the Support of Omnipotence, and for this he sent up *strong crying and tears*; but throughout his whole Life, he shewed that it was not the sufferings he was to undergo, but the *dishonour* that Sin had done to so holy a God, that grieved his spotless Soul. The Consideration of its being the Will of God tempered his Fear, and afterwards swallowed it up. And he was *heard*, not so that the Cup should pass away, but so that he drank it without any Fear.

V. 8. *Though he were a Son*—This is interposed, lest any should be offended at all these Instances of human Weakness. In the Garden how frequently did he call God his Father? (*Mat. xxvi. 39. &c.*) And hence it most evidently appears, that his being the Son of God, did not arise merely from his Returroction; yet *learned he*—The Word *learned* promised to the Word *suffered*, elegantly shews how willingly he learned. He *learned Obedience*, when he began to suffer, when he applied himself to drink that Cup: Obedience in suffering and dying.

V. 9. *And being perfected*—By Sufferings, (c. ii. 10.) brought through all to Glory, he became the author—The procuring and efficient Cause, of *eternal salvation to all that obey him*—By doing and suffering his whole Will.

V. 10. *Called*—The Greek Word here properly signifies *surnamed*. His Name is, *The Son of God*. The Holy Ghost seems to have concealed who *Melchisedek* was on purpose, that he might be the more eminent Type of *Christ*. This only we know, that he was a Priest, and King of *Salem* or *Jerusalem*.

V. 11. *Concerning whom*—The Apostle here begins an important Digression,

12 dull of hearing. For whereas for the time ye ought to be teachers, ye have need that one teach you again, which *are* the first principles of the oracles of God, and are become such as have need  
 13 of milk and not of strong meat. For every one that useth milk *is* unexperienced in the word of  
 14 righteousness; for he is a babe. But strong meat belongeth to them of full age, to them who have senses exercised by habit to discern both good and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from

Digression, wherein he reproves, admonishes, and exhorts the Hebrews. *We*—Preachers of the Gospel, *have many things to say, and hard to be explained*—Though not so much from the Subject-Matter, as from your Slothfulness in considering, and Dulness in apprehending the Things of God.

V. 12. *Ye have need that one teach you again, which are the first principles of Religion.* Accordingly these are enumerated in the first Verse of the ensuing Chapter. *And have need of milk*—The first and plainest Doctrines.

V. 13. *Every one that useth milk*—That neither desires, nor can digest any Thing else (otherwise strong Men use Milk; but not Milk chiefly, and much less that only): *is unexperienced in the word of righteousness*—The sublimer Truths of the Gospel. Such are all who desire and can digest nothing but the Doctrine of Justification and imputed Righteousness.

V. 14. *But strong meat*—These sublimer Truths relating to Perfection, (c. vi. 1.) *belong to them of full age, who by habit—Habit*, here signifies Strength of spiritual Understanding, arising from Maturity of spiritual Age: *By*, or in consequence of this Habit, they exercise themselves in these Things, with Ease, Readiness, Cheerfulness and Profit.

V. 1. *Therefore leaving the principles of the doctrine of Christ*—That is, saying no more of them for the present, *let us go on to perfection: not laying again the foundation of repentance, from dead works*—From open Sins, the very first Thing to be insisted on, *and faith in God*, the very next Point. So St. Paul in his very first Sermon at Lystra, (Acts xiv. 15.) *Turn from these vanities unto the living God.* And when they believed, they were to be baptized with the Baptism (not of the Jews, or of John, but) of Christ. The next Thing was, *To lay hands upon them*, that they might receive the Holy Ghost: After which they were more fully instructed, touching *the Resurrection*, and the General Judgment, called *Eternal*, because the Sentence then pronounced is irreversible, and the Effects of it remain for ever.

V. 3. *And*

2 dead works, and of faith in God, Of the doctrine  
 3 of baptisms and laying on of hands, and the resur-  
 4 rection of the dead, and eternal judgment. And  
 5 this we will do, if God permit. For *it is im-*  
 6 *possible for those who were once enlightened, and*  
 7 *have tasted the heavenly gift, and been made par-*  
 8 *takers of the Holy Ghost, And have tasted the*  
 9 *good word of God, and the powers of the world*  
 10 *to come, And have fallen away, to renew them*  
 11 *again unto repentance, seeing they crucify to*  
 12 *themselves the Son of God afresh, and put him to*  
 13 *an open shame. For the earth which drinketh in*  
 14 *the rain that cometh often upon it, and bringeth*  
 15 *forth herbage meet for them for whom it is tilled,*  
 16 *receiveth blessing from God. But that which*  
 17 *beareth thorns and briars is rejected and nigh unto*  
 18 *a curse, whose end is to be burned. But, beloved,*

V. 3. *And this will we do*—We will go on to Perfection: and so much the more diligently, because

V. 4. *It is impossible for those who were once enlightened*—With the Light of the glorious Love of God in Christ, and have tasted the heavenly gift—Remission of Sins, sweeter than Honey and the Honey-comb, and been made partakers of the Holy Ghost—Of the Witnels and the Fruit of the Spirit.

V. 5. *And have tasted the good word of God*—Have had a Relish for, and a Delight in it, and the powers of the world to come—Which every one tastes, who has an Hope full of Immortality. Every Child that is naturally born first sees the Light, then receives and tastes proper Nourishment, and partakes of the Things of this World. In like Manner, the Apostle (comparing spiritual with Natural Things) speaks of one born of the Spirit, as seeing the Light, tasting the Sweetness, and partaking of the Things of the world to come.

V. 6. *And have fallen away*—Here is not a Supposition, but a plain Relation of Fact. The Apostle here describes the Case of those, who have cast away both the Power and the Form of Godliness; who have lost both their Faith, Hope, and Love, (V. 10. &c.) and that wilfully. (C. x. 26.) Of these wilful, total Apostates he declares, *It is impossible to renew them again to repentance* (Though they were renewed once) either to the Foundation, or any Thing built thereon: seeing they crucify the Son of God afresh—They use him with the utmost Indignity, and put him to an open shame—Causing his glorious Name to be blasphemed.

V. 8. *That which beareth thorns and briars*—Only or chiefly, is rejected—No more labour is bestowed upon it: whose end is to be burnt—As Jerusalem was shortly after.

V. 9. *But, beloved*—In this one Place he calls them so. He ne-

ver

- we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- 10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints,
- 11 and do minister. But we desire that every one of you may shew unto the end the same diligence, to
- 12 the full assurance of hope, That ye be not slothful, but followers of them, who through faith and
- 13 long-suffering inherited the promises. For when God made the promise to Abraham, because he could swear by no greater, he swore by himself,
- 14 Saying, \* Surely blessing I will bless thee, and
- 15 multiplying I will multiply thee. And so, after he had patiently waited, he obtained the promise.
- 16 For men verily swear by the greater, and an oath

verifies this Appellation, but in exhorting; *we are persuaded of you things that accompany salvation*—We are persuaded you are now saved from your Sins: and that ye have that Faith, Love, and Holiness, which lead to final Salvation, *though we thus speak*—To warn you, lest you should fall from your present Steadfastness.

V. 10. *For*—Ye give plain Proof of your Faith and Love, which the righteous God will surely reward.

V. 11. *But we desire you may shew the same diligence unto the end*—And therefore we thus speak, *to the full assurance of hope*—Which you cannot expect, if you abate your Diligence. The *full assurance of Faith* relates to Present Pardon; the *full Assurance of Hope*, to Future Glory. The former is, the highest Degree of *divine Evidence* that God is reconciled to me in the Son of his Love: The latter is, the same Degree of *divine Evidence* (wrought in the Soul by the same immediate Inspiration of the Holy Ghost) of persevering Grace, and of eternal Glory. So much, and no more, as *Faith* every Moment beholds with open face, so much does *Hope* see, to all Eternity. But this Assurance of Faith and Hope, is not an Opinion, not a bare Construction of Scripture, but is given immediately by the Power of the Holy Ghost; and what none can have for another, but for himself only.

V. 12. *Inherited the promises*—The promised Rest: Paradise.

V. 13. *For*—Ye have abundant Encouragement, seeing no stronger Promise could be made, than that great Promise which God made to *Abraham*, and in him to us.

V. 15. *After he had waited*—Thirty Years, he obtained the promise—*Isaac*, the Pledge of all the Promises.

V. 16. *Men generally swear by Him who is infinitely greater than themselves, and an oath for confirmation, to confirm what is promised*

or

\* Gen. xxii. 17.



for confirmation *is* to them an end of all contradic-  
 17 tion. Wherefore God being willing to shew more  
 abundantly to the heirs of the promise the unchan-  
 geableness of his counsel, interposed by an oath:  
 18 That by two unchangeable things, in which *it*  
*was* impossible for God to lie, we might have  
 strong consolation, who have fled to lay hold on  
 19 the hope set before us: Which *hope* we have as an  
 anchor of the soul, both sure and stedfast, and  
 which entereth into the place within the veil,  
 20 Whither Jesus *our* fore-runner is entered for us,  
 who is made an high-priest for ever after the order  
 of Melchisedek.

VII. For this Melchisedek King of Salem, priest  
 of the most high God, † who met Abraham return-  
 ing from the slaughter of the kings, and blessed  
 2 him, To whom also Abraham divided a tenth part

or asserted, usually puts *an end to all contradiction*. This shews that an Oath taken in a religious Manner, is lawful even under the Gospel: Otherwise the Apostle would never have mentioned it with so much Honour, as a proper Means to confirm the Truth.

V. 17. *God interposed by an oath*—Amazing Condescension! He who is greatest of all, acts as if he were a middle Person, as if while he swears, he were less than himself, by whom he swears! Thou that hearest the Promise dost thou not yet believe?

V. 18. *That by two unchangeable things*—His Promise and his Oath, in either, much more in both of *which*, *it was impossible for God to lie, we might have strong consolation*—Swallowing up all Doubt and Fear; *who have fled*—After having been tost by many Storms, *to lay hold on the hope set before us*—On *Christ*, the Object of our Hope, and the Glory we hope for through him.

V. 19. *Which hope in Christ we have as an anchor of the soul*—En-tring into Heaven itself and fixt there, *within the veil*—Thus he slides back to the Priesthood of Christ.

V. 20. *A fore-runner* uses to be less in Dignity, than those that are to follow him. But it is not so here; for *Christ* who is gone before us, is infinitely superior to us. What an Honour is it to Believers, to have so glorious a Fore-runner, now appearing in the Presence of God for them!

V. 1. The Sum of this Chapter is, *Christ*, as appears from his Type, *Melchisedek*, who was greater than *Abraham* himself, from whom *Levi* descended, has a Priesthood altogether excellent, new, firm, perpetual.

V. 2. *Being first*—According to the Meaning of his own Name,  
 king

† Gen. xiv. 18, &c.

- of all *the spoils*; being, by interpretation, first, king of righteousness, and then king of Salem also, which is king of peace; Without father, without mother, without pedigree, having neither beginning of days, nor end of life, but being made like the son of God, remaineth a priest continually.
- 4 Now consider how great this man *was*, to whom even the patriarch Abraham gave the tenth of
- 5 the spoils, And verily they of the sons of Levi, who receive the priesthood, have a commandment (according to the law) to take tithes of the people, that is, of their brethren, though
- 6 they come out of the loins of Abraham. But he whose pedigree is not from them, took tithes of Abraham, and blessed him who had the promises:
- 7 And without all contradiction, the less is blessed
- 8 of the greater. And here men that die receive

*king of righteousness, then*—According to the Name of his City, *king of peace*—So in him, as in *Christ*, Righteousness and Peace were joined. And so they are in all that believe in Him.

V. 3. *Without father, without mother, without pedigree*—Recorded, without any Account of his Descent from any Ancestors of the Priestly Order: *having neither beginning of days, nor end of life*—Mentioned by *Moses*; *but being*—In all these Respects, *made like the Son of God*—Who is really *without father*—As to his Human Nature, *without mother*—As to his Divine, and in this also, *without pedigree*—Neither descended from any Ancestors of the Priestly Order: *remaineth a priest continually*—Nothing is recorded of the Death or Successor of *Melchisedek*. But *Christ* alone does really remain without Death, and without Successor.

V. 4. The Greatness of *Melchisedek* is described in all the preceding and following Particulars. But the most manifest Proof of it was, That *Abraham* gave him Tithes, as to a Priest of God and a Superior; though he was himself a *Patriarch*, greater than a King, and a Progenitor of many Kings.

V. 5. *The sons of Levi take tithes of their brethren*—Sprung from *Abraham* as well as themselves. The Levites therefore are greater than they; but the Priests are greater than the Levites; the *Patriarch Abraham* than the Priests, and *Melchisedek* than him.

V. 6. *He who is not from them*—The Levites, *blessed*—Another Proof of his Superiority, *even him that had the promises*—That was so highly favoured of God. When *St. Paul* speaks of *Christ*, he says, *the promise*; *promises* refer to other Blessings *aliqua*.

V. 7. *The less is blessed*—Authoritatively, *of the greater*.

V. 8. *And here*—In the Levitical Priesthood: *but there*—In the Case of *Melchisedek*: *be of whom it is testified, that he liveth*—Who is

tithes: but there, he, of whom it is testified that he  
 9 liveth. And even Levi, who received tithes, paid  
 10 tithes (so to speak) through Abraham. For he  
 was yet in the loins of his father, when Melchise-  
 11 dek met him. Now if perfection had been by  
 the Levitical priesthood, (for under it the people  
 received the law) what farther need *was there* that  
 another priest should rise, after the order of Mel-  
 chisedek, and not be called after the order of Aaron?  
 12 For the priesthood being changed, there is also  
 13 necessarily a change of the law. For he, of whom  
 these things are spoken, pertaineth to another tribe,  
 14 of which no man attended on the altar. For it is  
 evident, that our Lord sprang out of Judah, of  
 which tribe Moses spake nothing concerning the  
 15 priesthood. And it is still far more evident, that  
 another priest is raised up, after the likeness of

not spoken of, as one that died for another to succeed him; but is represented only as *living*, no Mention being made either of his Birth or Death.

V. 9. *And even Levi, who receiveth tithes*—Not in Person, but in his Successors, as it were, *paid tithes*—In the Person of *Abraham*.

V. 11. The Apostle now demonstrates, that the *Levitical Priesthood* must yield to the Priesthood of *Christ*, because *Melchisedek*, after whose Order he is a Priest, 1. Is opposed to *Aaron*, v. 11—14. 2. *Had no end of life*, ver. 15—19. but *remaineth a priest continually*. If now *perfection were by the Levitical priesthood*—If this perfectly answered all God's Designs and Man's Wants: (for under it the people received the Law—Whence some might infer, that Perfection was by that Priesthood) *what farther need was there, that another priest*—Of a new Order, should be set up? From this single Consideration it is plain, that both the Priesthood and the Law, which were inseparably connected, were now to give Way to a better Priesthood and more excellent Dispensation.

V. 12. *For*—One of these cannot be changed without the other.

V. 13. But the Priesthood is manifestly changed from one Order to another, and from one Tribe to another. *For he of whom these things are spoken*—Namely *Jesus*, *pertaineth to another tribe*—That of *Judah*; of which no man was suffered by the Law, to attend on, or minister at, the altar.

V. 14. *For it is evident that our Lord sprang out of Judah*—Whatever Difficulties have arisen since, during so long a Tract of Time, it was then clear beyond Dispute.

V. 15. *And it is still far more evident, that*—Both the Priesthood and the Law are changed, because the Priest now raised up, is not only of another Tribe, but of a quite different Order.

V. 16. *Who*

16 Melchisedek, Who was made not after the law  
 of a carnal commandment, but after the power of  
 17 an endless life; For it is testified, Thou art a priest  
 18 for ever, after the order of Melchisedek. For  
 verily there is a disannulling of the preceding  
 commandment, for the weakness and unprofitable-  
 19 ness thereof. For the law made nothing perfect,  
 but the bringing in of a better hope *did*, by which  
 20 we draw nigh to God. And in as much as *he was not*  
 21 *made a priest* without an oath: (For those *priests*  
 were made without an oath, but this with an oath,  
 by him that said unto him, The Lord swear and  
 will not repent, Thou art a priest for ever, after  
 22 the order of Melchisedek :) Of so much better a  
 23 covenant was Jesus made a surety. And they tru-  
 ly were many priests; because they were hindered  
 24 by death from continuing. But this, because he

V. 16. *Who is made—A Priest, not after the law of a carnal commandment—*Not according to the *Mosaic Law*, which consisted chiefly of *commandments*; that were *carnal*, compared to the *Spirituality* of the *Gospel*; but *after the power of an endless life—*Which he has in himself, as the *eternal Son of God*.

V. 18. *For there is implied in this new and everlasting Priesthood, and in the new Dispensation, connected therewith, a disannulling of the preceding commandment—*An Abrogation of the *Mosaic Law*, for the *weakness and unprofitableness thereof—*For its *insufficiency* either to *justify* or to *sanctify*.

V. 19. *For the law—*Taken by itself, separate from the *Gospel*, *made nothing perfect—*Could not perfect its *Votaries*, either in *Faith* or *Love*, in *Happiness* or *Holiness*; but *the bringing in of a better hope—*Of the *Gospel Dispensation*, which gives us a better *Ground of Confidence*, does: *by which we draw nigh to God—*Yea so nigh as to be one *Spirit* with him. And this is true *Perfection*.

V. 20. *And—*The greater *Solemnity* wherewith he was made *Priest*, farther proves the superior *Excellency* of his *Priesthood*.

V. 21. *The Lord swear and will not repent—*Hence also it appears, that his is an *unchangeable Priesthood*.

V. 22. *Of so much better a covenant—*Unchangeable, eternal, *was Jesus made a surety—*Or *Mediator*. The *Word Covenant* frequently occurs in the remaining Part of this *Epistle*. The original *Word* means either a *Covenant* or a *last Will and Testament*. *St. Paul* takes it sometimes in the former, sometimes in the latter *Sense*; sometimes he includes both.

V. 23. *They were many priests—*One after another.

V. 24. *He continueth for ever—*In *Life* and in his *Priesthood*; that *passeth not away—*To any *Successor*.

continueth for ever, hath a priesthood that passeth  
 25 not away. Wherefore he is able also to save  
 them to the uttermost, who come to God through  
 him, seeing he ever liveth to make intercession for  
 26 them. For such an high-priest suited us, holy,  
 harmless, undefiled, separated from sinners, and  
 27 made higher than the heavens: Who needeth not  
 daily, as those high-priests, to offer up sacrifices,  
 first for his own sins, then for those of the people;  
 for this he did once for all, when he offered up  
 28 himself. For the law maketh men high-priests that  
 have infirmity; but the word of the oath, which  
 was since the law, *maketh* the son, who is conse-  
 crated for evermore.

VIII. The sum of what hath been spoken is, We  
 have such an high-priest, who is set down at the  
 right-hand of the throne of the Majesty in the  
 2 heavens, A minister of the sanctuary and of the  
 true tabernacle, which the Lord hath fixed and not

V. 25—*Wherefore he is able to save to the uttermost*---From all the  
 Guilt, Power, Root and Consequence of Sin, *them who come*---By  
 Faith, to God thro' him---As their Priest, *seeing he ever liveth to make*  
*intercession*---That is, he ever lives and intercedes. He died once.  
 He intercedes perpetually.

V. 26: *For such an high-priest suited us*---Unholy, mischievous,  
 defiled Sinners: A blessed Paradox! *Holy*---With respect to God,  
*harmless*---With respect to Men, *undefiled*---With any Sin, in himself,  
*separated from sinners*---As well as free from Sin. And so he was,  
 when he left the World, *and made*---Even in his human Nature,  
*higher than the heavens*---And all their Inhabitants.

V. 27. *Who needeth not to offer up sacrifices daily*---(That is, on  
 every yearly Day of Expiation) for he offered *once for all*: not for his  
 own sins: for he then offered up himself *without spot to God*.

V. 28. *The law maketh men high-priests that have infirmity*---That  
 are both weak, mortal, and sinful: *but the oath which was since the*  
*law*---Namely, in the Time of David, *maketh the son, who is conse-*  
*crated for ever*---Who being now free, both from Sin and Death,  
 from natural and moral infirmity, *remaineth a priest for ever*.

V. 1. *We have such an high-priest*---Having finished his Descrip-  
 tion of the Type in Melchisedek, the Apostle begins to treat directly  
 of the Excellency of Christ's Priesthood, beyond the Levitical; *who*  
*is set down*---Having finished his Oblation, *at the right-hand of the*  
*Majesty*---Of God.

V. 2. *A minister*---Who represents his own Sacrifice, as the High  
 Priest did the Blood of those Sacrifices once a Year, *of the sanctuary*  
 ---Heaven, typified by the Holy of Holies, *and of the true tabernacle*---  
 Perhaps

3 man. For every high-priest is ordained to offer up  
 gifts and sacrifices; whence *it was necessary*  
 4 that this also should have somewhat to offer: But  
 if he were on earth, he could not be a priest, there  
 being priests that offer gifts, according to the law,  
 5 Who serve after the pattern and shadow of hea-  
 venly things, as Moses was admonished of God, when  
 he was about to finish the tabernacle; for, saith he,  
 \* See thou make all things according to the model  
 6 which was shewed thee in the mount. But he hath  
 now obtained a more excellent ministry, by how  
 much better a covenant he is a mediator of,  
 7 which is established upon better promises. For  
 if the first had been faultless, no place would  
 8 have been sought for a second. For, finding fault  
 with them, he saith, † Behold the days come, saith

Perhaps his Human Nature, of which the old Tabernacle was a  
 Type; *which the Lord hath fixed---For ever; not man---As Moses,*  
 fixed the Tabernacle.

V. 4. *But if he were on earth---If his Priesthood terminated here,*  
*he could not be a priest---At all, consistently with the Jewish Instituti-*  
*ons, there being---Other, priests---To whom alone this Office is*  
*allotted.*

V. 5. *Who serve---The Temple, which was not yet destroyed,*  
*after the pattern and shadow of heavenly thing---Of spiritual evange-*  
*lical Worship, and of everlasting Glory: The Pattern, somewhat*  
*like the Strokes pencilled out upon a Piece of fine Lincn, which*  
*exhibit the Figures of Leaves and Flowers, but have not yet received*  
*their splendid Colours and curious Shades: and shadow, or shadowy*  
*Representation, which gives you some dim and imperf ct Idea of the*  
*Body; but not the fine Features, not the distinguishing Air, none*  
*of those living Graces which adorn the real Person. Yet both the*  
*Pattern and Shadow lead our Minds to something nobler than them-*  
*selves: The Pattern, to that (Holiness and Glory) which compleat*  
*it; the Shadow to that which occasions it.*

V. 6. *And now he hath obtained a more excellent ministry---His Priest-*  
*hood as much excels theirs, as the Promises of the Gospel, (whereof*  
*he is a Surety) excel those of the Law. Their better promises are*  
*specified, ver. 10, 11. Those in the Law were mostly temporal*  
*Promises.*

V. 7. *For if the first had been faultless---If that Dispensation had ans-*  
*wered all God's Designs and Man's Wants, if it had not been weak*  
*and unprofitable, unable to make any Thing perfect, no place would*  
*have been for a second.*

V. 8. *But there is; for finding fault with them --Who were under*  
*the Old Covenant, he saith, I make a new covenant with the house of*  
*Israel---With all the Israel of God, in all Ages and Nations. It is*  
*new*

the Lord, when I will make a new covenant with the house of Israel and with the house of Judah .  
 9 Not according to the covenant which I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my covenant, and I  
 10 regarded them not, saith the Lord. For this is the covenant which I will make with the house of Israel after those days, saith the Lord : I will put my laws in their minds, and write them on their hearts, and I will be to them a God, and they shall be to  
 11 me a people: And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord ; for they shall all know me,  
 12 from the least even to the greatest. For I will be merciful to their unrighteousness and their sins and

new in many respects, (tho' not as to the Substance of it,) 1. Being satisfied by the Death of CHRIST ; 2. Freed from those burdensome Rites and Ceremonies : 3. Containing a more full and clear account of Spiritual Religion : 4. Attended with larger Influences of the Spirit : 5. Extended to all Men, and 6. Never to be abolished.

V. 9. *When I took them by the hand*---With the Care and Tenderness of a Parent; and just while this was fresh in their Memory, they obeyed. But presently after they shook off the Yoke, they continued not in my covenant, and I regarded them not---So that Covenant was soon broken in Pieces.

V. 10. *This is the covenant I will make after those days*---After the Mosaic Dispensation is abolished ; I will put my laws in their minds---I will open their Eyes and enlighten their Understanding, to see the true, full, spiritual Meaning thereof, and write them on their hearts---So that they shall inwardly experience whatever I have commanded: and I will be to them a God---Their all-sufficient Portion, and exceeding great Reward, and they shall be to me a people---My Treasure, my beloved, loving and obedient Children.

V. 11. *And they*---Who are under this Covenant (tho' in other Respects they will have need to teach each other to their Lives End, yet) shall not---Need to teach every one his brother, saying, Know the Lord; for they shall all know me---All real Christians, from the least to the greatest---In this Order the saving Knowledge of God ever did, and ever will proceed, not first to the greatest and then to the least. But the Lord shall save the tents, the poorest, of Judah first, that the glory of the house of David, the royal Seed, and the glory of the inhabitants of Jerusalem, the Nobles and the rich Citizens, do not magnify themselves, Zech. xii. 7.

V. 12. *For I will*---Justify them, which is the Root of all true Knowledge of God. This therefore is God's Method. First a Sinner is pardoned: Then, he knows God, as gracious and merciful:

13 their iniquities will I remember no more. In saying, a new *covenant*, he hath antiquated the first; now that which is antiquated and decayed, is ready to vanish away.

IX. And verily the first *covenant* also had ordinances of worship and a worldly sanctuary. For the first tabernacle was prepared, in which *was* the candlestick, and the table, and the shew-bread; which is called The holy *place*. And beyond the second veil, the tabernacle, which is called The holy of holies, Having the golden censer, and the ark of the covenant, overlaid round about with gold, wherein *was* a golden pot having the manna, and Aaron's rod that blossomed, and the tables of the covenant: And over it *were* the Cherubim of glory, shadowing the mercy-seat; of which we

eful: Then God's Laws are written on his Heart: He is God's and God is his.

V. 13. In saying, a new *covenant*, he hath antiquated the first—Hath shewn that it is disannulled and out of Date: now that which is antiquated, is ready to vanish away—As it did quickly after when the Temple was destroyed.

V. 1. The first *covenant* had ordinances of outward worship and a worldly—A visible, material *sanctuary* or Tabernacle. Of this *Sanctuary* he treats ver. 2—5: Of those *Ordinances*, ver. 6. 10.

V. 2. The first—The outward Tabernacle, in which *was* the candlestick, and the table. The shew-bread, shewn continually before God and all the People, consisting of twelve Loaves, according to the Number of the Tribes, was placed on this table in two Rows, six upon one another in each Row. This Candlestick and Bread seem to have typified the Light and Life, which are more largely dispensed under the Gospel, by Him who is the Light of the world, and the Bread of life.

V. 3. The Second veil—Divided the Holy Place from the Most holy, as the First Veil did the Holy Place from the Courts.

V. 4. Having the golden censer—Used by the High-priest only, on the great Day of Atonement; and the ark or Chest of the covenant—So called from the tables of the covenant contained therein: wherein *was* the manna—The Monument of God's Care over Israel: and Aaron's rod—The Monument of the regular Priesthood: and the tables of the covenant—The two Tables of Stone, on which the Ten Commandments were written by the Finger of God; the most venerable Monument of all.

V. 5. And over it *were* the Cherubim of glory—Over which the Glory of God used to appear. Some suppose, each of these had four Faces, and so represented the Three-one God, with the Manhood assumed by the Second Person; With out-spread Wings shadowing



6 cannot now speak particularly. Now these things  
 7 being thus prepared, the priests go always into the  
 first tabernacle, accomplishing their services. But  
 into the second, only the high-priest, once a year,  
 not without blood, which he offereth for himself  
 8 and the errors of the people: The Holy Ghost  
 evidently shewing this, that the way into the holiest  
 was not yet made manifest, while the first taberna-  
 9 cle was still subsisting, Which is a figure for the  
 time present, in which are offered both gifts and  
 sacrifices, which cannot perfect the worshipper as  
 10 to his conscience; Only with meats and drinks,  
 and divers washings, and carnal ordinances, impos-  
 11 ed till the time of reformation. But Christ be-  
 ing come, an high-priest of good things to come,  
 through a greater and more perfect tabernacle, not  
 made with hands, that is, not of this creation,  
 12 And not by the blood of goats and calves, but by his  
 own blood, entered in once for all into the holy  
 place, having obtained eternal redemption for us.

*drawing the mercy-seat*—Which was a Lid or Plate of Gold covering the Ark.

V. 6. *Always*—Every Day: *accomplishing their services*—Lighting the Lamps, changing the shew-bread, burning Incense and sprinkling the Blood of the Sin-offerings.

V. 7. *Errors*—That is, Sins of Ignorance; to which only those Atonements extended.

V. 8. *The Holy Ghost evidently shewing*—By this Token, *that the way into the Holiest*—Into Heaven, *was not made manifest*—Not so clearly revealed, *while the first tabernacle*—And its Service, *were still subsisting*—And remaining in force.

V. 9. *Which*—Tabernacle, with all its Furniture and Services, *is a figure*, or Type of good Things to come. *Which cannot perfect the worshipper*—Neither the Priest, nor him who brought the Offering: *as to his conscience*—So that he should be no longer conscious of the Guilt or Power of Sin. Observe, the Temple was as yet Standing.

V. 10. They could not so perfect him, *with all their Train of Precepts relating to meats and drinks, and carnal, gross, external ordinances*; and were therefore imposed only till the time of reformation—Till Christ came.

V. 11. *An high-priest of good things to come*—Described ver. 15. *entered through a greater*—That is, a more noble and perfect tabernacle—Namely, his own Body: *not of this creation*—Not framed by Man as that Tabernacle was.

V. 12. *The holy place*—Heaven: *for us*—All that Believe.

V. 13. If

- 13 For if the blood of bulls and goats, and the \* ashes  
 of an heifer sprinkling the unclean, sanctifieth to  
 14 the purifying of the flesh: How much more shall  
 the blood of Christ, who through the eternal Spirit  
 offered himself without spot to God, purge our  
 conscience from dead works, to serve the living  
 15 God? And for this end he is the Mediator of the  
 new covenant, that by means of death for the re-  
 demption of the transgressions that *were* under the  
 first covenant, they who are called might receive  
 16 the promise of the eternal inheritance. For  
 where *such* a covenant is, there must also necessarily  
 be the death of him by whom the covenant is con-  
 17 firmed. For the covenant is of force after he is

V. 13. *If the ashes of an heifer*---Consumed by Fire as a Sin-offering, being sprinkled on them who were legally *unclean*, purified the *flesh*---Removed that legal Uncleaness, and re-admitted them to the Temple and the Congregation :

V. 14. *How much more shall the blood of Christ*---The Merit of all his Sufferings : *who through the eternal Spirit*---The Work of Redemption being the Work of the whole Trinity. Neither is the *Second Person* alone concerned even in the amazing Condescension that was needful to complete it. The *Father* delivers up the Kingdom to the *Son* : And the Holy Ghost becomes the Gift of the Messiah, being as it were, *sent* according to his good Pleasure : *offered himself*---Infinitely more precious than any created Victim, and that *without spot to God* ; *purge our conscience*---Our inmost Soul, from *dead works*---From all the inward and outward Works of the Devil, which spring from spiritual Death in the Soul, and lead to Death everlasting : *to serve the living God*---In the Life of Faith, in perfect Love and spotless Holiness ?

V. 15. *And for this end he is the mediator of a new covenant, that they who are called*-- To the Engagements and Benefits thereof : *might receive the eternal inheritance* promised to *Abraham* : Not by means of legal Sacrifices, but of his meritorious Death ; *for the redemption of the transgressions that were under the first covenant*---That is, for the Redemption of Transgressors, from the Guilt and Punishment of those Sins, which were committed in the Time of the Old Covenant. The Article of his Death properly divides the Old Covenant from the New.

V. 16. I say, *By means of death* ; *for where such a covenant is, there must be the death of him by whom it is confirmed*---Seeing it is by his Death that the Benefits of it are purchased. It seems beneath the Dignity of the Apostle, to play upon the Ambiguity of the *Greek Word*, as the common Translation supposes him to do.

V. 17. *After he is dead*---Neither this, nor *after men are dead* is a literal Translation of the Words. It is a very perplexed Passage.

\* Numb. xix. 17, 18, 19.

V. 18. *Whence*

dead; whereas it is of no strength while he By  
 18 whom it is confirmed liveth. Whence neither  
 was the first *covenant* originally transacted without  
 19 blood. For when Moses had spoken all the com-  
 mandment according to the law to all the people,\*  
 he took the blood of calves and of goats, with  
 water, and scarlet wool, and hyssop, and the book  
 20 itself, and sprinkled all the people. Saying, † This  
 is the blood of the covenant, which God hath en-  
 21 joined unto you. And in like manner he sprinkled  
 with blood both the tabernacle and all the vessels  
 22 of the service. And almost all things are according  
 to the law purified with blood, and without shed-  
 23 ding of blood there is no forgiveness. *It was there-*  
*fore necessary, that the patterns of things in hea-*  
*ven should be purified by these, but the heavenly*  
*things themselves by better sacrifices than these.*

V. 18. *Whence neither was the first*—The Jewish covenant, origi-  
 nally transacted without the blood of an appointed Sacrifice.

V. 19. *He took the blood of calves*—Or Heifers, and of goats, with  
 water, and scarlet wool, and hyssop—All these Circumstances are not  
 particularly mentioned in that Chapter of *Exodus*, but are supposed  
 to be already known, from other Passages of *Moses*; and the book it-  
 self—Which contained all he had said, and sprinkled all the people—  
 Who were near him. The Blood was mixt with Water to prevent  
 it's growing too stiff for sprinkling: Perhaps also, to typify That  
 blood and water *John* 19. 34.

V. 20. *Saying, This is the blood of the covenant which God hath en-*  
 joined me to deliver unto you—By this it is established.

V. 21. *And in like manner he ordered the tabernacle*—When it was  
 made, and all its Vessels to be sprinkled with blood, once a Year.

V. 22. *And almost all things*—(For some were purified by Water,  
 or Fire:) are according to the law, purified with blood—Offered or  
 sprinkled: and according to the Law, there is no forgiveness of Sins,  
 without shedding of blood—All this pointed to the Blood of Christ, ef-  
 fectually cleansing from all Sin, and intimated, there can be no Pu-  
 rification from it, by any other Means.

V. 23. *Therefore*—That is, It plainly appears from what has  
 been said, *It was necessary*—According to the Appointment of God,  
 that the Tabernacle and all its Utensils, which were patterns—Sha-  
 dowy Representations, of things in heaven should be purified by these—  
 Sacrifices and Sprinklings; but the heavenly things themselves—Our  
 Heaven-born Spirits: What more this may mean, we know not yet;  
 by better Sacrifices than these—That is, by a better Sacrifice, which  
 is here opposed to all the Legal Sacrifices, and is express plurally, be-  
 cause

\* *Exod.* xxiv. 7, 8. † ver. 8.

24. For Christ did not enter into the holy place made with hands, the figure of the true; but into heaven itself, now to appear in the presence of God for us.
- 25 Nor did he enter, that he might offer himself often (as the high-priest entered into the holy place every
- 26 year with the blood of others) For then he must often have suffered since the foundation of the world; but now once at the consummation of the ages hath he been manifested, to abolish sin by the
- 27 sacrifice of himself. And as it is appointed for men once to die, and after this the Judgment:
- 28 So Christ also, having been once offered to bear the sins of many, will appear the second time, without sin, to them that look for him, unto salvation.

**X.** For the law having a shadow of good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually, make the comers thereunto per-

cause it includes the Signification of them all, and is of so much more eminent Virtue.

V. 24. For Christ did not enter into the Holy place made with hands---He never went into the Holy of Holies at Jerusalem, the figure of the true Tabernacle in Heaven, c. viii. 2. but into Heaven itself, to appear in the presence of God for us---As our glorious High-priest and powerful Intercessor.

V. 26. For then he must often have suffered from the foundation of the world---This supposes 1. That by suffering once, he atoned for all the Sins which had been committed from the Foundation of the World: 2. That he could not have atoned for them without suffering: At the consummation of the ages---The Sacrifice of Christ divides the whole Age or Duration of the World into two Parts, and extends its Virtue backward and forward, from this middle Point wherein they meet, to abolish both the Guilt and Power of Sin.

V. 27. After this, the judgment---Of the Great Day: At the Moment of Death, every Man's final State is determined. But there is not a Word in Scripture, of a particular Judgment, immediately after Death.

V. 28. Christ having once died, to bear the sins---The Punishment due to them: of many---Even as many as are born into the World will appear the second time---When he comes to Judgment: without sin---Not as he did before, bearing on himself the sins of many, but to bestow everlasting Salvation.

V. 1. From all that has been said it appears, that the Law, the Mosaic Dispensation, being a bare, unsubstantial shadow of good things to come---Of the Gospel Blessings, and not the substantial, solid Image

of

2 **fect.** Otherwise would they not have ceased to be  
 offered? Because the worshippers, having been  
 once purged, would have had no more conscio-  
 3 nefs of sins. But in those *sacrifices*, there is a com-  
 4 memoration of sins every year. For it is impossible,  
 that the blood of bulls and of goats should take  
 5 away sins. Therefore when he cometh into  
 the world, he saith, \* Sacrifice and offering thou  
 hast not chosen, but a body hast thou prepared for  
 6 me. Burnt-offerings and *sacrifices* for sin thou hast  
 7 not delighted in. Then I said, Lo I come (in the  
 volume of the book it is written of me) to do thy  
 8 will, O God. Above when he said, Sacrifice and  
 offering, and burnt-offerings, and *offering* for sin  
 thou hast not chosen, neither delighted in, which  
 9 are offered according to the law; Then said he,  
 Lo, I come, to do thy will. He taketh away the  
 10 first, that he may establish the second: By which

*of them, can never, with the same kind of Sacrifices, though continually repeated, make the comers thereunto perfect*—Either as to Justification or Sanctification. How is it possible, that any who consider this, should suppose the Attainments of *David*, or any who were under that Dispensation, to be the proper Measure of Gospel-Holiness? And that *Christian Experience* is to rise no higher than *Jewish*?

V. 2. They who had been once perfectly purged, would have been no longer conscious either of the Guilt or Power of their sins.

V. 3. There is a public commemoration of the sins both of the last and of all the preceding Years: A clear Proof, that the Guilt thereof is not perfectly purged away.

V. 4. It is impossible the blood of goats should take away sins—Either the Guilt or the Power of them.

V. 5. When he cometh into the world—In the 40th Psalm the Messiah's Coming into the World is represented. It is said, *Into the world, not into the tabernacle* (c. ix. 1.) because all the World is interested in his Sacrifice. *A body hast thou prepared for me*—That I may offer up myself.

V. 7. In the volume of the book—In this very Psalm, it is written of me. Accordingly I come to do thy will—By the Sacrifice of myself.

V. 8. Above when he said, Sacrifice thou hast not chosen—That is, when the Psalmist pronounced those Words in his Name:

V. 9. Then said he—In that very Instant he subjoined: *Lo I come to do thy will*—To offer a more acceptable Sacrifice; and by this very act, he taketh away the Legal, that he may establish the Evangelical Dispensation.

V. 10. By which will—Of God, done and suffered by *Christ*, we are sanctified—Cleansed from Guilt, and consecrated to God.

\* Psalm xl. 7, &c.

V. 11. Every

will we are sanctified, through the offering of the  
 21 body of Jesus Christ once for all. And indeed  
 every priest standeth daily ministring and offering  
 often the same sacrifices, which can never take  
 12 away sins: But he having offered one sacrifice for  
 sins, for ever sat down at the right hand of God,  
 13 From thenceforth waiting till his \* enemies be  
 14 made his footstool. For by one offering he hath  
 15 perfected for ever them that are sanctified. And  
*this* the Holy Ghost also testifieth to us, after he  
 16 had said before, † *This is the covenant which I*  
 will make with them after those days, saith the  
 Lord: I will put my laws into their hearts, and  
 17 write them on their minds, And their sins, and  
 18 their iniquities will I remember no more. Now  
 where remission of these *is, there is no more offering*  
 for sin.

19 Having therefore, brethren, free liberty to en-  
 20 ter into the holiest by the blood of Jesus, By a  
 new and living way, which he hath consecrated  
 21 for us through the veil, that is, his flesh, And

V. 11. *Every priest standeth*—As a Servant in an humble Posture.

V. 12. *But he*—The Virtue of whose *one Sacrifice* remains for ever,  
*sat down*—As a Son, in Majesty and Honour.

V. 14. *He hath perfected them for ever*—That is, Has done all that  
 was needful in order to their full Reconciliation with God.

V. 15. In this, and the three following Verses, the Apostle winds  
 up his Argument, concerning the Excellency and Perfection of the  
 Priesthood and Sacrifice of *Christ*. He had proved this before by a  
 Quotation from *Jeremiab*; which he here repeats, describing the  
 New Covenant, as now compleatly ratified, and all the Blessings of  
 it secured to us by the one Offering of *Christ*, which renders all other  
 expiatory Sacrifices, and any Repetition of his own, utterly needless.

V. 19. Having finished the Doctrinal Part of his Epistle, the  
 Apostle now proceeds to Exhortation, deduced from what has been  
 treated of from ch. v. 4. which he begins by a brief Recapitulation.  
*Having therefore liberty to enter---*

V. 20. *By a living way*—The Way of Faith whereby we *live* in-  
 dued: *which he hath consecrated*—Prepared, dedicated, and establi-  
 shed for us, *through the veil*—That is, *his flesh*—As by rending the  
 Veil in the Temple, the Holy of Holies became visible and accessible,  
 so by wounding the Body of *Christ*, the God of Heaven was mani-  
 fested, and the Way to Heaven opened.

VOL. III.

L

V. 22. *Let*

\* Psalm cx. 1.

† Jer. xxxi. 33, &c.

- having a great high-priest over the house of God ;*  
 22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.  
 23 Let us hold fast the profession of our hope without wavering (for he *is* faithful that hath promised)  
 24 And let us consider one another, to provoke *one*  
 25 *another* to love and to good works: Not forsaking the assembling ourselves together, as the manner of some *is*; but exhorting *one another*, and so much  
 26 the more, as ye see the day approaching. For when we sin wilfully after having received the knowledge of the truth, there remaineth no more  
 27 sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which is ready  
 28 to devour the adversaries. He that despised the law of Moses died without mercy, under two or  
 29 three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted

V. 22. *Let us draw near*—To God, *with a true heart*—In godly Sincerity: *having our hearts sprinkled from an evil conscience*—So as to condemn us no longer: *and our bodies washed with pure water*—All our Conversation spotless and holy; which is far more acceptable to God than all the legal Sprinklings, and Washings.

V. 23. *The profession of our hope*—The Hope which we professed at our Baptism.

V. 25. *Not forsaking the assembling ourselves*—In public or private Worship, *as the manner of some is*—Either through Fear of Persecution, or from a vain Imagination that they were above external Ordinances: *but exhorting one another*—To Faith, Love, and good Works: *and so much the more, as ye see the day approaching*—The Great Day is ever in your Eye.

V. 26. *For when we*—Any of us Christians, *sin wilfully*—By total Apostasy from God, termed *drawing back*, ver. 38. *after having received the experimental knowledge of the Gospel truth, there remaineth no more sacrifice for sins*—None but that which we obstinately reject.

V. 28. *He that*—In capital Cases, *despised*—Presumptuously transgressed, *the law of Moses died without mercy*—Without any Delay or Mitigation of his Punishment.

V. 29. *Of how much sorer punishment is he worthy, who*—By wilful, total Apostasy, (It does not appear that this Passage refers to any other Sin;) *hath*, as it were, *trodden under foot the Son of God*—A Lawgiver far more honourable than Moses, *and counted the blood wherewith the better covenant was established, an unholly, a common, wor.blefs Thing: by which he hath been sanctified*—(Therefore

Christ

the blood of the covenant, by which he hath been sanctified, an unholy thing, and done despite to  
 30 the Spirit of grace? For we know him that hath  
 said \* Vengeance is mine; I will recompence;  
 31 and again, The Lord will judge his people. *It is*  
 a fearful thing to fall into the hands of the living  
 32 God. But call ye to mind the former days, in  
 which, after ye were enlightened, ye endured so  
 33 great a conflict of sufferings: Partly being made  
 a gazing-stock both by reproaches and afflictions;  
 partly being partakers with them who were so  
 34 treated. For ye sympathized with my bonds, and  
 received with joy the spoiling of your goods, know-  
 ing that ye have for yourselves in heaven a better  
 35 and an enduring substance. Cast not away there-  
 fore your confidence, which hath great recompence  
 36 of reward. For ye have need of patience, that,  
 having done the will of God, ye may receive the  
 37 promise. For yet a very little while, and he that  
 38 cometh will come and will not tarry. || Now the  
 just shall live by faith; but if he draw back, my  
 39 soul hath no pleasure in him. But we are not of

*Christ died for him also, and he was, at least, justified once; and done despite to the Spirit of grace—By rejecting all his Motions.*

V. 30. *The Lord will judge his people—*Yes, far more rigorously than the Heathens; if they rebel against him.

V. 31. *To fall into the hands—*Of his avenging Justice.

V. 32. *Ilightened—*With the Knowledge of God and of his Truth.

V. 34. *For ye sympathized with all your suffering Brethren, and with me in particular; and received joyfully the Loss of your own Goods.*

V. 35. *Cast not away therefore this your confidence—*Your Faith and Hope; which none can deprive you of, but yourselves.

V. 36. *The promise—*Perfect Love, Eternal Life.

V. 37. *He that cometh—*To reward every Man according to his Works.

V. 38. *Now the just—*The justified Person, *shall live—*In God's Favour, a spiritual and holy Life, *by faith—*As long as he retains that Gift of God. *But if he draw back—*If he make Shipwreck of his Faith, *my soul hath no pleasure in him—*That is, I abhor him, I cast him off.

V. 39. *We are not of them that draw back to perdition—*Like him

L 2

mentioned

\* Deut. xxxii. 35, &c.

|| Hab. ii. 3, &c.



them who draw back to perdition, but of them that believe to the saving of the soul.

**XI.** Now faith is the subsistence of things hoped for,  
 2 the evidence of things not seen. And by it the  
 3 elders obtained a good testimony. Through faith  
 we understand that the worlds were framed by the  
 word of God, so that the things which are seen

mentioned ver. 38. *but of them that believe*—To the End, so as to attain eternal Life.

V. 1. The Definition of Faith given in this Verse, and exemplified in the various Instances following, undoubtedly includes Justifying Faith; but not directly as justifying. For Faith justifies only as it refers to, and depends on *Christ*. But here is no Mention of Him, as the Object of Faith; and in several of the Instances that follow, no Notice is taken of him or his Salvation, but only of Temporal Blessings obtained by Faith. And yet they may all be considered as Evidences of the Power of justifying Faith in *Christ*, and of its extensive Exercise, in a Course of steady Obedience, amidst Difficulties and Dangers of every Kind. *Now faith is the subsistence of things hoped for, the evidence or conviction of things not seen*—Things hoped for are not so extensive as things not seen. The former are only Things future, and joyful, to us; the latter are either, future, past or present, and those either good or evil, whether to us or others. *The subsistence of things hoped for*—Giving a kind of present Subsistence to the good Things which God has promised: *the divine, supernatural evidence exhibited to, the conviction hereby produced in, a Believer of things not seen*—Whether past, future, or spiritual; particularly of God and the Things of God.

V. 2. *By it the elders*—Our Forefathers. This Chapter is a kind of Summary of the Old Testament, in which the Apostle comprizes the Designs, Labours, Sojournings, Expectations, Temptations, Martyrdoms, of the Antients. The former of them had a long Exercise of their Patience; the latter suffered shorter, but sharper Trials: *obtained a good testimony*—A most comprehensive Word. God gave a testimony, not only of them but to them: And they received his Testimony, as if it had been the Things themselves of which he testified (ver. 4, 5, 39.) Hence they also gave Testimony to others, and others testified of them.

V. 3. *By faith we understand that the worlds*—Heaven and Earth and all Things in them, visible and invisible, were made—Formed, fashioned, and finished, *by the word*—The sole Command, of God—Without any Instrument, or preceding Matter. And as Creation is the Foundation and Specimen of the whole Divine Oeconomy, so Faith in the Creation is the Foundation and Specimen of all Faith: *so that things which are seen*—As the Sun, Earth, Stars, were made of things which do not appear—Out of the dark, unapparent Chaos; Gen. 1. 2. And this very Chaos was created by the Divine Power; so before it was thus created, it had no Existence in Nature.

V. 4. *By*

- 4 were made of things which do not appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous, God testifying of his gifts; 5 and by it, being dead, he yet speaketh. By faith Enoch was translated so as not to see death, and was not found, because God had translated him; for before his translation he had a testimony that 6 he pleased God. But without faith *it is impossible to please him*; for he that cometh to God, must believe that he is, and *that* he is a rewarder of them 7 that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his household, by which he condemned the world, and became heir of the righteousness which is by faith. 8 \* By faith Abraham, being called to go out into the place which he was to receive for an inheritance, obeyed and went out, tho' he knew not whither he 9 went. § By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tents with Isaac and Jacob, the joint-heirs of the same promise.

V. 4. *By faith*—In the future Redeemer, *Abel offered a more excellent sacrifice*—The Firstlings of his Flock, implying both a Confession of what his own Sins deserved, and a Desire of sharing in the Great Atonement: *than Cain*—Whose Offering testified no such Faith, but a bare Acknowledgement of God the Creator; *by which Faith he obtained both Righteousness and a Testimony of it: God testifying*—Visibly, that his Gifts were accepted; probably, by sending Fire from Heaven to consume his Sacrifice, a Token that Justice seized on the Sacrifice, instead of the Sinner who offered it. *And by it*—By this Faith, *being dead, he yet speaketh*—That a Sinner is accepted only thro' Faith in the great Sacrifice.

V. 5. *Enoch was not any longer found among Men, tho' perhaps they sought for him, as they did for Elijah, 2 Kings ii. 19. He had this testimony*—From God in his own Conscience.

V. 6. *But without faith*—Even some Divine Faith in God, *it is impossible to please him: For he that cometh to God*—In Prayer, or any other Act of Worship, *must believe that he is.*

V. 7. *Noah being warned of things not seen as yet*—Of the future Deluge; *moved with fear, prepared an ark, by which open Testimony he condemned the world*—Who neither believed, nor feared.

V. 9. *By faith he sojourned in the land of promise*—The Promise was made before, Gen. xii. 7. *dwelling in tents*—As a Sojourner, with

\* Gen. xii. ,1 4, 5.

L 3  
§ Gen. xvii. 8.

Isaac

- 10 For he looked for the city which hath foundations,  
 11 whose builder and former *is* God. By faith \* Sarah  
 also herself received power to conceive seed, even  
 when she was past age, because she accounted him  
 12 faithful who had promised. Therefore there sprang  
 even from one, and him as it were dead, a posterity  
 as the stars in heaven for multitude, and as the sand  
 13 which is on the sea-shore innumerable. All these  
 died in faith, not having received the promises, but  
 having seen them afar off, and embraced *them*, and  
 confessed that they were strangers and sojourners on the  
 14 earth. For they who speak thus, shew plainly, that  
 15 they seek their own country. And truly if they had  
 been mindful of that from which they came out,  
 16 they might have had opportunity to return. But  
 now they desire a better country, that is, an heavenly :  
 therefore God is not ashamed to be called their God ;  
 17 For he hath prepared a city for them. By faith

*Isaac and Jacob*—Who, by the same Manner of Living, shewed the same Faith. *Jacob* was born fifteen Years before the Death of *Abraham* : the joint heirs of the same promise—Having all the same Interest therein. *Isaac* did not receive this Inheritance from *Abraham*, nor *Jacob* from *Isaac*, but all of them from God.

V. 10. He looked for a city which hath foundations—Whereas a Tent has none : whose builder and former is God—Of which God is the sole Contriver, Former, and Finisher.

V. 11. Sarah also herself—Tho' at first she laughed at the Promise. Gen. xviii. 12.

V. 12. As it were dead—Till his Strength was supernaturally restored, which continued for many Years after.

V. 13. All these—Mentioned ver. 7—11. died in faith—In Death Faith acts most vigorously : not having received the promises—The promised Blessings. Embraced—As one does a dear Friend when he meets him.

V. 14. They who speak thus, shew plainly, that they seek their own country—That they keep in View and long for their native Home.

V. 15. If they had been mindful of—Their earthly Country, *Ur* of the *Chaldeans*, they might have easily returned.

V. 16. But they desire a better country, that is, an heavenly—This is a full, convincing Proof, that the Patriarchs had a Revelation and a Promise of eternal Glory in Heaven. Therefore God is not ashamed to be called their God ; seeing he hath prepared for them a city—Worthy of God to give.

V. 17. By faith *Abraham*—When God made that glorious Trial of him, offered up *Isaac*—The Will being accepted, as if he had actually done

\* Gen. xxi. 2.

\* Abraham, being tried, offered up Isaac; yes, he that had received the promises, offered up his only  
 18 begotten son, Of whom it had been said, † In Isaac  
 19 shall thy seed be called: Accounting that God was  
 able even to raise *him* from the dead; from whence  
 20 also he did receive him in a figure. By faith Isaac  
 blessed Jacob and Esau, concerning things to come.  
 21 By faith Jacob when dying § blessed each of the sons  
 of Joseph and || worshipped, *bowing down* on the top  
 22 of his staff. By faith, Joseph, when dying, made  
 mention of the children of Israel, and gave charge  
 23 concerning his bones. By faith Moses, when he  
 was born, was hid three months, by his parents, be-  
 cause they saw *he was* a beautiful child, and they  
 24 were not afraid of the king's commandment. By  
 faith Moses, when he was grown up, refused to be  
 25 called the son of Pharaoh's daughter, Choosing ra-  
 ther to suffer affliction with the people of God, than  
 26 to enjoy the pleasures of sin for a season; Esteeming  
 the reproach of Christ greater riches than the treasures  
 in Egypt: for he looked off unto the recompence of re-

done it: *yea, he that had received the promises*—Particularly that grand Promise, *In Isaac shall thy seed be called, offered up this very son; the only one he had by Sarah.*

V. 18. *In Isaac shall thy seed be called*—From Him shall the blessed Seed spring.

V. 19. *Accounting that God was able even to raise him from the dead*—Though there had not been any Instance of this in the World. *From whence also*—To speak in a figurative Way, *he did receive him*—Afterwards, snatched from the Jaws of Death.

V. 20. *Blessed*—Gen. xxvii. 27, 39. Prophetically foretold the particular Blessings they should partake of: *Jacob and Esau*—Preferring the Elder before the Younger.

V. 21. *Jacob when dying*—That is, when near Death: *bowing down on the top of his staff*—As he sat on the Side of his Bed.

V. 22. *Concerning his bones*—To be carried into the Land of Promise.

V. 23. *They saw*—Doubtless with a Divine Preiage of Things to come.

V. 24. *Refused to be called*—Any longer.

V. 26. *The reproach of Christ*—That which he bore, for believing in the Messiah to come, and acting accordingly: *for he looked off*—From all those perishing Treasures, and beyond all those temporal Hardships.

\* Gen. xxii. 1, &c. † Gen. xxi. 12. § Gen. xlviii. 16.

|| Gen. xlvii. 31.

- 27 ward. \*By faith he left Egypt, not fearing the wrath of the king; for he endured as seeing him that is invisible.
- 28 By faith † he celebrated the passover, and the pouring out of the blood, that he who destroyed the first
- 29 born might not touch them. By faith they passed through the Red Sea, as by dry land, which the
- 30 Egyptians trying to do, were drowned. By faith the walls of Jericho, having been compassed seven days,
- 31 fell down. By faith Rahab the harlot did not perish with them that believed not, having received
- 32 the spies with peace. And what shall I say more? For the time would fail me, to discourse of Gideon, and Barak, and Sampson, and Jephthah, and David,
- 33 and Samuél, and the prophets? Who by faith ‡ subdued kingdoms, § wrought righteousness, obtained

*Hardships, unto the recompence of reward*—Not to an Inheritance in Canaan: He had no Warrant from God to look for this, nor did he ever attain it: But what his believing Ancestors looked for, a future State of Happiness in Heaven.

V. 27. *By faith he left Egypt*—Taking all the Israelites with him: *not then fearing the wrath of the king*—As he did many Years before. Exod. ii. 14.

V. 28. *The pouring out of the blood*—Of the Paschal Lamb, which was sprinkled on the Door-posts, *lest the destroying angel should touch the Israelites.*

V. 29. *They, Moses, Aaron, and the Israelites, passed the Red Sea*—It washed the Borders of Edom, which signifies Red: Thus far the Examples are cited from *Genesis* and *Exodus*: those that follow are from the former and the latter Prophets.

V. 30. *By the faith of Josphat.*

V. 31. *Rahab*—Though formerly, one not of the fairest Character.

V. 32. After *Samuel*, the Prophets are properly mentioned. *David* also was a Prophet: but he was a King too: *the prophets*—*Elijah, Elisba, &c.* including likewise the Believers who lived with them:

V. 33. 34. *David*, in particular, *subdued Kingdoms*: *Samuel* (not excluding the rest) *wrought Righteousness*. The Prophets, in general, *obtained promises*, both for themselves, and to deliver to others. Prophets also *stopt the mouths of lions*, as *Daniel*, and *quenched the violence of fire*, as *Sbadrach, Meshach, and Abednego*. To these Examples, whence the Nature of Faith clearly appears, those more ancient ones are subjoined, (by a Transposition, and in an inverted Order) which receive Light from these. *Jephthah* escaped the edge of the sword: *Sampson* out of weakness was made strong: *Barak* became valiant in fight; *Gideon* put to flight armies of the aliens. Faith animates

\* Exod. xiv. 15. † Exod. xii. 12---18. ‡ 2 Sam. vii. 1, &c. § 1 Sam. viii. 9, xii. 3, &c.

- 34 promises, || stopped the mouths of lions. \*\* Quenched the violence of fire, †† escaped the edge of the sword, †† out of weakness was made strong, §§ became valiant in fight, |||| put to flight armies of the aliens; \* Women received their dead raised to life again: others were tortured, not accepting deliverance, that they might obtain a better resurrection.
- 35
- 36 And others had trial of mockings and scourging, yea,
- 37 moreover of bonds and imprisonment. They were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, in goat-skins, destitute, afflicted, tormented:
- 38 (Of whom the world was not worthy) they wandered in deserts, and mountains, and dens, and caves of
- 39 the earth. And all these having obtained a good testimony through faith, did not receive the promise,
- 40 God having provided some better thing for us, that they might not be perfected without us.

matters to the most heroic Enterprizes, both Civil and Military. Faith overcomes all Impediments, effects the greatest Things, attains to the very best, and inverts, by its miraculous Power, the very Course of Nature.

V. 35. *Women*—Naturally weak, received their dead Children; others were tortured—From those who acted great Things, the Apostle rises higher, to those who shewed the Power of Faith by Suffering, not accepting deliverance—On sinful Terms: that they might obtain a better resurrection—An higher Reward, seeing the greater their Sufferings, the greater would be their Glory.

V. 36. *And others*—The Apostle seems here to pass on to recent Examples.

V. 37. *They were sawn asunder*—As, according to the Tradition of the Jews, *Isaiab* was by *Manasseh*; were tempted—(Torments and Death are mentioned alternately) Every Way; by Threatnings, Reproaches, Tortures, the Variety of which cannot be express: and again, by Promises and Allurements.

V. 38. *Of whom the world was not worthy*—It did not deserve so great a Blessing: they wandered—Being driven out from Men.

V. 39. *And all these*—Though they obtained a good testimony, ver. 2. yet did not receive the Great Promise, the heavenly Inheritance.

V. 40. *God having provided some better thing for us*—Namely, Everlasting Glory, that they might not be perfected without us—That is, that we might all be perfected together in Heaven.

V. 1. *Wherefore*

|| Dan. vii. 22. iii. 27.    \*\* Judg. xii. 3.    †† Judg. xv. 19.  
 &c. xvi. 28, &c.    †† Judg. iv. 14, &c.    §§ Judg. vii. 2 l.  
 ||| 1 Kings xvii. 22.    \* 2 Kings iv. 35.

XII. Wherefore, let us also, being encompassed with  
 so great a cloud of witnesses, lay aside every weight,  
 and the sin which easily besetteth us, and run with  
 2 patience the race that is set before us. Looking to  
 Jesus, the author and finisher of our faith; who, for  
 the joy that was set before him, endured the cross,  
 despising the shame, and is set down at the right-  
 3 hand of the throne of God. For consider him that  
 endured such contradiction from sinners against him-  
 4 self, lest ye be weary and faint in your minds. Ye  
 have not yet resisted unto blood, striving against sin.  
 5 And yet ye have forgotten the exhortation which  
 speaketh to you as to sons, \* My son, despise not  
 thou the chastening of the Lord, nor faint when thou  
 6 art rebuked of him. For whom the Lord loveth, he  
 chasteneth, and scourgeth every son whom he re-

V. 1. *Wherefore, being encompassed with a cloud*—A great Multitude, tending upward with an holy Swiftnes, *of witnesses*—Of the Power of Faith; *Let us lay aside every weight*—As all who run a Race take care to do. Let us throw off whatever weighs us down, or damps the Vigour of our Soul, *and the sin which easily besetteth us*—As doth the Sin of our Constitution, the Sin of our Education, the Sin of our Profession.

V. 2. *Looking*—From all other Things, to *Jesus*—As the wounded *Israelites* to the brazen Serpent. Our crucified LORD was prefigured by the lifting up of this: Our Guilt, by the Stings of the fiery Serpents; and our Faith, by their looking up to the miraculous Remedy; *the author and finisher of our faith*—Who begins it in us, carries it on, and perfects it; *who, for the joy that was set before him*—Patiently and willingly endured the cross—With all the Pains annexed thereto, *and is set down*—Where there is Fulness of Joy.

V. 3. *Consider*—Draw the Comparifon and think: The LORD bore all this: And shall his Servants bear nothing? *Him that endured such contradiction from sinners*—Such Enmity and Opposition of every Kind, *lest ye be weary*—Dull and languid, and so actually faint in your Course.

V. 4. *Unto blood*—Unto Wounds and Death.

V. 5. *And yet ye seem already to have forgotten the exhortation*,—Wherein God speaketh to you with the utmost Tenderness, *Despise not thou the chastening of the Lord*—Do not slight or make little of it, Do not impute any Affliction to Chance or Second Causes; but see and reverse the Hand of God in it: *neither faint when thou art rebuked of him*—But endure it patiently and fruitfully.

V. 6. *For all springs from Love*. Therefore neither despise nor faint.

V. 7. *Whom*

\* Prov. iii. 11, &c.

- 7 ceiveth. If ye endure chastening, God dealeth with  
 you as with sons; for what son is there whom his  
 8 father chasteneth not? But if ye are without chastening,  
 of which all are partakers, then are ye bastards  
 9 and not sons. Now if we have had fathers of our  
 flesh who corrected us, and we revered *them*: Shall  
 we not much rather be in subjection to the father of  
 10 spirits and live? For they, verily, for a few days  
 chastened *us* as they thought good: but he for our  
 profit, that we may be partakers of his holiness.  
 11 Now all chastening for the present is assuredly not joy-  
 ous, but grievous; yet afterwards it yieldeth the  
 peaceable fruit of righteousness to them that are exer-  
 cised thereby.
- 12 Wherefore † Lift up the hands that hang down  
 13 and the feeble knees; And make strait paths for your  
 feet, that the lame be not turned out of the way, but  
 14 rather healed. Follow peace with all men, and ho-

V. 7. *Whom his father chasteneth not*---When he offends,

V. 8. *Of which all Sons are partakers*---More or less.

V. 9. *And we revered them*---We neither despised, nor  
 fainted under their Correction: *Shall we not much rather*---Sub-  
 mit with Reverence and Meekness to the Father of Spirits, that we  
 may live with him for ever? Perhaps these Expressions, *Fathers of*  
*our flesh*, and *Father of Spirits* intimate, that our earthly Fathers are  
 only the Parents of our Bodies, our Souls not being originally de-  
 rived from them; but all created by the immediate Power of God,  
 perhaps, at the Beginning of the World.

V. 10. *For they verily for a few days*---How few are even all our  
 Days on Earth! *chastened us as they thought good*---Tho' frequently  
 they erred therein, by too much either of Indulgence or Severity;  
*but he*---Always, unquestionably, for our profit, that we may be par-  
 takers of his holiness---That is, of Himself, and his glorious Image.

V. 11. *Now all chastening*---Whether from our Earthly or Hea-  
 venly Father, is for the present grievous, yet it yieldeth the peaceable  
 fruit of righteousness---Holiness and Happiness, to them that are exer-  
 cised thereby---That receive this Exercise as from God, and improve  
 it according to his Will.

V. 12. *Wherefore lift up the hands*---Whether your own, or your  
 Brethrens, *that hang down*---Unable to continue the Combat, and  
*the feeble knees*---Unable to continue the Race:

V. 13. *And make strait paths both for your own and for their feet*  
 ---Remove every Hindrance, every Offence; *that the lame*---They  
 who are weak, scarce able to walk, *be not turned out of the way*---  
 Of Faith and Holiness.

V. 14. *Follow peace with all men*---This Second Branch of the  
 Exhortation

† Is. xxxv. 3.



- lines, without which no man shall see the Lord :
- 15 Looking diligently, lest any one fall from the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled : Lest there be any fornicator or profane person, as Esau, who for one meal gave away his birth-right : For ye know that afterward, even when he desired to inherit the blessing, he was rejected : for he found no place for repentance, though he sought it diligently with tears.
- 18 For ye are not come to the mountain that could be touched, and the burning fire, and the thick cloud, and darkness, and tempest, And the sound of a trumpet, and the voice of words ; which they that heard intreated, that no more might be spoken to them.
- 20 For they could not bear that which was commanded, \* If even a beast touch the mountain, let it be stoned.
- 21 And so terrible was the appearance, that Moses said,

Exhortation concerns our Neighbours, the Third, GOD. *And holiness*---The not following after all Holiness, is the direct Way to fall into Sin of every Kind.

V. 15. *Looking diligently, lest any one*---If he do not lift up the Hands that hang down, fall from the grace of God : *lest any root of bitterness*---Of Envy, Anger, Suspicion, springing up, destroy the sweet Peace : lest any, not following after Holiness, fall into Fornication or Profaneness. In general, any Corruption either in Doctrine or Practice, is a root of bitterness, and may pollute many.

V. 16. *Esau was profane*, for so slighting the Blessing which went along with the Birth-right.

V. 17. *He was rejected*---He could not obtain it : *for he found no place for repentance*---There was no Room for any such Repentance, as would regain what he had lost, *though he sought it*---The Blessing of the birth-right, diligently with tears---He sought too late. Let us use the present Time !

V. 18. *For*---A strong Reason this, why they ought the more to regard the whole Exhortation drawn from the Priesthood of Christ : Because both Salvation and Vengeance are now nearer at Hand ; *ye are not come to the mountain that could be touched*---That was of an earthy, material Nature.

V. 19. *The sound of a trumpet*---Formed without Doubt by the Ministry of Angels, and preparatory, to the words, that is, the Ten Commandments, which were uttered with a loud voice. Deut. v. 22.

V. 20. *For they could not bear*---The Terror which seized them, when they heard those Words proclaimed, *If even a beast, &c.*

V. 21. *Even Moses*---Though admitted to so near an Intercourse with

\* Exod. xix, 12, &c.

- 22 I exceedingly fear and tremble. But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company,  
 23 To the general assembly of angels, and to the church of the first born, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men  
 24 made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, which  
 25 speaketh better things than *that* of Abel. See that

with God, who *spake to him as a man speaketh to his friend*. At other Times he acted as a Mediator between God and the People. But while the Ten Words were pronounced, he stood as one of the Hearers. *Exod. xix. 25. xx. 19.*

V. 22. *But ye*—Who believe in Christ, are come—The Apostle does not here speak of their Coming to the Church Militant; but of that glorious Privilege of New Testament Believers, their Communion with the Church Triumphant. But this is far more apparent to the Eyes of celestial Spirits, than to Ours which are yet veiled. St. Paul here shews an excellent Knowledge of the Heavenly Occomy, worthy of him who had been caught up into the third Heaven, *to mount Sion*—A spiritual Mountain, *to the city of the living God, the heavenly Jerusalem*—All these glorious Titles belong to the New Testament Church, *and to an innumerable company*—Including all that are afterwards mentioned.

V. 23. *To the general assembly*—The Word properly signifies a stated Convention on some Festival Occasion: *And church*—The whole Body of true Believers, whether on Earth or in Paradise, *of the first born*—The first born of Israel were enrolled by Moses: But these are enrolled in heaven, as Citizens there. It is observable, that in this beautiful Gradation, these First-born are placed nearer to God than the Angels: (See James i. 18.) *and to God the judge of all*—Propitious to you, adverse to your Enemies: *And to the spirits*—The separate Souls, *of just men*—It seems to mean, Of New Testament Believers. The Number of these, being not yet large, is mentioned distinct from the *innumerable company of just men*—Whom their Judge hath acquitted. These are now *made perfect* in an higher Sense, than any who are still alive. Accordingly St. Paul, while yet on Earth, denies that he was thus *made perfect*. *Phil. iii. 12.*

V. 24. *To Jesus the mediator*—Thro' whom they had been perfected, *and to the blood of sprinkling*—To all the Virtue of his precious Blood shed for you, whereby ye are sprinkled from an evil Conscience. This Blood of Sprinkling was the Foundation of our Lord's mediatorial Office. Here the Gradation is at the highest Point. *Which speaketh better things than that of Abel*—Which cried for Vengeance.

V. 25. *Refuse not*—By Unbelief, *him that speaketh*—And whose speaking even now is a Prelude to the final Scene. The same Voice which spake both by the Law and in the Gospel, when heard from

ye refuse not him that speaketh : for if they escaped not who refused him that delivered the oracle on earth, much more shall not we, who turn away from  
 26 him that speaketh from heaven : Whose voice then shook the earth : but now he has promised, saying\*, Yet once more I will shake, not only the earth, but  
 27 also the heaven. And this word, Yet once more, sheweth the removal of the things which are shaken, as being made, that the things which are not shaken  
 28 may remain. Therefore let us, receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God acceptably, with reverence and  
 29 godly fear. For our God is a consuming fire.

XIII. 1, 2 Let brotherly love continue, Forget not hospitality, for hereby † some have entertained an-

Heaven, will shake Heaven and Earth: For if they escaped not—His Vengeance, much more shall not we—Those of us, who turn from him that speaketh from heaven—That is, who came from Heaven to speak to us.

V. 26. *Whose voice then shook the earth*—When he spoke from Mount Sinai: but now---With regard to his next speaking, he hath promised---It is a joyful Promise to the Saints, though dreadful to the Wicked, *Yet once more I will shake, not only the earth, but also the heaven*---These Words may refer in a lower Sense, to the Dissolution of the Jewish Church and State. But in their full Sense they undoubtedly look much farther, even to the End of all Things. This universal Shaking began at the first Coming of Christ, It will be consummated at his second Coming.

V. 27. *The things which are shaken*---Namely, Heaven and Earth, as being made---And consequently liable to Change: *that the things which are not shaken may remain*---Even the new heavens and the new earth, Rev. xxi. 1.

V. 28. *Therefore let us, receiving*---By willing and joyful Faith, a kingdom---More glorious than the present Heaven and Earth, *hold fast the grace, whereby we may serve God*---In every Thought, Word, and Work, *with reverence*---Literally, *with shame*---Arising from a deep Consciousness of our own Unworthiness, and godly fear---A tender, jealous Fear of offending, arising from a Sense of the gracious Majesty of God.

V. 29. *For our God is a consuming fire*---In the Strictness of his Justice, and Purity of his Holiness.

V. 1. *Brotherly love*---Is explained in the following Verses.

V. 2. *Sees*---Abraham and Lot, have entertained angels unawares---

So

• Hög. ii. 6. † Gen. xviii. 2. xix. 1.

- 3 gels unawares. Remember them that are in bonds,  
 as being bound with them, and them that suffer ad-  
 4 versity, as being yourselves also in the body. Mar-  
 riage is honourable in all men, and the bed undefiled:  
 but whoremongers and adulterers God will judge.  
 5 Let your disposition be without covetousness: be con-  
 tent with the things that are present; for he hath  
 said\*, No, I will not leave thee: verily I will not  
 6 forsake thee. So that we may boldly say, † The  
 Lord is my helper; I will not fear what man can do  
 7 unto me. Remember them that had the rule over  
 you, who spake to you the word of God, whose  
 faith follow, considering the end of their conversation.  
 8 Jesus Christ is the same yesterday, and to day, and  
 9 for ever. Be not carried about with various and  
 strange doctrines; for it is good, that the heart be  
 stablished with grace, not with meats, in which they  
 10 that have walked have not been profited. We have

So may an unknown Guest, even now, be of more Worth than he appears, and may have Angels attending him, though unseen.

V. 3. Remember—In your Prayers, and by your Help, *them that are in bonds, as being bound with them*—Seeing ye are Members one of another, and *them that suffer, as being yourselves in the body*—And consequently liable to the same.

V. 4. Marriage is honourable in, or for all Sorts of Men, Clergy as well as Laity: Tho' the Romanists teach otherwise; and the bed undefiled—Consistent with the highest Purity: Tho' many Spiritual Writers, so called, say it is only licensed whoredom: but whoremongers and adulterers God will judge—Though they frequently escape the Sentence of Men.

V. 5. He—God, hath said—To all Believers, in saying it to Jacob, Joshua, and Solomon.

V. 7. Remember them—Who are now with God, considering the happy end of their conversation on Earth.

V. 8. Men may die. But Jesus Christ (yea and his Gospel) is the same from everlasting to everlasting.

V. 9. Be not carried about with various doctrines—Which differ from that one Faith in our one unchangeable Lord; strange—To the Ears and Hearts of all that abide in him; for it is good—It is both honourable before God, and pleasant and profitable, that the heart be established with grace—Springing from Faith in Christ, not with meats—Jewish Ceremonies, which indeed can never stablish the Heart.

V. 10. On the former Part of this Verse, the 15th and 16th depend; on the latter, the intermediate Verses. We have an altar—The Cross of Christ, whereof they have no right to eat—To partake of

M 2

• Gen. xxviii. 15. Jos. i. 5. 1 Chron. xxviii. 20. † Ps. cxviii. 6.

- an altar, whereof they have no right to eat who serve  
 11 the tabernacle. For the bodies of those animals,  
 whose blood is brought into the holy place by the  
 high priest for sin, are burnt without the camp.  
 12 Wherefore Jesus also, that he might sanctify the peo-  
 13 ple by his own blood, suffered without the gate. Let  
 us then go forth to him without the camp, bearing his  
 14 reproach. For we have here no continuing city;  
 15 but we seek one to come. By him therefore let us  
 offer the sacrifice of praise continually to God, that is,  
 16 the fruit of *our* lips, giving thanks to his name. But  
 to do good, and to distribute, forget not; for with  
 such sacrifices God is well pleased.  
 17 Obey them that have the rule over you, and sub-  
 mit yourselves; for they watch over your souls, as  
 they that shall give account; that they may do  
 this with joy, and not with groans: for that is un-

the Benefits which we receive therefrom, *who serve the tabernacle—*  
 Who adhere to the *Mosaic Law*.

V. 11. *For*—According to their own Law, the Sin-offerings were  
 wholly consumed, and no Jew ever ate thereof. But *Christ* was a  
 Sin-offering: Therefore they cannot feed upon him, as we do, who  
 are free from the *Mosaic Law*.

V. 12. *Wherefore Jesus also*—Exactly answering those Typical Sin-  
 offerings; *suffered without the gate—Of Jerusalem*, which answered  
 to the old Camp of Israel: *that he might sanctify—Reconcile and con-*  
*secrate to God, the people—Who believe in him, by his own blood—*  
 Not those shadowy Sacrifices, which are now of no farther Use.

V. 13. *Let us then go forth without the camp*—Out of the Jewish  
 Dispensation, *bearing his reproach*—All Manner of Shame, Obloquy,  
 and Contempt for his Sake.

V. 14. *For we have here*—On Earth, *no continuing city*—All  
 Things here are but for a Moment; and *Jerusalem* itself was just then  
 on the Point of being destroyed.

V. 15. *The sacrifice*—The Altar is mentioned, ver. 10. Now the  
 Sacrifices: 1. Praise, 2. Beneficence: with both of which *God is*  
*well pleased*.

V. 17. *Obey them that have the rule over you*—The Word implies  
 also, that *lead or guide* you: namely in Truth and Holiness: *and*  
*submit yourselves*—Give up (not your Conscience or Judgment, but)  
 your own Will, in all Things purely indifferent; *For they watch*  
*over your souls*—With all Zeal and Diligence, they guard and caution  
 you against all Danger, *as they that must give account*—To the great  
 Shepherd, for every Part of their Behaviour toward you. How vi-  
 gilant then ought every Pastor to be? How careful of every Soul  
 committed to his Charge? *That they may do this*—Watch over you  
 with

18 profitable for you, Pray for us; for we trust we  
 have a good conscience, desiring to behave ourselves  
 19 well in all things. And I beseech you to do this, the  
 more earnestly, that I may be restored to you the  
 sooner.

20 Now the God of peace, who brought again from  
 the dead the great shepherd of the sheep, our Lord  
 Jesus, by the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will,  
 working in you that which is well pleasing in his  
 sight through Christ Jesus; to whom be the glory for  
 ever and ever. Amen.

22 I beseech you, brethren, suffer the word of ex-  
 hortation, for I have written a letter to you in few  
 23 words. Know that our brother Timothy is set at  
 liberty, with whom, if he come soon, I will see you.

24 Salute all them that have the rule over you, and  
 25 all the saints. They of Italy salute you. Grace be  
 with you all.

*with joy, and not with groans*—He is not a good Shepherd, who does  
 not either rejoice over them, or groan for them. The Groans of  
 other Creatures are heard: How much more shall these come up in  
 the Ears of God? Whoever answers *this* Character of a Christian  
 Pastor, may undoubtedly demand this Obedience.

V. 20. *The everlasting covenant*—The Christian Covenant, which  
 is not Temporary, like the Jewish, but designed to remain for ever.  
 By the Application of that blood, by which this Covenant was estab-  
 lished, may He make you, in every respect, inwardly and outwardly  
 holy!

V. 22. *Suffer the word of exhortation*—Addressed to you in this  
 Letter, which though longer than my usual Letters, is yet contained  
 in few words, considering the Copiousness of the Subject.

V. 23. *If he come*—To me.

V. 25. *Grace be with you all*—St. Paul's usual Benediction. God  
 apply it to our Hearts!



# NOTES

O N

## The General Epistle of St. JAMES.

**T**HIS is supposed to have been written by James the Son of Alphaeus, the Brother, (or Kinsman) of our Lord. It is called a General Epistle, because written not to a particular Person or Church, but to all the converted *Israelites*. Herein the Apostle reproves that Antinomian Spirit, which had even then infected many, who had perverted the glorious Doctrine of Justification by Faith, into an Occasion of Licentiousness. He likewise comforts the true Believers under their Sufferings, and reminds them of the Judgments that were approaching.

It has three Parts :

I. The Inscription,

Ch. i. 7

II. The Exhortation,

1. To Patience, enduring Outward, conquering Inward, Temptations,

2---15

2. Considering the Goodness of God,

16---18

to be swift to *bear*, slow to *speak*, slow to *wrath*.

And these three are,

1. Proposed :

19---21

2. Treated of at large.

a. Let *Hearing* be joined with *Practice*,

22---26

particularly with bridling the Tongue,

26

with *Mercy* and *Purity*;

27

without Respect of Persons,

C. ii. 1---13

and so Faith universally with Works:

14---26

b. Let the *Speech* be modest :

C. iii. 1---12

c. Let *Anger*, with all the other Passions be restrained,

13---C. iv. 1---17

3. To Patience again :

a. Confirmed by the Coming of the Judge, in which draws near

C. v. 1---6

The Calamity of the Wicked,

7---12

The Deliverance of the Righteous,

13---18

b. Nourished by Prayer,

19, 20

III. The Conclusion,

## St. J A M E S.

I. **JAMES** a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy, when ye fall in-  
3 to divers temptations, Knowing that the trying  
4 of your faith worketh patience. But let patience  
5 have its perfect work, that ye may be perfect and  
6 entire, wanting nothing. If any of you want wis-  
dom, let him ask of God, who giveth to all men  
liberally and upbraideth not, and it shall be given  
him. But let him ask in faith, nothing doubting ;  
for he that doubteth is like a wave of the sea,

V. 1. *A servant of Jesus Christ*—Whose Name the Apostle mentions but once more in the whole Epistle, (c. ii. 1.) And not at all in his whole Discourse, *Acts* xv, 14, &c. or c. xxi. 20—25. It might have seemed, if he mentioned him often, that he did it out of Vanity, as being the Brother of the Lord : *to the twelve tribes—Of Israel* ; that is those of them that believe : *which are scattered abroad*—In various Countries : Ten of the Tribes were scattered ever since the Reign of *Hosea*. And great Part of the rest were now dispersed thro' the Roman Empire. As was foretold, *Deut.* xxviii. 25, &c. xxx. 4. *Greeting*—That is, All Blessings, Temporal and Eternal.

V. 2, *My brethren, count it all joy*—Which is the highest Degree of Patience, and contains all the rest : *when ye fall into divers temptations*—That is, Trials.

V. 4. *Let patience have its perfect work*—Give it full Scope, under whatever Trials befall you : *that ye may be perfect and entire*—Adorned with every Christian Grace : *and wanting nothing*—Which God requires in you.

V. 5. *If any want*—The Connection between the first and following Verses, both here and in the fourth Chapter, will be easily discerned by him who reads them, while he is suffering wrongfully. He will then readily perceive, why the Apostle mentions all those various Affections of the Mind. *Wisdom*—To understand, whence and why Temptations come, and how they are to be improved. Patience is in every pious Man already. Let him exercise this, and ask for Wisdom. The Sum of Wisdom, both in the Temptation of Poverty and of Riches, is described in the 9th and 10th Verses : *who giveth to all*—That ask aright ; *and upbraideth not*—Either with their past Wickedness, or present Unworthiness.

V. 6. *But let him ask in faith*—A firm Confidence in God. St. James also both begins and ends with Faith : (ch. v. 15.) The Hindrances of which he removes in the middle Part of his Epistle.

He.



- 7 driven with the wind and tossed. For let not that  
 8 man think that he shall receive any thing from the  
 9 Lord. A double-minded man is unstable in all his  
 10 ways. Let the brother of low degree rejoice in  
 11 that he is exalted: But the rich, in that he is  
 12 made low; because as the flower of the grass he  
 13 shall pass away. For the sun arose with a scorch-  
 14 ing heat, and withered the grass, and the flower  
 fell off, and the beauty of its form perished: so  
 also shall the rich man fade away in his ways.  
 Happy is the man that endureth temptation: for  
 when he hath been proved, he shall receive the crown of  
 life, which the Lord hath promised to them that  
 love him. Let no man who is tempted say,  
 I am tempted of God: for God cannot be tempted  
 with evil, neither tempteth he any man. But  
 every man is tempted, when he is drawn away by

*He that doubteth is like a wave of the sea*---Yea, such are all who have not asked and obtained Wisdom: *driven with the wind*---From without; and *tossed*---From within, by his own Unstability.

V. 8. *A double minded man*---Who has, as it were, two Souls, whose Heart is not simply given up to God; is *unstable*---Being without the true Wisdom, perpetually disagrees both with himself and others, ch. iii. 16.

V. 9. *Let the brother*---St. James does not give this Appellation to the Rich: *of low degree*---Poor and tempted: *rejoice*---The most effectual Remedy against Double-mindedness: *in that he is exalted*---To be a Child of God, and an Heir of Glory.

V. 10. *But the rich, in that he is made low*---Is humbled by a deep Sense of his true Condition: *because as the flower*---Beautiful, but transient; *he shall pass away*---Into Eternity.

V. 11. *For the sun arose and withered the grass*---There is an unspeakable Beauty and Elegance, both in the Comparison itself, and in the very Manner of expressing it, intimating both the Certainty and the Suddenness of the Event. *So shall the rich fade away in his ways*---In the Midst of his various Pleasures and Employments.

V. 12. *Happy is the man that endureth temptation*---Trials of various Kinds: *He shall receive the crown*---That fadeth not away: *which the Lord hath promised to them that love him*---And his enduring proves his Love. For it is Love only that endureth all things.

V. 13. *But let no man who is tempted*---To Sin, say, *I am temp'd of God*---God thus tempteth no man.

V. 14. *Every man is tempted, when*---In the Beginning of the Temptation, *he is drawn away, Drawn out of God, his strong Refuge, by his own desire*---We are therefore to look for the Cause of every Sin, in (not out of) ourselves. Even the Injections of the Devil:

- 15 his own desire and inticed. Then desire having conceived, bringeth forth sin; and sin being perfected, bringeth forth death.
- 16 Do not err, my beloved brethren. Every good
- 17 gift and every perfect gift is from above, descending from the Father of lights, with whom is no
- 18 variableness, neither shadow of turning. Of his own will begat he us by the word of truth, that we might be a kind of first fruits of his creatures.
- 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

vil cannot hurt, before we make them *our own*. And every one has *Desires* arising from *his own* Constitution, Tempers, Habits and way of Life: *and inticed*—In the Progress of the Temptation, catching at the Bait: (So the Original Word signifies.

V. 15. *Then desire having conceived*—By our own Will joining therewith, *bringeth forth* actual *sin*—It doth not follow that the *Desire* itself is not Sin. He that begets a Man is himself a Man: *and sin being perfected*—Grown up to Maturity, which it quickly does, *bringeth forth death*—Sin is born big with Death.

V. 16. *Do not err*—It is a grievous Error, to ascribe the Evil and not the Good which we receive, to God.

V. 17. *No evil but every good gift*—Whatever tends to Holiness, and every perfect gift—Whatever tends to Glory; *descendeth from the Father of lights*—The Appellation of *Father* is here used with peculiar Propriety. It follows, *He begat us*. He is the Father of all Light, material or spiritual, in the Kingdom of Grace and of Glory: *with whom is no variableness*—No Change in his Understanding, or *shadow of turning*—In his Will. He infallibly discerns all Good and Evil, and invariably loves one and hates the other. There is in both the *Great Words* a Metaphor taken from the Stars, particularly proper where the *Father of lights* is mentioned. Both are applicable to any celestial Body, which has a daily Vicissitude of Day and Night, and sometimes longer Days, sometimes longer Nights. In God is nothing of this Kind. He is mere Light. If there is any such Vicissitude, it is in ourselves, not in Him.

V. 18. *Of his own will*—Most loving, most free, most pure; just opposite to our evil *Desire* (ver. 15.) *begat he us*—Who believe, *by the word of truth*—The true Word, emphatically so termed; the Gospel: *that we might be a kind of first fruits of his creatures*—Christians are the chief and most excellent of his visible Creatures; and sanctify the rest. Yet he says *a kind of*—For Christ alone is absolutely the first fruits.

V. 19. *Let every man be swift to hear*—This is treated of from ver. 21. to the End of the next Chapter: *slow to speak*—Which is treated of in the Third Chapter: *slow to wrath*—Neither murmuring at God, nor angry at his Neighbour. This is treated of in the Third, and throughout the Fourth and Fifth Chapters.

V. 20. *The*

- 20 For the wrath of man worketh not the righteous-  
 21 ness of God. Therefore laying aside all the filthi-  
 ness and superfluity of wickedness, receive with  
 meekness the ingrafted word, which is able to  
 22 save your souls. But be ye doers of the word and  
 23 not hearers only, deceiving yourselves. For if  
 any one be an hearer of the word, and not a doer,  
 he is like a man beholding his natural face in a  
 24 glass. For he beheld himself, and went away,  
 and immediately forgot what manner of man he  
 25 was. But he that looketh diligently into the per-  
 fect law, *the law* of liberty, and continueth *therein*,  
 this man being not a forgetful hearer, but a doer  
 of the work, this man shall be happy in his doing.  
 26 If any one be ever so religious, and bridleteth not  
 his tongue, but deceiveth his own heart, this

V. 20. *The righteousness of God* here includes all Duties prescribed by Him and pleasing to Him.

V. 21. *Therefore laying aside*—As a dirty Garment, *all the filthiness and superfluity of wickedness*—For however specious or necessary it may appear to worldly Wisdom, all Wickedness is both vile, hateful, contemptible, and really *superfluous*. Every reasonable End may be effectually answered, without any Kind or Degree of it. Lay this, every known Sin aside, or all your Hearing is vain: *with meekness*—Constant Evenness and Serenity of Mind, *receive*—Into your Ears, your Heart, your Life: *the word*—Of the Gospel; *ingrafted*—In Believers, by *Regeneration*; (ver. 18.) and by Habit (Heb. v. 14.) *which is able to save your souls*—The Hope of Salvation nourishes Meekness.

V. 23. *Beholding his face in the glass*—How exactly does the Scripture-Glass shew a Man the Face of his Soul!

V. 24. *He beheld himself and went away*—To other Business: *and forgot*—But such forgetting does not excuse.

V. 25. *But he that looketh diligently*—Not with a transient Glance, but *bending down*, fixing his Eyes, and searching all to the Bottom, *into the perfect law*—Of Love as established by Faith. St. James here guards us against misunderstanding what St. Paul says concerning the *yoke and bondage* of the Law. He who keeps the Law of love is free, (John viii. 31, &c.) He that does not, is not free, but a Slave to Sin, and a Criminal before God, (ch. ii. 10) *and continueth therein*—Not like him who *forgot* it and *went away*. *This man*—There is a peculiar Force in the Repetition of the Word, *shall be happy*—Not barely in hearing, but *doing* the Will of God.

V. 26. *If any one be ever so religious*—Exact in the outward Offices of Religion: *and bridleteth not his tongue*—From Backbiting, Talebearing,

27 man's religion is vain. Pure religion and undefiled before God even the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

II. My brethren, hold not the faith of our Lord Jesus Christ, *the Lord of glory*, with respect of persons. For if there come unto your assembly a man with gold rings; in fine apparel, and there come in also a poor man in dirty raiment, And ye look upon him that weareth the fine apparel, and say to him, Sit thou here in a good place, and say to the poor man, Stand thou there, or, Sit thou here under my foot-stool, Ye distinguish not in your selves, but are become evil-reasoning Judges. Harken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to

Talebearing, Evil-speaking, he only deceiveth his own heart, if he fancies he has any true Religion at all.

V. 27. The only true Religion in the Sight of God, is this, to visit—With Counsel, Comfort, and Relief, *the fatherless and widows*—Those who need it most, *in their affliction*—In their most helpless and hopeless State: and to keep himself unspotted from the world—From the Maxims, Tempers, and Customs of it. But this cannot be done, till we have given our Hearts to God, and love our Neighbour as ourselves.

V. 1. My brethren—The Equality of Christians intimated by this Name, is the Ground of the Admonition: hold not the faith of our common Lord, *the Lord of glory*—Of which Glory all who believe in him partake: with respect of persons—That is, Honour none, merely for being rich; despise none, merely for being poor.

V. 2. With gold rings—Which were not then so common as now.

V. 3. Ye look upon him—With Respect.

V. 4. Ye distinguish not—To which the most Respect is due, to the Poor or to the Rich: but are become evil-reasoning judges—You reason ill, and so judge wrong. For fine Apparel is no Proof of Worth in him that wears it.

V. 5. Harken—As if he had said, Stay, consider, ye that judge thus. Does not the Presumption lie rather in Favour of the poor Man? Hath not God chosen the poor—That is, Are not they whom God hath chosen, generally speaking, poor in this world; who yet are rich in faith, and heirs of the kingdom—Consequently the most honourable of Men? And those whom God so highly honours, ought not ye to honour likewise?

V. 6. Do

6 them that love him? But ye have disgraced the  
 7 poor. Do not the rich oppress you and drag you  
 8 to the judgment-seats? Do they not blaspheme that  
 9 worthy name by which ye are called? If ye fulfil the  
 10 royal law (according to the Scripture) \* Thou shalt  
 11 love thy neighbour as thyself, ye do well. But if ye  
 12 have respect of persons, ye commit sin, being con-  
 13 victed by the law † as transgressors: For whoso-  
 14 ever shall keep the whole law, but offend in one  
 point, is become guilty of all; For he that said,  
 Do not commit adultery; said also, do not commit  
 murder. If then thou commit no adultery, yet if  
 thou commit murder, thou art become a transgres-  
 sor of the law. So speak ye and so act, as they  
 that shall be judged by the law of liberty. For  
 judgment without mercy shall be to him that hath  
 shewed no mercy: but mercy glorieth over judg-  
 ment.

14 What doth it profit, my brethren, though a  
 man say he hath faith, and have not works? Can

V. 6. *Do not the rich often oppress you--*By open Violence; often  
*drag you--*Under Colour of Law?

V. 7. *Do not they blaspheme that worthy name--*Of God and of  
 Christ. The Apostle speaks chiefly of rich Heathens. But are  
 Christians, so called, a whit behind them?

V. 8. *If ye fulfil the royal law--*The supreme Law of the great  
 King, which is Love; and that to every Man, poor as well as rich;  
*ye do well.*

V. 9. *Being convicted--*By that very Law.

V. 10. *Whosoever keepeth the whole law, except in one point, he is  
 guilty of all--*is as liable to Condemnation, as if he had offended in  
 every Point.

V. 11. *For it is the same Authority which establishes every Com-  
 mandment.*

V. 12. *So speak and act--*In all Things, as they that shall be judged  
 ---Without Respect of Persons, by the law of liberty---The Gospel;  
 the Law of Universal Love, which alone is perfect Freedom. For  
 their Transgressions of this, both in Word and Deed, the Wicked  
 shall be condemned. And according to their works, done in Obedi-  
 ence to this, the Righteous will be rewarded.

V. 13. *Judgment without mercy shall be to him--*In that Day, who  
 hath shewed no mercy---To his poor Brethren. But the mercy of God to  
 Believers, answering to that which they have shewn, will then glory  
 over judgment.

V. 14. From Ch. i. ver. 22. the Apostle has been enforcing  
 Christian Practice. He now applies to those, who neglect this,  
 under the Pretence of Faith. St. Paul had taught, That a man is jus-

\* Lev. xix. 18. † Exod. xxiii. 3.

15 *that faith save him?* If a brother or a sister be na-  
 16 ked, and want daily food, And one of you say  
 to them, Depart in peace; be ye warmed and fil-  
 led, but give them not the things needful for the  
 17 body, what doth it profit? So likewise faith, if  
 18 it hath not works, is dead in itself. But one will  
 say, Thou hast faith, and I have works. Shew  
 me thy faith without thy works, and I will shew  
 19 thee my faith by my works. Thou believest there  
 is one God: thou dost well: the devils also be-  
 20 lieve and tremble. But art thou willing to know  
 O empty man, that the faith *which is without*

*justified by faith without the works of the law.* This some began already to wrest, to their own Destruction. Wherefore St. James purposely repeating (ver. 21. 23. 25.) the same Phrases, Testimonies and Examples which St. Paul had used, (Rom. iv. 3. Heb. xi. 17. 31.) refutes, not the Doctrine of St. Paul, but the Error of those who abused it. There is therefore no Contradiction between the Apostles: They both delivered the Truth of God; but in a different Manner, as having to do with different Kinds of Men. On another Occasion St. James himself pleaded the Cause of Faith (Acts xv. 13---21.) And St. Paul himself strenuously pleads for Works, particularly in his latter Epistles. This Verse is a Summary of what follows. *What profiteth it,* is enlarged on, ver. 15---17: *tho' a man say,* ver. 18, 19: *can that faith save him?* ver. 20. It is not, *Tho' he have faith;* but, *Tho' he say he hath faith.* Here therefore true, living Faith is meant. But in other Parts of the Argument the Apostle speaks of a dead, imaginary Faith. He does not therefore teach, that true Faith *can,* but that it *cannot* subsist without Works. Nor does he oppose Faith to Works, but that empty Name of Faith, to real Faith working by Love. *Can that faith which is without works save him?* No more than it can profit his Neighbour.

V. 17. *So likewise that faith which hath not works is a mere dead, empty Notion; of no more Profit to him that hath it, than the bidding the Naked be clothed is to him.*

V. 18. *But one--Who judges better, will say,--To such a vain Talker, Shew me, if thou canst, thy faith without thy works.*

V. 19. *Thou believest there is one God--I allow this. But this proves only, that thou hast the same Faith with the Devils. Nay, they not only believe, but tremble--At the dreadful Expectation of eternal Torments. So far is that Faith from either justifying or saving them that have it.*

V. 20. *But art thou willing to know---Indeed thou art not: Thou wouldest fain be ignorant of it: O empty man---Empty of all Goodness, that the faith which is without works is dead?---And so is not properly Faith, as a dead Carcase is not a Man.*

21 works is dead? Was not Abraham our father  
 justified by works, when he had offered up Isaac  
 22 his son upon the altar? Thou seest that faith  
 wrought together with his works, and by works was  
 23 faith made perfect. And the Scripture was fulfilled  
 which saith, \* Abraham believed God, and it was  
 imputed to him for righteousness; and he was cal-  
 24 led the friend of God. Ye see then, that a man

V. 21. *Was not Abraham justified by works?* St. Paul says, He was justified by faith, Rom. iv. 2, &c. Yet St. James does not contradict him. For he does not speak of the same justification. St. Paul speaks of that which Abraham received many Years before Isaac was born, Gen. xv. 6. St. James of that which he did not receive, till he had offered up Isaac on the Altar. He was justified therefore in St. Paul's Sense, that is, accounted righteous, by Faith antecedent to his Works. He was justified in St. James's Sense, that is, made righteous, by Works consequent to his Faith. So that St. James's justification by Works, is the Fruit of St. Paul's justification by Faith.

V. 22. *Thou seest that faith---For by faith Abraham offered him,* (Heb. xi. 17.) wrought together with his works---Therefore Faith has one Energy and Operation, Works another. And the Energy and Operation of Faith are before Works, and together with them. Works do not give Life to Faith, but Faith begets Works, and then is perfected by them. And by works was faith made perfect---Here St. James fixes the Sense wherein he uses the Word *Justified*: So that no Shadow of Contradiction remains, between his Assertion and St. Paul's. Abraham returned from that Sacrifice perfected in Faith, and far higher in the Favour of God. Faith hath not its Being from Works; for it is before them; but its Perfection. That Vigour of Faith which begets Works, is then excited and increased thereby; as the natural Heat of the Body begets Motion, whereby itself is then excited and increased. (See 1 John iii. 22.)

V. 23. *And the Scripture---Which was afterwards written, was hereby eminently fulfilled, Abraham believed God, and it was imputed to him for righteousness*---This was twice fulfilled, when Abraham first believed, and when he offered up Isaac. St. Paul speaks of the former Fulfilling, St. James of the latter. And he was called the friend of God---Both by his Posterity, 2 Chron. xx. 7. and by God himself, Isaiah xli. 8. So pleasing to God were the Works he wrought in Faith.

V. 24. *Ye see then that a man is justified by works, and not by faith only*---St. Paul, on the other Hand, declares, a man is justified by faith, and not by works (Rom. iii. 28.) And yet there is no Contradiction between the Apostles: Because, 1. They do not speak of the same Faith; St. Paul speaking of living Faith, St. James here of dead Faith. 2. They do not speak of the same Works: St. Paul speaking of Works antecedent to Faith, St. James, of Works subsequent to it.

V. 25. After

\* Gen. xv. 6. 2 Chron. xx. 7.

25 is justified by works, and not by faith only. In like manner was not Rahab the harlot also justified by works, having received the messengers, and sent  
26 them out another way? Therefore as the body without the spirit is dead, so the faith *which is* without works is dead also.

III. My brethren, be not many teachers, knowing  
2 that we shall receive greater condemnation. For in many things we all offend. If any one offend not in word, the same *is* a perfect man, able also  
3 to bridle the whole body. Behold we put bridles into the mouths of horses, that they may obey us,  
4 and we turn about their whole body. Behold also the ships, tho' they are so large, and driven by fierce winds, yet are turned about by a very small  
5 helm, whithersoever the steersman listeth. So the tongue also is a little member, yet boasteth great things. Behold how much matter a little fire kind-  
6 leth. (And the tongue *is* a fire, a world of iniquity:) so is the tongue among the members, which defileth the whole body; and setteth on fire the

V. 25. After *Abraham*, the Father of the Jews, the Apostle cites *Rahab*, a Woman, and a Sinner of the Gentiles; to shew that in every Nation and Sex true Faith produces Works, and is perfected by them; that is, by the Grace of God working in the Believer, while he is shewing his Faith by his Works.

V. 1. *Be not many teachers*—Let no more of you take this upon you, than God thrusts out; seeing it is so hard not to offend in speaking much: *knowing that we*—That all who thrust themselves into the Office: *shall receive greater condemnation*—For more Offences. St. James here, as in several of the following Verses, by a common Figure of Speech, includes himself. *We shall receive—we offend—we put bits—we curse*—None of which (as common Sense shews) are to be interpreted either of him, or of the other Apostles.

V. 2. *The same is able to bridle the whole body*—That is, the whole Man. And doubtless some are able to do this, and so are in this Sense perfect.

V. 3. *We*—That is, Men.

V. 5. *Boasteth great things*—Hath great Influence.

V. 6. *A world of iniquity*—Containing an immense Quantity of all Manner of Wickedness: *It defileth*—As Fire by its Smoke: *the whole body*—The whole Man: *and setteth on fire the course of nature*—All the Passions, every Wheel of his Soul.



- 7 course of nature, and is set on fire of hell. Every kind both of wild beasts and of birds, both of reptiles and things in the sea, is tamed, and hath been
- 8 tamed by mankind. But the tongue can no man tame: *it is* an unruly evil, full of deadly poison.
- 9 Therewith bless we God even the Father, and therewith curse we men, made after the likeness of
- 10 God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send out of the same
- 11 opening sweet *water* and bitter? Can a fig tree,
- 12 my brethren, bear olives, or a vine figs? Neither *can* a fountain yield salt water and fresh.
- 13 Who *is* a wise and knowing man among you? Let him shew by a good conversation his works with
- 14 meekness of wisdom. But if ye have bitter zeal and strife in your hearts, do not glory and lie against the
- 15 truth. This is not the wisdom which descendeth
- 16 from above, but *is* earthly, animal, devilish; For where bitter zeal and strife *is*, there is unquietness
- 17 and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without

V. 7. *Every kind*—The Expression perhaps is not to be taken strictly. *Reptiles*—That is, creeping Things.

V. 8. *But no man can tame the tongue*—Of another; no, nor his own, without peculiar Help from God.

V. 9. *Men made after the likeness of God*—Indeed we have now lost this Likeness. Yet there remains from thence an indelible Nobleness, which we ought to reverence both in ourselves and others.

V. 13. *Let him shew his Wisdom, as well as his Faith, by his works; not by Words only.*

V. 14. *If ye have bitter zeal*—True Christian Zeal is only the Flame of Love, even *in your hearts*—Tho' it went no farther: *Do not lie against the truth*—As if such Zeal could consist with heavenly Wisdom.

V. 15. *This wisdom which is consistent with such Zeal: is earthly*—Not heavenly, not from the Father of Lights; *animal*—Not spiritual; not from the Spirit of God: *devilish*—Not the Gift of Christ, but such as Satan breathes into the Soul.

V. 17. *But the wisdom from above is first pure*—From all that is earthly, natural, devilish; *then peaceable*—True Peace attending Purity, it is quiet, inoffensive; *gentle*—Soft, mild, yielding, not rigid: *easy to be intreated*—To be persuaded, or convinced, not stubborn, sour, or morose: *full of good fruits*—Both in the Heart, and in the Life, two of which

are

18 partiality, and without dissimulation. Righteousness is sown in peace for them that make peace.

IV. From whence *come* wars and fightings among you? *Is it* not hence, from your pleasures that war  
2 in your members? Ye desire and have not, ye kill, and envy, and cannot obtain: ye fight and war;  
3 yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may ex-  
4 pend it on your pleasures. Ye adulterers and adulteresses, know ye not, that the friendship of the world is enmity against God? Whosoever therefore desireth to be a friend of the world, is an enemy of  
5 God. Do ye think, that the scripture saith in vain, The Spirit that dwelleth in us lusteth against envy?

are immediately specified: *without partiality*—Loving all, without Respect of Persons; embracing all good Things, rejecting all evil: *and without dissimulation*—Frank, open.

V. 18. *And the Principle* productive of this righteousness, is sown, like good Seed, in the peace of a Believer's Mind, and brings forth a plentiful Harvest of Happiness, (which is the proper Fruit of Righteousness) for them that make peace—That labour to promote this pure and holy Peace among all Men.

V. 1. *From whence come wars and fightings*—Quarrels and Jars among you, quite opposite to this Peace? *Is it not from your pleasures*—Your Desires of earthly Pleasures, which war—Against your Souls, in your members?—Here is the first Seat of the War. Hence proceeds the War of Man with Man, King with King, Nation with Nation.

V. 2. *Ye kill*—In your Heart, for he that hateth his brother is a murderer. *Ye fight and war*—That is, furiously strive and contend. *Ye ask not*—And no marvel. For a Man full of evil Desire, of Envy or Hatred, cannot pray.

V. 3. *But if ye do ask, ye receive not, because ye ask amiss*—That is, from a wrong Motive.

V. 4. *Ye adulterers and adulteresses*—Who have broken your Faith with God, your rightful Spouse: know ye not that the friendship or Love of the world—The Desire of the Flesh, the Desire of the Eye, and the Pride of Life, or courting the Favour of worldly Men, is enmity against God?—Whosoever desireth to be a friend of the world—Whosoever seeks either the Happiness or Favour of it, does thereby constitute himself an enemy of God—And can he expect to obtain any thing of him?

V. 5. *Do you think, that the scripture saith in vain*—Without good Ground. St. James seems to refer to many, not any one particular Scripture. *The Spirit of Love that dwelleth in all Believers lusteth*

- 6 But he giveth greater grace : therefore it saith, \* God resisteth the proud, but giveth grace to the humble.
- 7 Submit yourselves, therefore, to God: resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you : cleanse *your* hands, ye sinners, and purify *your* hearts, ye double-minded.
- 9 Be afflicted, and mourn, and weep ; let your laughter be turned into mourning, and *your* joy into heaviness.
- 10 Humble yourselves before the Lord, and he will lift you up.
- 11 Speak not evil one of another. brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law,
- 12 but a judge. There is one lawgiver that is able to save and to destroy : Who art thou that judgest another ?
- 13 Come now, ye that say, To-day or to-morrow we will go to such a city, and continue there a year,
- 14 and traffick, and get gain : Who know not what *shall be* on the morrow ; for what *is* your life ? It is a vapour that appeareth for a little time and then va-

*against envy*, (Gal. v. 17.) is directly opposite to all those unloving Tempers, which necessarily flow from the Friendship of the World.

V. 6. *But he giveth greater grace*—To all who shun those Tempers ; *therefore it*—The Scripture: *saith, God resisteth the proud*—And Pride is the great Root of all unkind Affections.

V. 7. *Therefore by humbly submitting yourselves to God, resist the Devil*—The Father of Pride and Envy.

V. 8. *Then draw nigh to God in Prayer, and he will draw nigh unto you*, will hear you ; which that nothing may hinder, *cleanse your hands*—Cease from doing Evil, and *purify your hearts*—From all spiritual Adultery. Be no more *double-minded*, vainly endeavouring to serve both God and Mammon.

V. 9. *Be afflicted*—For your past Unfaithfulness to God.

V. 11. *Speak not evil one of another*—This is a grand Hindrance of Peace. O who is sufficiently aware of it ? *He that speaketh evil of another*, does in effect, *speak evil of the law*, which so strongly prohibits it. *Thou art not a doer of the law, but a judge*—Of it, thou sittest thyself above, and as it were condemnest it.

V. 12. *There is one lawgiver that is able*—To execute the Sentence he denounces. *But who art thou ?*—A poor, weak, dying Worm.

V. 13. *Come now, ye that say*,—As peremptorily, as if your Life were in your own Hands.

\* Prov. iii. 54.

V. 15. *Instead*

15 nisheth away: Instead of your saying, If the Lord  
will, we shall both live, and do this or that. But  
16 now ye glory in your boastings: all such glorying is  
17 evil. Therefore to him that knoweth to do good and  
doth it not, to him it is sin.

V. Come now, ye rich, weep and howl for your  
2 miseries that are coming *upon you*. Your riches are  
corrupted, and your garments are become moth-eaten.  
3 Your gold and silver is cankered, and the canker of  
them will be a testimony against you, and will eat  
your flesh as fire: ye have laid up treasure in the last  
4 days. Behold the hire of your labourers who have  
reaped your fields, which is kept back by you, crieth:  
and the cries of them who have gathered in your  
harvest are entered into the ears of the Lord of

V. 15. *Instead of your saying*---That is, Whereas ye ought to say:

V. 17. *Therefore to him that knoweth to do good and doth it not*---  
That knows what is right, and does not practise it; *to him it is sin*---  
His Knowledge does not prevent, but increase his Condemnation.

V. 1. *Come now, ye rich*---The Apostle does not speak this so  
much for the Sake of the Rich themselves, as of the poor Children  
of God, who were then groaning under their cruel Oppression.  
*Weep and howl for your miseries which are coming upon you*---Quickly  
and unexpectedly. This was written not long before the Siege of  
*Jerusalem*: During which, as well as after it, huge Calamities came  
on the Jewish Nation, not only in *Judea*, but thro' distant Coun-  
tries. And as these were an awful Prelude of that Wrath, which  
was to fall upon them in the World to come, so this may likewise  
refer to the final Vengeance, which will then be executed on the  
Impenitent.

V. 2. The *Riches* of the Antients consisted much in large Stores  
of Corn, and of costly Apparel.

V. 3. *The canker of them*---Your perishing Stores and moth-eaten  
Garments, *will be a testimony against you*---Of your having buried  
those Talents in the Earth, instead of improving them according to  
your LORD'S Will: *and will eat your flesh as fire*---Will occasion you  
as great Torment, as if Fire were consuming your Flesh. *Ye have  
laid up treasure in the last days*---When it is too late; when you have  
no time to enjoy them.

V. 4. *The hire of your labourers crieth*---Those Sins chiefly cry to  
God, concerning which Human Laws are silent. Such are Luxury,  
Unchastity, and various Kinds of Injustice. The Labourers them-  
selves also cry to God, who is just coming to avenge their Cause:  
*Of sabbath*---Of Hosts or Armies.

V. 5. 2<sup>a</sup>

5 fabaoth. Ye have lived delicately and luxuriously:  
 6 on earth; ye have cherished your hearts, as in a day  
 7 of sacrifice. Ye have condemned, ye have killed the  
 8 just: he doth not resist you. Be patient, therefore,  
 9 brethren, till the coming of the Lord. Behold the  
 10 husbandman waiteth for the precious fruit of the earth,  
 11 and hath patience for it, till he receives the former  
 12 and the latter rain. Be ye also patient, stablish your  
 hearts: for the coming of the Lord is nigh. Mur-  
 mur not one against another, brethren, lest ye be  
 condemned; behold the judge standeth before the  
 door. Take, my brethren, the prophets, who spoke  
 in the name of the Lord, for an example of suffering  
 affliction, and of patience. Behold, we count them  
 happy that endured. Ye have heard of the patience  
 of Job, and have seen the end of the Lord; for the  
 Lord is full of compassion and of tender mercy. But  
 above all things, my brethren, swear not, neither by

V. 5. *Ye have cherished your hearts*---Have indulged yourselves to the uttermost, as in a day of sacrifice---Which were solemn Feast-Days among the Jews.

V. 6. *Ye have killed the just*---Many just Men in particular, *that Just one* (Acts iii. 14.) They afterwards killed James, surnamed the Just, the Writer of this Epistle. *He doth not resist you*---And therefore you are secure. But the LORD cometh quickly, ver. 8.

V. 7. *The husbandman waiteth for the precious fruit*---Which will recompence his Labour and Patience: *till he receive the former rain*---Immediately after Sowing, and the latter---Before the Harvest.

V. 8. *Stablish your hearts*---In Faith and Patience; *for the coming of the Lord*---To destroy Jerusalem, is nigh---And so is his last Coming to the Eye of a Believer.

V. 9. *Murmur not one against another*---Have Patience also with each other. *The judge standeth before the door*---Hearing every Word, marking every Thought.

V. 10. *Take the prophets for an example*---Once persecuted like you, even for speaking in the name of the Lord---The very Men that gloried in having Prophets, yet could not bear their Message. Nor did either their Holiness, or their high Commission screen them from Suffering.

V. 11. *We count them happy that endured*---That suffered patiently. The more they once suffered, the greater is their present Happiness. *Ye have seen the end of the Lord*---The End which the LORD gave him.

V. 12. *Swear not*---However provoked. The Jews were notoriously guilty of common Swearing, though not so much by God himself.

heaven, nor by the earth, nor by any other oath but let your yea be yea, and your nay nay, lest ye fall under condemnation.

- 13 Is any among you afflicted? let him pray. Is  
 14 any chearful? let him sing psalms. Is any among  
 you sick? let him call for the elders of the church,  
 and let them pray over him, having anointed him  
 15 with oil in the name of the Lord; And the prayer  
 of faith shall save the sick, and the Lord shall raise him  
 up, and if he have committed sins, they shall be for-  
 16 given him. Confess your faults one to another, bre-  
 thren, and pray one for another, that ye may be  
 healed: the fervent prayer of a righteous man avail-  
 17 eth much. Elijah was a man of like passions with us;  
 and he prayed earnestly that it might not rain: and

himself as by some of his Creatures. The Apostle here particularly forbids these Oaths, as well as all Swearing in common Conversation. It is very observable how solemnly the Apostle introduces this Command: *above all things, swear not.* As if he had said, Whatever you forget, do not forget this. This abundantly demonstrates the horrible Iniquity of the Crime. But he does not forbid the taking a solemn Oath, before a Magistrate. *Let your yea be yea, and your nay nay*---Use no higher Asseverations in common Discourse. And let your Word stand firm. Whatever ye say, take care to make it good.

V. 14. *Having anointed him with oil*---This single, conspicuous Gift, which Christ committed to his Apostles, (*Mark vi. 13.*) remained in the Church long after the other miraculous Gifts were withdrawn. Indeed it seems to have been designed to remain always, and St. James directs the Elders, who were the most, if not the only gifted Men, to administer it. This was the whole Process of Physic in the Christian Church, till it was lost through Unbelief. That novel Invention among the Romanists, Extreme Unction, practised not for Cure, but where Life is despaired of, bears no Manner of Resemblance to this.

V. 15. *And the prayer offered in faith shall save the sick*---From his Sickness, and if any Sin be the Occasion of his Sickness, it shall be forgiven him.

V. 16 *Confess your faults*---Whether ye are sick or in Health, to one another---He does not say to the Elders: (This may, or may not be done; for it is no where commanded.) We may confess them to any who can pray in Faith. He will then know how to pray for us, and be more stirred up so to do, and pray one for another that ye may be healed---Of all your spiritual Diseases.

V. 17. *Elijah was a man of like passions*---Naturally as weak and sinful as we are; and he prayed---When Idolatry covered the Land.

V. 18. He

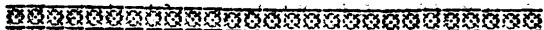
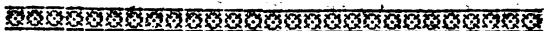
it rained not on the land for three years and six  
18 months. And he prayed again, and the heaven gave  
rain, and the land brought forth her fruit.

19 Brethren, if any one among you err from the  
20 truth, and one convert him, Let him know, that he  
who converteth a sinner from the error of his way,  
shall save a soul from death, and hide a multitude of  
sins.

V. 18. *He prayed again*---When Idolatry was abolished.

V. 19. As if he had said, I have now warned you of those Sins,  
to which you are most liable. And in all these Respects watch not  
only over yourselves, but every one over his Brother also. Labour  
in particular to recover those that are fallen. *If any one err from the  
truth*---Practically, by Sin.

V. 20. *He shall save a soul*---Of how much more Value than the  
Body? ver. 14. *and hide a multitude of sins*---Which shall no more,  
how many soever they are, be remembered to his Condemnation.





# N O T E S

O N

## The First Epistle General of St. PETER.

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**T**HERE is a wonderful Weightiness, and yet Liveliness, and Sweetness, in the Epistles of St. Peter. His Design in both is, *To stir up the minds* of those to whom he writes, *by way of remembrance* (2 Pet. iii. 1. and to guard them, not only against Error, but also against doubting, ch. v. 12.) This he does by reminding them of that glorious Grace, which God had vouchsafed them through the Gospel, by which Believers are inflamed to bring forth the Fruits of Faith, Hope, Love, and Patience.

The Parts of this Epistle are three:

- |  |              |
|--|--------------|
| I. The Inscription,  | C. i. 1, 2   |
| II. The stirring up of them to whom he writes :  |              |
| 1. As born of God. Here he recites and interweaves alternately, both the Benefits of God toward Believers, and the Duties of Believers toward God. |              |
| 1. God hath regenerated us to a living <i>Hope</i> , to an eternal Inheritance,  | 3—12         |
| Therefore <i>hope</i> to the End ;   | 13           |
| 2. As obedient Children bring forth the Fruit of <i>Faith</i> to your heavenly Father :  | 14—21        |
| 3. Being purified by the Spirit, <i>love</i> with a pure Heart,  | 22—C. ii. 10 |
| 2. As Strangers in the World, <i>abstain</i> from fleshly Desires :  | 11           |
| And shew your Faith by   |              |
| 1. A good <i>Conversation</i> ,  | 12           |
| a. In particular   |              |
| Subjects,  | 13—17        |
| Servants, after the Example of <i>Christ</i> ,   | 18—25        |
|  | Wives,       |



Wives,	Ch. iii.	1—6
Husbands;		7
b. In Général, All:		8—15
2. A Good Profession,		
a. By Readiness to give an Answer to every one,	15—22	
b. By shunning evil Company,	C. iv.	1—6
(This Part is enforced by what Christ both did and suffered, from his Passion to his coming to Judgment)		
c. By the Exercise of Christian Virtues, and by a due-Use of miraculous Gifts,		7—11
3. As Fellow-heirs of Glory, <i>sustain</i> Adversity: Let each do this,		
1. In General, as a Christian,		12—19
2. In his own Particular State,	C. v.	1—11
(The Title <i>Beloved</i> divides the Second Part from the First, C. ii. 11. and the Third from the Second, C. iv. 12.)		
III. The Conclusion:		12—14

## I. S t. P E T E R.

I. **P**ETTER an apostle of Jesus Christ to the sojourners scattered thro' Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect (according to the foreknowledge of God the Father) through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.

V. 1. *To the sojourners*—Upon Earth, the *Christians*, chiefly those of *Jewish* Extraction, scattered—Long ago driven out of their own Land (those scattered by the Persecution mentioned *Acts* viii. 1. were scattered only thro' *Judea* and *Samaria*, though afterwards some of them travelled to *Phenice*, *Cyprus*, and *Antioch*) thro' *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*—He names these five Provinces in the Order wherein they occurred to him, writing from the East. All these Countries lie in *the lesser Asia*. The *Asia* here distinguished from the other Provinces, is that which was usually called *The Proconsular Asia*, being a Roman Province.

V. 2. *According to the foreknowledge of God*—Speaking after the Manner of Men. Strictly speaking there is no *foreknowledge*, no more than *after-knowledge* with God: But all Things are *known* to him as *present*, from Eternity to Eternity. This is therefore no other than an Instance of the divine Condescension to our low Capacities. *Elect*—By the free Love and almighty Power of God taken out of, separated from the World. *Election*, in the Scripture Sense,

3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a living hope, by the

is God's doing any thing that our Merit or Power have no Part in. The true Predestination, or Fore-appointment of God is, 1. He that believeth shall be saved, from the Guilt and Power of Sin. 2. He that endureth to the End, shall be saved eternally. 3. They who receive the precious Gift of Faith, thereby become the Sons of God: And being Sons, they shall receive the Spirit of Holiness, to walk as Christ also walked. Throughout every Part of this Appointment of God, Promise and Duty go Hand in Hand. All is free Gift; and yet such is the Gift, that the final Issue depends on our future Obedience to the heavenly Call. But other Predestination than this, either to Life or Death eternal, the Scripture knows not of. Moreover, it is, 1. Cruel Respect of Persons: An unjust regard of one, and an unjust Disregard of another. It is mere *creature partiality*, and not *infinite Justice*: 2. It is not plain Scripture Doctrine (if true:) but rather, inconsistent with the express written Word, that speaks of God's universal Offers of Grace: His Invitations, Promises, Threatnings, being all *general*. 3. We are bid to chuse Life and reprehended for not doing it. 4. It is inconsistent with a State of Probation in those that *must* be saved or *must* be lost. 5. It is of fatal Consequence; all Men being ready, on very slight Grounds, to fancy themselves of the elect Number. But the Doctrine of Predestination is entirely changed from what it formerly was. Now it implies neither Faith, Peace, nor Purity. It is something that will do without them all. Faith is no longer, according to the Modern Predestinarian Scheme, a divine evidence of things not seen, wrought in the Soul by the immediate Power of the Holy Ghost: Not an evidence at all; but a mere notion. Neither is Faith made any longer a Means of Holiness; but something that will do without it. Christ is no more a Saviour from Sin; but a Defence, a Countenance of it. He is no more a Fountain of spiritual Life in the Soul of Believers, but leaves his Elect inwardly dry, and outwardly unfruitful; and is made little more than a Refuge from the Image of the heavenly: even from Righteousness, Peace, and Joy in the Holy Ghost: through sanctification of the Spirit. Through the renewing and purifying Influences of his Spirit on their Souls: unto obedience.—To engage and enable them to yield themselves up to all holy Obedience; the Foundation of all which is, the sprinkling of the blood of Jesus Christ.—The atoning Blood of Christ, which was typified by the Sprinkling of the Blood of Sacrifices under the Law; in Allusion to which it is called the blood of sprinkling.

V. 3. Blessed be the God and Father of our Lord Jesus Christ—His Father, with respect to his Divine Nature; his God, with respect to his Human; who hath regenerated us to a living hope—An Hope which implies true Spiritual Life, which revives the Heart, and raises the Soul, lively and vigorous; by the resurrection of Christ—Which is not only a Pledge of Ours, but a Part of the Purchase-

- 4 resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth  
 5 not away, reserved in heaven for you, Who are kept by the power of God thro' faith unto salvation, ready  
 6 to be revealed in the last time. Wherein ye greatly rejoice, tho' now for a little while (if need be) ye are in heaviness through manifold temptations:  
 7 That the trial of your faith, *which is much more precious than gold*, (that perisheth though it be tried with fire) may be found unto praise, and honour, and glory, at the revelation of Jesus Christ,  
 8 Whom having not seen, ye love: in whom though ye see *him* not, yet believing, ye now rejoice

Price. It has also a close Connexion, with our rising from Spiritual Death, that as he liveth, so shall we live with him. He was acknowledged to be the *Christ*, but usually called *Jesus* till his Resurrection: Then he was also called *Christ*.

V. 4. *To an inheritance*—For if we are Sons, then Heirs; *incorruptible*—Not like earthly Treasures, *undefiled*—Pure and holy, incapable of being itself defiled, or of being enjoyed by any polluted Soul; *and that fadeth not away*—That never decays in its Value, Sweetness, or Beauty, like all the Enjoyments of this World, like the Garlands of Leaves or Flowers, with which the antient Conquerors were wont to be crowned; *reserved in heaven for you*—Who, by patient continuance in well doing, seek for glory, and honour, and immortality.

V. 5. *Who are kept*—The Inheritance is *reserved*; the Heirs are kept for it, by the power of God—Which worketh all in all, which guards us against all our Enemies; *thro' faith*—Through which alone Salvation is both received and retained; *ready to be revealed*—That Revelation is made in the Last Day. It was more and more ready to be revealed, ever since *Christ* came.

V. 6. *Wherein*—That is, in being so kept, ye even now greatly rejoice, tho' now for a little while—Such is our whole Life, compared to Eternity; *if need be*—(For it is not always needful) if God sees it to be the best Means for your Spiritual Profit; *ye are in heaviness*—Or Sorrow; but not in Darkness: For they still retained both Faith (ver. 5.) Hope and Love: Yea, at this very Time were rejoicing with Joy unspeakable, (ver. 8.)

V. 7. *That the trial of your faith*—That is, your Faith which is tried, *which is much more precious than gold* (for Gold, though it bear the fire, yet will perish with the World) *may be found*—Though it doth not yet appear; *unto praise*—From God himself; *and honour*—From Men and Angels; *and glory*—Assigned by the Great Judge.

V. 8. *Having not seen*—In the Flesh.

V. 9. *Receiving*

- 9 with joy unspeakable and full of glory. Receiving the end of your faith, the salvation of your souls.
- 10 Of which salvation the prophets; who prophesied of the grace of God toward you, enquired and searched diligently, Searching what, and what manner of time the Spirit of Christ which was in them signified, when he testified before hand the sufferings of Christ and the glories that were to follow.
- 12 To whom it was revealed, that not for themselves, but for us they ministered the things which have been now declared to you by them that have preached the gospel to you, with the Holy Ghost sent down from heaven: which things angels desire to look into.
- 13 Wherefore gird up the loins of your mind, be watchful and hope perfectly for the grace that shall be brought to you at the reve-

V. 9. *Receiving*—Now already, *salvation*—From all Sin into all Holiness, which is the Qualification for, the Forerunner and Pledge of eternal Salvation.

V. 10. *Of which Salvation*—So far beyond all that was experienced under the Jewish Dispensation, *the very prophets who prophesied long ago of the grace of God toward you*—Of his abundant, overflowing Grace to be bestowed on Believers under the Christian Dispensation, *inquired*—Were earnestly inquisitive, and *searched diligently*, (like Miners searching after precious Ore) after the Meaning of the Prophecies which they delivered.

V. 11. *Searching what time*—What particular Period; and *what manner of time*—By what Marks to be distinguished; *the glories that were to follow*—His Sufferings: Namely, the Glory of his Resurrection, Ascension, Exaltation, and the Effusion of his Spirit; the Glory of the last Judgment, and of his eternal Kingdom: And also *the Glories of his Grace*, in the Hearts and Lives of Christians.

V. 12. *To whom*—So searching, *it was revealed, that not for themselves, but for us they ministered*—They did not so much by those Predictions serve themselves, or that Generation, as they did us, who now enjoy what they saw afar off: *with the Holy Ghost sent down from heaven*—Confirmed by the inward, powerful Testimony of the Holy Ghost, as well as the mighty Effusion of his miraculous Gifts; *which things angels desire to look into*—A beautiful Gradation: Prophets, righteous Men, Kings, desired to see and hear what Christ did and taught. What the Holy Ghost taught concerning Christ, the very Angels long to know.

V. 13. *Wherefore*—Having such Encouragement, *gird up the loins of your mind*—As Persons in the eastern Countries were wont in travelling or running, to gird up their long Garments, so gather ye up all your Thoughts and Affections, and keep your Mind always

- 14 lation of Jesus Christ. As obedient children,  
 conform not yourselves to your former desires, in  
 15 your ignorances; But as he who hath called you  
 is holy, so be ye yourselves also holy in all man-  
 16 ner of conversation: For it is written, \* Be ye ho-  
 17 ly; for I am holy. And if ye call on the Father,  
 who without respect of persons judgeth according  
 to every man's work, pass the time of your sojourn-  
 18 ing in fear: Seeing ye know ye were not  
 redeemed with corruptible things, as silver and  
 gold, from your vain conversation delivered by  
 19 tradition from your fathers, But with the preci-  
 ous blood of Christ, as of a lamb without blemish  
 20 and without spot, Who verily was foreknown before  
 the foundation of the world, but was manifested in  
 21 the last times for you, Who thro' him believe in  
 God, that raised him from the dead, and gave him  
 glory, that your faith and hope might be in God.  
 22 Having purified your souls by obeying the  
 truth thro' the Spirit unto unfeigned love of the  
 brethren, love one another with a pure heart fer-

disincumbered and prepared to run the Race which is set before you :  
*Be watchful—As Servants that wait for their Lord : and hope to the  
 end—Maintain a full expectation of all the grace—The Blessings flow-  
 ing from the free Favour of God, which shall be brought to you at  
 the final Revelation of Jesus Christ : And which are now brought to  
 you, by the revelation of Christ in you.*

V. 14. *Your desires—Which ye had while ye were ignorant of  
 God.*

V. 17. *Who judgeth according to every man's work—According to  
 the Tenor of his Life and Conversation : Pass the time of your sojour-  
 ning—Your short Abode on Earth, in—Humble, loving fear—The  
 proper Companion and Guard of Hope.*

V. 18. *Your vain conversation—Your foolish, sinful Way of Life.*

V. 19. *Without blemish—In himself, without spot—From the  
 World.*

V. 21. *Who thro' him believe—For all our Faith and Hope proceed  
 from the Power of his Resurrection ; in God—that raised Jesus, and  
 gave him glory—At his Ascension ; without Christ we should only  
 dread God : Whereas thro' Him we believe, hope and love.*

V. 22. *Having purified your souls by obeying the truth thro' the Spirit  
 —Who bestows upon you freely, both Obedience and Purity of  
 Heart and unfeigned love of the brethren : go on to still higher Degrees  
 of Love ; love one another fervently—With the most strong and tender  
 Affection,*

\* Lev. xi. 44.

23 vently : Being born again, not by corruptible  
 seed, but incorruptible, thro' the word of God  
 24 which liveth and abideth for ever. For † all flesh  
 is grass, and all the glory of it as the flower  
 of grass : The grass is withered, and the flower  
 25 is fallen off ; But the word of the Lord endureth  
 for ever. And this is the word which is preached  
 to you in the gospel.

II. Wherefore laying aside all wickedness, and  
 all guile, and dissimulation, and envies, and all  
 2 evil-speakings, As new born babes desire the sincere  
 milk of the word, that ye may grow thereby :  
 3 Since ye have tasted that the Lord is gracious :  
 4 To whom coming *as unto* a living stone, rejected  
 indeed by men, but chosen of God *and* precious,

Affection, and yet *with a pure heart*—Pure from any Spot of unholy  
 Desire or inordinate Passion.

V. 23. *Which liveth*—Is full of Divine Virtue, and *abideth* the  
 same for ever.

V. 24. *All flesh*—Every human Creature is transient and withering  
 as grass ; and *all the glory of it*—His Wisdom, Strength, Wealth,  
 Righteousness ; as *the flower*—The most short lived Part of it. *The  
 grass*—That is Man : *the flower*—That is, his Glory, *is fallen off*—  
 As it were, while we are speaking.

V. 1. *Wherefore laying aside*—As inconsistent with that pure Love,  
*all dissimulation*—Which is the outward Expression of Guile in the  
 Heart.

V. 2. *Desire*—Always, as earnestly as new born babes do, ch. i. 3.  
*sbe milk of the word*—That Word of God which nourishes the Soul  
 as Milk does the Body, and which is *sincere*—Pure from all Guile,  
 so that none are deceived who cleave to it, *that you may grow thereby*  
 —In Faith, Love, Holiness, unto the full Stature of *Christ*.

V. 3. *Since ye have tasted*—Sweetly and experimentally known.

V. 4. *To whom coming*—By Faith, *as unto a living stone*—Living  
 from Eternity, alive from the Dead. There is a wonderful Beauty  
 and Energy in these Expressions, which describe *Christ* as a spiritual  
 Foundation, solid, firm, durable ; and Believers as a Building  
 erected upon it, in Preference to that Temple which the *Jews* ac-  
 counted their highest Glory. And St. Peter speaking of him thus,  
 shews he did not judge himself, but *Christ* to be the Rock on which  
 the Church was built : *rejected indeed by men*—Even at this Day, not  
 only by Jews, Turks, Heathens, Infidels ; but by all Christians,  
 so called, who live in Sin, or who hope to be saved by their own  
 Works : but *chosen of God*—From all Eternity, to be the Foundation  
 of his Church : and *precious*—In himself, in the Sight of God, and  
 in the Eyes of all Believers.

- 5 Ye also as living stones are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
- 6 Wherefore also it is contained in the scripture,  
\* Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not
- 7 be confounded. Therefore to you who believe, *he is precious*; but as to them who believe not, † The stone which the builders rejected is become
- 8 the head of the corner, And a stone of stumbling, and a rock of offence, *to them* who stumble, not believing the word, whereunto also they were ap-
- 9 pointed. But ye are a chosen race, a royal priesthood, an holy nation, a purchased people, that ye may shew forth the virtues of him who hath called you out of darkness into his marvellous light:
- 10 Who in time past were not a people, but now are

V. 5. *Ye—Believers. as living stones—*Alive to God through Him, *are built up—*In Union with each other, *a spiritual house—*Being spiritual yourselves, and an Habitation of God thro' the Spirit: *an holy priesthood—*Consecrated to God, and *holy as He is holy: to offer up—*Your Souls and Bodies, with all your Thoughts, Words, and Actions, *as spiritual sacrifices to God.*

V. 6. *He that believeth, shall not be confounded—*In Time or in Eternity.

V. 7. *To them who believe, he is become the head of the corner—*The chief Corner-stone, on which the whole Building rests. Unbelievers too will at length find him such to their Sorrow, *Matt. xxi. 44.*

V. 8. *Who stumble, wherunto also they were appointed—*They who believe not, *stumble, and fall, and perish for ever: God having appointed from all Eternity, He that believeth not, shall be damned.*

V. 9. *But ye—*Who believe in Christ, *are—*In an higher Sense than ever the Jews were, *a chosen or elect race, a royal priesthood— Kings and Priests unto God, (Rev. i. 6.) As Princes, ye have Power with God, and Victory over Sin, the World, and the Devil: As Priests, ye are consecrated to God, for offering spiritual Sacrifices. Ye Christians are as one holy nation—*Under Christ your King, *a purchased people—*Who are his peculiar Property: *that ye may shew forth—*By your whole Behaviour, to all Mankind: *the virtues—*The excellent Glory, the Mercy, Wisdom and Power of him—CHRIST, *who hath called you out of the darkness—*Of Ignorance, Error, Sin, and Misery.

V. 10. *Who, in time past were not a people—*(Much less the People of God) but scattered individuals of many Nations. The former Part of the Verse particularly respects the Gentiles; the latter, the Jews,

V. 11. Here

\* *Isaiab xxviii. 16.*

† *Psaln cxviii. 22.*

the people of God ; who had not obtained mercy, but now have obtained mercy.

- 11 Beloved, I beseech *you* as sojourners and pilgrims, abstain from fleshly desires, which war a-  
 12 gainst the soul, Having your conversation honest among the Gentiles, that wherein they speak a-  
 gainst you as evil-doers, they may, by your good works which they shall behold, glorify God in the  
 13 day of visitation. Be subject to every ordinance of man for the Lord's sake, whether it be to the  
 14 king as supreme, Or to governors, as sent by him, for the punishment of evil-doers, and the  
 15 praise of them that do well. For so is the will of God, that by well-doing ye put to silence the ig-  
 16 norance of foolish men : As free, yet not having your liberty for a cloak of wickedness, but as the  
 17 servants of God. Honour all men, Love the brotherhood, Fear God, Honour the King. Servants  
 18 be subject to your masters with all fear, not only to

V. 11. Here begins the Exhortation drawn from the second Motive. *Sojourners : pilgrims*---The first Word properly means, Those who are in a strange House ; the second, those who are in a strange Country. You *sojourn* in the Body ; you are *pilgrims* in this World : *Abstain from Desires* of any Thing in this House, or in this Country.

V. 12. *Honest*---Not barely unblameable, but virtuous in every Respect. But our Language sinks under the Force, Beauty, and Copiousness of the original Expressions : *that they by your good works which they shall behold*---See with their own Eyes, may glorify God---By owning his Grace in you, and following your Example : *in the day of visitation*---The Time when he shall give them fresh Offers of his Mercy.

V. 13. *Submit your selves to every ordinance of man*---To every secular Power. Instrumentally these are ordained by Man ; but originally all their Power is from God.

V. 14. *Or to subordinates governors, or Magistrates.*

V. 15. *The ignorance*---Of them who blame you, because they do not know you : A strong Motive to pity them.

V. 16. *As free*---Yet obeying Governors, for God's Sake.

V. 17. *Honour all men*---As being made in the Image of God, bought by his Son, and designed for his Kingdom : *Honour the king*---Pay him all that Regard both in Affection and Action which the Laws of God and Man require.

V. 18. *Servants*---Literally, *Household servants* : with all fear of offending them or God : *Not only to the good*---Tender, kind ; and gentle---Mild, easily forgiving.

V. 19. For



19 the good and gentle, but also to the froward. For this *is* thank worthy, if a man for conscience toward God endure grief, tho' he suffer wrongfully.

20 For what glory *is it*, if when ye commit faults and are buffeted, ye take it patiently? But if when ye do well and yet suffer, ye take it patiently, this *is*

21 acceptable with God. For even hereunto are ye called; for Christ also suffered for us, leaving you an example, that ye might follow his steps:

22 \* Who did no sin, neither was guile found in his

23 mouth: Who when he was reviled, reviled not again; when he suffered he threatened not; but committed *himself* to him that judgeth righte-

24 ously: Who himself bore our sins in his own body on the tree, that we being dead to sin might live to righteousness: by whose stripes ye were

25 healed. For ye were as sheep going astray, but are now returned to the shepherd and bishop of your souls.

III. In like manner, ye wives, be subject to your own husbands, that if any obey not the word, they also may, without the word, be won by the deportment of the wives, Beholding your chaste

V. 19. *For conscience toward God*—From a pure Desire of pleasing Him: *grief*—Severe Treatment.

V. 21. *Hereunto are ye*—Christians, called—*To suffer wrongfully, leaving you an example*—When he went to God, *that ye might follow his steps*—Of Innocence and Patience.

V. 22, 23. In all these Instances the Example of *Christ* is peculiarly adapted to the State of Servants, who easily slide either into *sin* or *guile*, reviling their Fellow-Servants, or *threatning* them, the natural Result of Anger without Power. *He committed himself to him that judgeth righteously*—The only solid Ground of Patience in Affliction.

V. 24. *Who himself bore our sins*—That is, the Punishment due to them, *in his afflicted, torn, dying body on the tree*—The Cross, whereon chiefly Slaves or Servants were wont to suffer: *that we being dead to sin*—Wholly delivered both from the Guilt and Power of it: (Indeed without an Atonement first made for the Guilt, we could never have been delivered from the Power) *might live to righteousness*—Which is One only. The *sins* we had committed and He bore, were manifold.

V. 25. *The bishop*—The kind Observer, Inspector, or Overseer of your souls.

V. 1. *If any*—He speaks tenderly: *Wor*—Gained over to *Christ*.

V. 2. *Joined with a loving fear* of displeasing them.

\* *Isa. liii. 9, 7, 4, 6.*

V. 3. Three

- 3 deportment *joined* with fear: Whose adorning let it not be the outward *adorning* of curling the hair, and of wearing gold, or of putting on apparel,
- 4 But the hidden man of the heart, in the incorruptible *ornament* of a meek and quiet spirit, which in
- 5 the sight of God is of great price. For thus the holy women also of old time, who trusted in God, adorned themselves, being subject to their
- 6 own husbands, As \* Sarah obeyed Abraham, calling him lord, whose children ye are while ye do well, and are not afraid with any amazement.
- 7 In like manner, ye husbands, dwell according to knowledge with *the woman*, as the weaker vessel; giving them honour, as being also joint-heirs of the grace of life, that your prayers be not hindered.

V. 3. Three Things are here expressly forbidden, *curling the hair*, *wearing gold* (by Way of Ornament) and *putting on costly or gay apparel*. These therefore ought never to be allowed, much less defended by Christians.

V. 4. *The hidden man of the heart*---Compleat inward Holiness, which implies a *meek and quiet spirit*. A *meek spirit* gives no Trouble willingly to any: A *quiet spirit* bears all Wrongs without being troubled: *in the sight of God*---Who looks at the Heart. All Superfluity of Dress contributes more to Pride and Anger than is generally supposed. The Apostle seems to have his Eye to this by substituting *meekness* and *quietness* in the Room of the Ornaments he forbids. "I do not regard these Things;" is often said by those whose Hearts are wrapped up in them. But offer to take them away, and you touch the very Idol of their Soul. Some indeed only dress elegantly that they may be *looked on*: that is, they squander away their Lord's Talent, to gain Applause: Thus making Sin to beget Sin, and then plead one in Excuse of the other.

V. 5. The adorning of those *holy Women, who trusted in God*---And therefore did not act thus from servile Fear, was, 1. Their meek Subjection to their Husbands, 2. Their *quiet spirit*, not afraid or awayed, and 3. Their unblameable Behaviour, *doing all Things well*.

V. 6. *Whose children ye are*---In a spiritual as well as natural Sense, and intitled to the same Inheritance, *while ye discharge your conjugal Duties*, not out of Fear, but for Conscience Sake.

V. 7. *Dwell with the woman according to knowledge*---Knowing they are weak, and therefore to be used with all Tenderness: Yet do not despise them for this, but *give them honour*---Both in Heart, in Word, and in Action, as those who are called to be *joint-heirs of that eternal Life* which ye and they hope to receive by the free

\* Gen. xviii. 12.

- 8 Finally, *Be* ye all of one mind, sympathizing  
 with each other, love as brethren, *be* pitiful, *be*  
 9 courteous: Not rendering evil for evil, or railing  
 for railing, but contrariwise blessing; knowing  
 that ye are called to this, to inherit a blessing.  
 10 For † let him that desireth to love life and to see  
 good days, refrain his tongue from evil, and his  
 11 lips that they speak no guile: Let him turn from  
 evil and do good; let him seek peace and pur-  
 12 sue it. For the eyes of the Lord *are* over the right-  
 eous, and his ears *are open* to their prayer; but  
 the face of the Lord *is* against them that do evil.  
 13 And who *is* he that will harm you, if ye be fol-  
 14 lowers of that which is good? But even if ye do  
 suffer for righteousness sake, happy *are* ye; and  
 fear ye not their fear, neither be ye troubled,  
 15 But sanctify the Lord God in your hearts: And  
*be* always ready to give an answer to every one

free Grace of GOD: that your prayers be not hindered---On the one Part or the other. All Sin hinders Prayer, particularly Anger. Any Thing at which we are angry, is never more apt to come into our Mind than when we are at Prayer. And those who do not forgive, will find no Forgiveness from GOD.

V. 8. *Finally*—This Part of the Epistle reaches to ch. iv. 11. The Apostle seems to have added the rest afterwards. *Sympathizing* ---Rejoicing and sorrowing together: *love*---All Believers, *as brethren*, *be pitiful* ---Toward the Afflicted; *be courteous*---To all Men. Courtesy is, such a Behaviour toward Equals and Inferiors, as shews Respect mixt with Love.

V. 9. *Ye are called to inherit a blessing*---Therefore their Railing cannot hurt you. And by *blessing* them you imitate GOD who blesses you.

V. 10. *For he that desireth to love life, and to see good days*—That would make Life amiable and desirable.

V. 11. *Let him seek*—To live peaceably with all Men, and *pursue it*—Even when it seems to flee from him.

V. 12. *The eyes of the Lord are over the righteous*—For Good: Anger appears in the whole Face: Love chiefly in the Eyes.

V. 13. *Who is he that will harm you?*—None can.

V. 14. *But if ye should suffer*---This is no Harm to you, but a Good: *fear ye not their fear*---The very Words of the Septuagint: *Ija. viii. 12, 13.* Let not that Fear be in you, which the Wicked feel.

V. 15. *But sanctify the Lord God in your hearts*---Have an holy Fear and a full Trust in his wise Providence: *be hope*---Of eternal  
 Life

† Psalm xxxiv. 13, &c.

that asketh you a reason of the hope that is in you,  
 16 with meekness and fear: Having a good con-  
 science, that wherein they speak against you as evil  
 doers, they may be ashamed who falsely accuse  
 17 your good conversation in Christ. For *it is* better,  
 if the will of God be so, to suffer for well-doing  
 18 than for evil-doing. For Christ also once  
 suffered for sins, the just for the unjust, that  
 he might bring us to God, being put to death in  
 19 the flesh, but raised up to life by the Spirit, By  
 which likewise he went and preached to the spirits  
 20 in prison, Who were disobedient of old, when  
 the long-suffering of God waited in the days of  
 Noah, while the ark was preparing, wherein few,  
 that is, eight persons were carried safely through

*Life: with meekness*---For Anger would hurt your Cause as well as your Soul: *and fear*---A filial Fear of offending God, and a Jealousy over yourselves, lest ye speak amiss.

V. 16. *Having a good conscience*---So much the more beware of Anger, to which the very Consciousness of your Innocence may betray you. Join with a good Conscience, Meekness and Fear, and you obtain a compleat Victory: *Your good conversation in Christ*---That is, which flows from Faith in Him.

V. 17. *It is infinitely better, if it be the will of God* ye should suffer. His permissive Will appears from his Providence.

V. 18, *For*---This is undoubtedly best, whereby we are most conformed to Christ. Now Christ suffered once---To suffer no more, for sins---Not his own, but ours: *the just for the unjust*---The Word signifies, not only them who have wronged their Neighbours, but those who have transgressed any of the Commands of God; as the preceding Word *just*, denotes a Person who has fulfilled, not barely social Duties, but all kind of Righteousness: *that he might bring us to God*---Now to his gracious Favour, hereafter to his blissful Presence, by the same Steps, of Suffering and of Glory: *being put to death in the flesh*---As Man, but raised to life by the Spirit---Both by his own Divine Power, and by the Power of the Holy Ghost.

V. 19. *By which Spirit he preached*---Thro' the Ministry of Noah, to the spirits in prison---The unholy Men before the Flood; who were then reserved by the Justice of God as in a Prison, till he executed the Sentence upon them all: And are now also reserved to the Judgment of the Great Day.

V. 20. *When the long-suffering of God waited*---For an hundred and twenty Years, all the Time *the ark was preparing*: During which Noah warned them all, To flee from the Wrath to come.

21 the water : The antitype whereof, baptism, now  
 saveth us, (not the putting away the filth of the  
 flesh, but the answer of a good conscience to-  
 ward God) by the resurrection of Jesus Christ,  
 22 Who being gone into heaven, is on the right-hand  
 of God, angels, and authorities, and Powers being  
 IV. subjected to him. Seeing then Christ hath suf-  
 fered for us in the flesh, arm yourselves also with  
 the same mind : (for he that hath suffered in the  
 2 flesh hath ceased from sin) That ye may no longer  
 live the rest of *your* time in the flesh, to the desire  
 3 of men, but to the will of God. For the time of  
 life that is past sufficeth to have wrought the will  
 of the Gentiles, when ye walked in lasciviousness,  
 evil desires, excess of wine, banquetings, revellings,  
 4 and abominable idolatries. Wherein they think it  
 strange, that ye run not with them to the same  
 5 profusion of riot, speaking evil of *you*. Who shall  
 give account to him that is ready to judge the living

V. 21. *The antitype whereof*---The Thing typified by the Ark,  
 even *baptism, now saveth us*---That is, Thro' the Water of Baptism  
 we are saved from the Sin which overwhelms the World as a Flood :  
 Not indeed the bare outward Sign, but the inward Grace ; a Divine  
 Consciousness, that both our Persons and our Actions are accepted,  
 through him who died and rose again for us.

V. 22, *Angels, and authorities, and powers*---That is, All Orders  
 both of Angels and Men.

V. 1. *Arm yourselves with the same mind*---Which will be Armour  
 of Proof against all your Enemies: *for he that hath suffered in the flesh*  
 ---That hath so suffered as to be thereby made inwardly and truly  
 conformable to the Sufferings of Christ: *hath ceased from sin*---Is de-  
 livered from it.

V. 2. *That ye may no longer live in the flesh*---Even in this mortal  
 Body: *to the desires of men*---Either your own or those of others.  
 These are various: But the *Will of God* is one.

V. 3. *Revellings, banquetings*---Have these Words any Meaning  
 now? They had, Seventeen Hundred Years ago. Then the for-  
 mer meant, *Meetings to eat*, Meetings, the direct End of which was,  
 To please the Taste; the latter, *Meetings to drink*: Both of which  
 Christians then rankled with *abominable Idolatries*.

V. 4. *The same*---As ye did once: *speaking evil of you*---As proud,  
 singular, silly, wicked, and the like.

V. 5. *Who shall give account*---Of this as well as all their other  
 Ways, *to him who is ready*---So Faith represents him now.

V. 6. *For*

6 and the dead. For to this end was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, 7 but live according to God in the Spirit. But the end of all things is at hand; be ye therefore 8 sober, and watch unto prayer. And above all things, have fervent love to each other; for love 9 covereth a multitude of sins.\* Use hospitality one 10 to another without murmuring. As every one hath received a gift, so minister it one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God: if any man minister, let him minister as of the ability which God supplieth, that God in all things

V. 6. *For to this end was the gospel preached*—Ever since it was given to Adam: to them that are now dead—In their several Generations, that they might be judged—That tho' they were judged in the flesh, according to the manner of men—With rash, unrighteous Judgment, they might live according to the Will and Word of God, in the Spirit; the Soul renewed after his Image.

V. 7. *But the end of all things*—And is of their Wrongs, and your Sufferings, is at hand: be ye therefore sober, and watch unto prayer—Temperance helps Watchfulness, and both of them help Prayer. Watch, that ye may pray, and pray that ye may watch.

V. 8. *Love covereth a multitude of sins*—Yea, Love covereth all things. He that loves another, covers his Faults, how many soever they be. He turns away his own Eyes from them; and, as far as is possible, hides them from others. And he continually prays, that all the Sinner's Iniquities may be forgiven and his Sins covered. Mean-time the God of Love measures to him with the same measure into his bosom.

V. 9. *One to another*—Ye that are of different Towns or Countries, without murmuring—With all Cheerfulness.

V. 10. *As every one hath received a gift*—Spiritual or Temporal, Ordinary or Extraordinary (altho' the latter seems primarily intended:) so minister it one to another—Employ it for the common Good: as good stewards of the manifold grace of God—The Talents wherewith his free Love has intrusted you.

V. 11. *If any man speak, let him*—In his whole Conversation, public and private, speak as the oracles of God—Let all his Words be according to this Pattern, both as to Matter and Manner; more especially in public. By this Mark we may always know who are, so far, the true or false Prophets. The oracles of God teach that Men should repent, believe, obey. He that treats of Faith, and leaves out Repentance, or does not enjoin practical Holiness to Believers, does not speak as the Oracles of God: He does not preach Christ, let him

may be glorified thro' Jesus Christ, whose is the glory and the might for ever and ever. Amen.

- 12 Beloved, wonder not at the burning which is among you, which is for your trial, as if a  
 13 strange thing befel you; But as ye partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, ye may likewise rejoice  
 14 with exceeding great joy. If ye are reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you: on their part he is blasphemed, but on your part he  
 15 is glorified. But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler  
 16 in other men's matters. Yet if any suffer as a Christian, let him not be ashamed; but let him glorify  
 17 God on this behalf. For the time is come for judg-

think as highly of himself as he will. *If any man minister*—Serve his Brother in Love, whether in Spirituals or Temporals, *let him minister as of the ability which God giveth*—That is, humbly and diligently, ascribing all his Power to God, and using it with His Might: *Whose is the glory*—Of his Wisdom, which teaches us to speak, and the might—Which enables us to act.

V. 12. *Wonder not at the burning which is among you*—This is the literal Meaning of the Expression. It seems to include both Martyrdom itself, which so frequently was by Fire, and all the other Sufferings joined with or previous to it; *which is permitted by the Wisdom of God for your trial.* Be not surprized at this.

V. 13. *But as ye partake of the sufferings of Christ*, (ver. 1.) while ye suffer for his Sake, rejoice in Hope of more abundant Glory. For the Measure of Glory answers the Measure of Suffering; and much more abundantly.

V. 14. *If ye are reproached for Christ*—Reproaches and cruel Mockings were always one Part of their Sufferings: *the Spirit of glory and of God resteth upon you*—The same Spirit which was upon Christ, Luke iv. 18. He is here termed, *the Spirit of glory*, conquering all Reproach and Shame, and *the Spirit of God*, whose Son, Jesus Christ is. *On their part he is blasphemed, but on your part he is glorified*—That is, While they are blaspheming Christ, you glorify him in the Midst of your Sufferings, v. 16.

V. 15. *Let none of you deservedly suffer, as an evil-doer*—In any Kind.

V. 16. *Let him glorify God*—Who giveth him the Honour so to suffer, and so great a reward for Suffering.

V. 17. *The time is come for judgment to begin at the house of God*—God first visits his Church, and that both in Justice and Mercy: *What shall the end be of them that obey not the gospel?*—How terribly will

ment to begin at the house of God : but if it begin at us, what *shall* the end be of them that obey not the  
 18 gospel of God ? And if the \* righteous scarcely be saved, where shall the ungodly and the sinner  
 19 appear ? Wherefore let them also that suffer according to the will of God, commit their souls to him in well-doing, as unto a faithful creator.

V. The elders that are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and likewise a partaker of the glory  
 2 which shall be revealed, Feed the flock of God which is among you, overseeing it not by constraint, but willingly, not for filthy gain, but  
 3 of a ready mind, Neither as lording over the he-

will He visit them ? The Judgments, which are milder at the Beginning, grow more and more severe. But good Men, having already sustained their Part, are only Spectators of the Miseries of the Wicked.

V. 18. *If the righteous scarcely be saved*—Escape with the utmost Difficulty, *where shall the ungodly*—The Man who knows not God, and the open sinner appear—In that Day of Vengeance ? The Salvation here primarily spoken of, is of a temporal Nature. But we may apply the Words to eternal Things, and then they are still more awful.

V. 19. *Let them that suffer according to the will of God*—Both for a good Cause, and in a right Spirit, *commit to him their Souls*—(Whatever becomes of the Body) as a sacred Depositum, *in well doing*—Be this your Care, To do and suffer well : He will take Care of the rest : *as unto a faithful creator*—In whose Truth, Love, and Power, ye may safely trust.

V. 1. *I who am a fellow elder*—So the first, tho' not the Head, of the Apostles oppositely and modestly files himself : *and a witness of the sufferings of Christ*—Having seen him suffer, and now suffering for him.

V. 2. *Feed the flock*—Both by Doctrine and Discipline, *not by constraint*—Unwillingly, as a Burden, *not for filthy gain*—Which, if it be the Motive of Acting, is *filthy* beyond Expression. O consider this, ye that leave one Flock, and go to another, merely “because there is *more gain*, a large Salary ?” Is it not astonishing, that Men “can see no harm in this ?” That it is not only *practised*, but *avowed* all over the Nation ?

V. 3. *Neither as lording over the heritage*—Behaving in a haughty, domineering Manner, as tho' you had Dominion over their Conscience. The Word translated *Heritage*, is literally *the Portions*. There is One Flock, under the one chief Shepherd ; but many *portions* of this, under many Pastors : *but being examples to the flock*—This procures the most ready and free Obedience.

\* *Prov. xi. 31.*



- 4 ritage, but being examples to the flock. And when the chief shepherd shall appear, ye shall receive the crown of glory that fadeth not away.
- 5 In like manner, ye younger, be subject to the elder, yea being all subject to each other, Be clothed with humility; \* for God resisteth the proud,
- 6 but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God,
- 7 that he may exalt you in due time: Casting all your care upon him; for he careth for you.
- 8 Watch: be vigilant: for your adversary the devil walketh about as a roaring lion, seeking whom he may devour: Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
- 10 Now the God of all grace, who hath called us by Christ Jesus to his eternal glory, after ye have suffered a while, himself shall perfect, stablish, strengthen,
- 11 settle you. To him be the glory and the might for ever and ever. Amen.

V. 5. *Ye younger, be subject to the elder*—In Years, and be all—Elder or younger, *subject to each other*—Let every one be ready, upon all Occasions, to give up his own Will. *Be clothed with humility*—Bind it on (so the Word signifies) so that no Force may be able to tear it from you.

V. 6. *The hand of God*—Is in all Troubles.

V. 7. *Casting all your care upon him*—In every Want or Pressure.

V. 8. But in the mean Time *Watch*. There is a close Connexion between this, and the duty *casting our care* upon him. How deeply had St. Peter himself suffered for Want of *Watching*? *Be vigilant*—As if he had said, *Awake, and keep awake*. Sleep no more: Be this *your Care*. *As a roaring lion*—Full of Rage, *seeking*—With all Subtily likewise, *whom he may devour* or *swallow up*—Both Soul and Body.

V. 9. Be the more *stedfast*, as ye know the same kind of *afflictions* are accomplished in—That is, suffered by *your brethren*, till the Measure allotted them is filled up.

V. 10. *Now the God of all grace*—By which alone the whole Work is begun, continued and finished in your Soul: *after ye have suffered a while*—A very little while compared with Eternity: *himself*—Ye have only to watch and resist the Devil: The rest God will perform: *perfect*—That no Defect may remain: *stablish*—That nothing may overthrow you: *strengthen*—That ye may conquer all adverse Power: *and settle you*—As an House upon a Rock. So the Apostle, being converted, does now *strengthen his brethren*.

V. 12. *As*

\* James iv. 6. Prov. iii. 34.

- 12 By Silvanus, a faithful brother, as I suppose,  
I have written briefly to you, exhorting and ad-  
ding my testimony, that this is the true grace of  
13 God wherein ye stand. The church that is at Baby-  
lon, elected together with you, saluteth you, and  
14 Mark my son. Salute ye one another with a kiss  
of charity. Peace be with you all that are in Christ.

V. 12. *As I suppose*---As I judge, upon good Grounds, though not by immediate Inspiration, *I have written*---That is sent my Letter by him, *adding my testimony*---To that which ye before heard from Paul, *that this is the true Gospel of the grace of God.*

V. 13. *The church that is at Babylon*---Near which St. Peter probably was, when he wrote this Epistle; *elected together with you*---Partaking of the same Faith with you. *Mark*---It seems the Evangelist, *my son*---Probably converted by St. Peter. And he had occasionally served him, *as a son in the gospel.*





# N O T E S

O N

## The Second Epistle General of St. PETER.

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**T**HE Parts of this Epistle, wrote not long before St. Peter's Death, and the Destruction of *Jerusalem*, with the same Design as the former, are likewise Three :

- |  |             |
|--|-------------|
| I. The Inscription :   | C. i. 1, 2  |
| II. A farther stirring up of the Minds of true Believers, in which                                     |             |
| 1. He exhorts them, having received the precious Gift, to give all Diligence to <i>grow in grace</i> : | 3—11        |
| 2. To this he incites them   |             |
| 1. From the Firmness of true Teachers,   | 12—21       |
| 2. From the Wickedness of false Teachers,  | C. ii. 1—22 |
| 3. He guards them against Impostors,   |             |
| 1. By confuting their Error,   | C. iii. 1—9 |
| 2. By describing the Great Day, adding suitable Exhortations,  | 10—14       |
| III. The Conclusion, in which he   |             |
| 1. Declares his Agreement with St. Paul,   | 15, 16      |
| 2. Repeats the Sum of the Epistle,   | 17, 18      |

## II. St. P E T E R.

- I. **S**IMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteous-

V. 1. *To them that have obtain'd*—Not by their own Works, but by the free Grace of God, *like precious faith with us*—The Apostles  
The

- 2 nefs of our God and Saviour Jesus Christ, Grace  
 and peace be multiplied unto you, through the  
 3 knowledge of God, and of Jesus our Lord; As  
 his divine power hath given us all things that per-  
 tain to life and godliness, through the knowledge  
 of him that hath called us by glory and virtue,  
 4 Thro' which he hath given us precious and exceed-  
 ing great promises; that by these, having escaped  
 the corruption which is in the world through de-  
 sire, ye may become partakers of the divine nature:  
 5 For this very reason, giving all diligence, add to  
 your faith courage, and to courage knowledge,

The Faith of those who have not seen, being equally precious with that of those who saw our LORD in the Flesh: *through the righteousness*—Both Active and Passive, of our God and Saviour---It is this alone by which the Justice of GOD is satisfied, and for the Sake of which He gives this precious Faith.

V. 2. *Thro' the*—Divine, Experimental Knowledge of GOD and of Christ.

V. 3. *As his divine power has given us all things*---There is a wonderful Cheerfulness in this Exordium, which begins with the Exhortation itself, *that pertain to life and godliness*---To the present, Natural Life, and to the Continuance and Increase of Spiritual Life, *through that Divine Knowledge of him*—Of Christ, *who hath called us by*---His own glorious Power, to eternal Glory---As the End, by Christian Virtue---Or Fortitude, as the Means.

V. 4. *Thro' which*---Glory and Fortitude, *he hath given us exceeding great*---And inconceivably *precious promises*---Both the Promises and the Things promised, which follow in their due Season, that, sustained and encouraged by the Promises, we may obtain all that he has promised: *that, having escaped the manifold corruption which is in the world*---From that fruitful Fountain, *evil desire: ye may become partakers of the divine nature*---Being renewed in the Image of GOD, and having Communion with him, so as to dwell in GOD and GOD in you.

V. 5. *For this very reason*---Because GOD hath given you so great Blessings, *giving all diligence*---It is a very uncommon Word, which we render *giving*. It literally signifies, *bringing in by the by, or over and above*: Implying, that GOD works the Work; yet not useless we are diligent. Our Diligence is to follow the Gift of GOD, and is followed by an Increase of all his Gifts; *add to*---And *in* all the other Gifts of GOD. Superadd the latter, without losing the former. The Greek Word properly means *lead up*, as in a Dance, one of these after the other, in a beautiful Order. *Your faith, that evidence of things not seen*, termed before *the knowledge of God and of Christ*---The Root of all Christian Graces; *courage*---Whereby ye may conquer all Enemies and Difficulties, and execute whatever Faith dictates.

In

6 And to knowledge temperance, and to temperance  
 7 patience, and to patience godliness, And to god-  
 8 nefs love. For these being in you and abounding,  
 make you neither slothful nor unfruitful in the

In this most beautiful Connexion, each preceding Grace leads to the following: Each following, tempers and perfects the preceding. They are set down in the Order of Nature, rather than the Order of Time. For tho' every Grace bears a Relation to every other, yet here they are so nicely ranged, that those which have the closest Dependence on each other, are plac'd together; and to your courage knowledge---Wisdom, teaching how to exercise it on all Occasions.

V. 6. *And to your knowledge temperance, and to your temperance patience*---Bear and forbear; sustain and abstain. Deny yourself and take up your Cross daily. The more Knowledge you have, the more renounce your own Will; indulge yourself the less. *Knowledge puffeth up*, and the great Boasters of Knowledge (the Gnosticks) were those that turned the Grace of God into wantonness. But see that your Knowledge be attended with temperance. Christian Temperance, implies the voluntary abstaining from all Pleasure which does not lead to God. It extends to all Things inward and outward: the due Government of every Thought, as well as Affection. It is using the world, so to use all outward, and so to restrain all inward Things, that they may become a Means of what is spiritual; a scaling Ladder to ascend to what is above. Intemperance is to abuse the World. He that uses any thing below, looking no higher, and getting no farther, is intemperate. He that uses the Creature only so as to attain to more of the Creator, is alone temperate, and walks as Christ himself walked. *And to patience, godliness*---Its proper Support: A continual Sense of God's Presence and Providence, and a filial Fear of and Confidence in him. Otherwise your Patience may be Pride, Surlinefs, Stoicism; but not Christianity.

V. 7. *And to godliness brotherly kindness*---No Sullenness, Sternness, Moroseness: Saur Godliness, so called, is of the Devil. Of Christian Godliness it may always be said,

“Mild, sweet, serene, and tender is her Mood,  
 Nor grave with Sternness, nor with Lightness free:  
 Against Example resolutely good,  
 Fervent in Zeal, and warm in Charity.”

*And to brotherly kindness, love*---The pure and perfect Love of God and of all Mankind. The Apostle here makes an Advance upon the preceding Article, *brotherly kindness*, which seems only to relate to the Love of Christians toward one another.

V. 8. *For these being really in you*---Added to your Faith, and abounding---Increasing more and more, otherwise we will soon, make you neither slothful nor unfruitful---Do not suffer you to be faint in your Mind, or without Fruit in your Lives. If there is less Faithfulness, less Care and Watchfulness, since we were pardoned, than there was before, and less Diligence, less outward Obedience, than

when

9 knowledge of our Lord Jesus Christ. But he that  
 wanteth these is blind, not able to see afar off,  
 having-forgotten the purification from his former  
 10 sins. Wherefore, brethren, be the more diligent  
 to make your calling and election firm; for if ye  
 11 do these things, ye shall never fall. For so an en-  
 trance shall be ministred to you abundantly into  
 the everlasting kingdom of our Lord and Saviour Je-  
 12 sus Christ. Wherefore I will not neglect always to  
 remind you of these things, though ye know them,  
 13 and are established in the present truth; Yea I think  
 it right, so long as I am in this tabernacle to stir you  
 14 up by reminding you: Knowing that shortly I must  
 put off my tabernacle, even as our Lord Jesus Christ

when we were seeking Remission of Sin, we are both *slothful and unfruitful in the knowledge of Christ*---That is, in the Faith, which then cannot work by Love.

V. 9. *But he that wanteth these*---That does not add them to his Faith, is blind---The Eyes of his Understanding are again closed. He cannot see God, or his pardoning Love. He has lost the Evidence of Things not seen: *Not able to see afar off*---Literally pur-blind. He has lost Sight of the precious Promises; Perfect Love and Heaven are equally out of his Sight. Nay, he cannot now see what himself once enjoyed: *Having as it were forgot the purification from his former sins*---Scarce knowing what he himself then felt, when his Sins were forgiven.

V. 10. *Wherefore*---Considering the miserable State of these Apostates, *brethren*---St. Peter no where uses this Appellation in either of his Epistles, but in this important Exhortation, *be the more diligent*---By Courage, Knowledge, Temperance, &c. *to make your calling and election firm*---God hath called you by his Word and his Spirit; he hath *elect*ed you, separated you from the World, through Sanctification of the Spirit. O cast not away these inestimable Benefits! *If ye are thus diligent to make your Election firm, ye shall never finally fall.*

V. 11. *For if ye do so, an entrance shall be ministred to you abundantly into the everlasting kingdom*---Ye shall go in full Triumph to Glory.

V. 12. *Wherefore*---Since everlasting Destruction attends your Sloth, everlasting Glory your Diligence, *I will not neglect always to remind you of these things*---Therefore he wrote another, so soon after the former Epistle, *though ye are established in the present truth*---That Truth which I am now declaring.

V. 13. *In this tabernacle*---Or tent. How short is our Abode in the Body! How easily does a Believer pass out of it!

V. 14. *Even as the Lord Jesus shewed me*---In the Manner which he foretold, *John xxi. 18, &c.* It is not improbable, He had also shewed him, That the Time was now drawing nigh.

V. 15. *That*

- 15 shewed me. But I will endeavour, that ye may be able after my decease to have these things always in remembrance.
- 16 For we have not followed cunningly devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but were Eye-wit-
- 17 nesses of his Majesty; For he received honour and glory from God the Father, when there came such a voice to him from the excellent glory\*, This is my
- 18 beloved Son, in whom I delight. And we being with him in the holy mountain, heard this voice com-
- 19 ing from heaven. And we have the word of prophecy more confirmed, to which ye do well that ye take heed, as to a lamp that shone in a dark place, till the day should dawn, and the morning-star arise

V. 15. *That ye may be able*---By having this Epistle among you.

V. 16. *These things are worthy to be always had in remembrance.* For they are not cunningly devised fables---Like those common among the Heathens; *while we made known to you the power and coming*---That is, the powerful Coming of Christ in Glory. But if what they advanced of Christ was not true, if it was of their own Invention, then to impose such a Lie on the World, as it was in the very Nature of Things, above all human Power to defend, and to do this at the Expence of Life and all Things, only to inrage the whole World, Jews and Gentiles, against them, was no cunning, but was the greatest folly that Men could have been guilty of; *but were eye-witnesses of his majesty*---At his Transfiguration, which was a Specimen of his Glory at the last Day.

V. 17. *For he received divine honour and inexpressible glory*---Shining from Heaven, above the Brightness of the Sun, *when there came such a voice from the excellent glory*---That is, from God the Father.

V. 18. *And we*---Peter, James and John. St. John was still alive: *being with him in the holy mount*---Made so by that glorious Manifestation, as Mount Horeb was of old. Exod. iii. 4, 5.

V. 19. *And we*---St. Peter here speaks in the Name of all Christians, *have the word of prophecy*---The Words of Moses, Isaiah, and all the Prophets, are one and the same Word, every Way consistent with itself. St. Peter does not cite any particular Passage, but speaks of their entire Testimony, *more confirmed*---By that Display of his glorious Majesty; *to which Word ye do well that ye take heed, as to a lamp which shone in a dark place*---Wherein there was neither Light, nor Window. Such antiently was the whole World, except that little Spot where this Lamp shone, *till the day should dawn*---Till the full Light of the Gospel should break through the Darkness:

As

\* Matt. xvii. 5;

20 in your hearts: Knowing this before, that no scripture  
21 prophecy is of private interpretation. For prophecy  
came not of old by the will of man, but the holy men  
of God spake, being moved by the Holy Ghost.

II. But there were false prophets also among the people,  
as there shall likewise be false teachers among you,  
who will privately bring in destructive heresies, even  
denying the Lord that bought them, and bring upon  
2 themselves swift destruction. And many will follow  
their pernicious ways, by means of whom the way  
3 of truth will be evil spoken of. And through covet-  
ousness will they with feigned speeches make mer-  
chandise of you, whose judgment now of a long time  
lingereth not, and their destruction slumbereth not.

As is the Difference between the Light of a Lamp and that of the  
Day, such is that between the Light of the Old Testament and of the  
New, and the morning-star—Jesus Christ, (Rev. xxii, 16.) arise in  
your hearts—He revealed in you.

V. 20. Ye do well, as knowing this, that no scripture prophecy is  
of private interpretation. It is not any Man's own Word. It is God,  
not the Prophet himself, who thereby interprets Things till then  
unknown.

V. 21. For prophecy came not of old by the will of man—Of any  
mere Man whatever, but the holy men of God—Devoted to him, and  
set apart by him for that Purpose, spake, and wrote, being moved  
—Literally carried. They were purely passive therein.

V. 1. But there were false prophets also—As well as true, among  
the people—Of Israel. Those that spake, even the Truth, when  
God had not sent them; and also those that were truly sent of him,  
and yet corrupted or softened their Message, were false prophets, as  
there shall be false—As well as true, teachers among you, who will  
privately bring in—Into the Church, destructive heresies—They first,  
by denying the LORD, introduced destructive heresies, that is,  
Divisions; or they occasioned first these Divisions; and then were  
given up to a reprobate Mind, even to deny the LORD that bought  
them. Either the Heresies are the Effect of denying the LORD, or  
the denying the LORD was the Consequence of the Heresies, even  
denying—Both by their Doctrine and their Works, the Lord that  
bought them—With his own Blood. Yet these very Men perish ever-  
lastingly. Therefore Christ bought even them that perish.

V. 2. The way of truth will be evil spoken of—By those who  
blend all, false and true Christians together.

V. 3. They will make merchandise of you—Only use you to gain by  
you, as Merchants do their Wares. Whose judgment now of a long  
time lingereth not—Was long ago determined, and will be executed  
speedily. All Sinners are adjudged to Destruction; and God's pu-  
nishing some, proves he will punish the rest.

V. 4. Cost



- 4 For if God spared not the angels that sinned, but having cast *them* down to hell, delivered them into chains of darkness, to be reserved unto judgment,
- 5 And spared not the old world, (but he preserved Noah the eighth *person*, a preacher of righteousness)
- 6 bringing a flood on the world of the ungodly ; And condemned the cities of Sodom and Gomorrah to destruction, turning *them* into ashes, setting them as an example to them that should afterwards live un-
- 7 godly : And delivered righteous Lot, grieved with
- 8 the filthy behaviour of the wicked : (For that righteous man dwelling among them, by seeing and hearing tormented his righteous soul from day to day
- 9 with *their* unlawful deeds) The Lord knoweth how to deliver the godly out of temptation, and to reserve the unrighteous to the day of judgment to be punished.
- 10 But chiefly them that walk after the flesh in the lust of uncleanness and despise government. Daring, self-willed ; they are not afraid to rail at dignities : Whereas angels, who are greater in strength and power, bring not a railing accusation against
- 11 them before the Lord. But these men, as natural brute beasts born to be taken and destroyed, speaking evil of the things they understand not, shall perish in

V. 4. *Cast them down to Hell*—The bottomless Pit, a Place of unknown Misery ; *delivered them*—Like condemned Criminals to safe Custody, as if bound with the strongest *chains*, in a Dungeon of *darkness to be reserved unto the judgment* of the Great Day : Though still those *chains* do not hinder their often *walking up and down, seeking whom they may devour.*

V. 5. *And spared not the old*—The Antediluvian world (*but he preserved Noah the eighth person*—That is Noah, and seven others, a preacher, as well as Practiser of *righteousness*) *bringing a flood on the world of the ungodly*—Whose Numbers stood them in no Stead.

V. 9. It plainly appears from these Instances, that *the Lord knoweth*—Hath both Wisdom and Power, and Will, to *deliver the godly out of all temptations, and to punish the Ungodly.*

V. 10. *Chiefly them that walk after the flesh*—Corrupt Nature, particularly in the *lust of uncleanness, and despise government*—The Authority of their Governors ; *dignities*—Persons in Authority.

V. 11. *Whereas angels*—When they appear *before the Lord* (*Job i. 6. ii. 1.*) to give an Account of what they have seen and done on the Earth.

V. 12. *Savage as brute-beasts, several of which in the present disordered State of the World, seem born to be taken and destroyed.*

V. 13. *They*

13 their own corruption, Receiving the reward of un-  
 righteousness. They count it pleasure to riot in the  
 day time ; spots and blemishes, sporting themselves  
 with their own deceivings, while they feast with you,  
 14 Having eyes full of adultery, and that cease not from  
 sin ; ensnaring unstable souls, having an heart exerci-  
 15 sed with covetousness, accursed children : Who  
 have forsaken the right way and are gone astray,  
 following the way of Balaam, *the son* of Bofor, who  
 16 loved the reward of unrighteousness. But he had a  
 rebuke for his iniquity : the dumb beast, speaking  
 with man's voice, forbad the madness of the prophet.  
 17 These are fountains without water, clouds driven by  
 a tempest, to whom the blackness of darkness is re-  
 18 served for ever. For by speaking swelling *words* of  
 vanity, they ensnare in the desires of the flesh, in  
 wantonness, those that were entirely escaped from  
 19 them that live in error. While they promise them  
 liberty, themselves are the slaves of corruption ; for  
 by whom a man is overcome, by him he is also  
 20 brought into slavery. For if after they have escaped  
 the pollutions of the world, through the knowledge  
 of the Lord and Saviour Jesus Christ, they are again

V. 13. *They count it pleasure to riot in the day time*—They glory in doing it in the Face of the Sun. They are *spots* in themselves, *blemishes* to any Church, *sporting themselves with their own deceiving*--- Making a Jest of those whom they deceive, and even jesting, while they are deceiving their own Souls.

V. 15. *The way of Balaam, the son of Bofor*---(So the *Caldeans* pronounced what the *Jews* termed *Beor*) namely, the Way of Covetousness ; *who loved*---Earnestly desired, though he did not dare to take *the reward of unrighteousness*---The Money which *Balak* would have given him, for cursing *Israel*.

V. 16. *The beast*---Though naturally *dumb*.

V. 17. *Fountains and clouds promise Water* ; so do these promise, but do not perform.

V. 18. *They ensnare in the desires of the flesh*---Allowing them to gratify some unholy Desire, *those who were before entirely escaped from* the Spirit, Custom and Company of *them that live in error*---In Sin.

V. 19. *While they promise them liberty*---From needless Restraints and Scruples, from the Bondage of the Law, *themselves are slaves of corruption*---Even Sin, the vilest of all Bondage.

V. 20. *For if after they*---Who are thus ensnared, *have escaped the pollutions of the world*---The Sins which pollute all who know not God, *through the knowledge of Christ*---That is through Faith in Him,

intangled therein and overcome, their last state is  
 21 worse than the first. For it had been better for them,  
 not to have known the way of righteousness, than  
 having known it, to turn from the holy command-  
 22 ment delivered to them. But it has befallen them ac-  
 cording to the true proverb, The dog is turned to  
 his own vomit, and the sow that was washed to her  
 wallowing in the mire.

III. This second epistle, beloved, I now write to  
 you, in both which I stir up your pure minds by way  
 2 of remembrance, That ye may be mindful of the  
 words which were spoken before by the holy pro-  
 phets, and of the commandment of us, the apostles  
 3 of the Lord and Saviour: Knowing this first, that  
 there will come scoffers in the last days, walking af-  
 4 ter their own desires, And saying, Where is the  
 promise of his coming? For ever since the fathers  
 fell asleep, all things continue as they were from the  
 5 beginning of the creation. For this they are willing-  
 ly ignorant of, that by the word of God the heavens  
 were of old, and the earth standing out of the water

(c. i. 3.) they are again intangled therein, and overcome, their last state is worse than the first---More inexcusable and causing a greater Damnation.

V. 21. The commandment---The whole Law of God, once not only delivered to their Ears, but written in their Hearts.

V. 22. The dog, the sow---Such are all Men in the Sight of God before they receive his Grace, and after they have made Shipwreck of the Faith.

V. 2. Be the more mindful thereof, because ye know scoffers will come first---Before the Lord comes, walking after their own evil desires---Here is the Origin of the Error, the Root of Libertinism. Do we not see this eminently fulfilled?

V. 4. Saying, Where is the promise of his coming---To Judgment? (They do not even deign to name him.) We see no Sign of any such Thing. For ever since the fathers---Our first Ancestors, fell asleep, all things---Heaven, Water, Earth, continue as they were from the beginning of the creation---Without any such material Change, as might make us believe they will ever end.

V. 5. For this they are willingly ignorant of---They do not care to know or consider, that by the almighty word of God---Which bounds the Duration of all Things, so that it cannot be either longer or shorter; of old---Before the Flood, the aerial heavens were, and the earth

• Prov. xxvi. 11.

- 6 and in the water, Through which the world that then was, being overflowed with water, perished.
- 7 But the heavens and the earth that are now, are by his word treasured up, reserved unto fire, at the day
- 8 of judgment and destruction of ungodly men. † But, beloved, be not ye ignorant of this one thing, that one day is with the Lord as a thousand years, and a

*earth*---Not as it is now, but *standing out of the water and in the water* ---Perhaps the interior Globe of Earth was fixt in the Midst of the Great Deep, the Abyss of *Water*; the Shell or Exterior Globe, *standing out of the water*, covering the Great Deep. This or some other great, and manifest Difference between the original and present Constitution of the terraqueous Globe, seems then to have been so generally known, that St. Peter charges their Ignorance of it totally upon their Wilfulness.

V. 6. *Through which*---Heaven and Earth, the Windows of Heaven being opened, and the Fountains of the great Deep broken up, *the world that then was*---The whole Antediluvian Race, *being overflowed with water, perished*---And the Heavens and Earth themselves, tho' they did not perish, yet underwent a great Change. So little Ground have these Scoffers for saying, That *all things continue as they were from the creation*,

V. 7. *But the heavens and the earth that are now*---Since the Flood, *are reserved unto fire, at the day wherein God will judge the World*, and punish the Ungodly with everlasting destruction.

V. 8. *But be not ye ignorant*---Whatever they are, of *this one thing* ---which casts much Light on the Point, in Hand, *that one day is with the Lord as a thousand years, and a thousand years as one day*. Moses had said, (*Psal. xc. 4.*) *a thousand years in thy sight are as one day*, which St. Peter applies, with regard to the last Day; so as to denote both his Eternity, whereby he exceeds all Measure of Time in his Essence and in his Operation: His Knowledge, to which all Things past or to come are present every Moment: His Power, which needs no long Delay, in order to bring its Work to Perfection: and his Long-suffering, which excludes all Impatience of Expectation and Desire of making Haste. *One day is with the Lord as a thousand years*---That is, In one Day, in one Moment, He can do the Work of a thousand Years. Therefore He is *not slow*: He is always equally ready, to fulfil his Promise: *and a thousand years are as one day*---That is, no Delay is long to God. A thousand Years are as one Day, to the eternal God. Therefore he is *long-suffering*; He gives us Space for Repentance, without any Inconvenience to Himself. In a Word, With God Time passes neither slower, nor swifter, than is suitable to Him and his Oeconomy. Nor can there be any Reason, why it should be necessary for Him, either to delay or hasten the End of all Things. How can we comprehend this? If we could comprehend it, St. Peter needed not to have added, *With the Lord*.

Q 2

V. 9. The

† Psalm xc. 4.

9 thousand years as one day. The Lord is not slow concerning his promise (though some men count it slowness) but is long-suffering for your sake, not willing that any should perish, but that all should come to repentance. But the day of the Lord  
 10 will come as a thief, in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth, and the works that are  
 11 therein, shall be burnt up. Seeing then all these things are dissolved, what manner of persons ought ye

V. 9. *The Lord is not slow*---As if the Time fixt for it were past, concerning his promise---Which shall surely be fulfilled in its Season: but is long-suffering towards us---Childrer of Men, not willing that any ---Soul which He hath made should perish.

V. 10. *But the day of the Lord will come as a thief*---Suddenly, unexpectedly, in which the heavens shall pass away with a great noise---Surprizingly exprest by the very Sound of the Original Word, the elements shall melt with fervent heat---The elements seem to mean, the Sun, Moon, and Stars: Not the Four, commonly so called; for Air and Water cannot melt, and the Earth is mentioned immediately after, the earth and all the work:---Whether of Nature or Art, that are therein shall be burnt up---And has not God already abundantly provided for this? 1. By the Stores of subterranean Fire, which are so frequently bursting out at *Ætna, Vesuvius, Hecla*, and many other burning Mountains: 2. By the *Electric* (vulgarly called *Electrical*) Fire, diffused through the whole Globe; which if the secret Chain that now binds it up, were loosed, would immediately dissolve the whole Frame of Nature: 3. By Comets, one of which if it touch the Earth in its Course toward the Sun, must needs strike it into that Abyss of Fire. If in its Return from the Sun, when it is heated (as a great Man computes) two thousand Times hotter than a red-hot Cannon Ball, it must destroy all Vegetables and Animals, long before their Contact, and soon after burn it up.

V. 11. *Seeing then that all these things are dissolved*---To the Eye of Faith it appears as done already. All these things mentioned before: All that are included in that scriptural Expression, *The heavens and the earth*, that is, the Universe. On the fourth Day God made the stars, (*Gen. i. 16.*) which will be dissolved together with the Earth. They are deceived therefore who restrain either the History of the Creation, or this Description of the Destruction of the World, to the Earth and lower Heavens, imagining the Stars to be more antient than the Earth and to survive it. Both the Dissolution and Renovation are ascribed, not to the one heaven which surrounds the Earth, but to the heavens in general (*ver. 10, 13.*) without any Restriction or Limitation. *What persons ought ye to be, in all toly conversation*---With Men, and godliness---Toward your Creator?

V. 12. *Hastring*

- 12 to be in all holy conversation and godliness, looking for and waiting on the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat?
- 13 Nevertheless we look for new heavens and a new earth, according to his\* promise, wherein dwelleth
- 14 righteousness. Wherefore, beloved, seeing ye look for these things, labour to be found of him in
- 15 peace, without spot and blameless. And account the long-suffering of the Lord salvation, as our beloved brother Paul also, according to the wisdom given
- 16 him †, hath written to you: As also in all his epistles, speaking therein of these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

V. 12. *Waiting on*---As it were, by your earnest Desires and fervent Prayers, *the coming of the day of God*---Many Myriads of Days He grants to Men: One, the last, is the Day of God Himself.

V. 13. *We look for new heavens and a new earth*---Raised as it were, out of the Ashes of the Old: (We look for an entire New State of Things) *wherein dwelleth righteousness*---Only righteous Spirits. How great a Mystery!

V. 14. *Labour*---That whenever He cometh, *ye may be found in peace*---May meet Him without Terror, being sprinkled with his Blood, and sanctified by his Spirit, so as to be *without spot and blameless*.

V. 15. *And account the long-suffering of our Lord salvation*---Not only designed to lead Men to *repentance*, but actually conducting thereto; a precious Means of saving many more Souls: *As our beloved brother Paul also hath written to you*---This refers not only to the single Sentence preceding, but to all that went before. St. Paul had written to the same Effect concerning the End of the World, in several Parts of his Epistles, and particularly in the Epistle to the Hebrews.

V. 16. *As also in all his epistles*---St. Peter wrote this a little before his own and St. Paul's Martyrdom. St. Paul therefore had now written all his Epistles; and even from this Expression we may learn that St. Peter had read them all, perhaps sent to him by St. Paul himself. Nor was he at all disgusted by what St. Paul had written concerning him, in the Epistle to the Galatians: *speaking of these things*---Namely, of the Coming of our LORD, delayed thro' his Long-suffering, and of the Circumstances preceding and accompanying it; *wherein dwelleth*---They who are not taught of God: *and the unstable*---Wavering, double-minded, unsettled Men,

Q3

\* *Ijacob* lxxv. 17. lxxvi. 22.† *Rom.* ii. 4.

- 17 Ye, therefore, beloved, knowing *these things* before, beware, lest ye also being led away by the error  
 18 of the wicked, fall from your own steadfastness: But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ: To him be the glory both now, and to the day of eternity! Amen.

*Men, wrest—As tho' Christ would not come: as they do also the other Scriptures—Therefore St. Paul's Writings were now Part of the Scriptures: to their own distraction—But that some use the Scriptures ill, is no Reason why others should not use them at all.*

V. 18. *But grow in grace—That is, in every Christian Temper. There may be, for a Time, Grace without Growth; as there may be natural Life without Growth. But such sickly Life, of Soul or Body, will end in Death, and every Day draw nigher to it. Health is the Means of both natural and spiritual Growth. If the remaining Evil of our fallen Nature be not daily mortified, it will, like an evil Humour in the Body, destroy the whole Man. But if ye thro' the Spirit do mortify the deeds of the body (only so far as we do this) ye shall live the Life of Faith, Holiness, Happiness. The End and Design of Grace being purchased and bestowed on us, is to destroy the Image of the earthy, and restore us to that of the heavenly. And so far as it does this, it truly profits us; and also makes Way for more of the heavenly Gift, that we may at last be filled with all the Fulness of God. The Strength and Well-being of a Christian depend on what his Soul feeds on, as the Health of the Body depends on whatever we make our daily Food. If we feed on what is according to our Nature, we grow: if not, we pine away and die. The Soul is of the Nature of God, and nothing but what is according to his Holiness can agree with it. Sin, of every Kind, starves the Soul and makes it consume away. Let us not try to invert the Order of God in his new Creation: We shall only deceive ourselves. It is easy to forsake the Will of God and follow our own; but this will bring Leanness into the Soul. It is easy to satisfy ourselves without being possess of the Holiness and Happiness of the Gospel. It is easy to call these frames and feelings, and then to oppose faith to one and Christ to the other. Frames (allowing the Expression) are no other than heavenly tempers, the mind that was in Christ: Feelings are the divine consolations of the Holy Ghost, fitted abroad in the Heart of him that truly believes. And wherever Faith is, and wherever Christ is, there are these blessed frames and feelings. If they are not in us, it is a sure Sign that tho' the Wilderness became a Pool, the Pool is become a Wilderness again: and in the knowledge of Christ—That is, in Faith, the Root of all: To him be the glory to the day of eternity—An Expression naturally flowing from that Sense which the Apostle had felt in his Soul throughout this whole Chapter. Eternity is a Day without Night, without Interruption, without End.*



# NOTES

O. N.

## The First Epistle of St. JOHN.

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**T**HE great Similitude, or rather Sameness both of Spirit and Expression, which runs through St. *John's* Gospel, and all his Epistles, is a clear Evidence of their being written by the same Person. In this Epistle he speaks not to any particular Church, but to all the Christians of that Age, and in them to the whole Christian Church in all succeeding Ages.

Some have apprehended, that it is not easy to discern the Scope and Method of this Epistle. But if we examine it with Simplicity, these may readily be discovered. St. *John* in this Letter, or rather Tract (for he was present with Part of those to whom he wrote) has this apparent Aim, To confirm the happy and holy Communion of the Faithful with God and *Christ*, by describing the Marks of that blessed State.

The Parts of it are Three:

I. The Preface,	C. i. 1—4.
II. The Tract itself,	5—C. v. —12.
III. The Conclusion,	13—21

In the Preface he shews the Authority of his own Preaching and Writing, and expressly points out (ver 3.) the Design of his present Writing. To the Preface exactly answers the Conclusion, more largely explaining the same Design, and recapitulating those Marks, by *we know* thrice repeated (ch. v. 18, 19, 20.)

The Tract itself has Two Parts, treating,

I. Severally,

1. Of Communion with the Father,	C. i. 5—10.
2. Of Communion with the Son,	C. ii. 1—12.
With a distinct Application to Fathers, young Men, and little Children,	13—27

Whereto



Whereto is annex, an Exhortation to *abide* in him,

28—C. iii. 1—24

That the Fruit of his *Manifestation* in the Flesh; may extend to his *Manifestation* in Glory.

3. Of the Confirmation and Fruit of this abiding through *the Spirit*,

C. iv. 1—21

II. Conjointly,

Of the Testimony of the *Father*, and *Son*, and *Spirit*: On which Faith in *Christ*, the being born of God, Love to God and his Children, the keeping his Commandments, and Victory over the World are founded,

C. v. 1—12

The Parts frequently begin and end alike. Sometimes there is an Allusion in a preceding Part, and a Recapitulation in the subsequent. Each Part treats of a Benefit from God, and the Duty of the Faithful derived therefrom by the most natural Inferences.

## I. St. JOHN.

I. **T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled  
2 of the word of life: (For the life was manifested, and we saw it, and testify and declare to you the eternal life which was with the Father, and

V. 1. *That which was*—Here means, He which was the Word himself; afterwards it means, That which they had heard from him: *which was*—Namely, with the Father (v. 2.) before he was manifested: *from the beginning*—This Phrase is sometimes used in a limited Sense. But here it properly means from Eternity, being equivalent with *in the beginning*, John i. 1: *that which we*—The Apostles, have not only heard, but seen with our eyes, which we have beheld—Attentively considered on various Occasions: *of the word of life*—He is termed: *the Word*, John i. 1. *the Life*, John i. 4. as He is the living Word of God, who with the Father and the Spirit, is the Fountain of Life to all Creatures, particularly of Spiritual and Eternal Life.

V. 2. *For the life*—The living Word, *was manifested*—In the Flesh, to our very Senses: *and we testify and declare*—We testify by declaring, by preaching and writing, (ver. 3, 4.) Preaching lays the Foundation, (ver. 5—10.) Writing builds thereon: *to you*—Who have not seen: *the eternal life*—Which always was, and afterwards appeared to us: This is mentioned in the Beginning of the Epistle. In the End of it is mentioned the same *Eternal Life*, which we shall always enjoy.

V. 3. *That*

- 3 was manifested to us :) That which we have seen and heard declare we to you, that ye also may have fellowship with us; and truly our fellowship is with  
 4 the Father, and with his Son, Jesus Christ: And these things write we to you, that your joy may be full.  
 5 And this is the message which we have heard of him and declare to you, that God is light, and in him is  
 6 no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie and do not the  
 7 truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood  
 8 of Jesus Christ his Son cleanseth us from all sin. If we say, we have no sin, we deceive ourselves, and

V. 3. *That which we have seen, and heard*—Of Him and from Him, declare we to you—For this End, *that ye also may have fellowship with us*—May enjoy the same Fellowship which we enjoy: *And truly our fellowship*—Whereby He is in us and we in Him: *is with the Father, and with the Son*—Of the Holy Ghost he speaks afterwards.

V. 4. *That your joy may be full*—So our LORD also, (*John xv. 11. xvi. 22.*) There is a Joy of Hope, a Joy of Faith, and a Joy of Love. Here the Joy of Faith is directly intended. It is a concise Expression: *your joy*—That is, your Faith and the Joy arising from it: But it likewise implies the Joy of Hope and Love.

V. 5. *And this is the Sum of the message which we have heard of him*—The Son of GOD: *that God is light*—The Light of Wisdom, Love, Holiness, Glory. What Light is to the natural Eye, that GOD is to the spiritual Eye: *And in him is no darkness at all*—No contrary Principle. He is pure, unmixed Light.

V. 6. *If we say*—Either with our Tongue, or in our Heart, if we endeavour to persuade either ourselves or others, *we have fellowship with him*—While we walk, either inwardly or outwardly, *in darkness*—In Sin of any Kind; *we do not the truth*—Our Actions prove, that the Truth is not in us.

V. 7. *But if we walk in the light*—In all Holiness, *as God is* (a deeper Word than walk, and more worthy of GOD) *in the light*—Then we may truly say, *we have fellowship one with another*—We who have seen, and you who have not seen, do alike enjoy that Fellowship with GOD: The Imitation of GOD being the only sure Proof of our having Fellowship with Him. *And the blood of Jesus Christ his Son*—With the Grace purchased thereby: *cleanseth us from all sin*—Both Original and Actual, taking away all the Guilt and all the Power.

V. 8. *If we say*—Any Child of Man, before his Blood has cleansed us; *we have no sin*—To be cleansed from, instead of confessing

of the truth is not in us. If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, we have not sinned, we make him a liar, and his word is not in us.

II. My beloved children, I write these things to you, that ye may not sin. But if any one sin, we have an advocate with the Father, Jesus Christ, the righteous, And he is the propitiation for our sins; and

*confessing our sins, ver. 9. the truth is not in us*—Neither in our Mouth nor in our Heart.

V. 9. But if with a penitent and believing Heart, we confess our sins, he is faithful—Because He had promised this Blessing, by the unanimous Voice of all his Prophets. *Just*—Surely then He will punish: No, for this very Reason He will pardon. This may seem strange; but upon the evangelical Principle of Atonement and Redemption, it is undoubtedly true. Because, when the Debt is paid, or the Purchase made, it is the Part of Equity to cancel the Bond, and consign over the purchased Possession: *both to forgive us our sins*—To take away all the Guilt of them, and to cleanse us from all unrighteousness—To purify our Souls from every Kind, and every Degree of it.

V. 10. Yet still we are to retain, even to our Lives End, a deep Sense of our past Sins. Still if we say, we have not sinned, we make him a liar—Who saith, All have sinned: and his word is not in us—We do not receive it; we give it no Place in our Hearts.

V. 1. My beloved children—So the Apostle frequently addresses the whole Body of Christians. It is a Term of Tenderness and Endearment, used by our Lord Himself to his Disciples, (*John xiii. 33.*) And perhaps many to whom St. John now wrote, were converted by his Ministry. It is a different Word from that which is translated *little children*, in several Parts of the Epistle. to distinguish it from which, it is here rendered *beloved children*. I write these things to you, that ye may not sin—Thus he guards them before-hand against abusing the Doctrine of Reconciliation. All the Words, Institutions, and Judgments of God are levelled against Sin, either that it may not be committed, or that it may be abolished. *But if any one sin*—Let him not lie in Sin, despairing of Help: *we have an advocate*—We have for our Advocate, not a mean Person, but Him of whom it was said, *This is my beloved Son*: Not a guilty Person, who stands in Need of Pardon for himself; but *Jesus Christ the righteous*; not a mere Petitioner, who relies purely upon Liberality, but one that has merited, fully merited, whatever he asks.

V. 2. And he is the propitiation—The atoning Sacrifice, by which the Wrath of God is appeased: *for our sins*—Who believe: and not for our's only, but also for the sins of the whole world—Just as wide as Sin extends, the Propitiation extends also.

V. 3. And

not for ours only, but also for *the sins* of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, verily in him the love of God is perfected: hereby we know that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked. Beloved, I write not a new commandment to you, but the old commandment, which ye have had from the beginning; the old commandment is the word which ye have heard from the beginning. Again, I do write a new commandment to you, which is true in him and in you: for the darkness is past away, and the true light now shineth. He that saith, he is in the light, and hateth his bro-

V. 3. *And hereby we know that we truly and savingly know him—As He is the Advocate, the Righteous, the Propitiation: if we keep his commandments—Particularly those of Faith and Love.*

V. 5. *But whoso keepeth his word—His Commandments, verily in him the love of God—Reconciled to us through Christ, is perfected—Is perfectly known: Hereby—By our keeping his Word, we know that we are in him—So is the Tree known by its Fruits. To know him, to be in him, to abide in him, are nearly synonymous Terms: Only with a Gradation: Knowledge, Communion, Constancy.*

V. 6. *He that saith, he abideth in him—Which implies a durable State, a constant, lasting Knowledge of, and Communion with Him: ought himself—Otherwise they are vain Words, so to walk, even as he walked—In the World. As he, are Words that frequently occur in this Epistle. Believers having their Hearts full of Him, easily supply his Name.*

V. 7. *When I speak of keeping his word, I write not a new commandment—I do not speak of any new one; but the old commandment, which ye had—Even from your Forefathers.*

V. 8. *Again, I do write a new commandment to you—Namely, with regard to loving one another. A Commandment, which though it also was given long ago, yet is truly new in him and in you. It was exemplified in him, and is now fulfilled by you, in such a Manner as it never was before. For there is no Comparison between the State of the Old Testament-Believers, and that which ye now enjoy: The Darkness of that Dispensation is past away; and Christ the true light now shineth in your Hearts.*

V. 9. *He that saith, he is in the light—In Christ, united to him, and hateth his brother—(The very Name shews the Love due to him) is in darkness until now—Void of Christ, and of all true Light.*

V. 10. *He*

10 ther, is in darkness until now. He that loveth his  
 brother, abideth in the light, and there is no occasion  
 11 of stumbling in him: But he that hateth his brother,  
 is in darkness, and walketh in darkness, and know-  
 eth not whither he goeth, because darkness hath blind-  
 12 ded his eyes. I have written to you, beloved chil-  
 dren, because your sins are forgiven you for his name  
 13 sake. I write to you, fathers, because ye have  
 known him that is from the beginning. I write to  
 you, young men, because ye have overcome the  
 wicked one. I write to you, little children, be-  
 14 cause ye have known the Father. I have written to  
 you, fathers, because ye have known him that is from  
 the beginning. I have written to you, young men,

V. 10. *He that loveth his brother*—For Christ's Sake, abideth in the light—Of God, and there is no occasion of stumbling in him—Whereas he that hates his Brother, is an Occasion of stumbling to himself. He stumbles against himself, and against all Things within and without: While he that loves his Brother, has a free, disincumbered Journey.

V. 11. *He that hateth his brother*—And he must hate, if he does not love him; there is no Medium; is in darkness—In Sin, Perplexity, Intanglement. He walketh in darkness and knoweth not, that he is in the high Road to Hell.

V. 12. *I have written to you, beloved children*—Thus St. John speaks all to whom he writes. But from the 13th to the 27th Verse he divides them particularly into fathers, young men, and little children: because your sins are forgiven you—As if he had said, This is the Sum of what I have now written. He then proceeds to other Things, which are built upon this Foundation.

V. 13. The Address to Spiritual Fathers, young Men, and little Children, is first proposed in this Verse, wherein he says, *I write to you, fathers: I write to you young men: I write to you, little children:* and then enlarged upon, in doing which he says, *I have written to you, fathers, ver. 14. I have written to you, young men, ver. 14—17. I have written to you, little children, ver. 18—27.* Having finished his Address to each, he returns to all together, whom he again terms (as ver. 12.) *beloved children. Fathers, ye have known him that is from the beginning*—Ye have known the Eternal God, in a Manner wherein no other, even true Believers, know Him. *Young men, ye have overcome the wicked one*—In many Battles, by the Power of Faith. *Little children, ye have known the Father*—As your Father, (tho' ye have not yet overcome) by the Spirit witnessing with your spirit, that ye are the children of God.

V. 14. *I have written to you, fathers*—As if he had said, Observe well what I but now wrote. He speaks very briefly and modestly to these, who needed not much to be said to them, as having that deep Acquaintance

because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.  
 15 Love not the world, neither the things that are in the world: if any one love the world, the love of the  
 16 Father is not in him. For all that is in the world, the desire of the flesh, and the desire of the eye, and the pride of life, is not of the Father, but is of the  
 17 world. And the world passeth away, and the desire thereof; but he that doth the will of God abideth  
 18 for ever. Little children, it is the last time: and as ye have heard that Antichrist cometh, so even now there are many Antichrists, whereby we know that  
 19 it is the last time. They went out from us, but they

Acquaintance with God, which comprises all necessary Knowledge. *Young men, ye are strong*—In Faith, and the word of God abideth in you—Deeply rooted in your Hearts, whereby ye have often foiled your great Adversary.

V. 15. To you all, whether Fathers, young Men, or little Children, I say, *Love not the world*—Pursue your Victory, by overcoming the World. *If any man love the world*—Seek Happiness in visible Things, he does not love God.

V. 16. *The desire of the flesh*—Of the Pleasure of the Outward Senses, whether of the Taste, Smell, or Touch: *the desire of the eye*—Of the Pleasures of Imagination (to which *the Eye* chiefly is subservient;) of that Internal Sense, whereby we relish whatever is Grand; New, or Beautiful: *the pride of life*—All that Pomp in Cloaths, Houses, Furniture, Equipage, Manner of Living, which generally procure Honour from the Bulk of Mankind, and to gratify Pride and Vanity. It therefore directly includes the Desire of Praise, and remotely, Covetousness. All these Desires are not from God, but from the Prince of this World.

V. 17. *The world passeth away and the desire thereof*—That is, all that can gratify those Desires passeth away with it: *but he that doth the will of God*—That loves God, not the World, abideth—In the Enjoyment of what he loves, for ever.

V. 18. *My little children, it is the last time*—The last Dispensation of Grace, that which is to continue to the End of Time, is begun: *Ye have heard that Antichrist cometh*—Under the Term *Antichrist*, or *the Spirit of Antichrist*, he includes all false Teachers, and Enemies to the Truth, yea, whatever Doctrines or Men are contrary to *Christ*. It seems to have been long after this, that the Name of Antichrist was appropriated to that grand Adversary or *Christ*, *the man of sin*, (2 Theff. ii. 3.) *Antichrist*, in St. John's Sense, that is Antichristianism, has been spreading from his Time till now; and will do so, till that great Adversary arises, and is destroyed by *Christ's* Coming.

V. 19. *They were not of us*—When they went: their Hearts were before departed from God, otherwise *they would have continued with*

were not of us : for if they had been of us, they would have continued with us : but *they went out*, that they might be made manifest, that they were not all  
 20 of us. But ye have an anointing from the Holy  
 21 one, and know all things. I have not written to you, because ye know not the truth ; but because ye know it, and that no lie is of the truth. Who is that liar,  
 22 but he that denieth that Jesus is the Christ ? He is Antichrist who denieth the Father and the Son.  
 23 Whosoever denieth the Son, he hath not the Father ; he that acknowledgeth the Son, hath the Father also.  
 24 Therefore let that abide in you which ye heard from the beginning : if that which ye heard from the beginning abide in you, ye also shall abide in the Son  
 25 and in the Father. And this is the promise which he  
 26 hath promised us, eternal life. These things have I written to you, concerning them that seduce you.

*us : but they went out, that they might be made manifest---That is, This was made manifest, by their going out.*

V. 20. *But ye have an anointing---A Chrism; perhaps so termed in Opposition to the Name of Antichrist, an inward Teaching from the Holy Ghost, whereby ye know all things---Necessary for your Preservation from these Seducers, and for your eternal Salvation. St. John here but just touches upon the Holy Ghost, of whom he speaks more largely, ch. iii. 24. iv. 13. v. 6.*

V. 21. *I have written---Namely, ver. 13. to you, because ye know the truth---That is, to confirm you in the Knowledge ye have already. Ye know that no lie is of the truth---That all the Doctrines of these Antichrists are irreconcilable to it.*

V. 22. *Who is that liar---Who is guilty of that Lying, but he who denies that Truth which is the Sum of all Christianity: That Jesus is the Christ; that He is the Son of God; that He came in the Flesh, is one undivided Truth; and he that denies any Part of this, in effect denies the whole. He is Antichrist---And the Spirit of Antichrist, who in denying the Son denies the Father also.*

V. 23. *Whosoever denieth the Eternal Son of God, he hath not Communion with the Father, but he that truly and believingly acknowledgeth the Son, hath Communion with the Father also.*

V. 24. *If that---Truth, concerning the Father and the Son, which ye have heard from the beginning, abide---Fixt and rooted in you, ye also shall abide in that happy Communion with the Son and the Father.*

V. 25. *He---The Son, hath promised us---If we abide in Him.*

V. 26. *These things---From ver. 21. I have written to you---St. John, according to his Custom, begins and ends with the same Form, and having finished a Kind of Parenthesis (ver. 20—26.) continues*

ver.

27. But the anointing which ye have received of him abideth in you, and ye need not that any should teach you, save as the same anointing teacheth you of all things, and is true, and is no lie; and as it hath taught you, ye shall abide in him,

28. And now, beloved children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29. Since ye know, that he is righteous, ye know that every one who practiseth righteousness is born of him.

III. Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knoweth not him. Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know, when he shall appear, we shall be like him, for we shall see him as

ver. 27, what he said in the 20th verse. *Concerning them that would seduce you.*

V. 27. *Ye need not that any should teach you, save as that anointing teacheth you*---Which is always the same, always consistent with itself. But this does not exclude our Need of being taught by them who partake of the same Anointing; of all things;---Which it is necessary for you to know; and is no lie;---Like that which Antichrist teaches. *Ye shall abide in him*---This is added, both by Way of Comfort and of Exhortation. The whole Discourse, from ver. 18. to this, is peculiarly adapted to little children.

V. 28. *And now, beloved children*---Having finished his Address to each, he now returns to all in general: *abide in him, that we*---A modest Expression: *may not be ashamed before him at his coming*---O how will ye, Jews, Sacinians, nominal Christians, be ashamed in that Day.

V. 29. *Every one*---And none else, who practiseth righteousness---From a believing, loving Heart, is born of him---For all his Children are like Himself.

V. 1. *That we should be called*---That is, should be the children of God. *Therefore the world knoweth us not*---They know not what to make of us. We are a Mystery to them.

V. 2. *It doth not yet appear*---Even to ourselves, what we shall be---It is something ineffable, which will raise the Children of God to be in a Manner as God Himself. *But we know*---In general, that we be---The Son of God, shall appear, we shall be like him---The Glory of God penetrating our inmost Substance, for we shall see him as he is---Manifestly, without a Veil. And that Sight will transform us into the same Likeness.

R. 2

V. 3. And



3 he is. And every one that hath this hope in  
 4 him, purifieth himself even as he is pure. Whofo-  
 ever committeth sin, transgresseth also the law; for  
 5 sin is the transgression of the law. And ye know  
 that he was manifested, to take away our sins, and in  
 6 him is no sin. Whosoever abideth in him, sinneth not;  
 whosoever sinneth, seeth him not, neither knoweth  
 him. Beloved children, let no one deceive you :  
 7 He that practiseth righteousness is righteous, even as  
 8 he is righteous. He that committeth sin is of the de-  
 vil; for the devil sinneth from the beginning : to this  
 end the son of God was manifested, to destroy the  
 9 works of the devil. Whosoever is born of God  
 doth not commit sin; for his seed abideth in him,  
 10 and he cannot sin, because he is born of God. Hereby  
 the children of God are manifested and the children

V. 3. *And every one that hath this hope in him---In God.*

V. 4. *Whosoever committeth sin---Thereby transgresseth the holy, just and good Law of God, and so sets his Authority at nought : for this is implied in the very Nature of Sin.*

V. 5. *And ye know, that he---Christ, was manifested.---That he came into the World for this very Purpose, to take away our sins---To destroy them all, Root and Branch, and leave none remaining. And in him is no sin---So that He could not suffer on his own Account, but to make us as Himself.*

V. 6. *Whosoever abideth in Communion with him---By loving Faith, sinneth not---While he so abideth : Whosoever sinneth certainly seeth him not---The loving Eye of his Soul is not then fixed upon God ; neither doth he then experimentally know him---Whatever he did in Time past.*

V. 7. *Let no one deceive you---Let none persuade you, that any Man is righteous, but be that uniformly practises righteousness : He alone is righteous---After the Example of his LORD.*

V. 8. *He that committeth sin is a Child of the devil ; for the devil sinneth from the beginning---That is, was the first Sinner in the Universe, and has continued to sin ever since. The son of God was manifested to destroy the works of the devil---All Sin. And will he not perform this in all that trust in him ?*

V. 9. *Whosoever is born of God---By living Faith, whereby God is continually breathing spiritual Life into his Soul, and his Soul is continually breathing out Love and Prayer to God, doth not commit sin. For the Divine Seed---Of loving Faith, abideth in him : and---So long as it doth, he cannot sin, because he is born of God---Is inwardly and universally changed.*

V. 10. *Neither be that loveth not his brother---Here is the Transition from the general Proposition to one Particular.*

V. 12. *Who*

of the devil: whosoever practiseth not righteousness is not of God; neither he that loveth not his brother.

11 For this is the message which ye have heard from the  
 12 beginning, that we love one another. Not as Cain,  
*who* was of the wicked one, and slew his brother,  
 13 And wherefore slew he him? Because his own works  
 were evil, and his brother's righteous. Marvel not,  
 14 my brethren, if the world hate you. We  
 know, that we are passed from death to life,  
 because we love the brethren: he that loveth  
 15 not his brother abideth in death. Whosoever hateth  
 his brother is a murderer, and ye know no mur-  
 16 therer: hath eternal life abiding in him. Hereby  
 we know the love of God, because he laid down his  
 life for us; and we ought to lay down our lives for

V. 12. *Who was of the wicked one*—Who shewed he was a Child of the Devil, by killing his Brother. *And wherefore slew he him?* For any Fault? No, but just the Reverse: for his Goodness.

V. 13. *Marvel not, if the world hate you*—For the same Cause.

V. 14. *We know*—As if he had said, We ourselves could not love our Brethren, unless we were passed from spiritual death to life, that is, born of God. *He that loveth not his brother abideth in death*—That is, is not born of God. And he that is not born of God, cannot love his Brother.

V. 15. *He, I say, abideth in spiritual Death, is void of the Life of God. For whosoever hateth his brother*—And there is no Medium between loving and hating him, is—In God's Account, a Murderer: Every Degree of Hatred being a Degree of the same Temper, which moved Cain to murder his Brother—*And no murderer hath eternal life abiding in him.* But every loving Believer hath. For Love is the Beginning of eternal Life. It is the same, in Substance, with Glory.

V. 16. The Word God is not in the original. It was omitted by the Apostle just as the particular Name is omitted by Mary, when she says to the Gardener, *Sir, If thou hast borne him hence*: And by the Church, when she says, *Let him kiss me with the kisses of his mouth*, (*Sol. Song, i. 1.*) in both which Places there is a Language, a very emphatical Language, even in Silence. It declares how totally the Thoughts were possessed by the blessed and glorious Subject. It expresses also the superlative Dignity and Amiability of the Person meant; as though *He*, and *He alone*, was, or deserved to be, both known and admired by all. *Because he laid down his life*—Not merely for Sinners, but *for us* in particular. From this Truth believed, from this Blessing enjoyed, the Love of our Brethren takes its Rise, which may very justly be admitted as an Evidence that our Faith is no Delusion.

17 the brethren. But whoſo hath this world's good,  
and ſeeth his brother have need, and ſhutteth up his  
bowels of compaſſion from him, how dwelleth the love  
18 of God in him? My beloved children, let us love  
not in word, neither in tongue, but in deed and in  
19 truth. And hereby we know that we are of the truth,  
20 and ſhall aſſure our hearts before him. For if our  
heart condemn us, God is greater than our heart,  
21 and knoweth all things. Beloved, if our heart con-  
demn us not, *then* have we confidence toward God.  
22 And whatſoever we aſk, we receive of him, becauſe  
we keep his commandments, and do thoſe things  
23 that are pleaſing in his ſight. And this is his com-  
mandment, that we ſhould believe on the name of  
his Son Jeſus Chriſt, and love one another, as he

V. 17. *But whoſo hath this worlds good*—Worldly Subſtance, far-  
leſs valuable than Life, and ſeeth his brother have need—(The very  
Sight of Want knocks at the Door of the Spectator's Heart) and  
ſhutteth up—Whether aſked or not, his bowels of compaſſion from him,  
how dwelleth the Love of God in him?—Certainly not at all, how-  
ever he may talk (ver. 18.) of loving God.

V. 18. *Not in word*—Only, but in deed—In Action: not in  
tongue—By empty Profeſſions, but in truth.

V. 19. *And hereby we know*—We have a farther Proof, by this  
real, operative Love, that we are of the truth—That we have true  
Faith, that we are true Children of God, and ſhall aſſure our hearts  
before him—Shall enjoy the Aſſurance of his Favour, and the Teſti-  
mony of a good conſcience toward God. The Heart, in St. John's Lan-  
guage, is the Conſcience. The Word, Conſcience is not found in his  
Writings.

V. 20. *For if*—We have not this Teſtimony, if in any thing  
our heart—Our own Conſcience, condemn us—Much more does God,  
who is greater than our heart—An infinitely holier and a more im-  
partial Judge, and knoweth all things—So that there is no Hope of  
hiding it from Him.

V. 21. *If our heart condemn us not*—If our Conſcience duly inlight-  
ened by the Word and Spirit of God, and comparing all our Thoughts,  
Words and Works with that Word, pronounce, that they agree  
therewith, then have we confidence toward God—Not only our Con-  
ſciouſneſs of his Favour continues and increaſes, but we have a full  
Perſuaſion, that whatſoever we aſk, we ſhall receive of him.

V. 23. *And this is his commandment*—All his Commandments in  
one Word, that we ſhould believe and love—In the Manner and De-  
gree which he hath taught. This is the greateſt and moſt important  
Command that ever iſſued from the Throne of Glory. If this be  
neglected, no other can be kept. If this be obſerved, all others are  
ealy.

V. 24. *And*

24 hath given us commandment. And he that keepeth his commandments, abideth in Him, and He in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.

IV. Beloved, believe not every spirit, but try the spirits, whether they are of God, because many  
 2 false prophets are gone out into the world. Hereby ye know the Spirit of God: every spirit which confesseth Jesus Christ, who is come in the  
 3 flesh, is of God. And every spirit which confesseth not Jesus Christ, who is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof ye have heard that it cometh; and now  
 4 already it is in the world. Ye are of God, beloved children, and have overcome them; because greater is he that is in you, than he that is in the  
 5 world. They are of the world: therefore speak they of the world, and the world heareth them.  
 6 We are of God; he that knoweth God, heareth us: he that is not of God, heareth not us: hereby know we the spirit of truth, and the spirit of error.

V. 24. *And he that keepeth his commandments*—That thus believes: and loves, *abideth in him and God in him.* And hereby we know that he *abideth in us*, by the Spirit which he hath given us—Which witnesses with our Spirits that we are his Children, and brings forth his Fruits of Peace, Love, Holiness. This is the Transition to the treating of the Holy Spirit, which immediately follows.

V. 1. *Believe not every spirit*—Whereby any Teacher is actuated: but try the spirits—By the Rule which follows. We are to try all Spirits by the written Word: *To the Law and to the Testimony!* If any Man speak not according to these, the Spirit which actuates him is not of God.

V. 2. *Every spirit*—Or Teacher which confesseth—Both with Heart and Voice, *Jesus Christ who is come in the flesh, is of God*—This his Coming presupposes, contains, and draws after it the whole Doctrine of Christ.

V. 3. *Ye have heard*—From our Lord, and us, *that it cometh.*

V. 4. *Ye have overcome* these Seducers, because greater is the Spirit of Christ that is in you, than the Spirit of Antichrist that is in the world.

V. 5. *They*—Those false Prophets, *are of the world*—Of the Number of those that know not God: therefore speak they of the world—From the same Principle, Wisdom, Spirit, and of Consequence the world beareth them—With Approbation.

V. 6. *We*—Apostles, *are of God*—Immediately taught, and sent by Him. *Hereby we know*—From what is said, ver. 2—6.

V. 7. *Let*

7. Beloved, let us love one another ; for love is of  
 8 God, and every one that loveth is born of God,  
 9 and knoweth God. He that loveth not, knoweth  
 10 not God ; for God is love. Hereby was manifest-  
 11 ed the love of God toward us, because God sent  
 12 his only begotten Son into the world, that we  
 13 might live through him. Herein is love ; not  
 14 that we loved God, but that he loved us, and sent  
 15 his Son, a propitiation for our sins. Beloved,  
 16 if God so loved us, we ought also to love one a-  
 17 nother. No man hath seen God at any time. If  
 we love one another, God abideth in us, and his  
 love is perfected in us. Hereby we know that we  
 abide in him, and he in us, because he hath given  
 us of his Spirit. And we have seen and testify,  
 that the Father sent the son *to be* the Saviour of the  
 world. Whosoever shall confess, that Jesus is the  
 Son of God, God abideth in him, and he in God.  
 And we know and believe the love that God hath  
 to us. God is love, and he that abideth in love,  
 abideth in God, and God in him. Hereby is

V. 7. *Let us love one another*---From the Doctrine he has just been defending, he draws this Exhortation. It is by the Spirit, that the Love of God is shed abroad in our Hearts. *Every one that truly loveth God and his Neighbour, is born of God.*

V. 8. *God is love*---This little Sentence, brought St. John more Sweetness, even in the Time he was writing it, than the whole World can bring. God is often stiled holy, righteous, wise ; but not Holiness, Righteousness or Wisdom in the Abstract : As he is said to be Love ; intimating that this is his darling, his reigning Attribute ; the Attribute that sheds an amiable Glory on all his other Perfections.

V. 12. *If we love one another, God abideth in us*---This is treated of ver. 13—16. and his love is perfected.---Has its full Effect, in us---This is treated of ver. 17---19.

V. 14. *And in Consequence of this, we have seen and testify, that the Father sent the Son*---These are the Foundation and the Criteria of our abiding in God and God in us, the Communion of the Spirit, and the Confession of the Son.

V. 15. *Whosoever shall*---From a Principle of loving Faith, openly confess---In the Face of all Opposition and Danger, that Jesus is the Son of God, God abideth in him.

V. 16. *And we know and believe*---By the same Spirit, the love that God hath to us.

V. 17. *Hereby*---That is, by this Communion with God, is our love made perfect ; that we may---That is, so that we shall have bold-  
ness.

our love made perfect, that we may have boldness  
 in the day of judgment, because as he is, so are  
 18 we in this world. There is no fear in love, but  
 perfect love casteth out fear, because fear hath  
 torment. He that feareth is not made perfect in  
 19 love. We love him because he first loved us. If any  
 20 man say, I love God, and hateth his brother, he  
 is a liar; for he that loveth not his brother, whom  
 he hath seen, how can he love God, whom he  
 21 hath not seen? And this commandment have we  
 from him, that he who loveth God, love his bro-  
 ther also.

V. Whosoever believeth that Jesus is the Christ is  
 born of God; and every one who loveth him that  
 begat, loveth him also that is begotten of him.  
 2 Hereby we know that we love the children of God,

*ness in the day of judgment---When all the stout-hearted shall tremble; because as he is---Christ, is---All Love, so are we---Who are Fathers in Christ, even in this world.*

V. 18. *There is no fear in love---No slavish Fear can be where Love reigns: but perfect, adult love casteth out slavish fear; because such fear hath torment, and so is inconsistent with the Happiness of Love. A natural Man has neither Fear, nor Love; one that is awakened, Fear without Love; a Babe in Christ, Love and Fear; a Father in Christ, Love without Fear.*

V. 19. *We love him, because he first loved us---This is the Sum of all Religion, the genuine Model of Christianity. None can say more: Why should any one say more? or less intelligibly?*

V. 20. *Whom he hath seen---Who is daily presented to his Senses, to raise his Esteem, and move his Kindness or Compassion toward him.*

V. 21. *And this commandment have we from him---Both God and Christ, that he who loveth God, love his brother---Every one, whatever his Opinions or Mode of Worship be, purely because he is the Child and bears the Image of God. Bigotry is properly the Want of this pure and universal Love. A Bigot only loves those who embrace his Opinions and receive his Way of Worship; and he loves them for that, and not for Christ's Sake.*

V. 1. The Scope and Sum of this whole Paragraph, appears from the Conclusion of it: (ver. 13.) *These things have I written to you who believe, that ye may know that ye who believe have eternal life.* So Faith is the First and Last Point with St. John alio. *Every one who loveth God that begat, loveth him also that is begotten of him---Hath a natural Affection to all his Brethren.*

V. 2. *Hereby we know---This is a plain Proof, that we love the children of God---As his Children.*

V. 3. *For*

when we love God, and keep his commandments,  
 3 For this is the love of God, that we keep his com-  
 mandments; and his commandments are not grie-  
 4 vious. For whatsoever is born of God overcometh  
 the world; and this is the victory that overcometh  
 5 the world, *even our faith*. Who is he that over-  
 cometh the world, but he that believeth that Jesus  
 6 is the Son of God? This is he that came by wa-  
 ter and blood; *even Jesus Christ*; not by the wa-  
 ter only, but by the water and the blood: and it is  
 the Spirit who testifieth; because the Spirit is

V. 3. *For this is the love of God*—The only sure Proof of it, *that we keep his commandments*: and his commandments are not grievous—To any that are born of God.

V. 4. *For whatsoever*—This Expression implies the most unlimited Universality, is born of God, *overcometh the world*—Conquers whatever it can lay in the Way, either to allure or fright the Children of God from keeping his Commandments. *And this is the victory*—The grand Means of overcoming, *even our faith*—Seeing all Things are possible to him that believeth.

V. 5. *Who is he that overcometh the world?*—That is superior to all worldly Care, Desire, Fear? Every Believer, and none else. The Seventh Verse (usually so reckoned) is a brief Recapitulation of all which has been before advanced concerning the Father, the Son, and the Spirit. It is cited, in conjunction with the Sixth and Eighth; by *Tertullian, Cyprian*, and an uninterrupted Train of Fathers. And indeed what the Sun is in the World, what the Heart is in a Man, what the Needle is in the Mariner's Compass, this Verse is in the Epistle. By this, the Sixth, Eighth, and Ninth Verses are indissolubly connected: As will be evident, beyond all Contradiction, when they are accurately considered.

V. 6: *This is he*—St. John here shews the immoveable Foundation of that Faith that Jesus is the Son of God; not only the Testimony of Man, but the firm, indubitable Testimony of God, *who came*—Jesus is he of whom it was promised that he should come: And who accordingly is come. And this the Spirit, and the Water, and the Blood testify: *Even Jesus*—Who coming by Water and Blood, is by this very Thing demonstrated to be the *Christ*: *not by the water only*—Wherein he was baptized; *but by the water and the blood*—Which he shed when he had finished the Work his Father had given him to do, He not only undertook at his Baptism to fulfil all righteousness, but on the Cross accomplished what he had undertaken: In Token whereof, when all was finished, *Blood and Water* came out of his Side. *And it is the Spirit who likewise testifieth*—Of Jesus Christ, named by *Moses* and all the Prophets, by *John the Baptist*, by all the Apostles, and in all the Writings of the New Testament. And against his Testimony there can be no Exception, *because the Spirit is truth*—The very God of Truth.

V. 7. What

7 truth. For there are three that testify on earth,  
 the Spirit, and the water, and the blood, and  
 8 these three agree in one. And there are three that  
 testify in heaven, the Father, the Word, and the

V. 7. What *Bengelius* has advanced both concerning the Transposition of these two Verses, and the Authority of the controverted Verse, partly in his *Gnomon*, and partly in his *Apparatus Criticus*, will abundantly satisfy any impartial Person. For there are three that testify—Literally, testifying or bearing witness—The Participle is put for the Noun witnesses, to intimate, That the Act of testifying, and the Effect of it are continually present. Properly, Persons only can testify: And that three are described testifying on earth, as if they were Persons, is elegantly subservient to the three Persons testifying in heaven, the Spirit—In the Word, confirmed by Miracles, the water—Of Baptism, wherein we are dedicated to the Son, (with the Father and Spirit) typifying his spotless Purity, and the inward purifying of our Nature, and the blood—Represented in the LORD's Supper, and applied to the Consciences of Believers. And these three—harmoniously agree in one—In bearing the same Testimony, That *Jesus Christ* is the divine, the compleat, the only *Saviour of the world*.

V. 8. And there are three that testify in heaven—The Testimony of the Spirit, the Water, and the Blood, is by an eminent Gradation corroborated by Three, who give a still greater Testimony, the Father—Who clearly testified of the Son, both at his Baptism, and at his Transfiguration, the Word—Who testified of himself, on many Occasions, while he was on Earth: And again, with still greater Solemnity, after his Ascension into Heaven: (*Rev. i. 5. xix. 13.*) And the Spirit—Whose Testimony was added, chiefly after his Glorification, (*ch. ii. 27. John. xv. 26. Acts v. 32. Rom. viii. 16.*) And these three are one—Even as those two, the Father and the Son are one, (*John x. 30.*) Nothing can separate the Spirit from the Father and the Son. If He were not one with the Father and the Son, the Apostle ought to have said, *The Father and the Word* (who are one) and the Spirit are two. But this is contrary to the whole Tenor of Revelation. It remains, that these three are one. They are one in Essence, in Knowledge, in Will, and in their Testimony.

It is observable, the Three in the one Verse are opposed not conjointly, but severally to the Three in the other: As if he had said, not only the Spirit testifies, but also the Father; (*John v. 37.*) Not only the Water, but also the Word: (*John iii. 11. x. 41.*) Not only the Blood, but also the Holy Ghost. (*John xv. 26, &c.*) It must now appear to every reasonable Man, how absolutely necessary the Eighth Verse is. St. *John* could not think of the Testimony of the Spirit, and Water, and Blood, and subjoin *The testimony of God is greater*, without thinking also of the Testimony of the Son and Holy Ghost, yea and mentioning it in so solemn an Enumeration. Nor can any possible Reason be devised, why without *Three testifying in heaven*—he should enumerate *Three*, and no more who testify on earth—The Testimony of all is given on earth, not in heaven, but they



9 Holy Ghost, and these three are one. If we receive the testimony of men, the testimony of God is greater; and this is the testimony of God, 10 which he hath testified of his Son. He that believeth on the Son of God, hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth not the testimony 11 which he hath testified of his Son. And this is the testimony, that God hath given us eternal life, 12 and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

they who testify are part on Earth, part in Heaven; the Witnesses who are on Earth testify chiefly concerning his Abode on Earth, though not excluding his State of Exaltation. The Witnesses who are in Heaven testify chiefly concerning his Glory at God's Right Hand, tho' not excluding his State of Humiliation.

The Seventh Verse therefore, with the Sixth, contains a Recapitulation of the whole Oeconomy of *Christ*, from his Baptism to Pentecost: The Eighth, the Sum of the divine Oeconomy, from the Time of his Exaltation.

Hence it farther appears, That this Position of the Seventh and Eighth Verses, which places those who testify *on earth*, before those who testify *in heaven*, is abundantly preferable to the other, and affords a Gradation admirably suited to the Subject.

V. 9. *If we receive the testimony of men*—As we do continually; and must do in a thousand Instances, *the testimony of God is greater*—Of higher Authority and much more worthy to be received: Namely, *this very testimony*, which God the Father, together with the Word and the Spirit, *hath testified of the Son*, as the Saviour of the World.

V. 10. *He that believeth on the Son of God, hath the testimony*—The clear Evidence of this, *in himself: he that believeth not God*, in this, *hath made him a liar*, because he supposes that to be false which God has expressly testified.

V. 11. *And this is the Sum of that testimony, that God hath given us a Title to*, and the real Beginning of, *eternal life: And that this is purchased by*, and treasured up in, *his Son*, who has all the Springs and the Fulness of it in himself, to communicate to his Body the Church, first in Grace, and then in Glory.

V. 12. It plainly follows, *He that hath the Son*—Living and reigning in him by Faith, *hath this life: He that hath not the Son of God hath not this life*—Hath no Part or Lot therein. In the former Clause the Apostle says simply *the Son*; because Believers know Him: In the latter, *The Son of God*, that Unbelievers may know how great a Blessing they fall short of.

V. 13. *These*

- 13 These things have I written to you who believe  
 on the name of the Son of God, that ye may know,  
 that ye who believe on the name of the Son of God  
 14 have eternal life. And this is the confidence which  
 we have in him, that if we ask any thing ac-  
 15 cording to his will, he heareth us. And if we  
 know that he heareth us, whatsoever we ask, we  
 know that we have the petitions which we have asked  
 16 of him. If any one see his brother sin a sin  
*which is not unto death*, let him ask, and he will  
 give him life for them that sin not unto death.  
 17 There is a sin unto death. I do not say that he  
 18 shall pray for that. All unrighteousness is sin :  
 19 but there is a sin not unto death. We know  
 that whosoever is born of God sinneth not ; but he  
 that is born of God keepeth himself, and the wick-  
 ed one toucheth him not. We know, that we are  
 of God, and the whole world lieth in the wicked

V. 13. *These things have I written*—In the Introduction (ch. i. 4.) he said, *I write*; now, in the Close, *I have written*; that ye may know—With a fuller and stronger Assurance, *that ye have eternal life*.

V. 14. *And we*—Who believe, *have this farther confidence in him, that he heareth*—That is, favourably regards, whatever Prayer we offer in Faith, according to his revealed will.

V. 15. *We have*—Faith anticipates the Blessings, *the petitions which we asked of him*—Even before the Event. And when the Event comes, *we know* it comes in answer to our Prayer.

V. 16. This extends to Things of the greatest Importance. *If any one see his brother*—That is, any Man, *sin a sin which is not unto death*—That is, any Sin, but total Apostasy from both the Power and Form of Godliness, *let him ask, and God will give him life*—Pardon and spiritual Life, for that Sinner. *There is a sin unto death; I do not say, that he shall pray for that*—That is let him not pray for it. *A sin unto death* may likewise mean, one which God has determined to punish with Death.

V. 17. All Deviation from perfect Holiness is Sin : but all Sin is not unpardonable.

V. 18. Yet this gives us no Encouragement to sin. On the contrary, it is an indisputable Truth, *He that is born of God*—That loves and loves God, *sinneth not*—So long as that loving Faith abides in him. He neither speaks nor does any Thing which God hath forbidden. *He esteemeth himself*—Watching unto Prayer: and—While he does this, *the wicked one toucheth him not*—So as to hurt him.

V. 19. *We know that we are children of God*—By the Witness and the Fruit of his Spirit: (ch. iii. 24.) *But the whole world*—All who have not his Spirit, not only is touched by him, but by Idolatry,

20 one. But we know that the Son of God is come ;  
 and he hath given us an understanding that we  
 may know the true one ; and we are in the true one,  
 even in his Son Jesus Christ ; this is the true God  
 21 and eternal life. Beloved children, keep your-  
 selves from idols.

Fraud, Violence, Lasciviousness, Impiety, all Manner of Wicked-  
 ness: *lieth in the wicked one*---Void of Life, void of Sense. In this  
 short Expression the horrible State of the World is painted in the most  
 lively Colours: A Comment on which we have in the Actions, Con-  
 versations, Contracts, Quarrels, and Friendships of worldly Men.

V. 20. *And we know*---By all these infallible Proofs, *that the Son  
 of God is come*---Into the World. *And he hath given us a spiritual  
 understanding, that we may know him, the true one, the faithful and  
 true witness; and we are in the true one*---As Branches in the Vine,  
 even in *Jesus Christ*, the eternal Son of God. *This Jesus is the only  
 living and true God*, together with the Father and the Spirit, and the  
 original Fountain of *eternal life*. So the Beginning and End of the  
 Epistle agree.

V. 21. *Keep yourselves from Idols*---From all Worship of false Gods,  
 from all Worship of Images or of any Creature, and from every in-  
 ward Idol; from loving, desiring, fearing any Thing more than  
 God. Seek all Help and Defence from Evil, all Happiness in the  
 true God alone.



NOTES



# N O T E S

O N

## The Second Epistle of St. J O H N.

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The Parts of this Epistle (written to some Christian Matron and her religious Children) are Three :

- |   |             |
|---|-------------|
| I. The Infcription,                                     | ver. 1—3    |
| II. An Exhortation to persevere in true Faith and Love, | ver. 4—12   |
| III. The Conclusion,                                    | ver. 12, 13 |

### II. St. J O H N.

1 **T**HE elder unto the elect Kuria and her chil-  
 2 dren, whom I love in the truth, and not I  
 3 only, but likewise all who know the truth, For  
 the truth's sake, which abideth in us, and shall be  
 with us for ever. Grace be with you, *mercy and*

V. 1. *The elder*---An Appellation suited to a familiar Letter, but upon a weighty Subject, *to the elect*---That is Christian. *Kuria* is undoubtedly a proper Name, both here and in v. 5. For it was not then usual to apply the Title of *Lady* to any but the Roman Empress, neither would such a Manner of speaking have been suitable to the Simplicity and Dignity of the Apostle; *whom*---Both her and her Children, *I love in the truth*---With unfeigned and holy Love.

V. 2. *For the truth's sake, which abideth in us*---As a living Principle of Faith and Holiness.

V. 3. *Grace* takes away Guilt: *Mercy*, Misery: *Peace* implies the abiding in Grace and Mercy. It includes the Testimony of God's

peace from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

- 4 I rejoiced greatly that I found of thy children  
 5 walking in the truth, as we received command-  
 6 ment from the Father. And now I beseech thee,  
 Kuria, (not as writing a new commandment to  
 thee, but that which we had from the beginning)  
 7 that we may love one another. And this is love,  
 that we walk after his commandments. This  
 is the commandment as ye have heard from the  
 8 beginning, that ye may walk in it. For many  
 seducers are entred into the world, who confess not  
 9 Jesus Christ that came in the flesh. This is the  
 seducer and the antichrist. Look to yourselves,  
 that we lose not the things we have wrought, but  
 10 receive a full reward. Whosoever transgresseth  
 and abideth not in the doctrine of Christ, hath not  
 God : he that abideth in the doctrine of Christ, he  
 hath both the Eather and the Son. If any come to

Spirit, both that we are his Children, and that all our Ways are acceptable to him. This is the very Foretaste of Heaven itself, where it is perfected: *in truth and love*---Or, *Faith and Love*, as St. Paul speaks. *Faith and Truth* are here synonymous Terms.

V. 4. *I found of thy children*---Probably in their Aunt's House, (ver. 13.) *walking in the truth*---In Faith and Love.

V. 5. *That which we had from the beginning*---Of our LORD'S Ministry. Indeed it was in some Sense from the Beginning of the World: *that we may love one another*---More abundantly.

V. 6. *And this is the Proof of true love*, Universal Obedience, built on the Love of GOD: *This*---Love, is the great commandment which ye have heard from the beginning of our Preaching.

V. 7. Carefully keep what ye have heard from the Beginning, for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh---Who disbelieve either his Prophetic, or Priestly, or Kingly Office. Whosoever does this, is the seducer---From GOD, and the Antichrist---Fighting against Christ.

V. 8. *That we lose not the things which we have wrought*---Which every Apostate does; *but receive a full reward*---Having fully employed all our Talents, to the Glory of Him that gave them. Here again the Apostle modestly transfers it to himself.

V. 9. Receive this as a certain Rule. *Whosoever transgresseth*---Any Law of GOD, *hath not God*---For his Father and his GOD. *He that abideth in the doctrine of Christ*---Believing and obeying it, *he hath both the Father and the Son*---For his GOD.

V. 10. *If any come to you*---Either as a Teacher or a Brother, *and bring not this doctrine*---That is, advance any Thing contrary to it,  
 receive

you, and bring not this doctrine, receive him not into your house; neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write to you, I was not minded to write with paper and ink: but I trust to come to you and speak face to face, that our joy may be full. The children of thy elect sister salute thee.

*receive him not into your house*—As either a Teacher or a Brother; *neither bid him God speed*—Give him no Encouragement therein.

V. 11. *For he that biddeth him God speed*—That gives him any Encouragement, is accessory to his evil deeds.

V. 12. *Having many things to write, I was not minded to write now*—Only of these; which were then peculiarly needful.

V. 13. *The children of thy elect, or Christian sister*—Absent, if not dead, when the Apostle wrote this.





# N O T E S

O N

## The Third Epistle of St. J O H N.

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The Third Epistle has likewise Three Parts :

I. The Inscription,	1, 2
II. The Commendation of <i>Caius</i> ,	3—8
with a Caution against <i>Diotrephes</i> ,	9—11
and a Recommendation of <i>Demetrius</i> ,	12
III. The Conclusion,	13—15

### III. St. J O H N.

- 1 **T**HE elder unto the beloved Caius, whom I  
 2 truly love. Beloved, I pray, that in every  
 respect thou mayst prosper and be in health, as thy  
 soul prospereth.  
 3 For I rejoiced greatly when the brethren came,  
 and testified of the truth that is in thee, as thou  
 4 walkest in the truth. I have no greater joy than

V. 1. *Caius* was probably that *Caius* of *Corinth*, whom St. *Paul* mentions *Rom.* xvi. 23. If so, either he was removed from *Achaia* into *Asia*, or St. *John* sent this Letter to *Corinth*.

V. 3. *For*—I know thou usest all thy Talents to his Glory: *the truth that is in thee*—The true Faith and Love.

V. 4. *I have no greater joy than this*—Such is the Spirit of every true

this, to hear that my children walk in the truth.  
 5 Beloved, thou dost faithfully whatsoever thou dost  
 to the brethren and to strangers, who have testified  
 6 of thy love before the church; Whom if thou  
 send forward on their journey after a godly sort,  
 7 thou shalt do well. For they went forth for his  
 8 sake, taking nothing of the Gentiles. We ought  
 therefore to receive such, that we may be fellow-  
 9 helpers to the truth. I wrote to the church; but  
 Diotrephes, who loveth to have the pre-eminence  
 10 among them, receiveth us not. Wherefore if I  
 come I will remember his wicked deeds which he  
 doth, prating against us with malicious words;  
 and not content therewith, neither doth he himself  
 receive the brethren, and forbiddeth them that  
 11 would, and casteth them out of the church. Belov-  
 ed, follow not that which is evil, but that which  
 is good. He that is a doer of good, is of God; he  
 12 that is a doer of evil, hath not seen God. De-

true Christian Pastor: to bear that my children walk in the truth—  
*Caius* probably was converted by St. Paul. Therefore when St. John  
 speaks of him, with other Believers, as his Children, it may be  
 considered as the tender Stile of paternal Love, whoever were the  
 Instruments of their Conversion. And his using this Apellation,  
 when writing under the Character of *the Elder*, has its peculiar  
 Beauty.

V. 5. *Faithfully*—Uprightly and sincerely.

V. 6. *Who have testified of thy love before the church*—The Congre-  
 gation with whom I now reside: *whom if thou send forward on their  
 journey*—Supplied with what is needful: *thou shalt do well*—How ten-  
 derly does the Apostle enjoin this?

V. 7. *They went forth*—To preach the Gospel.

V. 8. *To receive*—With all Kindness, *the truth*—Which they  
 preach.

V. 9. *I wrote to the church*—Probably that to which they came;  
 but *Diotrephes*—Perhaps the Pastor of it: *who loveth to have the pre-  
 eminence among them*—To govern all Things according to his own  
 Will: *receiveth us not*—Neither them nor me. So did the Mystery  
 of Iniquity already work!

V. 10. *He prateth against us*—Both them and me, thereby endea-  
 vouring to excuse himself.

V. 11. *Follow not that which is evil*—In *Diotrephes*, but that which  
 is good—In *Demetrius*. He hath not seen God—Is a Stranger to Him.

V. 12. *And from the truth itself*—That is, what they testify is the  
 very Truth. *Yes, we also bear testimony*—I and they that are with  
 me.

V. 14. *Salute*

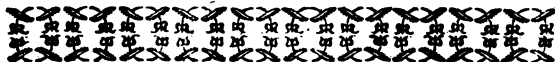


metrius hath a good testimony from all men, and from the truth itself : yea, we also bear testimony, and ye know that our testimony is true.

- 13 I had many things to write ; but I will not  
 14 write to thee with ink and pen. But I trust to see thee shortly, and we shall speak face to face. Peace *be* to thee. Our friends salute thee. Salute the friends by name.

V. 14. *Salute the friends by name*---That is, in the same Manner as if I had named them one by one. The Word *Friend* does not often occur in the New Testament, being swallowed up in the more endearing one of *Brether*.





# N O T E S

O N

## The General Epistle of St. J U D E.

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This Epistle has Three Parts :

I. The Inscription,	1, 2
II. The Treatise, in which	
1. He exhorts them to contend for the Faith,	3
2. Describes the Punishment and the Manners of its Adversaries,	4—16
3. Warns the Believers,	17—19
4. Confirms them,	20, 21
5. Instructs them in their Duty to others,	22, 23
III. The Conclusion,	24, 25

This Epistle greatly resembles the Second of St. *Peter*, which St. *Jude* seems to have had in View while he wrote. That was written but a very little before his Death; and hence we may gather that St. *Jude* lived some Time after it, and saw that grievous Declension in the Church, which St. *Peter* had foretold. But he passes over some Things mentioned by St. *Peter*, repeats some, in different Expressions, and with a different View, and adds others; clearly evidencing thereby the Wisdom of God which rested upon him. Thus St. *Peter* cites and confirms St. *Paul's* Writings, and is himself cited and confirmed by St. *Jude*.

St. J U D E

## St. J U D E.

- 1 **JUDE**, a servant of Jesus Christ, and brother of James, to them that are beloved of God the Father, and preserved through Jesus Christ, and  
 2 called, Mercy unto you, and peace, and love be multiplied.  
 3 Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you and exhort you, to contend earnestly for the faith which was once delivered to the  
 4 saints. For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and deny-

V. 1. *Jude, a servant of Jesus Christ*---The highest Glory which any, either Angel or Man, can aspire to. The Word *Servant*, under the Old Covenant, was adapted to the Spirit of Fear and Bondage that clave to that Dispensation. But when the Time appointed of the Father was come, for the sending of his Son to redeem them that were under the Law, the Word *Servant* (used by the Apostles concerning themselves and all the Children of God) signified one that having the Spirit of Adoption is made free by the Son of God. His being a *Servant* is the Fruit and Perfection of his being a Son. And whenever the Throne of God and of the Lamb shall be in the New Jerusalem, then will it be indeed that his Servants shall serve him, Rev. xxii. *The brother of James*---St. James was the more eminent, usually styled, the brother of the Lord: to them that are beloved---The Conclusion, ver. 21. exactly answers the Introduction: *and preserved thro' Jesus Christ*---So both the Spring and the Accomplishment of Salvation are pointed out. This is premised, lest any of them should be discouraged, by the terrible Things which are afterwards mentioned: *and called*---To receive the whole Blessing of God, in Time and Eternity.

V. 3. *When I gave all diligence to write to you of the common salvation*---Designed for all, and enjoyed by all Believers. Here the Design of the Epistle is expressed; the End of which exactly answers the Beginning: *it was needful to exhort you to contend earnestly*---Yet humbly, meekly, and lovingly; otherwise your Contention will only hurt your Cause, if not destroy your Soul: *for the faith*---All the Fundamental Truths, once delivered---By God, to remain unvaried for ever.

V. 4. *There are certain men crept in, who were of old described before*---Even as early as Enoch; of whom it was foretold, that by their wilful Sins they would incur this condemnation: *turning the grace of God*

- 5 ing our only Master and Lord, Jesus Christ. I am therefore willing to remind you, you who once knew this, that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that
- 6 believed not. And the \* Angels, who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains under darkness to the
- 7 judgment of the great day. Even as Sodom and Gomorrah and the cities about them, which in the same manner with these gave themselves over to fornication, and went after strange flesh, are set forth for an example, suffering the vengeance
- 8 of eternal fire. In like manner these dreamers also defile the flesh, † despise authority, rail at

*God—Revealed in the Gospel: into lasciviousness—*Into an Occasion of more abandoned Wickedness.

V. 5. *He afterwards destroyed—*The far greater Part of that very people whom He had once saved. Let none therefore presume upon past Mercies, as if he was now out of Danger.

V. 6. *And the angels, who kept not their first dignity—*Once assigned them under the Son of God, but voluntarily left their own habitation—Then properly their own, by the free Gift of God: be reserved—Delivered to be kept: in everlasting chains under darkness—O how unlike their own Habitation! When these fallen Angels came out of the Hands of God they were holy (else God made that which was evil) and being holy, they were beloved of God: (else He hated the Image of his own spotless Purity.) But now he loves them no more; they are doomed to endless Destruction: (for if He loved them still, He would love what is sinful) and both his former Love, and his present righteous and eternal Displeasure towards the same Work of his own Hands, are because He *changes not*: Because He invariably loveth Righteousness, and hateth Iniquity.

V. 7. *The cities who gave themselves over to fornication—*The Word here means, *unnatural Lusts*: are set forth as an example, suffering the vengeance of eternal fire—That is, the Vengeance which they suffered is an example or a Type of eternal Fire.

V. 8. *In like manner these dreamers—*Sleeping and dreaming all their Lives, despise authority—Those that are invested with it by Christ, and made by Him the Overseers of his Flock: Rail at dignities—The Apostle does not seem to speak of *wordly dignities*. These they had in admiration for the sake of gain; (ver. 16.) but those holy Men, who for the Purity of their Lives; the Soundness of their Doctrine, and the Greatness of their Labours in the Work of the Ministry, were truly honourable before God and all good Men; and who were grossly vilified by those who turned the Grace of God into Lasciviousness. Probably they were the impure Followers of *Simon Magus*, the same with the *Gnostics* and *Nicolaitans*, Rev. ii. 15.

\* 2 Pet. ii. 4.

† 2 Pet. ii. 10.

V. 9. *Ye*

- 9 dignities. Yet Michael the archangel, when contending with the devil, he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- 10 But these rail at all things which they know not : and all the things which they know naturally, as
- 11 the brute beasts, in these they are defiled. Woe to them ; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain saying of Korah.
- 12 These are spots in your feasts of love, while they banquet with you, feeding themselves without fear : clouds without water, driven about of winds ; trees without leaves, without fruit, twice dead,
- 13 plucked up by the roots ; Raging waves of the

V. 9. *Yet Michael*—It does not appear, whether St. *Jude* learned this by any Revelation, or from antient Tradition. It suffices, that these Things were not only true, but acknowledged as such by them to whom he wrote: *the archangel*—This Word occurs, but once more in the Sacred Writings, *1 Thess. iv. 16.* So that whether there be one Archangel only, or more, it is not possible for us to determine: *when he disputed with the devil*—At what Time we know not: *concerning the body of Moses*—Possibly the Devil would have discovered the Place where it was buried, which God for wise Reasons had concealed: *durst not bring even against him a railing accusation*—Tho' so far beneath him in every Respect: *but simply said,* (so great was his Modesty!) *the Lord rebuke thee*—I leave thee to the Judge of All.

V. 10. *But these*—Without all Shame: *rail at the things of God, which they know not*—Neither can know, having no spiritual Senses: *and the natural things, which they know*—By their natural Senses, they abuse into Occasions of Sin.

V. 11. *Woe unto them*—Of all the Apostles St. *Jude* alone, and that in this single Place denounces a Woe. St. *Peter*, to the same Effect, pronounces them *curst children: for they have gone in the way of Cain*—The Murderer, *and ran greedily* (literally, *have been poured out*, like a Torrent without Banks) *after the error of Balaam*—The covetous false Prophet: *and perished in the gain saying of Korah*—Vengeance has overtaken them as it did *Korah*, rising up against those whom God had sent.

V. 12. *These are spots*—Blemishes, *in your feasts of love*—Antiently observed in all the Churches, *feeding themselves without fear*—Without any Fear of God, or Jealousy over themselves, *twice dead*—In Sin, first by Nature, and afterwards by Apostasy, *plucked up by the roots*—And so incapable of ever reviving.

V. 13. *Wandering stars*—Literally, *Planets*—Which shine for a Time, but have no Light in themselves, and will be soon cast into utter

- sea, foaming out their own shame ; wandering stars, for whom is reserved the blackness of darkness for
- 14 ever And of these also, Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousands of his holy ones, To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds, which they have impiously committed, and of all the grievous things which ungodly sinners have spoken against him.
- 16 These are murmurers, complainers, walking after their own desires, and their mouth speaketh great swelling things, having men's persons in admiration for the sake of gain. But ye, beloved, remember the words which were spoken before by
- 17 the apostles of our Lord Jesus Christ. For they told you, In the last time there will be mockers, walking after their own ungodly desires.
- 19 These are they who separate themselves, sensual:

utter Darkness. Thus the Apostle illustrates their desperate Wickedness, by Comparisons drawn from the Air, Earth, Sea, and Heavens.

V. 14. *And of these also*—As well as the Antediluvian Sinners, *Enoch*—So early was the Prophecy referred to ver. 4. *the seventh from Adam*—There were only five of the Fathers between *Adam* and *Enoch*. (1 Chron. i. 1.) The first Coming of *Christ* was revealed to *Adam* ; his second, glorious Coming to *Enoch* ; and *the seventh from Adam* foretold the Things which will conclude the Seventh Age of the World. St. *Jude* might know this either from some antient Book, or Tradition, or immediate Revelation. *Behold!* As if it were already done, *the Lord cometh!*

V. 15. *To execute judgment*—*Enoch* herein looked beyond the Flood, upon all—Sinners, in general, and to convict all the ungodly—In particular, of all the grievous things which ungodly sinners (a sinner is bad : but the ungodly who sin without Fear, are worse) have spoken against him, (ver. 8. 10.) tho' they might not think, all those Speeches were against him.

V. 16. *These are murmurers*—Against Men, complainers—(Literally, complainers of their fate) against God, walking, with regard to themselves, after their own foolish and mischievous desires, having mens persons in admiration for the sake of gain—Admiring and commending them only for what they can get.

V. 17. *By the apostles*—He does not exempt himself from the Number of Apostles. For in the next Verse he says, they told you, not us.

V. 19. *These are they who separate themselves, sensual, not having the Spirit*—Having natural Senses and Understanding only, not the Spirit of God: Otherwise they could not separate. For that it is a

- 20 al, not having the Spirit. But ye, beloved,  
 building yourselves up in your most holy faith,  
 21 praying thro' the Holy Spirit, Keep yourselves in  
 the love of God, looking for the mercy of our  
 22 Lord Jesus Christ unto eternal life. And some,  
 23 that are wavering, convince; Some save, snatch-  
 ing *them* out of the fire; on others have compassion  
 with fear, hating even the garment spotted by the  
 flesh.
- 24 Now to Him *who* is able to keep them from  
 falling, and to present *them* faultless in the presence  
 25 of his glory with exceeding joy, To the only  
 God, our Saviour, *be* glory, and majesty, might  
 and authority, both now and to all ages. Amen.

Sin, and a very heinous one, to separate from the church, is out of all Question. But then it should be observed, 1. That by *the Church* is meant, a Body of living Christians, who are *an habitation of God through the Spirit*: 2. That by *separating* is understood, Renouncing all religious Intercourse with them; no longer joining with them in solemn Prayer, or the other Public Offices of Religion: and 3. That we have no more Authority from Scripture, to call even this, *Schism*, than to call it *Murder*.

V. 20. *But ye, beloved*---Not separating, but *building yourselves up in your most holy faith*---Than which none can be more holy in itself, or more conducive to the most refined and exalted Holiness: *praying thro' the Holy Spirit*---Who alone is able to build you up, as He alone laid the Foundation. In this and the following Verse St. Jude mentions the Father, Son, and Spirit, together with Faith, Love, and Hope.

V. 21. By these Means, thro' his Grace, *keep yourselves in the love of God*, and in the confident Expectation of that *eternal life*, which is purchased for you, and conferred upon you, thro' the *mercy of our Lord Jesus Christ*.

V. 22. Mean time watch over others, as well as yourselves, and give them such Help, as their various Needs require. For Instance, 1. *Some, that are wavering* in Judgment, staggered by others or by their own evil Reasoning, endeavour more deeply to *convince* of the whole Truth as it is in *Jesus*. 2. *Some snatch*, with a swift and strong Hand, *out of the fire* of Sin and Temptation. 3. *On others shew compassion* in a milder and gentler Way; tho' still *with a jealous fear*, lest yourselves be infected with the Disease you endeavour to cure. See therefore, that while you love the Sinners, ye retain the utmost Abhorrence of their Sins, and of any the least Degree of, or approach to them.

V. 24. *Now to him who* alone is able to keep *them* from falling---Into any of these Errors or Sins, and to present *them* faultless in the presence of his glory---That is, in his own Presence, when He shall be revealed in all his Glory.

NOTES



# N O T E S

O N

## The REVELATION of JESUS CHRIST.

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**T**IS scarce possible for any that either love or fear God, not to feel their Hearts extremely affected, in seriously reading either the Beginning, or the latter Part of *the Revelation*. These, 'tis evident, we cannot consider too much : but the intermediate Parts I did not study at all for many Years : As utterly despairing of understanding them, after the fruitless Attempts of so many wise and good Men ; and perhaps I should have lived and died in this Sentiment, had I not seen the Works of the great *Beng. lius*. But these revived my Hopes of understanding even the Prophecies of this Book : At least many of them in some good Degree ; for perhaps some will not be opened but in Eternity. Let us however bless God for the Measure of Light we may enjoy, and improve it to his Glory.

The following Notes are mostly those of that excellent Man ; a few of which are taken from his *Gnomon Novi Testamenti*, but far more from his *Ekkhartische Offenbarung*, which is a full and regular Comment on *the Revelation*. Every Part of this I do not undertake to defend. But none should condemn him, without reading his Proofs at large. It did not suit my Design to insert these : they are above the Capacity of ordinary Readers. Nor had I Room to insert the entire Translation of a Book which contains near Twelve Hundred Pages.

All I can do is, partly to translate, partly abridge the most necessary of his Observations ; allowing myself the Liberty to alter some of them, and to add a few Notes where he is not full. His Text, it may be observed, I have taken almost throughout, which I apprehend



hend he has abundantly defended both in the *Gnomon* itself, and in his *Apparatus* and *Crisis in Apocalypsin*.

Yet I by no means pretend to understand, or explain all that is contained in this mysterious Book. I only offer what Help I can to the serious Enquirer, and shall rejoice if any be moved thereby, more carefully to read and more deeply to consider the Words of this Prophecy. Blessed is he that does this with a single Eye. His Labour shall not be in vain.

## The REVELATION.

I. **T**HE Revelation of Jesus Christ, which God gave unto him, to shew his servants the things which must shortly come to pass: and he sent and signified *them* by his angel to his ser-

V. 1. *The Revelation*—Properly so called; for Things covered before, are here *revealed* or unveiled. No Prophecy in the Old Testament has this Title: It was reserved for this alone in the New. It is as it were a Manifesto, wherein the Heir of all Things declares, That all Power is given Him in Heaven and Earth, and that He will in the End gloriously exercise that Power, maugre all the Opposition of all his Enemies. *Of Jesus Christ*—Not, of *John the Divine*, a Title added in latter Ages. Certain it is, that Appellation, *the Divine*, was not brought into the Church, much less was it affixt to *John* the Apostle, 'till long after the Apostolick Age. I. was St. *John* indeed who wrote this Book; but the Author of it is *Jesus Christ*. *Which God gave unto him*—According to his holy, glorified Humanity, as the Great Prophet of the Church. God gave *the Revelation* to *Jesus Christ*, *Jesus Christ* made it known to his Servants. *To shew*—This Word recurs, ch. xxii. 6. And in many Places the Parts of this Book refer to each other. Indeed the whole Structure of it breathes the Art of God, comprizing in the most finished Compendium, Things to come, many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite; relative to each other at a small, at a great Distance; and therefore sometimes as it were disappearing, broken off, suspended, and afterwards unexpectedly and most seasonably appearing again. In all its Parts it has an admirable Variety, with the most exact Harmony, beautifully illustrated by those very Digressions which seem to interrupt it. In this Manner does it display the manifold Wisdom of God shining in the Oeconomy of the Church thro' so many Ages. *His servants*—Much is comprehended in this Appellation. 'Tis a great Thing to be a Servant of *Jesus Christ*. This Book is dedicated particularly to the Servants of *Christ* in the seven Churches in *Asia*: But not exclusive of all his other Servants, in all Nations and Ages. It is one single Revelation, and yet sufficient for them all, from the

TISE

2 vant John, Who hath testified the Word of God and the testimony of Jesus Christ, whatsoever things  
3 he saw. Happy is he that readeth, and they that hear the words of *this* prophecy, and keep the

Time it was written to the End of the World: Serve thou the Lord Jesus Christ in Truth. So shalt thou learn his Secret in this Book. Yea, and thou shalt feel in thy Heart, whether this Book be divine or not. *The things which must shortly come to pass*—The Things contained in this Prophecy did begin to be accomplished shortly after it was given; and the whole might be said to *come to pass shortly*, in the same Sense as St. Peter says, *The end of all things is at hand*; and our Lord himself. *Behold I come quickly*. There is in this Book a rich Treasure of all the Doctrines pertaining to Faith and Holiness. But these are also delivered in other Parts of Holy Writ; so that *the Revelation* need not to have been given for the Sake of these. The peculiar Design of this is, *To shew the things which must come to pass*. And this we are especially to have before our Eyes, whenever we read or hear it.

It is said afterward, *Write what thou seest*: and again, *Write what thou hast seen, and what is, and what shall be hereafter*: But here where the Scope of the Book is shewn, it is only said, *the things which must come to pass*. Accordingly the *foretelling things to come*, is the great Point in View throughout the whole. And St. John writes *what he has seen*, and *what is*, only as it has an influence on, or gives Light to, *what shall be*. And he—Jesus Christ, sent and signified them, shewed them by Signs or Emblems (so the Greek Word properly means) *by his angel*—Peculiarly called in the Sequel, *The angel of God*, and particularly mentioned. ch. xvii. 1. xxi. 9. xxii. 6, 16. *To his servant John*—A Title given to no other single Person throughout the Book.

V. 2. *Who hath testified*—In the following Book, *the word of God*—Given directly by God, and the testimony of Jesus—Which he hath left us, as the faithful and true Witness, *whatsoever things he saw*—In such a Manner as was a full Confirmation of the Divine Original of this Book.

V. 3. *Happy is he that readeth, and they that hear the words of this Prophecy*—Some have miserably handled this Book. Hence others are afraid to touch it. And while they desire to know all Things else, reject only the Knowledge of those which God hath shewn. They enquire after any thing rather than this: as if it were writ en, *Happy is he that doth not read this Prophecy*. Nay, but *happy is he that readeth, and they that hear and keep the word thereof*: Especially at this Time, when so considerable a Part of them is on the Point of being fulfilled.

Nor are Help wanting whereby any sincere and diligent Enquirer may understand what he reads therein. The Book itself is written in the most accurate Manner possible: It distinguishes the several Things whereof it treats by seven Seals, seven Trumpets, seven Vials; each of which Sevens is divided into Four and Three.

things which are written therein: for the time is near.

Three. Many Things the Book itself explains, as the seven Stars; the seven Candlesticks; the Lamb, his seven Horns and seven Eyes; the Incense; the Dragon; the Heads and Horns of the Beasts; the fine Linen; the Testimony of *Jesus*. And much Light arises from comparing it with the antient Prophecies, and the Predictions in the other Books of the New Testament.

In this Book our LORD has comprized what was wanting in those Prophecies, touching the Time which followed his Ascension, and the End of the *Jewish* Polity. Accordingly it reaches from the Old *Jerusalem* to the New, reducing all Things into one Sum in the exactest Order, and with a near Resemblance to the antient Prophets. The Introduction and Conclusion agree with *Daniel*; the Description of the Man-Child and the Promises to *Sion* with *Isaiab*; the Judgment of *Babylon*, with *Jeremiab*: Again, the Determination of Times with *Daniel*: the Architecture of the Holy City, with *Ezekiel*; the Emblems of the Horns, Candlesticks, &c. with *Zechariek*. Many Things largely described by the Prophets are here summarily repeated; and frequently in the same Words. To them we may then usefully have Recourse. Yet the *Revelation* suffices for the explaining itself, even if we do not yet understand those Prophecies; yea, it casts much Light upon them. Frequently likewise, where there is a Resemblance between them, there is a Difference also; *the Revelation* as it were taking a Stock from one of the old Prophets, and inserting a new Graft into it. Thus *Zechariab* speaks of two Olive-trees. And so does *St. John*; but with a different Meaning. *Daniel* has a Beast with ten Horns. So has *St. John*; but not with quite the same Signification. And here the Difference of Words, Emblems, Things, Times ought studiously to be observed.

Our LORD foretold many Things before his Passion; but not all Things: For it was not yet seasonable. Many Things likewise his Spirit foretold in the Writings of the Apostles, so far as the Necessities of these Times required, now he comprizes them all in one short Book; therein presupposing all the other Prophecies, and at the same Time, explaining, continuing, and perfecting them in one Thread. It is right therefore to compare them; but not to measure the Fulness of these by the Scantiness of those preceding.

*Christ*, when on Earth, foretold what would come to pass in a short Time; adding a brief Description of the last Things. Here he foretells the intermediate Things; so that both put together, constitute one compleat Chain of Prophecy. This Book is therefore not only the Sum, and the Key of all the Prophecies which preceded, but likewise a Supplement to all; the Seals being closed before. Of Consequence it contains many Particulars, not revealed in any other Part of Scripture. They have therefore little Ground to God for such a Revelation, reserved for the Exaltation of *Christ*, who boldly reject whatever they find here, which was not revealed, or not so clearly in other Parts of Scripture. *methamadab and tby thar bear*

—*St. John* probably sent this Book by a single Person into *Asia*, who

4. John to the seven churches which are in Asia; Grace be unto you, and peace from him who is, and who was, and who cometh, and from the seven Spirits that are before his throne, And from

read it in the Churches, while many heard. But this likewise in a secondary Sense refers to all that shall duly read or hear it in all Ages. *The words of this prophecy*—It is a revelation with regard to Christ who gives it, a prophecy with regard to John who delivers it to the Churches. *And keep the things which are written therein*—In such a Manner as the Nature of them requires; namely, with Repentance, Faith, Patience, Prayer, Obedience, Watchfulness, Constancy. It behoves every Christian, at all Opportunities to read what is written in the Oracles of God; and to read this precious Book in particular, frequently, reverently, and attentively. *For the time of its Beginning to be accomplished, is near*—Even when St. John wrote. How much nearer to us is even the full Accomplishment of this weighty Prophecy?

V. 4. *John*—The Dedication of this Book is contained in the 4th, 5th, and 6th Verses: But the whole Revelation is a Kind of Letter. *To the seven churches which are in Asia*—That Part of the Lesser Asia, which was then a Roman Province. There had been several other Churches planted here: but it seems these were now the most eminent. And it was among these that St. John had laboured most during his Abode in Asia. In these Cities there were many Jews. Such of them as believed in each were joined with the Gentile Believers in one Church. *Grace be unto you and peace*—The Favour of God with all temporal and eternal Blessings, *From him who is, and who was, and who cometh, or who is to come*—A wonderful Translation of the great Name **JEHOVAH**: He was of old, he is now; he cometh; that is, will be for ever. *And from the seven Spirits which are before his throne*—Christ is He who hath the seven Spirits of God. *The seven Lamps which burn before the throne are the seven Spirits of God.* *The Lamb hath seven horns and seven eyes, which are the seven Spirits of God.* Seven was a sacred-Number in the Jewish Church. But it did not always imply a precise Number. It sometimes is to be taken figuratively, to denote Compleatness or Perfection. By these seven Spirits, not seven created Angels, but the Holy Ghost is to be understood: The Angels are never termed Spirits in this Book: And when all the Angels stand up, while the four living Creatures and the four and twenty Elders worship him that sitteth on the throne and the Lamb, the seven Spirits neither stand up nor worship. To these seven Spirits of God, the seven Churches, to whom the Spirit speaks so many Things, are subordinate: As are also their Angels, yea, and the seven Angels which stand before God. He is called *The seven Spirits*, not with regard to his Essence, which is one, but with regard to his manifold Operations.

V. 5. *And from Jesus Christ, the faithful witness, the first begotten from the dead, and the Prince of the kings of the earth*—Three glorious Appellations are here given Him, and in their proper Order. He was the faithful witness of the whole Will of God before his Death, and

Jesus Christ, the faithful witness, the first begotten from the dead, and the prince of the kings of the earth: To him that loveth us, and hath washed us from our sins with his own blood, and hath made us kings and priests unto his God and Father, to him be the glory and the might for ever.

7 Behold he cometh with clouds, and every eye shall see him, and they who have pierced him: and all the tribes of the earth shall wail because of

and in Death, and remains such in Glory. He rose from the dead, as the first-fruits of them that slept: And now hath all Power both in Heaven and Earth. He is here stiled a Prince. But by and by He bears his Title of King; yea, King of Kings, and Lord of Lords. This Phrase, *the kings of the earth* signifies their Power and Multitude, and also the Nature of their Kingdom. It became the Divine Majesty to call them Kings with a Limitation; especially in this Manifesto from his Heavenly Kingdom. For no Creature, much less a sinful Man, can bear the Title of King in an absolute Sense before the Eyes of God.

V. 6. *To him that loveth us, and*—Out of that free, abundant Love, *hath washed us from*—The Guilt and Power of, *our sins with his own blood; and hath made us kings*—Partakers of his Present, and Heirs of his Eternal Kingdom, *and priests unto his God and Father*—To whom we continually offer ourselves, an holy living Sacrifice: *To him be the glory*—For his Love and Redemption; *and the might*—Whereby he governs all Things.

V. 7. *Behold*—In this and the next Verse is the Proposition, and the Summary of the whole Book. *He cometh*—Jesus Christ. Throughout this Book, whenever it is said, *He cometh*, it means his glorious Coming. The Preparation for this began at the Destruction of Jerusalem, and more particularly, at the Time of writing this Book, and goes on, without any Interruption, 'till that grand Event is accomplished. Therefore it is never said in this Book *He will come*, but *He cometh*. And yet it is not said, *He cometh again*. For when he came before it was not like himself, but in the form of a Servant. But his appearing in Glory is properly his Coming, namely in a Manner worthy of the Son of God. *And every eye*—Of the Jews in particular, *shall see him*—But with what different Emotions, according as they had received or rejected him! *And they who have pierced him*—They above all, who pierced his Hands, or Feet, or Side. Thomas saw the Print of these Wounds, even after his Resurrection. And the same undoubtedly will be seen by all, when he cometh in the Clouds of Heaven. *And all the tribes of the earth*—The Word Tribes in the Revelation always means the Israelites; but where another Word, such as Nations or People, is joined with it, it implies likewise (as here) all the Rest of Mankind. *Shall wail because of him*

8 him. Yea. Amen. I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

9 I John, your brother and companion in the affliction, and in the kingdom, and patience of Jesus, was in the Island Patmos, for the word of

*him*—For Terror and Pain, if they did not wail before by true Repentance. *Yea. Amen*—This refers to every eye shall see him. He that cometh, saith *Yea*; He that testifies it, *Amen*. The Word translated *Yea*, is *Greek*, *Amen*, is *Hebrew*; for what is here spoken respects both Jew and Gentile.

V. 8. *I am the Alpha and the Omega, saith the Lord God*—*Alpha* is the first, *Omega* the last Letter in the *Greek* Alphabet. Let his Enemies boast and Rage ever so much in the intermediate Time, yet the LORD GOD is both the *Alpha* or Beginning, and the *Omega* or End of all Things. GOD is the Beginning, as he is the Author and Creator of all Things, and as he proposes, declares, and promises so great Things. He is the End, as he brings all the Things which are here revealed to a compleat and glorious Conclusion. Again, *the beginning and end of a thing*, is in Scripture stiled the whole Thing. Therefore GOD is the *Alpha* and the *Omega*, the Beginning and the End, that is, One, who is all Things, and always the same.

V. 9. *I John*—The Instruction and Preparation of the Apostle for the Work are described from the 9th to the 20th Verse: *your brother*—In the common Faith: *and companion in the affliction*—For the same Persecution which carried him to *Patmos*, drove them into *Asia*. This Book peculiarly belongs to those who are under the Cross. It was given to a banished Man: and Men in Affliction, understand and relish it most. Accordingly it was little esteemed by the *Asiatic* Church, after the Time of *Constantine*; but highly valued by all the *African* Churches; as it has been since by all the persecuted Children of GOD. *In the affliction, and kingdom, and patience of Jesus*—The Kingdom stands in the Midst. It is chiefly under various Afflictions, that Faith obtains its Part in the Kingdom. And whosoever is a Partaker of this Kingdom, is not afraid to suffer for *Jesus*. *2 Tim. ii. 22. I was in the island Patmos*—In the Reign of *Domitian* and of *Nerva*. And there he saw and wrote all that follows. It was a Place peculiarly proper for these Visions. He had over against him, at a small Distance *Asia* and the seven Churches; going on Eastward, *Jerusalem* and the Land of *Canaan*, and beyond this, *Antioch*, yea the whole Continent of *Asia*. To the West, he had *Rome, Italy* and all *Europe*, swimming as it were in the Sea: To the South, *Alexandria* and the *Nile* with its Outlets, *Egypt* and all *Africa*: And to the North, what was afterwards called *Constantinople*, on the Straits between *Europe* and *Asia*. So he had all the three Parts of the World which were then known, with all Christendom as it were before his Eyes; a large Theatre, for all the various Scenes which were

10 God, and for the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a  
 11 great voice as of a trumpet, Saying, what thou seeft, write in a book and fend to the feven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadel-  
 12 phia, and to Laodicea. And I turned to fee the voice that fpake with me; and being turned,

were to pafs before him. As if this Ifland had been made principally for this End, to ferve as an Obfervatory for the Apoftle. For preaching the word of God he was banifhed thither, and for the testimony of Jesus; for testifying that he is the Christ.

V. 10. *I was in the Spirit*—That is, in a Trance, a Prophetic Vision: So overwhelmed with the Power and filled with the Light of the Holy Spirit, as to be infenfible of outward Things, and wholly taken up with Spiritual and Divine. What follows is one fingle, connected Vision, which St. John saw in one Day: and therefore he that would understand it, fhould carry his Thought ftrait on through the whole without Interruption. The other Prophetic Books are Collections of diftinct Prophecies, given upon various Occasions. But here is one fingle Treatife, whereof all the Parts exactly depend on each other. Chap. iv. 1. is connected with Chap. i. 19. And what is delivered in the 4th Chapter, goes on direftly to the 22d. *On the Lord's day*—On this our LORD rofe from the Dead. On this the Antients believed he will come to Judgment. It was therefore with the utmoft Propriety, that St. John on this Day both faw and defcribed his Coming. *And I heard behind me*—St. John had his Face to the Eaft: Our LORD likewise in this Appearance, looked Eaftward toward Asia, whither the Apoftle was to write: a great voice as of a trumpet—Which was peculiarly proper to proclaim the Coming of the great King, and his Victory over all his Enemies.

V. 11. *Saying, what thou seeft*—And hereaft. He both faw and heard. This Command extends to the whole Book. All the Books of the New Testament were written by the Will of God; but none were fo exprefly commanded to be written: in a book—So all the Revelation is but one Book: Nor did the Letter to the Angel of each Church, belong to him or his Church only, but the whole Book was fent to them all: to the churches—Hereafter named; and thro' them, to all Churches, in all Ages and Nations. To Ephesus—Mr. Thomas Smith, who in the Year 1671, travelled through all these Cities, obferves, that from Ephesus to Smyrna is forty-fix English Miles, from Smyrna to Pergamos, fixty-four, from Pergamos to Thyatira forty-eight, from Thyatira to Sardis thirty-three, from Sardis to Philadelphia twenty-seven, from Philadelphia to Laodicea about forty-two Miles.

V. 12, 13. *And I turned to fee the voice*—That is, to fee him, whose Voice it was, and being turned I faw—It feems the Vision prefented itfelf gradually. Firft he heard a Voice, and upon looking behind.

- 13 I saw seven golden candlesticks, And in the  
 midst of the candlesticks *one*, like a Son of man,  
 clothed with a garment down to the foot, and girt  
 14 about at the breast with a golden girdle. His head  
 and hair *were* white as white wool, as snow, and  
 15 his eyes as a flame of fire, And his feet like fine  
 brass, as if they burned in a furnace, and his voice  
 16 as the voice of many waters. And he had in  
 his right hand seven stars, and out of his mouth  
 went a sharp two-edged sword; and his counte-  
 nance was as the sun shineth in his strength.

behind he saw the *golden candlesticks*, and then, in the Midst of the  
 Candlesticks, which were placed in a Circle, he saw *one like a Son of  
 Man*—That is, in an human Form. As a Man likewise our LORD  
 doubtless appears in heaven: though not exactly in this symbolical  
 Manner, wherein he presents himself as the Head of his Church.  
 He next observed that our LORD was *cloathed with a garment down to  
 the foot, and girt with a golden girdle*—Such the Jewish High-priests  
 wore. But both of them are here Marks of Royal Dignity likewise,  
*girt about at the breast*—He that is on a Journey girds his Loins.  
 Girding the Breast was an Emblem of solemn Rest. It seems that  
 the Apostle having seen all this, looked up to behold the Face of our  
 LORD; but was beat back by the Appearance of his *flaming eyes*,  
 which occasioned his more particularly observing his Feet. Receiv-  
 ing Strength to raise his Eyes again, he saw the Stars in his Right-  
 hand, and the Sword coming out of his Mouth: But upon beholding  
 the Brightness of his glorious Countenance (which probably was  
 much increased since the first Glance the Apostle had of it) he *fell at  
 his feet as dead*. During the Time that St. *John* was discovering  
 these several Particulars, our LORD seems to have been speaking.  
 And doubtless even his *Voice*, at the very first, bespoke the God:  
 Though not so insupportably as his glorious *Appearance*.

V. 14. *His head and his hair*—That is, the *hair* of his Head, not  
 his whole Head, *were white as white wool*—Like the Antient of Days,  
 represented in *Daniel's Vision* (ch. vii. 9.) Wool is commonly sup-  
 posed to be an Emblem of Eternity, as *snow*—Betokening his spot-  
 less Purity. *And his eyes as a flame of fire*—Piercing through all  
 Things; a Token of his Omniscience.

V. 15. *And his feet like fine brass*—Denoting his Stability and  
 Strength, *as if they burned in a furnace*—As if having been melted  
 and refined, they were still red hot, *and his voice*—To the Comfort  
 of his Friends, and the Terror of his Enemies, *as the voice of many  
 waters*—Roaring aloud, and bearing down all before them.

V. 16. *And he had in his right hand seven stars*—In Token of his  
 Favour and powerful Protection *And out of his mouth went a sharp two-  
 edged Sword*—Signifying his Justice and righteous Anger, continually  
 pointed against his Enemies as a Sword, *sharp*, to stab, *two-edged*, to  
 h.w.



- 17 And when I saw him, I fell at his feet as dead:  
 and he laid his right-hand upon me, saying, Fear  
 18 not, I am the First and the Last, And he that  
 liveth and was dead, and behold I am alive for  
 evermore, and have the keys of death and of  
 19 Hades. Write the things which thou hast seen,  
 and which are, and which shall be hereafter :

bew. *And his countenance was as the sun shining in his strength---*  
 Without any Mist or Cloud.

V. 17. *And I fell at his feet as dead---* Human Nature not being able to sustain so glorious an Appearance. Thus was he prepared (like *Daniel* of old, whom he peculiarly resembles) for receiving so weighty a Prophecy. A great sinking of Nature usually precedes a large Communication of heavenly Things. St. *John*, before our LORD suffered, was so intimate with him, as to lean on his Breast, to lie in his Bosom. Yet now, near seventy Years after, the aged Apottle is by one Glance struck to the Ground. What a Glory must this be? Ye Sinners, be afraid. Cleanse your Hands. Purify your Hearts. Ye Saints, be humble. Prepare. Rejoice. But rejoice unto him with Reverence. An Increase of Reverence towards this awful Majesty can be no Prejudice to your Faith. Let all Petulancy, with all vain Curiosity, be far away, while you are thinking or reading of these Things. *And he laid his right-hand upon me* ---The same wherein he held the seven Stars. What did St. *John* then feel in himself? *Saying, Fear not---* His Look terrifies, his Speech strengthens. He does not call *John* by his Name (as the Angels did *Zecbariab* and others) but speaks as his well-known Master. What follows is also spoken to strengthen and encourage him. *I am---* When in his State of Humiliation he spoke of his Glory, he frequently spoke in the Third Person: (as *Matt.* xxvi. 64.) But he now speaks of his own Glory, without any Veil, in plain and direct Terms. *The first and the last---* That is, the One, Eternal God, who is from everlasting to everlasting. *Isai.* xli. 4.

V. 18. *And He that liveth---* Another peculiar Title of God, *and I have the keys of death and of hades---* That is, the invisible World; In the intermediate State, the Body abides in Death, the Soul in Hades. *Christ* hath the Keys of, that is, the Power over both, killing or quickening of the Body, and disposing of the Soul, as it pleaseth him. He gave St. *Peter* the Keys of the Kingdom of Heaven; but not the Keys of *Death* or of *Hades*. How comes then his supposed Successor at *Rome* by the Keys of Purgatory?

From the preceding Description mostly, are taken the Titles given to *Christ* in the following Letters, particularly the four first.

V. 19. *Write the things which thou hast seen---* This Day: Which accordingly are written, ch. i. 11---18. *and which are---* The Instructions relating to the Present State of the seven Churches. These, are written, ch. i. 20---ch. iii. 22. *and which shall be hereafter---* To the End of the World; written ch. iv. 1, &c.

V. 20. Write

20 The mystery of the seven stars which thou sawest in my right hand, and of the seven golden candlesticks. The seven stars are angels of the seven churches : and the seven candlesticks are seven churches.

II. To the angel of the church at Ephesus write, These things saith he that holdeth the seven stars in his right-hand, that walketh in the midst of the

V. 20. Write first *the mystery*—The mysterious Meaning of *the seven stars*—St. *John* knew better than we do, in how many Respects these Stars were a proper Emblem of those Angels : How nearly they resembled each other, and how far they differed in Magnitude, Brightness, and other Circumstances. *The seven stars are angels of the seven churches*—Mentioned in the 11th Verse. In each Church there was one Pastor or Ruling Minister, to whom all the Rest were subordinate. This Pastor, Bishop, or Overseer, had the peculiar Care over that Flock : On him the Prosperity of that Congregation in a great Measure depended : And he was to answer for all those Souls at the Judgment-Seat of *Christ*. *And the seven candlesticks are seven churches*—How significant an Emblem is this ? For a Candlestick, though of Gold, has no Light of itself : neither has any Church, or Child of Man. But they receive from *Christ* the Light of Truth, Holiness, Comfort, that it may shine to all around them.

As soon as this was spoken St. *John* wrote it down, even all that is contained in this First Chapter. Afterwards what was contained in the Second and Third Chapters, was dictated to him in like Manner.

Ch. ii. Of the following Letters to the Angels of the seven Churches it may be necessary to speak first, in general, and then particularly.

In general we may observe, when the *Israelites* were to receive the Law at Mount *Sinai*, they were first to be purified. And when the Kingdom of God was at Hand, *John* the Baptist prepared Men for it by Repentance. In like Manner we are prepared by these Letters for the worthy Reception of this glorious *Revelation*. By following the Directions given herein, by expelling incorrigibly wicked Men, and putting away all Wickedness, those Churches were prepared to receive this precious Depositum. And whoever in any Age would profitably read or hear it, must observe the same Admonitions.

These Letters are a Kind of seven-fold Preface to the Book. *Christ* now appears in the Form of a Man (not yet under the Emblem of a Lamb) and speaks mostly in proper, not in figurative Words. It is not till ch. iv. 1. that St. *John* enters upon that Grand Vision which takes up the Residue of the Book.

There is in each of these Letters,

1. A Command to write to the Angel of the Church ;
2. A glorious Title of *Christ* ;

2 seven golden candlesticks. I know thy works, and thy labour, and thy patience, that thou canst not bear evil men; and thou hast tried those who say they are apostles, and are not, and hast found

3. An Address to the Angel of that Church, containing  
A Testimony of his Mixt, or Good, or Bad State;  
An Exhortation to Repentance or Steadfastness;  
A Declaration of what will be; generally, of the LORD's Coming.
4. A Promise to him that overcometh, together with the Exhortation, *He that hath an ear to hear, let him hear.*

The Address in each Letter is expressed in plain Words, the Promise, in figurative. In the Address our LORD speaks to the Angel of each Church which then was, and to the Members thereof directly: Whereas in the Promise he speaks of all that should overcome, in whatever Church or Age, and deals out to them one of the Precious Promises, (by way of Anticipation) from the last Chapters of the Book.

V. 1. *Write*—So Christ dictated to him every Word. *These things saith he who holdeth the seven stars in his right hand*—Such is his mighty Power! Such his Favour to them and Care over them, that they may indeed shine as Stars, both by Purity of Doctrine and Holiness of Life! *Who walketh*—According to his Promise, *I am with you always, even to the end of the world: in the midst of the golden candlesticks*—Beholding all their Works and Thoughts, and ready to remove the candlestick out of its place—If any being warned, will not repent. Perhaps here is likewise an Allusion to the Office of the Priests in dressing the Lamps, which was to keep them always burning before the LORD.

V. 2. *I know*—Jesus knows all the Good and all the Evil, which his Servants and his Enemies suffer and do. Weighty Word, *I know!* how dreadful will it one Day sound to the Wicked, how sweet to the Righteous! The Churches and their Angels must have been astonished, to find their several States so exactly described, even in the Absence of the Apostle, and could not but acknowledge the all-seeing Eye of Christ and of his Spirit. With regard to us, To every one of us also he saith, *I know thy works!*—Happy is he that conceives less Good of himself, than Christ knows concerning him! *And thy labour*—After the General, three Particulars are named, and then more largely described in an inverted Order.

- |                                  |  |
|----------------------------------|--|
| 1. Thy Labour;                   | 6. Thou hast borne for my Name's Sake and hast not fainted:                                |
| 2. Thy Patience.                 | 5. Thou hast Patience:   |
| 3. Thou canst not bear evil Men. | 4. Thou hast tried those who say they are Apostles and are not, and hast found them Liars. |

*And thy patience*—Notwithstanding which *thou canst not bear* that incorrigibly wicked men should remain in the Flock of Christ. *And thou hast*

- 3 them liars: And hast patience, and hast borne  
 4 for my name's sake, and hast not fainted. But I  
 have against thee, that thou hast left thy first love.  
 5 Remember therefore from whence thou art fallen,  
 and repent and do the first works: if not, I come  
 to thee, and will remove thy candlestick out of

*hast tried those who say they are apostles, and are not—For the Lord hath not sent them.*

V. 4. *But I have against thee, that thou hast left thy first love—That Love for which all that Church was so eminent, when St. Paul wrote his Epistle to them. He need not have left this. He might have retained it intire to the End. And he did retain it in part, or there could not have remained so much of what was commendable in him. But he had not kept (as he might have done) the first tender Love, in its Vigour and Warmth. Reader, Hast thou?*

V. 5. It is not possible for any to recover the first Love, but by taking these three Steps, 1. Remember; 2. Repent; 3. Do the first works. Remember from whence thou art fallen—From what Degree of Faith, Love, Holiness, though perhaps insensibly. And repent—Which in the very lowest Sense implies, a deep and lively Conviction of thy Fall. Of the seven Angels, Two, at *Ephesus* and at *Pergamos*, were in a mixed State: Two, at *Sardis* and at *Laodicea*, were greatly corrupted. All these are exhorted to repent; as are the Followers of *Jezabel* at *Thyatira*. Two, at *Smyrna*, and *Philadelpia*, were in a flourishing State, and are therefore only exhorted to Steadfastness.

There can be no State, either of any Pastor, Church, or single Person, which has not here suitable Instructions. All, whether Ministers or Hearers, together with their secret or open Enemies, in all Places and all Ages, may draw hence necessary Self-Knowledge, Reproof, Commendation, Warning or Confirmation. Whether any be as dead as the Angel at *Sardis*, or as much alive as the Angel at *Philadelpia*: This Book is sent to Him, and the Lord Jesus hath something to say to him therein. For the seven Churches with their Angels represent the whole Christian Church, dispersed throughout the whole World, as it subsists not (as some have imagined) in one Age after another, but in every Age. This is a Point of deep Importance, and always necessary to be remembered: That these seven Churches are, as it were, a Sample of the whole Church of Christ, as it was then, as it is now, and as it will be in all Ages. Do the first works—Outwardly and inwardly, or thou canst never regain the first Love: But if not—By this Word is the Warning sharpened to those five Churches which are called to repent: (for if *Ephesus* was threatened, how much more shall *Sardis* and *Laodicea* be afraid!) And according as they obey the Call or not, there is a Promise or a Threatning (ch. ii. 5, 16, 22. ch. iii. 3, 20.) But even in the Threatning the Promise is implied, in case of true Repentance. I come to thee, and will remove thy candlestick out of its place— I will remove, unless thou repent, the Flock now under thy Care to another

6 its place, unless thou repent. But thou hast this, that thou hatest the works of the Nicolaitans, 7 which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church at Smyrna write, These things saith the First and the Last,

their Place, where they shall be better taken Care of. But from the flourishing State of the Church of Ephesus after this, there is Reason to believe he did repent.

V. 6. *But thou hast this*—Divine Grace seeks whatever may help him that is fallen to recover his Standing: *that thou hatest the works of the Nicolaitans*—Probably so called from *Nicolas*, one of the seven Deacons, (Acts vi. 5.) Their Doctrines and Lives were equally corrupt. They allowed the most abominable Lewdness and Adulteries, as well as sacrificing to Idol; all which they placed among Things indifferent, and pleaded for as Branches of Christian Liberty.

V. 7. *He that hath an ear, let him hear*—Every Man, whoever can hear at all, ought carefully to hear this. *What the Spirit saith*—In these great and precious Promises, to the churches—And in them to every one that overcometh: that goeth on from Faith, and by Faith to full Victory over the World, and the Flesh and the Devil.

In these Seven Letters Twelve Promises are contained, which are an Extract of all the Promises of God. Some of them are not expressly mentioned again in this Book, as *the hidden manna*, the Inscription of *the name of the new Jerusalem*, *the sitting upon the throne*. Some resemble what is afterwards mentioned, as *the hidden manna*, (ch. xix. 12.) *liberating benediction* (ch. xix. 15) *the morning star*, (ch. xxii. 16.) And some are expressly mentioned, as *the tree of life*, (ch. xxii. 2.) Freedom from *the second death*, (ch. xx. 6.) the Name in *the book of life*, (ch. xx. 12. xxii. 27.) the remaining in *the temple of God*, (ch. vii. 15.) the Inscription of *the name of God and of the Lamb*, (ch. xiv. 1. xxii. 4.) In these Promises sometimes the Enjoyment of the highest Goods, sometimes Deliverance from the greatest Evils, is mentioned. And each implies the other, so that where either Part is expressed, the whole is to be understood. That Part is expressed which has most Resemblance to the Virtues or Works of him that was spoken to in the Letter preceding. *To eat of the tree of life*—The first Thing promised in these Letters, is the last and highest in the Accomplishment (ch. xxii. 2, 14, 19.) *The tree of life and the water of life* go together (ch. xxii. 1, 2.) both implying, the living with God eternally: in *the paradise of my God*—The Word *Paradise* means a Garden of Pleasure. In the earthly Paradise there was one Tree of Lives there are no other Trees in the Paradise of God.

V. 8. *These things saith the First and the Last, who was dead and is alive*—How directly does this Description tend to confirm him against the Fear of Death? (ver. 10, 11.) Even with the Comfort where-

with

9 who was dead and is alive. I know thy affliction and poverty, (but thou art rich) and the reviling of those who say they are Jews and are not, but a  
 10 synagogue of Satan. Fear none of those things which thou art about to suffer: behold the devil is about to cast some of you into prison that ye may be tried, and ye shall have affliction ten days: Be thou faithful unto death, and I will give thee  
 11 the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches: He that overcometh shall not be hurt by the second death.

12 And to the angel of the church at Pergamos:

with St. John himself was comforted, ch. i. 17, 18. shall the Angel of this Church be comforted.

V. 9. *I know thy affliction and poverty*—A poor Prerogative in the Eyes of the World! The Angel at *Philadelphia* likewise had in their Sight but a *little strength*. And yet these two were themost honourable of all, in the Eyes of the Lord. *But thou art rich*—In Faith and Love, of more Value than all the Kingdoms of the Earth. *Who say they are Jews*—God's own People, and are not—They are not Jews inwardly, not-circumcised in Heart; but a *synagogue of Satan*—Who, like them, was a Liar and a Murderer, from the Beginning.

V. 10 The first and last Words of this Verse are particularly directed to the Minister; whence we may gather, that his Suffering and the Affliction of the Church were at the same Time, and of the same Continuance. *Fear none of those things which thou art about to suffer*—Probably by Means of the false Jews. *Behold*—This intimates the Nearness of the Affliction. Perhaps the *ten days* began, on the very Day that the Revelation was read at *Smyrna*, or at least, very soon after. *The devil*—Who sets all Persecutors to Work; and these more particularly: *is about to cast some of you*—Christians at *Smyrna*; where, in the first Ages, the Blood of many Martyrs was shed into prison, that ye may be tried—To your unspeakable Advantage. (1 Pet. iv. 12, 14.) *And ye shall have affliction*—Either in your own Persons, or by sympathizing with your Brethren: *Ten days*—(Literally taken) in the End of *Domitian's* Persecution, which was stopt by the Edict of the Emperor *Nerva*. *Be thou faithful*—Our Lord does not say, 'till I come, (as in the other Letters) but unto death—Signifying that the Angel of this Church should quickly after seal his Testimony with his Blood: Fifty Years before the Martyrdom of *Polycarp*, for whom some have mistaken him. *And I will give thee the crown of life*—The peculiar Reward of them who are faithful unto death.

V. 11 *The second death*—The lake of fire, The Portion of the fearful, who do not overcome (ch. xxi. 3.)

V. 12. *The sword*—With which I will cut off the Impenitent, ver. 16.

write, These things saith he who hath the sharp  
 13 two-edged sword. I know where thou dwellest,  
 where the throne of Satan is; and thou holdest fast  
 my name, and hast not denied my faith, in the  
 days wherein Antipas was my faithful witness,  
 who was slain among you, where Satan dwelleth.  
 14 But I have a few things against thee, that thou  
 hast there them that hold the doctrine of Balaam,  
 who taught Balak to cast a stumbling-block be-  
 fore the sons of Israel, to eat things sacrificed to  
 15 idols, and to commit fornication. In like manner  
 thou also hast them that hold the doctrine of the  
 16 Nicolaitans, which I hate. Repent therefore; if  
 not, I come to thee, and will fight against them  
 17 with the sword of my mouth. He that hath an  
 ear, let him hear what the Spirit saith to the

V. 13. *Where the throne of Satan is*—Pergamos was above Measure given to Idolatry: So Satan had his Throne and full Residence there. *Thou holdest fast my name*—Openly and resolutely confessing me before Men: *in the days wherein Antipas*—Martyred under Domitian: *was my faithful witness*—Happy is he, to whom Jesus, the faithful and true Witness giveth such a Testimony!

V. 14. *But thou hast there*—Whom thou oughtest to have immediately cast out from the Flock: *them that hold the doctrine of Balaam*—Doctrine nearly resembling his: *who taught Balak*—And the rest of the Moabites, to cast a stumbling-block before the sons of Israel—They are generally termed *the children*, but here *the sons of Israel*, in Opposition to *the daughters of Moab*, by whom Balaam inticed them to Fornication and Idolatry: *To eat things sacrificed to idols*—Which in so idolatrous a City as Pergamos, was in the highest Degree hurtful to Christianity: *and to commit fornication*—Which was constantly joined with the Idol-worship of the Heathens.

V. 15. *In like manner, thou also*—As well as the Angel at Ephesus: *hast them that hold the doctrine of the Nicolaitans*—And thou sufferest them to remain in the Flock.

V. 16. *If not, I come to thee*—Who wilt not wholly escape, when I punish Them: *and will fight with them*—Not with the Nicolaitans, who are mentioned only by the by; but the Followers of Balaam. *with the sword of my mouth*—With my just and fierce Displeasure. Balaam himself was first withstood by the Angel of the Lord with his sword drawn, (Numb. xxiii. 23.) and afterwards slain with the sword, Numb. xxxi. 8.

V. 17. *To him that overcometh*—And eateth not of those Sacrifices: *will I give of the bidden manna*—Described John vi. The new Name answers to this: It is now *hid with Christ in God*. The Jewish Manna was kept in the antient Ark of the Covenant. The Heavenly Ark

churches. To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which none knoweth, but he that receiveth it.

- 18 And to the angel of the church at Thyatira write, These things saith the Son of God, who hath eyes as a flame of fire, and his feet like fine brass.
- 19 I know thy love and faith, and thy service and patience, and thy last works more than the first. But I have against thee, that thou sufferest that woman Jezebel, who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and

of the Covenant appears under the Trumpet of the Seventh Angel (ch. xi. 19.) where also *the hidden manna* is mentioned again. It seems properly to mean, the full glorious everlasting Fruition of God. *And I will give him a white stone*---The Antients, on many Occasions, gave their Votes in Judgment by small Stones; by Black they condemned; by White ones they acquitted. Sometimes also they wrote on small, smooth Stones. Here may be an Allusion to both. *And a new name*---So Jacob, after his Victory, gained the new Name of *Israel*. Wouldst thou know, what thy *new name* will be? The Way to this is plain: *Overcome*. Till then all thy Enquiries are vain. Thou wilt then read it on the *white stone*.

V. 18. *And to the angel of the church at Thyatira*---Where the Faithful were but a little Flock: *These things saith the Son of God*---See how great he is, who appeared *like a Son of man*! (ch. i. 13.) *Who hath eyes as a flame of fire*---Searching the reins and the heart, ver. 23. *and his feet like fine brass*---Denoting his immense Strength. *Job* comprizes both these, his Wisdom to discern whatever is amiss, and his Power to avenge it, in one Sentence, (ch. xlii. 2.) *No thought is hid from him, and he can do all things*.

V. 19. *I know thy love*---How different a Character is this, from that of the Angel of the Church at *Ephesus*? The latter *could not bear the wicked*, and *hated the works of the Nicolaitans*; but had *left his first love* and first Works. The former retained his first Love, and had more and more Works, but did *bear the wicked*, did not withstand them with becoming Vehemence. *Mixed Characters* both: Yet the latter, not the former, is reproved for his Fall, and commanded to repent. *And faith, and thy service, and patience*---Love is shewn, exercised, and improved by *servicing* GOD and our Neighbour: So is *Faith* by *Patience* and *Good Works*.

V. 20. *But thou sufferest that woman Jezebel*---Who ought not to teach at all, (1 Tim. ii. 12.) to *teach and seduce my servants*---At *Per-gamos* were many Followers of *Balaam*; at *Thyatira*, One grand Deceiver. Many of the antients have delivered, that this was the Wife of the Pastor himself. *Jezebel* of old led the People of GOD to open Idolatry. This *Jezebel* (fitly called by her Name, from



- 21 to eat things sacrificed to idols. And I gave her time to repent of her fornication; but she will not repent.
- 22 Behold I will cast her into a bed, and them that commit adultery with her, into great affliction, unless
- 23 they repent of her works. And I will kill her children with death; and all the churches shall know, that I am he who searcheth the reins and hearts; and I will give you, every one, according to your
- 24 works. But I say to you, the rest that are at Thyatira, as many as do not hold this doctrine, who have not known the depths of Satan, as they speak,
- 25 I will lay upon you no other burden. But what ye
- 26 have, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him

the Resemblance between their Works) led them to partake in the Idolatry of the Heathens. This she seems to have done by first enticing them to Fornication, just as Balaam did: Whereas at Pergamos they were first inticed to Idolatry, and afterwards to Fornication.

V. 21. *And I gave her time to repent*—So great is the Power of Christ: but she will not repent—So, tho' Repentance is the Gift of God, Man may refuse it: God will not compel.

V. 22. *I will cast her into a bed—into great affliction—and them that commit either carnal or spiritual adultery with her, unless they repent*—She had her Time before: of her works—Those to which she had inticed them; and which she had committed with them.

It is observable, the Angel of the Church at Thyatira, was only blamed, for suffering her. This Fault ceased when God took Vengeance on her. Therefore he is not expressly exhorted to repent, tho' it is implied.

V. 23. *And I will kill her children*—Those which she hath borne in Adultery, and them whom she hath seduced: *with death*—This Expression denotes Death by the Plague, or by some manifest Stroke of God's Hand. Probably the remarkable Vengeance taken on her Children, was the Token of the Certainty of all the rest. *And all the churches*—To which thou now writest, shall know, that I search the reins—The Desires, and hearts—Thoughts.

V. 24. *But I say to you who do not hold this doctrine*—Of Jezabel: *Who have not known the depths of Satan*—O happy Ignorance! as they speak—That were continually boasting of the deep things which they taught. Our Lord owns they were deep, even deep as Hell; for they were the very Depths of Satan. Were these the same of which Martin Luther speaks? 'Tis well if there are not some of his Countrymen, now in England, who know them too well! *I will lay upon you no other burden*—Than that you have already suffered from Jezabel and her Adherents.

V. 25. *What ye*—Both the Angel and the Church have.

V. 26. *My works*—Those which I have commanded: *To him*  
will.

27 will I give power over the nations, (And he shall rule them with a rod of iron; they shall be dashed in pieces like a potter's vessels) as I also have received  
 28 from my Father. And I will give him the morning-  
 29 star. He that hath an ear, let him hear what the Spirit saith to the churches.

III. And to the Angel of the church at Sardis write, These things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, but art dead.  
 2 Be watchful, and strengthen the things which remain, which were ready to die; for I have not found thy  
 3 works compleat before my God. Remember therefore how thou hast received and heard, and hold fast, and repent. If thou watch not, I will come as a thief, and thou shalt not know at what hour I will

*will I give power over the nations*---That is, I will give him to share with me in that glorious Victory, which the Father hath promised me over all the Nations who as yet resist me. (*Psalms* ii. 8, 9.)

V. 27. *And he shall rule them*---That is, shall share with me when I do this: *with a rod of iron*---With irresistible Power, employed on those only, who will not otherwise submit; who will hereby be dashed in pieces---Totally conquered.

V. 28. *I will give him the morning star*---Thou, O Jesus, art the Morning-star. O give Thyself to me! Then will I desire no Sun, only Thee, who art the Sun also. He whom this Star enlightens, has always Morning and no Evening. The Duties and Promises here answer each other: The valiant Conqueror has Power over the stubborn Nations. And he that after having conquered his Enemies, keeps the Works of Christ to the End, shall have the Morning-star---an unspeakable Brightness and peaceable Dominion in Him.

V. 1. *The seven spirits of God*---The Holy Spirit, from whom alone all spiritual Life and Strength proceed: *and the seven stars*---Which are subordinate to Him: *thou hast a name that thou livest*---A fair Reputation, a goodly outside Appearance. But that Spirit seeth through all Things, and every empty Appearance vanishes before Him.

V. 2. *The things which remain*---In thy Soul; Knowledge of the Truth, good Desires, and Convictions: *which were ready to die*---Wherever Pride, Indolence or Levity revives, all the Fruits of the Spirit are ready to die.

V. 3. *Remember how*---Humbly, zealously, seriously, thou didst receive the Grace of God once, and bear---His Word; and hold fast---The Grace thou hast received; and repent---According to the Word thou hast heard.

- 4 come upon thee, Yet thou hast a few names in Sardis, who have not defiled their garments; and they shall walk with me in white: they are worthy.
- 5 He that overcometh, he shall be clothed in white raiment, and I will not blot his name out of the book of life, and I will confess his name, before my Father and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.
- 7 And to the angel of the church at Philadelphia write, These things saith the Holy One, the True One, he that hath the key of David, he that openeth, and none shutteth, and shutteth and none openeth. I know thy works, (behold I have given before thee an opened door, none can shut it) that thou hast a little strength, and hast kept my word, and

V. 4. *Yet thou hast a few names*—That is, Persons. But tho' few, they had not separated themselves from the rest; otherwise the Angel of Sardis would not have had them. Yet it was no Virtue of his, that they were unspotted; whereas it was his Fault, that they were but few: *who have not defiled their garments*—Either by spotting themselves, or by partaking of other Mens Sins: *They shall walk with me in white*—In Joy; in perfect Holiness; in Glory: *they are worthy*—A few Good among many Bad, are doubly acceptable to God. O how much happier is this *worthiness* than that mentioned, ch. xvi. 6.

V. 5. *He shall be clothed in white raiment*—The Colour of Victory, Joy, and Triumph: *And I will not blot his name out of the book of life*—Like that of the Angel of the Church at Sardis: but he shall live for ever. *I will confess his name*—As one of my faithful Servants and Soldiers.

V. 7. *The Holy One, the True One*—Two great and glorious Names. *He that hath the key of David*—A Master of a Family or a Prince has one or more Keys, wherewith he can open and shut all the Doors of his House or Palace. So had David a Key, (a Token of Right and Sovereignty) which was afterward adjudged to Eliakim, *Isaiab xxii. 22*. Much more has Christ, the Son of David, the Key of the Spiritual City of David, the *New Jerusalem*; the supreme Right, Power, and Authority; as in his own House. He *openeth* this to all that overcome, *and none shutteth*—he *shutteth* it against all the fearful; *and none openeth*. Likewise when he *openeth* a Door on Earth for his Works or his Servants, none can shut; and when he *shutteth* against whatever would hurt or defile, none can open.

V. 8. *I have given before thee an opened door*—To enter into the Joy of thy LORD; and mean time to go on unhindered in every good Work. *Thou hast a little strength*—But little outward human Strength; a little, poor, mean, despicable Company. Yet thou *hast kept my word*—Both in Judgment and Practice.

V. 9. *Behold*

9 hast not denied my name. Behold I bring them of the synagogue of Satan, who say they are Jews and are not, but lie; behold, I will make them come and bow down before thy feet, and know that I have  
 10 loved thee: Because thou hast kept the word of my patience, I also will keep thee, from the hour of temptation, which shall come upon the whole world,  
 11 to try them that dwell upon the earth. I come quickly. Hold fast what thou hast, that none take  
 12 thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of hea-  
 13 ven from my God, and my new name. He that

V. 9. *Behold I---Who have all Power; and they must then comply: I will make them come and bow down before thy feet---Pay thee the lowest Homage, and know---At length, that all depends on my Love, and that thou hast a Place therein. O how often does the Judgment of the People turn quite round, when the LORD looketh upon them! (Job xlii. 7.)*

V. 10. *Because thou hast kept the word of my patience---The Word of Christ is indeed a word of patience; I also will keep thee---O happy Exemption from that spreading Calamity! from the hour of temptation---So that thou shalt not enter into Temptation, but it shall pass over thee. The hour denotes the short Time of its Continuance, that is, at any one Place. At every one it was very sharp, tho' short, wherein the great Tempter was not idle, ch. ii. 10. which Hour shall come upon the whole earth---The whole Roman Empire. It went over the Christians and over the Jews and Heathens; tho' in a very different Manner. This was the Time of the Persecution under the seemingly virtuous Emperor Trajan. The two preceding Persecutions, were under those Monsters, Nero and Domitian. But Trajan was so admired for his Goodness, and his Persecution was of such a Nature, that it was a Temptation indeed, and did thoroughly try them that dwelt upon the earth.*

V. 11. *Thy crown---Which is ready for thee, if thou endure to the End.*

V. 12. *I will make him a pillar in the temple of my God---I will fix him as beautiful, as useful, and as immoveable as a Pillar in the Church of GOD: and he shall go out no more---But shall be holy and happy for ever. And I will write upon him the name of my God---So that the Nature and Image of God shall appear visibly upon him. And the name of the city of my God---Giving him a Title to dwell in the New Jerusalem: and my new name---A Share in that Joy which I entered into, after overcoming all my Enemies.*

V 14. To

hath an ear, let him hear what the Spirit saith to the churches.

- 14 And to the angel of the church at Laodicea write,  
 These things saith the Amen, the faithful and true  
 15 witness, the beginning of the creation of God. I  
 know thy works, that thou art neither cold nor hot:  
 16 O that thou wert cold or hot! So because thou art  
 lukewarm, and neither cold nor hot; I will spue thee  
 17 out of my mouth. Because thou sayst, I am rich,  
 and have enriched myself, and have need of nothing,  
 and knowest not, that thou art wretched, and pitia-  
 18 ble, and poor, and blind, and naked. I counsel thee  
 to buy of me gold purified in the fire, that thou mayst  
 be rich; and white raiment, that thou mayst be cloth-  
 ed, and the shame of thy nakedness may not appear;  
 and eye-salve to anoint thine eyes, that thou mayst see.  
 19 Whomsoever I love, I rebuke and chasten: be zeal-

V. 14. *To the angel of the church at Laodicea*---For these St. Paul had had a great Concern, Col. ii. 1. *These things saith the Amen*---That is, The True One, the God of Truth: *the beginning*---The Author, Prince, and Ruler, of the creation of God---Of all Creatures: *The beginning*, or Author, by whom God made them all.

V. 15. *I know thy works*---Thy Disposition and Behaviour, tho' thou knowest it not thyself: *that thou art neither cold*---An utter Stranger to the Things of God, having no Care or Thought about them: *nor hot*---As boiling Water: So ought we to be penetrated and heated by the Fire of Love. *O that thou wert*---This Wish of our Lord plainly implies that He does not work on us irresistibly, as the Fire does on the Water which it heats: *cold or hot*---Even if thou wert cold, without any Thought or Profession of Religion, there would be more Hope of thy Recovery.

V. 16. *So because thou art lukewarm*---The Effect of lukewarm Water is well known: *I will spue thee out of my mouth*---I will utterly cast thee from me; that is, unless thou repent.

V. 17. *Because thou sayst*---Therefore I counsel thee, &c. *I am rich*---In Gifts and Grace, as well as worldly Goods. *And knowest not that thou art*---In God's Account, wretched and pitiable.

V. 18. *I counsel thee*---Who art poor, and blind, and naked, *to buy of me*---Without Money or Price, *gold, purified in the fire*---True living Faith, which is purified in the Furnace of Affliction: *and white raiment*---True Holiness, *and eye-salve*---Spiritual Illumination; *the Union of the Holy One*, which teacheth all Things.

V. 19. *Whomsoever I love*---Even thee, thou poor Laodicean! O

how

20 ous and repent. Behold, I stand at the door and knock : if any man hear my voice and open the door, I will come in to him, and sup with him, and he  
 21 with me. He that overcometh, I will give him to sit with me on my throne, as I also have overcome,  
 22 and sat down with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

IV. After these things I saw, and behold a door opened in heaven, and the first voice which I had heard, as of a trumpet talking with me, said, Come up hither, and I will shew thee things which must be

how much has his unwearied Love to do? *I rebuke*---For what is past: *and chasten*---That they may amend for the Time to come.

V. 20. *I stand at the door and knock*---Even at this Instant; while he is speaking this Word: *If any man open*---Willingly receive me: *I will sup with him*---Refreshing him with my Graces and Gifts, and delighting myself in what I have given: *and he with me*---In Life everlasting.

V. 21. *I will give him to sit with me on my throne*---In unspeakable Happiness and Glory. Elsewhere Heaven itself is termed the Throne of God. But this Throne is in Heaven.

V. 22. *He that bath an ear, let him hear, &c.*---This stands in the three former Letters before the Promise; in the four latter, after it; clearly dividing the Seven into two Parts, the first containing three, the last, four Letters. The Titles given our LORD in the three former Letters, peculiarly respect his Power after his Resurrection and Ascension, particularly over his Church; Those in the four latter, his Divine Glory, and Unity with the Father and the Holy Spirit. Again, this Word being placed before the Promises in the three former Letters, excludes the false Apostles at *Ephesus*, the false Jews at *Smyrna*, and the Partakers with the Heathens at *Pergamos*, from having any Share therein. In the four latter being placed after them, it leaves the Promises immediately joined with *Christ's* Address to the Angel of the Church; to shew, that the fulfilling of these was near; whereas the others reach beyond the End of the World. It should be observed that the *Overcoming* or Victory, (to which alone these peculiar Promises are annexed) is not the ordinary Victory obtained by every Believer, but a special Victory over great and peculiar Temptations, by those that are strong in Faith.

Ch. iv. We are now entering upon the main Prophecy: The whole Revelation may be divided thus:

The 1st, 2d, and 3d, Chapters contain the Introduction;

The 4th, and 5th, the Proposition;

The 6th, 7th, 8th, and 9th, describe Things which are already fulfilled;

2 hereafter. And immediately I was in the Spirit, and behold a throne was set in heaven, and one sit-

The 10—14. Things which are now fulfilling;

The 15—19. Things which will be fulfilled shortly;

The 20, 21, 22. Things at a greater Distance.

V. 1. *After these things*-- As if he had said, after I had written these Letters from the Mouth of the LORD. By the Particles and the several Parts of this Prophecy are usually connected: By the Expression *after these things*, they are distinguished from each other. (ch. vii. 9. xix. 1.) By that Expression, *and after these things*, they are distinguished and yet connected, ch. vii. 1. xv. 5. xviii. 1. St. John always saw and heard, and then immediately wrote down, one Part after another. And one Part is constantly divided from another by some one of these Expressions. *I saw*--Here begins the Relation of the main Vision, which is connected throughout, as it appears from *The throne and him that sitteth thereon, the Lamb* (who hitherto has appeared in the Form of a Man) *the four living Creatures, and the four and twenty Elders*, represented from this Place to the End. From this Place it is absolutely necessary to keep in Mind the genuine Order of the Texts, as it stands in the preceding Table. *A door opened in heaven*--Several of these Openings are successively mentioned. Here *a door is opened*; afterward *the temple of God in heaven* (ch. xi. 19. xv. 5.) and at last, *heaven itself*. (ch. xix. 11.) By each of these St. John gains a new and more extended Prospect: *and the first voice which I had heard*--Namely, that of Christ, (afterward he heard the Voices of many others) *said, Come up hither*--Not in Body, but in Spirit; which was immediately done.

V. 2. *And immediately I was in the Spirit*--Even in a higher Degree than before (ch. i. 10.) *And behold a throne was set in heaven*--St. John is to write things which shall be. And in order thereto he is here shewn, after an heavenly Manner, how whatever shall be, whether good or bad, flows out of invisible Fountains: and how after it is done on the visible Theatre of the World and the Church, it flows back again into the invisible World, as its proper and final Scope. Here Commentators divide: Some proceed Theologically, others Historically: Whereas the right Way is, to join both together.

The Court of Heaven is here laid open: and the Throne of God is as it were the Centre, from which every Thing in the visible World goes forth, and to which every thing returns. Here also the Kingdom of Satan is disclosed: and hence we may extract the most important Things, out of the most comprehensive and at the same Time most secret History of the Kingdom of Hell and Heaven. But herein we must be content to know only, what is expressly revealed in this Book. This describes not barely what Good or Evil is successively transacted on Earth, but how each springs from the Kingdom of Light or Darkness, and continually tends to the Source whence it sprung. So that no Man can explain all that is contained therein, from the History of the Church Militant only.

And

3 ting on the throne. And he that sat, was in appearance like a jasper and a sardine stone; and a rainbow was round about the throne, in appearance like an emerald. And round about the throne are four and twenty thrones, and on the thrones four and twenty elders sitting, clothed in white raiment, and upon their heads crowns of gold. And out of the throne go forth lightnings and voices and thunders, and seven lamps of fire burn before the throne, which

And yet the Histories of past Ages have their Use, as this Book is properly Prophetical. The more therefore we observe the Accomplishment of it, so much the more may we praise God, in his Truth, Wisdom, Justice, and Almighty Power, and learn to suit ourselves to the Time, according to the remarkable Directions contained in the Prophecy. *And one sat on the throne—*As a King, Governor and Judge. Here is described God, the Almighty, the Father of Heaven, in his Majesty, Glory and Dominion.

V. 3. *And he that sat was in appearance—*Shone with a visible Lustre, like that of sparkling precious Stones, such as those which were of old on the High-Priest's Breast-plate, and those placed as the Foundations of the New Jerusalem, ch. xxi. 19, 20. If there is any Thing emblematical in the Colours of these Stones, possibly the Jasper, which is transparent and of a glittering White, with an Intermixture of beautiful Colours, may be a Symbol of God's Purity, with various other Perfections, which shine in all his Dispensations. The Sardine Stone, of a Blood-red Colour, may be an Emblem of his Justice, and the Vengeance he was about to execute on his Enemies. An Emerald, being Green, may betoken Favour to the Good; a Rainbow, the everlasting Covenant. (See Gen. ix. 9.) And this being round about the whole Breadth of the Throne, fixt the Distance of those who stood or sat round it.

V. 4. *And round about the throne—*In a Circle, are four and twenty thrones, and on the thrones four and twenty elders.—The most holy of all the former Ages, (Isa. xxiv. 23. Heb. xii. 1.) representing the whole Body of the Saints sitting.—In general; but falling down when they worship & clothed in white raiment.—This and their golden Crowns shew, that they had hardly finished their Course and taken their Place among the Citizens of Heaven. They are never termed Souls, and hence it is probable, that they had glorified Bodies already. Compare. Matt. xxvii. 52.

V. 5. *And out of the throne go forth lightnings—*Which affect the Sight; *voices—*Which affect the Hearing; *thunders—*Which cause the whole Body to tremble. Weak Men account all this terrible; but to the Inhabitants of Heaven it is a mere Source of Joy and Pleasure, mixt with Reverence to the Divine Majesty. Even to the Saints on Earth these convey Light and Protection, but to their Enemies Terror and Destruction.



6 are the seven Spirits of God. And before the throne  
 • is a sea as of glass, like crystal; and in the midst of  
 the throne and round about the throne four living  
 7 creatures, full of eyes before and behind. And the  
 first living creature is like a lion, and the second liv-  
 ing creature is like a calf, and the third living crea-  
 ture hath a face as a man, and the fourth is like a

V. 6. *And before the throne is a sea as of glass, like crystal*—Wide and deep, pure and clear, transparent and still. Both the *seven lamps of fire* and this *Sea* are *before the throne*: and both may mean the *seven Spirits of God*, the Holy Ghost; whose Powers and Operations are frequently represented both under the Emblem of *Fire*, and of *Water*. We read again, ch. xv. 2. of a *sea as of glass*: where there is no Mention of the *seven lamps of fire*; but on the contrary, the *Sea* itself is mingled with *fire*. We read also, ch. xxii. 1. of a *stream of water of life, clear as crystal*. Now the *sea which is before the throne*, and the *stream which goes out of the throne*, may both mean the same, namely the Spirit of God. *And in the midst of the throne*—With respect to its Height: *round about the throne*—That is, toward the four Quarters, East, West, North and South: *were four living creatures*—(Not *Beasts*, no more than *Birds*.) These seem to be taken from the *Cherubim* in the Visions of *Isaiab* and *Ezekiel*, and in the *Holy of Holies*. They are doubtless some of the principal Powers of Heaven; but of what Order it is not easy to determine. It is very probable that the twenty four Elders may represent the Jewish Church. Their *Harps* seem to intimate their having belonged to the ancient *Tabernacle* Service, where they were wont to be used. If so, the *living creatures* may represent the Christian Church. Their Number also is symbolical of Universality, and agrees with the Dispensation of the Gospel, which extended to all Nations under Heaven. And the *new Song* which they all sing, saying, *Thou hast redeemed us out of every kindred, and tongue, and people, and nation*, (ch. v. 9.) could not possibly suit the Jewish, without the Christian Church. The first *living creature was like a lion*—To signify undaunted Courage; the second *like a calf or ox*—(*Ezek. i. 10*) to signify unwearied Patience; the third *with the face of a man*—To signify Prudence and Compassion; the fourth *like an eagle*—To signify Activity and Vigour; *full of eyes*—To betoken Wisdom and Knowledge; *before*—To see the Face of Him that sitteth on the Throne; and *behind*—To see what is done among the Creatures.

V. 7. *And the first*—Just such were the four *Cherubim* in *Ezekiel*, who supported the moving Throne of God: Whereas each of those that overshadowed the Mercy-Seat in the *Holy of Holies*, had all these four Faces: Whence a late great Man supposes them to have been emblematic of the Trinity, and the Incarnation of the second Person. *A flying eagle*—That is, with Wings expanded.

V. 8. *Each*

8 flying eagle. And the four living creatures hath each of them six wings; round about and within they are full of eyes: and they rest not day and night saying, Holy, holy, holy is the Lord God, the Almighty, who was, and who is, and who cometh. And when the living creatures give glory, and honour, and thanks to him that sitteth upon the throne, that liveth

V. 8. *Each of them hath six wings*—As had each of the Seraphims in *Isaiah's* Vision. *Two covered his face*—In Token of Humility and Reverence: *two his feet*—Perhaps in Token of Readiness and Diligence for executing Divine Commissions: *round about and within they are full of eyes*—Round about, to see every Thing which is farther off from the Throne than they are themselves: *and within*—On the inner Part of the Circle which they make with one another. First, they look from the Centre to the Circumference, then from the Circumference to the Centre. *And they rest not*—O happy Unrest! *Day and night*—As we speak on Earth. But there is no Night in Heaven, and say, *Holy, holy, holy*—Is the Three-One God.

There are two Words in the Original, very different from each other, both which we translate Holy. The one means properly *merciful*; but the other, which occurs here, implies much more. This Holiness is the Sum of all praise, which is given to the Almighty Creator, for all that he does and reveals concerning himself, till the new Song brings with it new Matter of Glory.

This Word properly signifies *separated*, both in *Hebrew* and other Languages. And when God is termed Holy, it denotes that Excellence, which is altogether peculiar to himself; and the Glory flowing from all his Attributes conjoined, shining forth from all his Works, and darkening all Things besides itself, whereby he is, and eternally remains, in an incomprehensible Manner *separate* and at a Distance, not only from all that is impure, but likewise from all that is created.

God is *separate* from all Things. He is, and works from himself, but of himself, in himself, thro' himself, for himself. Therefore He is the First and the Last, the only One and the Eternal, Living and Happy, Endless and Unchangeable, Almighty, Omniscient, Wise and True, Just and Faithful, Gracious and Merciful.

Hence it is, that Holy and Holiness mean the same as God and Godhead; and as we say of a King, *His Majesty*, so the Scripture says of God, *His Holiness*. (*Heb. xii. 10.*) The Holy Spirit is the Spirit of God. When God is spoken of, he is often named, *The Holy One*. And as God swears by his Name, so he does also by his Holiness, that is, by Himself.

This Holiness is often filled Glory; often his Holiness and Glory are celebrated together, (*Lev. x. 3. Isaiah vi. 3.*) For Holiness is covered Glory, and Glory is uncovered Holiness. The Scripture speaks abundantly of the Holiness and Glory of the Father, the Son

10 for ever and ever, The four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast  
 11 their crowns before the throne, saying, Worthy art thou, O Lord our God, to receive the glory, and the honour, and the power; for thou hast created all things, and through thy will they were, and are created.

V. And I saw in the right-hand of him that sat upon the throne a book written within and without,

and the Holy Ghost. And hereby is the Mystery of the Holy Trinity eminently confirmed.

That is also termed *Holy*, which is consecrated to Him, and for that End *separated* from other Things. And so is that wherein we may be like God, or united to him.

In the Hymn resembling this, recorded by *Isaiah*, ch. vi. 3. is added, *The whole earth is full of his glory*. But this is deferred in the *Revelation*, till the Glory of the Lord (his Enemies being destroyed) fills the Earth.

V. 10. *And when the living creatures give glory—the elders fall down*—That is, as often as the living Creatures give Glory, immediately the Elders fall down. The Expression implies, that they did so at the same Instant, and that they both did this frequently. The living Creatures do not say directly, *Holy, Holy, Holy art thou!* but only bend a little, out of deep Reverence, and say, *Holy, Holy, Holy is the Lord*. But the Elders, when they are fallen down, may say, *Worthy art thou, O Lord our God*.

V. 11. *Worthy art thou to receive*—This he receives not only when he is thus praised, but also when he destroys his Enemies and glorifies himself anew: *the glory, and the honour, and the power*—Answering the thrice-holy of the living Creatures, ver. 9. *For thou hast created all things*—Creation is the Ground of all the Works of God. Therefore for this, as well as for his other Works, will He be praised to all Eternity. *And thro' thy will they were*—They began to be. It is to the free, gracious, and powerfully-working Will of Him who cannot possibly need any Thing, that all Things owe their first Existence. *And are created*—That is, continue in Being ever since they were created.

Ch. v. ver. 1. *And I saw*—This is a Continuation of the same Narrative; in *the right-hand*—The Emblem of his all-ruling Power. He held it openly, in order to give it to him that was worthy. It is scarce needful to observe, that there is not in Heaven any real Book of Parchment or Paper, or that *Christ* does not really stand there, in the Shape of a Lion or of a Lamb. Neither is there on Earth any monstrous Beast, with seven Heads and ten Horns. But as there is upon Earth something, which, in its Kind, answers such a Representation, so there are in Heaven Divine Counsels and Transactions answerable

- 2 sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to  
 3 open the book, and to loose the seals thereof? And none in heaven, or on earth, neither under the earth, was able to open the book, neither to look thereon.  
 4. And I wept much, that none was found worthy to

answerable to these figurative Expressions. All this was represented to St. *John* at *Patmos*, in one Day, by way of Vision. But the Accomplishment of it extends from that Time throughout all Ages. Writings serve to inform us of distant and of future Things. And hence Things which are yet to come, are figuratively said, to be written in God's Book: So were at that Time the Contents of this weighty Prophecy. But the Book was sealed. Now comes the opening and accomplishing also of the great Things that are, as it were, the Letters of it. *A Book written within and without*—That is, no Part of it blank, full of Matter, sealed with seven seals—According to the Seven Principal Parts contained in it, one on the Outside of each. The usual Books of the Ancients were not like ours, but were Volumes or long Pieces of Parchment, rolled upon a long Stick, as we frequently roll-Silks. Such was this represented, which was sealed with seven seals. Not as if the Apostle saw all the Seals at once; for there were seven Volumes wrapt up one within another, each of which was sealed: So that upon opening and unrolling the first, the second appeared to be sealed up, till that was opened, and so on to the seventh. The Book and its Seals represent all Power in Heaven and Earth given to *Christ*. A Copy of this Book is contained in the following Chapters. *By the trumpets*, (contained under the seventh seal,) the Kingdom of the World is shaken, that it may at length become the Kingdom of *Christ*. *By the phials*, (under the seventh Trumpet) the Power of the Beast, and whatsoever is connected with it, is broken. This Sum of all we should have continually before our Eyes: So the whole *Revelation* flows in its natural Order.

V. 2. *And I saw a strong angel*—This Proclamation to every Creature, was too great for a Man to make, and yet not becoming the Lamb himself. It was therefore made by an Angel, and one of uncommon Eminence.

V. 3. *And none*—No Creature: No, not *Mary* herself: in heaven, or in earth, neither under the earth—That is, none in the Universe. For these are the three great Regions, into which the whole Creation is divided: *was able to open the book*—To declare the Counsels of God, nor to look thereon—So as to understand any Part of it.

V. 4. *And I wept much*—A Weeping which sprung from Greatness of Mind. The Tenderness of Heart which he always had, appeared more clearly, now he was out of his own Power. *The Revelation* was not written without Tears; neither without Tears will it be understood. How far are they from the Temper of St. *John*, who inquire after any thing rather than the Contents of this Book? Yea, who

- 5 open the book; neither to look thereon. And one of the elders saith to me, Weep not; behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and the seals thereof.
- 6 And I beheld in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. . . . And he came and took the book out of the right-hand of him

who applaud their own Clemency, if they excuse those that do inquire into them?

V. 5. *And one of the elders*—Probably one of those who rose with Christ, and afterwards ascended into Heaven: Perhaps one of the Patriarchs; some think it was Jacob, from whose Prophecy the Name of Lion is given him (*Gen. xlix. 9.*) *The Lion of the tribe of Judah*—The victorious Prince who is, like a Lion, able to tear all his Enemies in Pieces, *the root of David*—As GOD, the root and Source of David's Family (*Isai. xi. 1. 10.*) *hath prevailed to open the book*—Hath overcome all Obstructions, and obtained the Honour to disclose the Divine Counsels.

V. 6. *And I saw*—First Christ is or on the midst of the throne; Secondly, the four living Creatures making the Inner Circle round him, and, thirdly, the four and twenty Elders, making a larger Circle round Him and them, *standing*—He lieth no more; he no more falls on his Face; the Days of his Weakness and Mourning are ended. He is now in a Posture of Readiness to execute all his Offices of Prophet, Priest, and King: *as if he had been slain*—Doubtless with the Prints of the Wounds which he once received, And because he was slain, he is worthy to open the Book (*ver. 9.*) to the Joy of his own People, and the Terror of his Enemies. *Having seven horns*—As a King, the Emblem of perfect Strength; *and seven eyes*—The Emblem of perfect Knowledge and Wisdom. By these he accomplishes what is contained in the Book, namely, by his Almighty and All-wise Spirit. To these seven Horns and seven Eyes answer the seven Seals and the sevenfold Song of Praise, *ver. 12.* In *Zechariah* likewise, *ch. iii. 9. iv. 10.* Mention is made of *the seven eyes of the Lord, which go forth over all the earth: which*—Both the Horns and the Eyes, are the seven spirits of God, sent forth into all the earth—For the effectual working of the Spirit of God goes through the whole Creation: And that in the natural, as well as spiritual World. For could mere Matter act or move? Could it gravitate or attract? Just as much as it can think or speak.

V. 7. *And he came*—Here was *Ask of me* (*Psaln ii. 8.*) fulfilled in the most glorious Manner, *and took*—It is one State of Exaltation that reaches from our LORD'S Ascension to his coming in Glory. Yet this State admits of various Degrees. At his Ascension, *Angels, and principalities and powers were subjected to him.* Ten Days after, he

8 that sat upon the throne. And when he took the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one an harp, and golden phials full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every tribe, and tongue, and people, and nation, And hast made them unto our God kings and priests, and they shall reign over the earth. And I saw and heard a voice of many angels, round about the throne and

he received from the Father and sent the Holy Ghost. And now he took the book out of the right-hand of him that sat upon the throne---Who gave it him as a Signal of his delivering to him all Power in Heaven and Earth. He received it, in Token of his being both able and willing to fulfil all that was written therein.

V. 8. *And when he took the book, the four living creatures fell down*---Now is Homage done to the Lamb by every Creature. These, together with the Elders, make the Beginning, and afterward (ver. 14.) the Conclusion. They are together surrounded with a Multitude of Angels (ver. 11.) and together sing the New Song, as they had before praised God together (ch. iv. 8, &c.) *Having every one*---The Elders, not the living Creatures, *an harp*---Which was one of the chief Instruments used for Thanksgiving in the Temple-Service: a fit Emblem of the Melody of their Hearts, and *golden phials*---Cups or Censers, full of incense, which are the prayers of the saints---Not of the Elders themselves, but of the other Saints, still upon Earth, whose Prayers were thus emblematically represented in Heaven.

V. 9. *And they sing a new song*---One which neither they nor any other had sung before, *Thou hast redeemed us*---So the living Creatures also were of the Number of the Redeemed: This does not so much refer to the Act of Redemption, which was long before, as to the Fruit of it; and so more directly to those who had finished their Course, who were redeemed from the earth (ch. xiv. 1.) out of every tribe, and tongue, and people, and nation---That is, out of all Mankind.

V. 10. *And hast made them*---The Redeemed. So they speak of themselves also in the third Person, out of deep Self-abasement, *They shall reign over the earth*---The new Earth: Herewith agree the Golden Crowns of the Elders. The Reign of the Saints in general follows, under the Trumpet of the seventh Angel: particularly after the first Resurrection, as also in Eternity, ch. xi. 18. xv. 7. xx. 4. xxii. 5. Dan. vii. 27. Psal. xlix. 15.

V. 11. *And I saw*---The many Angels, and heard---The Voice and the Number of them, round about the elders---So forming the third

the living creatures and the elders; and the number of them was ten thousand times ten thousand, and  
 12 thousands of thousands, Saying with a loud voice,  
 Worthy is the Lamb that was slain to receive the  
 power, and riches, and wisdom, and strength, and  
 13 honour, and glory, and blessing. And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard them all saying, To him that sitteth on the throne, and to the Lamb, is the blessing, and the honour, and the glory, and the strength, for ever  
 14 and ever. And the four living creatures said, Amen: and the elders fell down and worshipped.

third Circle. It is remarkable, that Men are represented thro' this whole Vision, as nearer to God than any of the Angels. *And the number of them was*—At least two hundred Millions, and two Millions over. And yet these were but a Part of the holy Angels: Afterward (ch. vii. 11.) St. John heard them all.

V. 12. *Worthy is the Lamb*—The Elders said (ver. 9.) *Worthy art thou*. They were more nearly allied to him than the Angels. *To receive the power, &c.* This sevenfold Applause answers the seven Seals, of which the four former describe all visible, the latter all invisible Things; made subject to the Lamb. And every one of these seven Words bears a Resemblance to the Seal which it answers.

V. 13. *And every creature*—In the whole Universe, good or bad, *in the heaven, on the earth, under the earth, on the sea*—With these four Regions of the World, agrees the four-fold Word of Praise. What is in Heaven, says *Blessing*; what is on Earth, *Honour*; what is under the Earth, *Glory*; what is on the Sea, *Strength*; is unto Him. This Praise from all Creatures begins before the Opening of the First Seal; but it continues from that Time to Eternity, according to the Capacity of each. His Enemies must acknowledge his *Glory*: But those in Heaven say, *Blessed be God and the Lamb*:

This Royal Manifesto is, as it were, a Proclamation, shewing how Christ fulfils all Things, and *every knee bows to him*, not only on earth, but also in heaven and under the earth. This Book exhausts all Things, (1. Cor. xv. 27, 28.) and is suitable to as Heart enlarged as the Sand of the Sea. It inspires the attentive and intelligent Reader with such a Magnanimity, that he accounts nothing in this World great, no, not the whole Frame of visible Nature, compared to the immense Greatness of what he is here called to behold, see, and in Part to inherit.

St. John has in Vision thro' the whole following Vision, what he has been now describing, namely, the four living Creatures, the Elders, the Angels, and all Creatures, looking together at the Opening of the Seventh Seal.

VI. AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as the voice of thunder, Come and see.

Chap. vi. The Seven Seals are not distinguished from each other, by specifying the Time of them. They swiftly follow the Letters to the seven Churches, and all begin almost at the same Time. By the four former is shewn, That all the public Occurrences of all Ages and Nations, as *Empire, War, Provision, Calamities*, are made subject to *Christ*. And Instances are intimated of the First in the East, the Second in the West, the Third in the South, the Fourth in the North and the whole World.

The Contents, as of the Phials and Trumpets, so of the Seals, are shewn, by the Songs of Praise and Thanksgiving annexed to them. They contain therefore *the power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, which the Lamb received. The four former have a peculiar Connexion with each other; and so have the three latter Seals. The former relate to visible Things, toward the four Quarters to which the four living Creatures look.

Before we proceed, it may be observed, 1. No Man should constrain either himself or another, to explain every thing in this Book. It is sufficient for every one to speak, just so far as he understands. 2. We should remember, that altho' the ancient Prophets wrote the Occurrences of those Kingdoms only with which *Israel* had to do, yet *the Revelation* contains what relates to the whole World, thro' which the Christian Church is extended. Yet, 3. We should not prescribe to this Prophecy, as if it must needs admit or exclude this or that History, according as we judge one or the other, to be of great or small Importance. *God seeth not as a man seeth*. Therefore what we think great is often omitted, what we think little inserted, in Scripture-History or Prophecy. 4. We must take care, not to overlook what is already fulfilled; and not to describe as fulfilled what is still to come.

We are to look in History for the fulfilling of the four first Seals, quickly after the Date of the Prophecy. In each of these appears a different Horseman. In each we are to consider, first, The Horseman himself; secondly, What he does.

The Horseman himself, by an emblematical Prosopopœia, represents a *swift Power*, bringing with it either, 1. A flourishing State, or, 2. Bloodshed, or, 3. Scarcity of Provisions, or, 4. Public Calamities. With the Quality of each of these Riders, the Colour of his Horse agrees. The fourth Horseman is expressly termed *Death*; the First, with his Bow and Crown, a Conqueror. The Second, with his great Sword, is a Warrior, or, as the *Romans* termed him, *Mars*: The Third, with the Scales, has Power over the Produce of the Land. Particular incidents under this or that *Roman* Emperor, are not extensive enough to answer any of these Horsemen.

The Action of every Horseman intimates farther, 1. Toward the East, wide spread Empire and Victory upon Victory; 2. Toward the West,



- 2 And I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer.
- 3 And when he opened the second seal, I heard the
- 4 second living creature saying, Come. And there went forth another horse that was red; and to him that sat thereon it was given to take peace from the earth, that they should kill one another; and there was given him a great sword.

West, much Bloodshed; 3. Toward the South, Scarcity of Provisions; 4. Toward the North, the Plague and various Calamities.

V. 1. *I heard one*—That is, the first, of the living creatures—Who looks forward toward the East.

V. 2. *And I saw, and behold a white horse, and he that sat on him had a bow*—This Colour, and the Bow shooting Arrows afar off, betoken Victory, Triumph, Prosperity, Enlargement of Empire, and Dominion over many People.

Another Horseman indeed, and of quite another Kind, appears on a white Horse, ch. xix. 11. But he that is spoken of under the First Seal must be so understood, as to bear a Proportion to the Horsemen in the second, third, and fourth Seal.

*Nerva* succeeded the Emperor *Domitian* at the very Time when the Revelation was written, in the Year of our Lord 96. He reigned scarce a Year alone; and three Months before his Death, he named *Trajan* for his Collegue and Successor, and died in the Year 98. *Trajan's* Accession to the Empire seems to be the Dawning of the seven Seals. *And a crown was given him*—This, considering his Descent, *Trajan* could have no Hope of attaining. But God gave it him by the Hand of *Nerva*: and then the East soon felt his Power. *And he went forth, conquering, and to conquer*—That is, from one Victory to another. In the Year 108 the already victorious *Trajan* went forth toward the East, to conquer not only *Armenia*, *Assyria*, and *Mesopotamia*, but also the Countries beyond the *Tigris*, carrying the Bounds of the Roman Empire to a far greater Extent than ever. We find no Emperor like him for making Conquests. He aimed at nothing else: He lived only to conquer: Meantime in him was eminently fulfilled, what had been prophesied of the fourth Empire; (*Dan.* ii. 40. vii. 23.) That he should devour, tread down, and break in pieces the whole earth.

V. 3. *And when he had opened the second seal I heard the second living creature*—Who looked toward the West, saying, *Come*—At each Seal, it was necessary to turn toward that Quarter of the World which it more immediately concerned

V. 4. *There went forth another horse that was red*—A Colour suitable to Bloodshed. *And to him that sat thereon it was given, to take peace from the earth*—*Vespasian* in the Year 75, had dedicated a Temple to Peace. But after a time, we hear little more of Peace. All

- 5 And when he opened the third seal, I heard the third living creature say, Come. And I saw, and behold a black horse, and he that sat on him had a
- 6 pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine.

is full of War and Bloodshed, chiefly in the western World, where the main Business of Men seemed to be, *To kill one another.*

To this Horseman *there was given a great Sword*—And he had much to do with it. For as soon as *Trajan* ascended the Throne, *Peace was taken from the earth.* *Decebalus*, King of *Dacia*, which lies westward from *Parmoi*, put the *Romans* to no small Trouble. The War lasted five Years, and consumed abundance of Men on both Sides: yet was only a Prelude to much other Bloodshed, which followed for a long Season. All this was signified by *the great Sword*, which strikes those who are near, as *the Bow* does those who are at a Distance.

V. 5. *And when he had opened the third seal, I heard the third living creature toward the South, saying, Come—And behold a black horse, a fit Emblem of Mourning and Distress; particularly of black Famine, as the antient Poets term it. And he that sat on him had a pair of Scales in his hand*—When there is great Plenty, Men scarce think it worth their while to weigh and measure every thing, (*Gen. xli. 49.*) But when there is Scarcity, they are obliged to deliver them out by Measure and Weight. *Ezek. iv. 16.* Accordingly these Scales signify Scarcity. They serve also for a Token, That all the Fruits of the Earth, and consequently the whole Heavens, with their Courses and Influences, that all the Seasons of the Year, with whatsoever they produce, in Nature or States, are subject to Christ. Accordingly his Hand is wonderful, not only in Wars and Victories, but likewise in the whole Course of Nature.

V. 6. *And I heard a voice*—It seems from God himself, saying—To the Horseman, Hitherto shalt thou come, and no farther. Let there be a measure of wheat for a penny—The Word translated, *measure*, was a *Grecian Measure*, nearly equal to our Quart. This was the daily Allowance of a Slave. The *Roman penny* (as much as a Labourer then earned in a Day) was about Seven-pence Halfpenny *English*. According to this, Wheat would be near twenty Shillings per Bushel. This must have been fulfilled, while the *Grecian Measure*, and the *Roman Money* were still in Use: as also, where that Measure was the common Measure, and this Money the current Coin. It was so in *Egypt* under *Trajan*. *And three measures of barley for a penny*—Either Barley was, in common, far cheaper among the Antients than Wheat; or the Prophecy mentions this as something peculiar. *And hurt not the oil and the wine*—Let there not be a Scarcity of every thing. Let there be some Provision left, to supply the Want of the rest.

- 7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.
- 8 And I saw and behold a pale horse, and he that sat on him, his name is Death, (and Hades followeth even with him) and power was given him over the fourth part of the earth, to kill with the scimitar, and with famine, and with death, and by the wild beasts of the earth.

This was also fulfilled in the Reign of *Trajan*, especially in *Egypt*, which lay southward from *Patmos*. In this Country, which used to be the Granary of the Empire, there was an uncommon Dearth at the very Beginning of his Reign: So that he was obliged to supply *Egypt* itself with Corn from other Countries. The same Scarcity there was in the thirteenth Year of his Reign, the Harvest failing, for want of the Rising of the *Nile*: And that not only in *Egypt*, but in all those other Parts of *Afric*, where the *Nile* uses to overflow.

V. 7. I heard the voice of the fourth living creature—Toward the North.

V. 8. And I saw, and behold a pale horse—Suitable to pale Death, his Rider: And Hades—The Representative of the State of separate Souls, followeth even with him—The four first Seals concern living Men. Death therefore is properly introduced. Hades is only occasionally mentioned as a Companion of Death. So the fourth Seal reaches to the Borders of Things invisible, which are comprized in the three last Seals. And power was given to him over the fourth Part of the earth—What came single and in a lower Degree before, comes now together, and much more severely. The first Seal brought Victory with it: In the Second was a Great Sword; but here a Scimitar. In the third was moderate Dearth; here Famine, and Plague, and Wild Beasts beside. And it may well be, that from the Time of *Trajan* downwards, the fourth Part of Men upon the Earth, that is, within the Roman Empire, died by Sword, Famine, Pestilence, and Wild Beasts. “At that Time, says *Aurelius Victor*, the *Tyber* overflowed much more fatally than under *Nero*, with a great Destruction of Houses; and there was a dreadful Earthquake through many Provinces, and a terrible Plague and Famine, and many Places consumed by Fire.” By Death, that is, by Pestilence. Wild Beasts have, at several times, destroyed abundance of Men. And undoubtedly there was given them, at this time, an uncommon Fierceness and Strength. 'Tis observable, that War brings on Scarcity, and Scarcity Pestilence (thro' Want of wholesome Sustenance;) and Pestilence, by depopulating the Country leaves the few Survivors an easier Prey to the Wild Beasts. And thus these Judgments make Way for one another, in the Order wherein they are here represented.

What has been already observed may be a four-fold Proof, That the four Horsemen, as with their first Entrance in the Reign of *Trajan* (which does by no means exhaust the Contents of the four first Seals)

- 9 And when he opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held.
- 10 And they cried with a loud voice, saying, How long, O Lord, thou Holy One and true, dost thou not judge and avenge our blood on them that dwell upon

Seals) so with all their Entrances in succeeding Ages, and with the whole Course of the World and of visible Nature, are in all Ages subject to Christ, subsisting by his Power, and serving his Will; against the wicked, and in Defence of the Righteous. Herewith likewise a Way is paved for the Trumpets, which regularly succeed each other. And the whole Prophecy, as to what is future, is confirmed, by the clear Accomplishment of this Part of it.

V. 9. *And when he opened the fifth seal*—As the four former Seals, so the three latter have a close Connexion with each other. These all refer to the invisible World; the fifth to the happy Dead, particularly the Martyrs; the sixth to the Unhappy; the seventh to the Angels, especially those to whom the Trumpets are given. *And I saw*—Not only the Church warring under Christ, and the World warring under Satan, but also the Invisible Hosts both of Heaven and Hell, are described in this Book. And it not only describes the Actions of both these Armies upon Earth, but their respective Removals from Earth, into a more happy or more miserable State, succeeding each other at several times, distinguished by various Degrees, celebrated by various Thanksgivings: And also the gradual Increase of Expectation and Triumph in Heaven, and of Terror and Misery in Hell; *under the Altar*—That is, at the Foot of it. Two Altars are mentioned in *the Revelation, the golden Altar of Incense*, ch. ix. 13. and *the Altar of Burnt-Offerings*, mentioned here, and ch. viii. 5. xiv. 18. xvi. 7. At this the Souls of the Martyrs now prostrate themselves. By and by their Blood shall be avenged upon *Babylon*: but not yet; whence it appears, that the Plagues in the fourth Seal do not concern *Rome* in particular.

V. 10. *And they cried*—This Cry did not begin now, but under the first Roman Persecution. The Romans themselves had already avenged the Martyrs slain by the Jews on that whole Nation, *How long*—They knew their Blood would be avenged. But not immediately; as is now shewn them. *O Lord*—The Greek Word properly signifies the Master of a Family. It is therefore beautifully used by these, who are peculiarly of the Household of God, *Thou holy one and true*—Both the Holiness and Truth of God require him to execute Judgment and Vengeance, *dost thou not judge and avenge our blood?*—There is no impure Affection in Heaven. Therefore this Desire of theirs is pure and suitable to the Will of God. The Martyrs are concerned for the Praise of their Master, of his Holiness and Truth. And the Praise is given him, ch. xix. 2. where the Prayer of the Martyrs is changed into a Thanksgiving.

11 the earth? And there was given to them, to every one, a white robe; and it was said to them, that they should rest yet for a time, till their fellow-servants also and their brethren should be fulfilled, who should be killed even as they were.

12 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as  
13 blood; And the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs, when it is shaken

Thou <i>Holy</i> one and <i>True</i> :	<i>True</i> and <i>right</i> are thy Judgments :
How long dost thou not <i>judge</i>	He hath <i>judged</i> the great Whore,
and <i>avenge</i> our <i>Blood</i> :	and hath <i>avenged</i> the blood of his ser- vants.

V. 11. *And there was given to every one a white robe*—An Emblem of Innocence, Joy, and Victory, in Token of Honour and favourable Acceptance, and it was said to them—They were told how long. They were not left in that Uncertainty; that they should rest—Should cease from crying. They rested from Pain before, a time—This Word has a peculiar Meaning in this Book, to denote which we may retain the Original Word *Chronos*. Here are two Classes of Martyrs specified, the former killed under Heathen Rome, the latter under P'apal Rome. The former are commanded to Rest, 'till the latter are added to them. There were many of the former in the Days of *John*: the first fruits of the latter died in the Thirteenth Century. Now a time or *Chronos* is 1111 Years. This *Chronos* began A. C. 98. and continued to the Year 1209; or from *Trajan's* Persecution, to the First Crusade against the *Waldenses*, Till—it is not said, Immediately after this Time is expired, Vengeance shall be executed: but only, That immediately after this Time, their brethren and fellow-servants will come to them. This Event will precede the other, and there will be some Space between.

V. 12. *And I saw*—This Sixth Seal seems particularly to point out God's Judgment on the Wicked Departed. St. *John* saw, how the End of the World was even set before those unhappy Spirits. This Representation might be made to them, without any thing of it being perceived upon Earth. The like Representation is made in Heaven, ch. xi. 18. *And there was a great earthquake, or shaking*, not of the Earth only, but the Heavens. This is a farther Description of the Representation made to those unhappy Souls.

V. 13. *And the stars fell to, or towards the earth*—Yea, and so they surely will, let Astronomers fix their Magnitude as they please, as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind—How sublimely is the Violence of that shaking express'd by this Comparison!

V. 14. *And the heavens departed as a book that is rolled together*—When the Scripture compares some very great with a little thing, the Majesty and Omnipotence of God, before whom great things are little,

14 by a mighty wind: And the heaven departed as a  
 15 book that is rolled together, and every mountain and  
 islands were moved out of their places. And the  
 kings of the earth, and the great men, and the  
 chief captains, and the rich, and the mighty, and  
 every slave, and free-man hid themselves in the caves,  
 16 and in the rocks of the mountains: And said to the  
 mountains and to the rocks, Fall on us, and hide us  
 from the face of him that sitteth on the throne and  
 17 from the wrath of the Lamb. For the great day of  
 his wrath is come; and who is able to stand?

VII. AND after these things I saw four angels standing on  
 the four corners of the earth, holding the four winds,  
 that the wind should not blow upon the earth, nor on

little, is highly exalted. *Every mountain and island*—What a Mountain is to the Land, that an Island is to the Sea.

V. 15. *And the kings of the earth*—They who had been so, in their day, and the great men and chief captains—The Generals and Nobles, hid themselves—So far as in them lay, in the rocks of the mountains—There are also Rocks on the Plains. But they were Rocks on high which they befought to fall upon them.

V. 16. *To the mountains and the rocks*—Which were tottering already, (ver. 12.) bid us from the face of him—Which is against the ungodly. Pf. xxxiv. 17.

V. 1. *And after these things*—What follows is a Preparation for the Seventh Seal, which is the weightiest of all. It is connected with the Sixth, by the Particle *and*: whereas what is added, ver. 9. stands free and unconnected, *I saw four angels*—Probably evil ones. They have their Employ with the four first Trumpets, as have other evil Angels with the three last, namely, the Angel of the Abyss, the four bound in the *Euphrates*, and Satan himself. These four Angels would willingly have brought on all the Calamities that follow without delay. But they were restrained till the Servants of God were sealed, and till the seven Angels were ready to sound: Even as the Angel of the Abyss was not let loose, nor the Angels in the *Euphrates* unbound, neither Satan cast to the Earth, till the fifth, sixth, and seventh Angels severally sounded, *standing on the four corners of the earth*—East, West, South, North. In this Order proceed the four first Trumpets, *holding the four winds*—Which else might have softened the fiery Heat, under the First, Second, and Third Trumpet, *that the wind should not blow upon the earth; nor on the sea, nor on any tree*—It seems, that these Expressions betoken the several Quarters of the World: That *the earth* signifies that to the East of *Palmyra, Asia*; which was nearest to St. John, and where the Trumpet of the first Angel had its Accomplishment. *Europe*

2 the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea. Saying, Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed; an hundred forty four thousand were sealed out of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand, of the tribe of Ruben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand, Of the tribe of Asher were sealed twelve thousand, of the tribe of Naphtali were sealed twelve thousand, of the tribe of Manasseh were sealed twelve thousand, Of the tribe of Simeon were sealed twelve thousand, of the tribe of Levi were sealed twelve thousand, of the tribe of Issachar were

swims in the sea over against this; and is accordingly termed by the Prophets, the Islands. The third Part, *Africa*, seems to be meant (ch. viii. 7, 8, 10.) by the streams of water, or the trees, which grow plentifully by them.

V. 2. *And I saw another*—A good angel, ascending from the East—The Plagues begin in the East: so does the Sealing, having the seal of the only living and true God: and he cried with a loud voice to the four angels—Who were hastening to execute their Charge—to whom it was given to hurt the earth and the sea—First, and afterwards the trees.

V. 3. *Hurt not the earth, till we*—Other Angels were joined in Commission with him—Have sealed the servants of our God on their foreheads—Secured the Servants of God of the twelve Tribes from the impending Calamities; whereby they shall be as clearly distinguished from the rest, as if they were visibly marked on their foreheads.

V. 4. *Of the children of Israel*—To these will afterwards be joined multitude out of all Nations. But it may be observed, this is not the Number of all the Israelites who are saved from *Abraham* or *Moses* to the End of all things; but only of those who were secured from the Plagues which were then ready to fall on the earth. It seems as if this Book had, in many Places, a special View to the People of *Israel*.

V. 5. *Judah* is mentioned first, in respect of the Kingdom, and of the Messiah spring therefrom.

V. 7. After the Levitical Ceremonies were abolished, *Levi* was again on a Level with his Brethren.

V. 8. *Of*

8 sealed twelve thousand, Of the tribe of Zebulon *were* sealed twelve thousand, of the tribe of Joseph *were* sealed twelve thousand, of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold a great multitude, which no man could number, of all nations, and tribes, and people, and tongues, standing before the throne and before the Lamb, clothed with  
10 white robes and palms in their hands. And they cry with a loud voice, saying, Salvation to our GOD  
11 who sitteth on the throne and to the Lamb. And all the angels stood round about the throne, and the elders, and the four living creatures; and they fell before the throne on their faces, and worshipped GOD

V. 8. *Of the tribe of Joseph—Or Ephraim*, perhaps not mentioned by name, as having been with *Dan*, the most idolatrous of all the Tribes. 'Tis farther observable of *Dan*, that it was very early reduced to a single Family: Which Family itself seems to have been cut off in War, before the Time of *Exra*. For in *the Chronicles*, where the Posterity of the Patriarchs is recited, *Dan* is wholly omitted.

V. 9. *A great multitude*—Of those who had happily finished their Course. Such Multitudes are afterwards described, and still higher Degrees of Glory which they attain, after a sharp Fight and magnificent Victory, ch. xiv. 1. xv. 2. xix. 1. xx. 4. There is an inconceivable Variety in the Degrees of Reward in the other World. Let not any slothful one say, If I get to Heaven at all, I will be content: Such an one may let Heaven go altogether. In worldly things, Men are ambitious to get as high as they can. Christians have a far more noble Ambition. The Difference between the very highest and the lowest State in the World, is nothing to the smallest Difference between the Degrees of Glory. But who has time to think of this? Who is at all concerned about it? *Standing before the throne*—In the full Vision of GOD, and *Palms in their hands*—Tokens of Joy and Victory.

V. 10. *Salvation to our GOD*—Who hath saved us from all Evil, into all the Happiness of Heaven. The Salvation for which they praise GOD is described, ver. 15. that for which they praise the Lamb, ver. 14. and both in the 16th and 17th Verses.

V. 11. *And all the angels stood*—In waiting round about the throne, and the elders, and the four living creatures—That is, the living Creatures next the Throne, the Elders round these, and the Angels round them both, and they fell on their faces—So do the Elders, once only. (ch. xi. 16.) The Heavenly Ceremonial has its fixt Order and Measure.

V. 12. *Amen*



12 saying, Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be* to our God for  
 13 ever and ever. And one of the elders answered, saying to me, Who are these that are clothed in  
 14 white robes? and whence are they come? And I said to him, My lord thou knowest. And he said to me, These are they who come out of great affliction, and they have washed their robes and made  
 15 them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth upon  
 16 the throne shall have his tent over them: They

V. 12. *Amen*—With this Word all the Angels confirm the Words of the great *Multitude*. But they likewise carry the Praise much higher—*the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be unto our God for ever and ever*—Before the Lamb began to open the seven Seals, a seven-fold Hymn of Praise was brought him by *many Angels*. (ch. v. 12.) Now he is upon opening the last Seal, and the seven Angels are going to receive seven Trumpets, in order to make the Kingdoms of the World subject to God, *all the Angels* give seven-fold Praise to God.

V. 13. *And one of the elders*—What stands, ver. 13—17. might have immediately followed the tenth Verse: but that the Praise of the Angels which was at the same Time with that of the great Multitude, came in between, *answered*—He answered St. John's Desire to know, not any Words that he spoke.

V. 14. *My lord*—Or *my master*: a common term of Respect. So *Zechariab* likewise bespeaks the Angel, ch. i. 9. iv. 4. vi. 4. *thou knowest*—That is, I know not; but thou dost, *These are they*—Not Martyrs; for these are not such a Multitude as no Man can Number. But as all the Angels appear here, so do all the Souls of the Righteous, who had lived from the Beginning of the World, *who come*—He does not say, *Who did come*. But *who come* now also: to whom likewise pertain all who will come hereafter, *out of great affliction*—Of various kinds, wisely and graciously allotted by God to all his Children, *and have washed their robes*—From all Guilt, *and made them white*—In all Holiness, *by the blood of the Lamb*—Which not only cleanses, but adorns us also.

V. 15. *Therefore*—Because they *came out of great affliction, and have washed their robes in his blood, are they before the throne*—It seems, even nearer than the Angels, *and serve him day and night*—Speaking after the Manner of Men, that is, continually, *in his temple*—Which is in Heaven, *And he shall have his tent over them*—shall spread his Glory over them as a covering.

V. 16. *Neither shall the sun light on them*—For God is there their Sun, *nor any*—Painful heat, or Inclemency of Seasons.

V. 17. For

17 shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of water: and GOD will wipe away all tears from their eyes.

VIII. AND when he had opened the seventh seal, there was silence in heaven about half an hour. And I saw the seven angels who stood before GOD, and se-

V. 17. *For the Lamb will feed them---With eternal Peace and Joy, so that they shall hunger no more, and will lead them to living fountains of water---The Comforts of the Holy Ghost, so that they shall thirst no more. Neither shall they suffer or grieve any more: for GOD will wipe away all tears from their eyes.*

V. 1. *And when he had opened the seventh seal, there was silence in heaven---Such a Silence is mentioned but in this one Place. It was uncommon and highly observable. For Praise is sounding in Heaven Day and Night. In particular, immediately before this Silence, all the Angels, and before them, the innumerable Multitude, had been crying with a loud Voice: And now, all is still at once; there is an Universal Pause. Hereby the Seventh Seal is very remarkably distinguished from the Six preceding. This Silence before GOD shews that those who were round about him were expecting, with the deepest Reverence, the great things which the Divine Majesty would farther open and order. Immediately after, the seven Trumpets are heard, and a Sound more august than ever. Silence is only a preparation: the grand Point is, the sounding the Trumpets to the Praise of GOD. About half an hour.---To St. Jobn in the Vision, it might seem a common half Hour.*

V. 2. *And I saw---The Seven Trumpets belong to the Seventh Seal, as do the seven Phials to the Seventh Trumpet. This should be carefully remembered, that we may not confound together the Times which follow each other. And yet it may be observed in general, concerning the Times of the Incidents mentioned in this Book, It is not a certain Rule, that every Part of the Text is fully accomplished, before the Completion of the following Part begins. All Things mentioned in the Epistles are not fully accomplished before the Seals are opened: Neither are all things mentioned under the Seals fulfilled, before the Trumpets begin. Nor yet is the Seventh Trumpet wholly past, before the Phials are poured out. Only the beginning of each Part goes before the Beginning of the following. Thus the Epistles begin before the Seals, the Seals before the Trumpets, the Trumpets before the Phials. One Epistle begins before another, one Seal before another, one Trumpet especially before another, one Phial before another. Yet sometimes what begins later than another thing, ends sooner; and what begins earlier than another*

3 ven trumpets were given them. And another angel came and stood at the altar, having a golden censer, and much incense was given him, that he might place it with the prayers of all the saints upon the golden

another thing, ends later. So the seventh Trumpet begins earlier than the Phials, and yet extends beyond them all.—*The seven angels which stood before God*—a Character of the highest Eminence, and *seven trumpets were given them*—When Men desire to make known openly a thing of public Concern, they give a Token that may be seen or heard far and wide: and among such none are more ancient than Trumpets, (*Lev. xxv. 9. Numb. x. 2. Amos iii. 6.*) The Israelites in particular used them, both in the Worship of God and in War, therewith openly praising the Power of God, before, after, and in the Battle. (*Josh. vi. 4. 2. Chron. xiii. 14, &c.*) And the Angels here made known by these Trumpets, the wonderful Works of God, whereby all opposing Powers are successively shaken, till the Kingdom of the World becomes the Kingdom of God and his anointed.

These Trumpets reach nearly from the Time of St. John to the End of the World: And they are distinguished by manifest Tokens. The Place of the four first is specified, namely, East, West, South, and North successively: In the three last, immediately after the Time of each, the Place likewise is pointed out.

The Seventh Angel did not begin to sound, till after the going forth of the Second Wo: But the Trumpets were given to him and the other six together (as were afterward the Phials to the seven Angels) And it is accordingly said of all the Seven together, That *they prepared themselves to sound*. These therefore were not Men, as some have thought, but Angels properly so called.

V. 3. *And*—In the 2d Verse the *Trumpets were given to the seven Angels*, and in the Sixth they *prepared to sound*. But between these the Incense of this Angel and the Prayers of the Saints are mentioned: the interposing of which shews, That the Prayers of the Saints and the Trumpets of the Angels go together. And these Prayers with the Effects of them, may well be supposed to extend thro' all the Seven, *Another angel*—Another created Angel. Such are all that are here spoken of. In this Part of *the Revelation*, Christ is never termed an Angel, but the Lamb, *came and stood at the Altar*—Of burnt offerings, and *there was given him a golden censer*—A Censer was a Cup on a Plate or Saucer. This was the Token and the Business of the Office. *And much incense was given*—Incense generally signifies Prayer. Here it signifies the Longing Desires of the Angels, that the holy Counsel of God might be fulfilled. And there was *much Incense*: for as the Prayers of all the Saints in Heaven and Earth are here joined together, so are the Desires of all the Angels, which are brought by this Angel, *that he might place it*—It is not said, *offer it*: for he was discharging the Office of an Angel, not a Priest, *with the prayers of all the saints*—At the same time; but not *for the Saints*.

The

- 4 altar which is before the throne. And the smoke of the incense ascended before God out of the angel's  
 5 hand with the prayers of the saints. And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth, and there were thunders, and lightnings, and voices, and an earthquake.
- 6 And the seven angels, who had the seven trumpets, prepared themselves to sound. And the first  
 7 sounded, and there was hail, and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all the green grass was burnt up.

The Angels are Fellow-servants with the Saints, not Mediators for them.

V. 4. *And the smoke of the incense came up before God, with the prayers of the saints*—A Token that both were accepted.

V. 5. *And there were thunders, and lightnings, and voices, and an earthquake*—These, especially when attended with fire, are Emblems of God's dreadful Judgments, which are immediately to follow.

V. 6. *And the seven angels prepared themselves to sound*—That each, when it should come to his Turn, might sound without Delay. But while they do sound, they still stand before God.

V. 7. *And the first sounded*—And every Angel continued to sound, till all which his Trumpet brought was fulfilled, and 'till the next began. There are Intervals between the three Woes, but not between the four first Trumpets. *And there was hail and fire mingled with blood, and they were cast upon the earth*—The Earth seems to mean *Asia; Palestine*, in particular. Quickly after the Revelation was given, the *Jewish* Calamities under *Adrian* began: yea, before the Reign of *Trajan* was ended: And here the Trumpets begin. Even under *Trajan* in the Year 114 the *Jews* made an Insurrection with a most dreadful Fury; and in the Parts about *Cyrene*, in *Egypt*, and in *Cyprus*, destroyed four hundred and sixty thousand Persons. But they were repress'd by the victorious Power of *Trajan*, and afterward slaughtered themselves in vast Multitudes. The Alarm spread itself also into *Mesopotamia*, where *Lucius Quintus* slew a great Number of them. They rose in *Judea* again in the Second Year of *Adrian*; but were presently quell'd. Yet in 133 they broke out more violently than ever, under their false Messiah *Barcochab*; and the War continued till the Year 135, when almost all *Judea* was desolated. In the *Egyptian* Plague also Hail and Fire were together. But here *Hail* is to be taken figuratively, as also *Blood*, for a vehement, sudden, powerful, hurtful Invasion; and *Fire* betokens the Revenge of an enraged Enemy, with the Desolation therefrom,  
 And

- 8 And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea: and the third part of the sea became blood,  
 9 And the third part of the creatures that were in the sea which had life died, and the third part of the ships, were destroyed.

*And they were cast upon the earth*—That is, the Fire, and Hail, and Blood. But they existed before they were cast upon *the earth*. The Storm fell, the Blood flowed, and the Flames raged round *Cyrene*, and in *Egypt* and *Cyprus*, before they reached *Mesopotamia* and *Judea*, *And the third part of the earth was burnt up*—Fifty well-fortified Cities, and nine hundred and eighty-five well-inhabited Towns of the *Jews*, were wholly destroyed in this War. Vast Tracts of Land were likewise left desolate and without Inhabitant, *and the third part of the trees was burnt up, and all the green grass was burnt up*—Some understand by *the trees*, Men of Eminence among the *Jews*; by *the grass*, the common People. The *Romans* spared many of the former. The latter were almost all destroyed.

Thus Vengeance began at the *Jewish* Enemies of *Christ's* Kingdom; tho' even then the *Romans* did not quite escape. But afterwards it came upon them more and more violently: The Second Trumpet affects the *Roman Heathens* in particular; the Third, the dead, unholly Christians; the Fourth, the Empire itself.

V. 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea*—By *the Sea*, particularly as it is here opposed to *the Earth*, we may understand the West or *Europe*; and chiefly the middle Parts of it, the vast *Roman* Empire. *A mountain* here seems to signify a great Force and Multitude of People, (*Jer.* li. 25.) So this may point at the Irruption of the barbarous Nations into the *Roman* Empire. The warlike *Goths* broke in upon it about the Year 250. And from that time the Irruption of one Nation after another never ceased, till the very Form of the *Roman* Empire, and all but the Name, was lost. *The fire* may mean, the Fire of War, and the Rage of those Savage Nations. *And the third part of the sea became blood*—This need not imply, that just a third Part of the *Romans* was slain. But it is certain, an inconceivable deal of Blood was shed in all these Invasions.

V. 9. *And the third part of the creatures that were in the sea*—That is, of all Sorts of Men, of every Station and Degree, *died*—By those merciless Invaders. *And the third part of the ships were destroyed*—It is a frequent Thing to resemble a State or Republic to a Ship where-in many People are embarked together, and share in the same Dangers. And how many States were utterly destroyed by those inhuman Conquerors? Much likewise of this was literally fulfilled. How often was the Sea tinged with Blood? How many of those who dwelt mostly upon it were killed? And what Number of Ships destroyed?

V. 10. *And*

10 And the third angel sounded, and there fell from heaven a great star burning as a torch, and it fell on the third part of the rivers, and on the fountains of waters.

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the

V. 10. *And the third angel sounded, and there fell from heaven a great star, and it fell on the third part of the rivers*—It seems, *Afric* is meant by *the Rivers* (with which this burning Part of the World abounds in an especial manner) *Egypt* in particular, which the *Nile* overflows every Year far and wide. In the whole *African* History, between the Irruption of the barbarous Nations into the *Roman* Empire, and the Ruin of the *Western* Empire, after the Death of *Valentinian the Third*, there is nothing more momentous than the *Arian* Calamity, which sprung up in the Year 315. It is not possible to tell how many Persons, particularly at *Alexandria*, in all *Egypt*, and in the neighbouring Countries, were destroyed by the Rage of the *Arians*. Yet *Afric* fared better than other Parts of the Empire, with Regard to the barbarous Nations, till the Governor of it, whose Wife was a zealous *Arian*, and Aunt to *Genferic*, King of the *Vandals*, was, under that Pretence, unjustly accused before the Empress *Placidia*. He was then prevailed upon to invite the *Vandals* into *Afric*; who under *Genferic*, in the Year 428, founded there a Kingdom of their own, which continued till the Year 533. Under these *Vandal* Kings the true believers endured all manner of Afflictions and Persecutions. And thus *Arianism* was the Inlet to all Heresies and Calamities, and at length to *Mabometanism* itself.

This *great star* was not an Angel, (Angels are not the Agents in the two preceding or the following Trumpet) but a Teacher of the Church, one of the Stars in the Right-hand of *Christ*. Such was *Arius*. He fell from on high, as it were from Heaven, into the most pernicious Doctrines, and made in his Fall a gazing on all Sides, being great, and now burning as a torch. He fell on the third part of the rivers: his Doctrine spread far and wide, particularly in *Egypt*, and on the fountains of water—Wherewith *Afric* abounds.

V. 11. *And the name of the star is called wormwood*—The unparalleled Bitterness both of *Arius* himself and of his Followers, shew the exact Propriety of his Title, and the third part of the waters became wormwood—A very considerable Part of *Afric* was infected with the same bitter Doctrine and Spirit, and many men (tho' not a third part of them) died—By the Cruelty of the *Arians*.

V. 12. *And the fourth angel sounded, and the third part of the sun was smitten (or struck)*—After the Emperor *Theodosius* died, and the Empire was divided into the Eastern and the Western, the barbarous Nations poured in as a Flood: The *Goths* and *Hunns* in the Year

third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for the third part thereof, and the night likewise.

13 And I saw and heard an angel flying in the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, who are yet to sound.

403 and 405 fell upon *Italy* itself with an impetuous Force; and the former in the Year 410 took *Rome* by Storm and plundered it without Mercy. In the Year 452 *Avila* treated the upper Part of *Italy* in the same Manner. In 455 *Valentinian* the Third was killed, and *Genferic* invited from *Afric*. He plundered *Rome* for fourteen Days together. *Recimer* plundered it again in 472. During all these Commotions, one Province was lost after another, till in the Year 476 *Odoacer* seized upon *Rome*, deposed the Emperor, and put an End to the Empire itself.

An Eclipse of the Sun or Moon is termed by the *Hebrews*, a Stroke. Now, as such a Darkness does not come all at once, but by Degrees, so likewise did the Darkness which fell on the *Roman*, particularly the Western Empire: For the Stroke began long before *Odoacer*, namely, when the Barbarians first conquered the Capital City, And the third part of the moon and the third part of the stars; so that the third part of them was darkened—As under the first, second, and third Trumpets, by the earth, sea, and rivers, are to be understood the Men that inhabit them, so here by the sun, moon, and stars, may be understood the Men that live under them, who are so overwhelmed with Calamities in those Days of Darkness, that they can no longer enjoy the Light of Heaven; unless it may be thought to imply their being killed, so that the Sun, Moon, and Stars shine to them no longer. The very same expression we find in *Ezekiel* (ch. xxxii. 8.) *I will darken all the lights of heaven over them*—As then the fourth Seal transcends the three preceding Seals, so does the fourth Trumpet the three preceding Trumpets. For in this not the Third Part of the Earth, or Sea, or Rivers only, but of all who are under the Sun are affected, and the day shone not for a third part thereof—that is, shone with only a third Part of its usual Brightness, and the night likewise, the Moon and Stars having lost a third Part of their Lustre, either with Regard to those who being dead, saw them no longer, or those who saw them, with no Satisfaction.

The three last Trumpets have the Time of their Continuance fixed, and between each of them there is a remarkable Pause: Whereas between the four former there is no Pause, nor is the Time of their Continuance mentioned; but all together these four seem to take up a little less than four hundred Years.

V. 13. And I saw and heard an angel flying—Between the Trumpets of the fourth and fifth Angel, in the midst of heaven—The three Woes

IX. AND the fifth angel sounded, and I saw a star falling from heaven to the earth, and to him was given  
 2 the key of the bottomless pit. And he opened the bottomless pit, and there ascended a smoke out of the pit, as the smoke of a great furnace, and the sun and  
 3 the air were darkened by the smoke of the pit. And out of the smoke there came forth locusts upon the earth, and power was given them, as the scorpions of

Woes (as we shall see) stretch themselves over the Earth from *Persia* eastward, beyond *Italy* westward, all which Space had been filled with the Gospel, by the Apostles. In the midst of this lies *Patmos*, where St. *John* saw this Angel, saying, *Wo, wo, wo*,—Toward the End of the Fifth Century, there were many Preludes of approaching Calamities, to the inhabitants of the earth—All without Exception. Heavy Trials were coming on them all. Even while the Angel was proclaiming this, the Preludes of these three Woes were already in Motion. These fell more especially on the *Jews*. As to the Prelude of the first *Wo* in *Persia*, *Isdegard* II. in 454, was resolved to abolish the Sabbath, till he was by *Rabbi Mar* diverted from his Purpose. Likewise in the Year 474 *Pbiruz* afflicted the *Jews* much, and compelled many of them to apostatize. A Prelude of the Second *Wo* was the Rise of the *Saracens*, who in 510 fell into *Arabia*, and *Palestine*. To prepare for the third *Wo*, *Innocent* I. and his Successors, not only endeavoured to enlarge their Episcopal Jurisdiction beyond all Bounds, but also their worldly Power, by taking every Opportunity of incroaching upon the Empire, which as yet stood in the Way of their unlimited Monarchy.

V. 1. *And the fifth angel sounded, and I saw a star*—Far different from that mentioned, ch. viii. 11. This Star belongs to the Invisible World. The Third *Wo* is occasioned by the Dragon cast out of Heaven: the Second takes place at the loosing of the four Angels who were bound in the *Euphrates*. The first is here brought by the Angel of the Abyss, which is opened by this Star, or Holy Angel, falling to the earth—Coming swiftly and with great Force, and to him was given—When he was come, the key of the bottomless pit—A deep and hideous Prison, but different from the lake of Fire.

V. 2. *And there arose a Smoke out of the pit*—The Locusts, who afterwards rise out of it, seem to be (as we shall afterwards see) the *Persians*: Agreeable to which this Smoke is their detestable Idolatrous Doctrine, and false Zeal for it, which now broke out in an uncommon Paroxysm, as the Smoke of a great furnace—Where the Clouds of it rise thicker and thicker, spread far and wide, and press one upon another, so that the Darkness increases continually. *And the sun and the air were darkened*—A figurative Expression denoting heavy Affliction. This Smoke occasioned more and more such Darkness over the *Jews* in *Persia*.

V. 3. *And out of the smoke*—Not out of the bottomless Pit, but from the Smoke which issued thence, there went forth locusts—A



- 4 the earth have power: And it was commanded them, not to hurt the grass of the earth, neither any green thing, neither any tree, but only the men who have not the seal of GOD on their foreheads.
- 5 And it was given them, not to kill them, but that they should be tormented five months; and the torment of them *is* as the torment of a scorpion, when
- 6 he stingeth a man. And in those days the men shall seek death, but not find it; and shall desire to die,
- 7 but death will flee from them. And the appearances of the locusts *are* like horses made ready for battle; and on their heads *are* as it were crowns like gold,
- 8 and their faces *are* as the faces of men. And they had hair as the hair of women, and their teeth were

known Emblem of a numerous, hostile, hurtful People. Such were the *Persians*, from whom the *Jesus* in the Sixth Century suffered beyond Expression. In the Year 540 their Academies were stopped, nor were they permitted to have a President for near fifty Years. In 589 this Affliction ended; but it began long before 540. The Prelude of it was about the Year 455 and 474. The main Storm came on in the Reign of *Cubades*, and lasted from 483 to 532. Toward the Beginning of the Sixth Century, *Mir Rab Isaac*, President of the Academy, was put to Death. Hereon followed an Insurrection of the *Jesus*, which lasted seven Years before they were conquered by the *Persians*. Some of them were then put to Death, but not many; the rest were closely imprisoned. And from this Time the Nation of the *Jesus* were hated and persecuted by the *Persians*, till they had well nigh rooted them out, *The scorpions of the earth*—The most hurtful Kind. *The Scorpions of the Air* have Wings.

V. 4. *And it was commanded them*—By the secret Power of GOD, *not to hurt the grass, neither any green thing, nor any tree*—Neither those of low, middling, or high Degree, *but only* such of them as were *not sealed*—Principally, the unbelieving *Israelites*. But many who were called Christians suffered with them.

V. 5. *Not to kill them*—Very few of them were killed; in general, they were imprisoned and variously tormented.

V. 6. *The men*—That is, the Men who are so tormented.

V. 7. *And the appearances*—This Description suits a People neither thoroughly civilized, nor intirely savage. And such were the *Persians* of that Age, *of the locusts are like horses*—With their Riders. The *Persians* excelled in Horsemanship, *and on their heads are as it were crowns*—Turbands, *and their faces are as the faces of men*—Friendly and agreeable.

V. 8. *And they had hair as the hair of women*—All the *Persians* of old gloried in long Hair, *and their teeth were as the teeth of lions*—Biting and tearing all things in Pieces.

V. 9. *And*

9 as the teeth of lions. And they had breast-plates, as it were breast-plates of iron, and the noise of their wings was as the noise of chariots of many horses running to battle. And they have tails like scorpions, and stings were in their tails; their power is to hurt men five months. And they have over them a king, the angel of the bottomless pit: his name in the Hebrew is Abaddon, but in the Greek he hath the name Apollyon. One wo is past: behold there come yet two woes after these things.

13. And the sixth angel sounded, and I heard a voice from the four corners of the golden altar which is be-

V. 9. *And the noise of their wings was as the noise of Chariots of many horses*—With their War-chariots drawn by many Horses, they, as it were, flew to and fro.

V. 10. *And they have tails like scorpions*—That is, each Tail is like a Scorpion, not like the Tail of a Scorpion, to hurt the unsealed men five months—Five Prophetic Months, that is Seventy nine common Years. So long did these Calamities last.

V. 11. *And they have over them a king*—One by whom they are peculiarly directed and governed. His name is Abaddon—Both this and Apollyon signify a Destroyer. By this he is distinguished from the Dragon, whose proper Name is Satan.

V. 12. *One wo is past: behold there come yet two woes after these things*—The Persian Power, under which was the First Wo, was now broken by the Saracens; from this Time the first Pause made a wide Way for the two succeeding Woes. In 589, when the first Wo ended, Mahomet, was twenty Years old, and the Contentions of the Christians with each other were exceeding great. In 591 Chosroes II. reigned in Persia, who after the Death of the Emperor made dreadful Disturbances in the East. Hence Mahomet found an open Door for his new Religion and Empire. And when the Ufurper, Phocas, had in the Year 606, not only declared the Bishop of Rome, Boniface III. Universal Bishop, but also the Church of Rome, the Head of all Churches; this was a sure Step to advance the Papacy to its utmost Height. Thus, after the passing away of the First Wo, the Second, yea, and the Third quickly followed: As indeed they were both on the Way together with it, before the First effectually began.

V. 13. *And the sixth angel sounded*—Under this Angel goes forth the Second Wo, and I heard a voice from the four corners of the golden altar—This golden Altar is the heavenly Pattern of the Levitical Altar of Incense. This Voice signified, That the Execution of the Wrath of God (mentioned ver. 20, 21.) should, at no Intercession, be delayed any longer.

14 fore God, Saying to the sixth angel, who had the trumpet, Loose the four angels who are bound in the  
 15 great river Euphrates. And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to kill the third part of men.  
 16 And the number of the army of horsemen was two

V. 14. *Loose the four angels*—To go every Way, to the four Quarters: These were evil Angels, or they would not have been bound. Why, or how long they were bound, we know not.

V. 15. *And the four angels were loosed, who were prepared*—By loosing them, as well as by their Strength and Rage, to kill the third part of men—That is, an immense Number of them, for the hour, and day, and month, and year—All this agrees with the Slaughter which the Saracens made, for a long Time after *Mabomet's* Death. And with the Number of Angels let loose agrees the Number of their first and most eminent Caliphs. These were *Ali, Abubeker, Omar, and Osman*. *Mabomet* named *Ali* his Cousin and Son-in-law, for his Successor. But he was soon worked out by the rest, till they severally died, and so made room for him. They succeeded each other, and each destroyed innumerable Multitudes of Men. There are in a Prophetic

Hour	common Years :	Eight	common Days :	} in all 212 Years.
Day		196		
Month fifteen		& 318		
Year 196		& 117		

Now the Second Wo (as also the Beginning of the Third) has its Place, between the ceasing of the Locusts, and the rising of the Beast out of the Sea; even at the Time that the *Saracens* (who were chiefly Cavalry) were in the Height of their Carnage; from their first Caliph *Abubeker*, till they were repulsed from *Rome*, under *Leo IV.* These 212 Years may therefore be reckoned from the Year 634 to 847. The Gradation in reckoning the Time, Beginning with the Hour and ending with a year, corresponds with their small Beginning and vast Increase. Before and after *Mabomet's* Death, they had enough to do, to settle their Affairs at Home. Afterwards *Abubeker* went farther, and in the Year 634 gained great Advantage over the *Persians* and *Romans* in *Syria*. Under *Omar* was the Conquest of *Mesopotamia, Palestine, and Egypt* made. Under *Osman*, that of *Afric* (with the total Suppression of the *Roman* Government in the Year 647) of *Cyprus*, and of all *Persia*, in 651. After *Ali* was dead, his Son *Ali Hasen*, a peaceable Prince, was driven out by *Muawia*; under whom and his Successors the Power of the *Saracens* so increased, that within fourscore Years after *Mabomet's* Death, they had extended their Conquests farther than the warlike *Romans* did in four hundred Years.

V. 16. *And the number of the horsemen was two hundred millions*—Not that so many were ever brought into the Field at once, but (if we understand the Expression literally) in the Course of the hour, and

17 hundred millions: I heard their number. And thus I saw the horses in the vision and them that sat on them, having breast-plates of fire, and hyacinth, and brimstone: and the heads of the horses are as the heads of lions, and out of their mouths goeth  
 18 fire, and smoke, and brimstone. By these three plagues were the third part of men killed, by the fire, and the smoke, and the brimstone which went  
 19 out of their mouths. For the power of the horses is in their mouths and in their tails; for their tails are like serpents, having heads, and with them they do  
 20 hurt. And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear,

*and day, and month, and year. So neither were the third part of men killed at once; but during that Course of Years.*

V. 17. *And thus I saw the horses and them that sat on them in the vision*—St. John seems to add these Words *in the vision*, to intimate, that we are not to take this Description just according to the Letters, *Having breast-plates of fire*—Fiery red, and *byacinth*—Dun-blue, and *brimstone*—A faint Yellow. Of the same Colour with the *fire, and smoke, and brimstone*, which go out of the mouths of their horses, and the heads of their horses are as the heads of lions—That is, fierce and terrible, and out of their mouth goeth fire, and smoke, and brimstone—This figurative Expression may denote, the consuming, blinding, all-piercing Rage, Fierceness and Force of these Horsemen.

V. 18. *By these three*—Which were inseparably joined, were the third part of men in the Countries they over-ran, killed—Omar alone in eleven Years and a half took thirty-six thousand Cities or Forts, How many Men must be killed therein?

V. 19. *For the power of these horses is in their mouths and in their tails*—Their Riders fight retreating as well as advancing: So that their Rear is as terrible as their Front, for their tails are like serpents, having heads—Not like the Tails of Serpents only. They may be fitly compared to the Amphibena, a Kind of Serpent, which has a short Tail, not unlike an Head; from which it throws out its Poison, as if it had two Heads.

V. 20. *And the rest of the men who were not killed*—Whom the *Saracens* did not destroy. It is observable, the Countries they over-ran, were mostly those where the Gospel had been planted, by these plagues—Here the Description of the second Wo ends, yet repented not though they were called Christians, of the works of their hands—Presently specified, that they should not worship devils—The Invocation of departed Saints, whether true, or false, or doubtful, or forged, crept  
 early

21 nor walk: Neither repented of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

X. AND I saw another mighty angel coming down from heaven, clothed with a cloud, and a rainbow upon his head, and his face as the sun, and his feet

early into the Christian Church, and was carried farther and farther; and who knows, how many who are invoked as Saints, are among evil, not good Angels: Or how far Devils have mingled with such blind Worship, and with the Wonders wrought on those Occasions? *And idols*---About the Year 590 Men began to venerate Images: and tho' upright Men zealously opposed it, yet by little and little Images grew into manifest Idols. For after much Contention both in the East and West, in the Year 787, the Worship of Images<sup>s</sup> was established by the second Council of Nice. Yet was Image worship sharply opposed some Time after, by the Emperor *Theophilus*. But when he died, in 842, his Widow, *Theodora*, established it again; as did the Council at *Constantinople* in the Year 863, and again in 871.

V. 21. *Neither repented of their murders, nor of their sorceries*---Whoever reads the Histories of the seventh, eighth, and ninth Centuries, will find numberless Instances of all these in every Part of the Christian World. But tho' God cut off so many of these Scandals to the Christian Name, yet the rest went on in the same Course. Some of them however might repent under the Plagues which follow.

Ch. x. From the first Verse of this Chapter to ch. xi. 13. Preparation is made for the important Trumpet of the Seventh Angel. It consists of two Parts, which run parallel to each other: the former reaches from the first to the seventh Verse of this Chapter; the latter from the eighth of this to the thirteenth Verse of the eleventh Chapter: Whence also the sixth Verse of this Chapter is parallel to the eleventh Verse. The Period to which both these refer begins during the second Wo, (as appears ch. xi. 14): But being once begun, it extends in a continued Course far into the Trumpet of the seventh Angel. Hence many Things are represented here, which are not fulfilled till long after. So the joyful *Consummation of the mystery of God* is spoken of in the seventh Verse of this Chapter, which yet is not till after the *consummation of the wrath of God*, ch. xv. 1. So the *Ascend of the Beast out of the bottomless pit*, is mentioned ch. xi. 7. which nevertheless is still to come, ch. xvii. 8. And so the *earthquake* by which a *tenth part of the great city falls, and the rest are converted*, ch. xi. 13. is really later than that by which the same City is split into three Parts. ch. xvi. 19. This is a most necessary Observation, whereby we may escape many and great Mistakes.

V. 1. *And I saw another mighty angel*---Another from that mighty angel mentioned, ch. v. 2. yet he was a created Angel; for he did not swear by himself, ver. 6. *clothed with a cloud*---In token of his high Dignity, and a rainbow upon his head---A lovely token of his Divine

2 as pillars of fire. And he had in his hand a little book opened, and he set his right foot upon the sea, 3 and his left upon the earth. And he cried with a loud voice, as a lion roareth; and while he cried, 4 seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders 5 have uttered, and write them not. And the angel whom I saw standing upon the sea and upon the

Divine Favour. And yet it is not too glorious for a creature: the Woman, ch. xii. 1. is described more glorious still, *and his face as the sun*—Nor is this too much for a Creature: for all the righteous *shall shine forth as the sun*, (Matt. xiii. 43.) *and his feet as pillars of fire*—Bright as flame.

V. 2. *And he had in his hand*—His Left Hand; he swore with his Right. He stood with his Right Foot on the Sea, toward the West; his Left on the Land, toward the East; so that he looked Southward. And so St. John, (as Pamos lies near Asia) could conveniently take the Book out of his Left Hand. This sealed Book was first in the Right Hand of him that sat on the Throne. Thence the Lamb took it and opened the Seals. And now this little book containing the Remainder of the other, is given *opened* as it was to St. John. From this place the Revelation speaks more clearly and less figuratively than before. *And he set his Right Foot upon the sea*—Out of which the first Beast was to come, *and his left upon the earth*—Out of which was to come the second. *The Sea* may betoken Europe; *the Earth, Asia*; the chief Theatres of these great Things.

V. 3. *And he cried*—Uttering the Words set down, ver. 6. *and while he cried*—Or *was crying*, at the same instant, *seven thunders uttered their voices*—In distinct Words, each *after the other*. Those who spoke these Words were glorious, heavenly Powers, whose Voice was as the loudest Thunder.

V. 4. *And I heard a voice from heaven*—Doubtless from Him, who had at first commanded him to write, and who presently commands him to take the Book, namely Jesus Christ—*Seal up these things which the seven thunders have uttered, and write them not*—These are the only Things of all which he heard, that he is commanded to keep secret. So some thing peculiarly Secret was revealed to the beloved John, besides all the Secrets that are written in this Book. At the same Time we are prevented from enquiring, what it was which these Thunders uttered. Suffice that we may know all the Contents of the opened Book, and of the Oath of the Angel.

V. 5. *And the Angel*—This Manifestation of Things to come under the Trumpet of the seventh Angel, hath a two-fold Introduction. First, the Angel speaks for God, ver. 7. Then Christ speaks for himself, ch. xi. 3. The Angel appeals to the Prophets of former Times; Christ to his own two Witnesses, *Whom I saw standing up-*

6 earth, lifted up his right hand toward heaven, And swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, There shall be no more a time. But in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled, as he hath declared to his servants the prophets.

*on the earth and upon the sea, lifted up his right hand toward heaven--- As yet the Dragon was in Heaven. When he is cast thence he brings the Third and most dreadful Wo on the Earth and Sea: so that it seems as if there would be no End of Calamities. Therefore the Angel comprizes in his Posture and in his Oath, both Heaven, Sea, and Earth, and makes on the Part of the Eternal God and Almighty Creator, a solemn Protestation, that he will assert his kingly Authority against all his Enemies. He lifted up his right-hand toward heaven---The Angel in Daniel, ch. xii. 7. (not improbably the same Angel) lifted up both his hands.*

V. 6. *And swore---*The six preceding Trumpets pass without any such Solemnity. It is the Trumpet of the seventh Angel alone, which is confirmed by so high an Oath, *by him that liveth for ever and ever*—Before whom a thousand Years are but a Day, *who created the heaven, the earth, the sea, and the things that are therein*—And consequently has the Sovereign Power over all: Therefore all his Enemies, tho' they rage a while in Heaven, on the Sea, and on the Earth, yet must give Place to him, *that there shall be no more a time; but in the days of the voice of the seventh angel, the mystery of God shall be fulfilled*—That is, a time, a Chronos shall not expire, before that Mystery is fulfilled. A Chronos (1111 Years) will nearly pass before then, but not quite. The Period then which we may term a Non-chronos, (not a whole time) must be a little and not much shorter than this. The Non-chronos here mentioned seems to begin in the Year 800, (when Charles the Great instituted in the West a new Line of Emperors, or of many kings) to end in the Year 1836: And to contain among other Things, *the short time of the third Wo, the three times and a half of the Woman in the Wilderness, and the Duration of the Beast.*

V. 7. *But in the days of the voice of the seventh angel*—Who founded not only at the Beginning of those Days, but from the Beginning to the End, *the mystery of God shall be fulfilled*—It is said, ch. xvii. 17. *The word of God shall be fulfilled. The word of God is fulfilled by the Destruction of the Beast, the Mystery by the Removal of the Dragon.* But these great Events are so near together, that they are here mentioned as one. The Beginning of them is in Heaven, as soon as the seventh Trumpet sounds: the End is on the Earth, and the Sea. So long as the third Wo remains on the Earth and the Sea, the Mystery of God is not fulfilled. And the Angel's swearing is peculiarly

8 And the voice which I heard from heaven spake with me again, and said, Go, take the book which is open in the hand of the angel, who standeth on the  
 9 sea and on the earth. And I went to the angel, saying to him, Give me the book. And he saith to me, Take and eat it up, and it will make thy belly bitter,  
 10 but it will be sweet as honey in thy mouth. And I took the book out of the angel's hand and eat it up, and it was in my mouth sweet as honey, but when I  
 11 had eaten it, my belly was bitter. And he saith to me, Thou must prophesy again concerning people,

peculiarly for the Comfort of holy Men, who are afflicted under that Wo. Indeed the Wrath of God must be first fulfilled, by the pouring out of the Phials: And then comes the joyful fulfilling of the Mystery of God. *As he hath declared to his servants the prophets*—The Accomplishment exactly answering the Prediction. The ancient Prophecies relate partly to that grand Period, from the Birth of Christ to the Destruction of Jerusalem; partly to the Time of the seventh Angel, wherein they will be fully accomplished. To the seventh Trumpet belongs all that occurs from ch. xi. 15. to ch. xxii. 5. And the Third Wo, which takes Place under the same, properly stands, ch. xii. 12. ch. xiii. 1—18.

V. 8. *And*—What follows from this Verse to ch. xi. 13. runs parallel with the Oath of the Angel, and with *the fulfilling of the mystery of God*, as it follows under the Trumpet of the seventh Angel. What is said ver. 11. concerning St. John's *prophesying again*, is unfolded immediately after; what is said ver. 7. concerning *the fulfilling the mystery of God*, is unfolded ch. xi. 13—19. and in the following Chapters.

V. 9. *Eat it up*—The like was commanded to Ezekiel. This was an Emblem of thoroughly considering and digesting it. *And it will make thy belly bitter, but it will be sweet as honey in thy mouth*—The Sweetness betokens the many good Things which follow, ch. xi. 1. 15, &c. the Bitterness, the Evils which succeed under the third Wo.

V. 11. *Thou must prophesy again*—Of the Mystery of God; of which the ancient Prophets had prophesied before. And he did prophesy, by *measuring the Temple*, ch. xi. 1. as a Prophecy may be delivered either by Words or Actions, *concerning people, and nations, and tongues, and many kings*—The people, nations and tongues are contemporary; but the Kings, being many, succeed one another. These Kings are not mentioned for their own sake, but with a View to the Holy City, ch. xi. 2. Here is a Reference to the great Kingdoms in Spain, England, Italy, &c. which arose from the Eight Century; or at least underwent a Considerable Change, as France and Germany in particular: To the Christian, afterward Turkish Empire in the East; and especially to the various Potentates, who have successively reigned



XI. and nations, and tongues, and many kings. And there was given me a reed, like a measuring rod; and he said, Arise, and measure the temple of God, 2 and the altar, and them that worship therein. But the court which is without the temple cast out, and measure it not: for it is given to the Gentiles: and they shall tread the holy city forty two months. 3 And I will give to my two witnesses to prophesy twelve hundred and sixty days, clothed in sackcloth.

reigned at or over *Jerusalem*, and do now, at least titularly, reign over it.

C. xi. In this Chapter is shewn, How it will fare with *the holy city*, till the Mystery of God is fulfilled: In the Twelfth, what will befall *the Woman*, who is delivered of the Man-child: In the Thirteenth, how it will be with the Kingdom of Christ, while the *two Beasts* are in the Height of their Power. *And there was given me—* By Christ, as appears from the third Verse, *and he said, Arise—* Probably he was sitting to write, *and measure the temple of God—* At *Jerusalem*, where he was placed in the Vision. Of this we have a large Description by *Ezekiel*, ch. xl—xlviii. concerning which we may observe,

1. *Ezekiel's* Prophecy was not fulfilled at the Return from the *Babylonish* Captivity.

2. Yet it does not refer to the *New Jerusalem*, which is far more gloriously described.

3. It must infallibly be fulfilled even then *when they are ashamed of all that they have done*, ch. xliii. 11.

4. *Ezekiel* speaks of the same Temple, which is treated of here.

5. As all Things are there so largely described, *St. John* is shorter and refers thereto.

V. 2. *But the court which is without the temple—* The old Temple had a Court in the open Air, for the Heathens who worshipped the God of Israel, *cast out—* Of thy Account, *and measure it not—* As not being holy in so high a Degree, *and they shall tread—* Inhabit *the holy city, Jerusalem*, *Matt*, iv. 5. So they began to do, before *St. John* wrote. And it has been trodden almost ever since, by the *Romans, Persians, Saracens, and Turks*. But that severe kind of treading which is here peculiarly spoken of, will not be till under the Trumpet of the seventh Angel, and toward the End of the *troublesome times*. This will continue but forty two common Months, or twelve hundred and sixty common Days; being but a small Part of the *Non-cronos*.

V. 3. *And I—* Christ, *will give to my two witnesses—* These seem to be two Prophets, two select, eminent Instruments. Some have supposed (tho' without Foundation) that they are *Moses* and *Elijah*, whom they resemble in several Respects, *to prophesy twelve hundred and sixty days—* Common Days, that is, an hundred and eighty Weeks. So long will they *prophesy*, (even while that last and sharp treading

- 4 These are the two olive trees and the two candle-  
 5 sticks, standing before the Lord of the earth, And  
 if any one would hurt them, fire proceedeth out of  
 their mouth and devoureth their enemies; and if any  
 6 would kill them, he must thus be killed. These have  
 power to shut heaven, that it rain not in the days of  
 their prophesying, and have power over the waters,  
 to turn them into blood, and to smite the earth with  
 7 all plagues as often as they will. And when they  
 shall have finished their testimony, the wild beast that  
 ascendeth out of the bottomless pit, shall make war

*treading of the holy City continues) both by Word and Deed, witnessing that Jesus is the Son of GOD, the Heir of all Things, and exhorting all Men to repent, and fear, and glorify GOD, clothed in sackcloth—The Habit of the deepest Mourners, out of Sorrow and Concern for the People.*

V. 4. *These are the two olive-trees—That is, as Zerubbabel and Joshua, the two olive-trees spoken of by Zechariah, ch. iii. 9. ch. iv. 10. were then the two chosen Instruments in GOD's Hand, even so shall these be in their Season. Being themselves full of the Unction of the Holy One, they shall continually transmit the same to others also, and the two candlesticks, burning and shining Lights, standing before the Lord of the earth—Always waiting on GOD, without the Help of Man, and asserting his Right over the Earth and all Things therein.*

V. 5. *If any would kill them—As the Israelites would have done Moses and Aaron, Numb. xvi. 41. he must be killed thus—By that devouring Fire.*

V. 6. *These have power—And they use that Power (see ver. 10.) so shut heaven, that it rain not in the days of their prophesying—During those twelve hundred and sixty Days, and have power over the waters—In and near Jerusalem, to turn them into blood—As Moses did those in Egypt, and to smite the earth with all plagues, as often as they will—This is not said of Moses or Elijah, or any mere Man besides. And how is it possible to understand this otherwise, than of two individual Persons?*

V. 7. *And when they shall have finished their testimony—Till then they are invincible, the wild beast—Hereafter to be described, that ascendeth—First out of the Sea, ch. xiii. 1. and then out of the bottomless pit, ch. xvii. 8. shall make war with them—It is at his last Ascent, not out of the Sea, but the bottomless Pit, that the Beast makes War upon the Two Witnesses. And even hereby is fixt the Time of treading the Holy City, and of the two Witnesses. That Time ends after the Ascent of the Beast out of the Abyss, and yet before the fulfilling of the Mystery, and shall conquer them—The Fire no longer proceeding out of their Mouth when they have finished their Work, and kill them—These will be among the last Martyrs, tho' not the last of all.*

- 8 with them, and conquer them, and kill them. And their dead bodies *shall be* in the street of the great city, which is called spiritually Sodom and Egypt, 9 where also their Lord was crucified. And *some* of the people, and tribes, and tongues, and nations, behold their dead bodies three days and a half, and they shall not suffer their dead bodies to be put in a grave. 10 And they that dwell upon the earth rejoice over them, and they shall make merry, and send gifts to one another; because these two prophets tormented them 11 that dwelt upon the earth. And after the three days and an half, the spirit of life from God came into them, and they stood upon their feet; and great fear 12 fell upon them that saw them. And I heard a great voice saying from heaven to them, Come up hither. And they went up to heaven in a cloud, and their enemies 13 beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell, and

V. 8. *And their bodies shall be*—Perhaps hanging on a Cross, in the street of the great city—Of Jerusalem, a far greater City, than any other in those Parts. This is described both spiritually and historically: Spiritually, as it is called *Sodom* (Isa. 1.) and *Egypt*; on account of the same Abominations abounding there at the Time of the Witnesses, as did once in *Egypt* and *Sodom*: Historically; where also their Lord was crucified—This possibly refers to the very Ground where his Cross stood. Constantine the Great inclosed this within the Walls of the City. Perhaps on that very Spot will their Bodies be exposed.

V. 9. *Three days and a half*—So exactly are the Times set down in this Prophecy. If we suppose this Time began in the Evening, and ended in the Morning, and included, (which is no Way impossible) *Friday, Saturday, and Sunday*, the weekly Festival of the Turkish People, the Jewish Tribes, and the Christian Tongues; then all these together, with the Heathen Nations, would have full Leisure to gaze upon and rejoice over them.

V. 10. *And they that dwell upon the earth*—Perhaps this Expression may peculiarly denote earthly-minded Men, *shall make merry*—As did the Philistines over Sampson, and send gifts to one another—Both Turks, and Jews, and Heathens, and false Christians.

V. 11. *And great fear fell upon them that saw them*—And now knew, That God was on their Side.

V. 12. *And I heard a great voice*—Designed for all to hear, *And they went up to heaven, and their enemies beheld them*—Who had not taken Notice of their rising again; by which some had been convinced before.

V. 13. *And there was a great earthquake, and the tenth part of the city*

there were slain in the earthquake seven thousand men, and the rest were terrified, and gave glory to

city fell—We have here an unanswerable Proof, That this City is not *Babylon*, or *Rome*, but *Jerusalem*. For *Babylon* shall be wholly burnt before the fulfilling of the Mystery of God. But this City is not burnt at all: on the contrary, at the fulfilling of that Mystery, a Tenth Part of it is destroyed by an Earthquake, and the other nine Parts converted; *And there was slain in the earthquake seven thousand men*—Being a tenth part of the Inhabitants, who therefore were Seventy thousand in all, *and the rest*—The remaining Sixty-three Thousand were converted: a grand Step toward the fulfilling of the Mystery of God. Such a Conversion we no where else read of. So there shall be a larger as well as holier Church at *Jerusalem*, than ever was yet, *were terrified*—Blessed Terror! *And gave glory*—The Character of true Conversion, *Jer. xiii. 16. to the God of heaven*—He is styled *the Lord of the earth*, ver. 4. when he declares his Right over the Earth by the Two Witnesses: But *the God of heaven*, when he not only gives Rain from Heaven after the most afflicting Drought, but also declares his Majesty from Heaven, by taking his Witnesses up into it. When the whole Multitude gives Glory to the God of Heaven, then that *treading of the Holy City* ceases. This is the Point so long aimed at, the desired *fulfilling of the mystery of God*, when the Divine Promises are so richly fulfilled on those who have gone thro' so great Afflictions. All this is here related together, that whereas the First and Second Wo went forth in the East, the rest of the Eastern Affairs being added at once, the Description of the Western might afterwards remain unbroken.

It may be useful here, to see how the Things here spoken of, and those hereafter described, follow each other in their Order.

1. The Angel swears: the *Non-chronos* begins: *John* eats the Book: the many Kings arise.

2. The *Non-chronos* and the many Kings being on the Decline, that *Treading* begins, and the *Two Witnesses* appear.

3. The Beast, (after he has with the ten Kings destroyed *Babylon*) wars with them and kills them. After three Days and an half they revive and ascend to Heaven. There is a great Earthquake in the Holy City. Seven thousand perish, and the rest are converted. The *treading* of the City by the Gentiles ends.

4. The Beast, and the Kings of the Earth, and their Armies are assembled to fight against the Great King.

5. Multitudes of his enemies are killed, and the Beast and the false Prophet cast alive into the Lake of Fire.

6. While *John* measures the Temple of God and the Altar with the Worshipers, the true Worship of God is set up. The Nations who had trodden the Holy City are converted. Hereby the Mystery of God is fulfilled.

7. Satan is imprisoned. Being released for a time, he, with *Gog* and *Magog*, makes his last Assault upon *Jerusalem*.

- 14 the GOD of heaven. The second wo is past : behold the third wo cometh quickly.
- 15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdom of the world is become *the kingdom* of our Lord and of his Christ, and he shall reign for ever

V. 14. *the second wo is past*—The Butchery made by the *Saracens* ceased about the Year 847, when their Power was so broken by *Charles the Great*, that they never recovered it. *Behold the third Wo cometh quickly*—Its Prelude came while the *Roman See* took all Opportunities of laying Claim to its beloved Universality, and enlarging its Power and Grandeur. And in the Year 755 the Bishop of *Rome*, became a Secular Prince, by King *Pepin's* giving him the Exarchate of *Lombardy*. The Beginning of the Third Wo itself stands, ch. xii. 12.

V. 15. *And the seventh angel sounded*—This Trumpet contains the most important and joyful Events, and renders all the former Trumpets Matter of Joy to all the Inhabitants of Heaven. The Allusion therefore in this and all the Trumpets is to those used in Festal Solemnities. All these Seven Trumpets were heard in Heaven : Perhaps the Seventh shall once be heard on Earth also, 1. *Thes.* iv. 16. *And there were great voices*—From the several Citizens of Heaven. At the opening of the Seventh Seal, *there was silence in heaven*; at the sounding of the Seventh Trumpet, *great voices*. This alone is sufficient to shew, that the seven Seals and seven Trumpets do not run parallel to each other. As soon as the seventh Angel sounds, the Kingdom falls to God and his Christ. This immediately appears in Heaven, and is there celebrated with joyful Praise. But on Earth several dreadful Occurrences are to appear first. This Trumpet comprizes all that follows from these Voices to ch. xxii. 5. *The kingdom of the world*—That is, the Royal Government over the whole World and all its Kingdoms, *Zech.* xiv. 9. *is become the kingdom of the Lord*—This Province has been in the Enemy's Hands : It now returns to its rightful Master. In the Old Testament, from *Moses* to *Samuel*, God himself was the King of his own People. And the same will be in the New Testament: He will himself reign over the *Israel* of God, and of his Christ—This Appellation is now first given him (since the Introduction of the Book) on the mention of the Kingdom devolving upon him, under the seventh Trumpet. Prophet. and Priests were anointed, but more especially Kings : Whence that Term, *To be Anointed*, is applied only to a King. Accordingly, whenever the Messiah is mentioned in Scripture, his Kingdom is implied, *Is bore*—In reality all Things (and so the Kingdom of the World) are God's in all Ages. Yet Satan, and the present World with its Kings and Lords, are risen against the Lord and against his Anointed. God now puts an End to this monstrous Rebellion, and maintains his Right to all Things. And this appears in an intirely new Manner, as soon as the seventh Angel sounds.

V. 16. *And*

16 and ever. And the four and twenty elders, who sat before GOD on their thrones, fell on their  
 17 faces and worshipped GOD, Saying, We give thee thanks, O Lord GOD, the Almighty, who is, and who was, because thou hast taken thy great  
 18 power, and hast reigned. And the nations were wroth; and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the faints, and to them that fear thy name, small and great, and to destroy them that destroyed the earth.

V. 16. *And the four and twenty elders*—These shall reign over the Earth (ch. v. 10.) *who sit before GOD on their Thrones*—Which we do not read of any Angel.

V. 17. *The Almighty*—He who hath all Things in his Power, as the only Governor of them, *who is, and who was*—GOD is frequently styled *He who is, and who was, and who is to come*. But now he is actually come, the Words, *who is to come*, are, as it were, swallowed up. When it is said, *We thank thee that thou hast taken thy great Power*, it is all one as *We thank thee that thou art come*. This whole Thanksgiving is partly an Inlargement on the two great Points, mentioned in the fifteenth Verse; partly a Summary of what is hereafter more distinctly related. Here it is mentioned, How the Kingdom is the Lord's; afterwards how it is the Kingdom of his Christ. *Thou hast taken thy great power*—This is the Beginning of what is done under the Trumpet of the Seventh Angel. GOD has never ceased to use his Power; but he has suffered his Enemies to oppose it, which he will now suffer no more.

V. 18. *And the heathen nations were wroth*—At the breaking out of the Power and Kingdom of GOD. This Wrath of the Heathens now rises to the highest Pitch; but it meets the Wrath of the Almighty and melts away. In this Verse is described both the going forth and the End of GOD's Wrath, which together take up several Ages. *And the time of the dead is come*—Both of the quick and Dead, of whom those already dead are far the more numerous Part, *that they be judged*—This being infallibly certain, they speak of as already present, *and to give a reward*—At the Coming of Christ (ch. xxiii. 12.) but of Free-Grace, not of Debt, 1. *To his servants the Prophets*, 2. *To his Saints*, to them who were eminently holy, 3. *To them that fear his name*. These are the lowest Class. Those who do not even fear GOD, will have no Reward from him, *small and great*.—All universally, young and old, high and low, rich and poor, *and to destroy them that destroyed the earth*—The Earth was destroyed by the Great Whore in particular, (ch. xix 2. xvii. 2, 5.) But likewise in general by the open Rage and Hate of wicked Men against all that is good: by Wars, and the various Destruction and Desolation.

19 And the temple of God was opened in heaven, and the ark of the covenant was seen in the temple, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in heaven, a woman clothed with the sun, and the moon under

Desolation naturally flowing therefrom; by such Laws and Constitutions as hinder much Good, and occasion many Offences and Calamities; by public Scandals, whereby a Door is opened for all Dissoluteness and Unrighteousness; by Abuse of Secular and Spritual Powers; by evil Doctrines, Maxims and Counsels; by open Violence and Persecution, and by Sins crying to God to send Plagues upon the Earth.

This great Work of God, Destroying the Destroyers, under the Trumpet of the Seventh Angel, is not the Third Wo, but Matter of Joy, for which the Elders solemnly give Thanks. All the Woes, and particularly the Third, go forth over those *who dwell upon the earth*, but this Destruction, over those *who destroy the earth*, and were also Instruments of that Wo.

V. 19. *And the temple of God*—The inmost Part of it, *was opened in heaven*—And hereby is opened a new Scene, of the most momentous Things; that we may see how the Contents of the Seventh Trumpet are executed, and notwithstanding the greatest Opposition, particularly by the Third Wo, brought to a glorious Conclusion, *And the Ark of the covenant was seen in his temple*—The Ark of the Covenant which was made by *Moses* was not in the Second Temple, being probably burnt with the first Temple by the *Chaldeans*. But here is the Heavenly Ark of the everlasting Covenant, the Shadow of which was under the Old Testament, *Heb: ix. 4.* The Inhabitants of Heaven saw the Ark before. *St. John* also saw it now; for a Testimony, that what God had promised, should be fulfilled to the uttermost. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail*—The very same there are, and in the same Order, when the Seventh Angel has poured out his Phial, (ch. xvi. 17—21.) One Place answers the other. What the Trumpet here denounces in Heaven, is there executed by the Phial upon Earth. First it is shewn, What will be done: and afterwards it is done.

Chap. xii. The great Vision of this Book goes straight forward, from the Fourth to the Twenty-second Chapter. Only the Tenth, with part of the Eleventh Chapter, was a kind of Introduction to the Trumpet of the Seventh Angel: After which it is said, *The Second Wo is past: behold the Third Wo cometh quickly.* Immediately the Seventh Angel sounds, under whom the Third Wo goes forth. And to this Trumpet belongs all that is related to the End of the Book.

V. 1. *And a great sign was seen in heaven*—Not only by *St. John*, but many heavenly Spectators represented in the Vision. *A sign* means something that has an uncommon Appearance, and which

- her feet, and on her head a crown of twelve stars.
- 2 And being with child she crieth, travailing in
- 3 birth and pained to be delivered. And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and
- 4 seven diadems on his heads. And his tail draweth the third part of the stars of heaven, and casteth them to the earth. And the dragon stood before the woman who was ready to be delivered, that when she had brought forth, he might devour the child.

which we infer, that some unusual Thing will follow, *A Woman*—The Emblem of the Church of Christ, as she is originally of *Israel*, tho' built and enlarged on all Sides by the Addition of Heathen Converts; and as she will hereafter appear, when all her *Natural Branches* are again *grafted in*. She is at present on Earth, and yet with regard to her Union with Christ may be said to be in Heaven, (*Eph. ii. 6.*) Accordingly she is described as both assaulted and defended in Heaven, (ver. 4, 7.) *clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars*—These figurative Expressions must be so interpreted, as to preserve a due Proportion between them. So in *Joseph's Dream* the Sun betokened his Father, the Moon his Mother, the Stars their Children. There may be some such Resemblance here. And as the Prophecy points out the *Power over all Nations*, perhaps *the Sun* may betoken the *Christian World*, the *Moon* the *Mahometans*, (who also carry the Moon in their Ensigns) and the *Crown of twelve stars*, the twelve Tribes of *Israel*; which are smaller than the Sun and Moon. The whole of this Chapter answers the State of the Church, from the ninth Century to this Time.

V. 2. *And being with child, she crieth, travailing in birth*—The very Pain, without any Outward Opposition, would constrain a Woman in Travail to cry out. These Cries, Throes and Pains to be delivered, were the Painful Longings, the Sighs and Prayers of the Saints for the Coming of the Kingdom of God. The Woman groaned and travailed in Spirit, that Christ might appear, as the Shepherd and King of all Nations.

V. 3. *And behold a great red Dragon*—His fiery red Colour denoting his Disposition, *having seven heads*—Implying vast Wisdom, and *ten horns*—Perhaps on the seventh Head: Emblems of mighty Power and Strength, which he still retained, and *seven diadems on his heads*—Not properly Crowns, but costly Bindings, such as Kings antiently wore. For tho' fallen, he was a great Potentate still, even the *Prince of this World*.

V. 4. *And his tail*—His Falshood and Subtlety, *draweth*—As a Train—the *third part*, a very large Number, *of the stars of heaven*—The Christians and their Teachers, who before sat in heavenly Places with Christ Jesus, and *casteth them to the earth*—Utterly deprives them of all those Heavenly Blessings. This is properly a Part of the Description of the Dragon, who was not yet himself on Earth

but



- 5 And she brought forth a man child, who was to rule all the nations with a rod of iron; and her child was caught up to God and to his throne.
- 6 And the woman fled into the wilderness, where she hath a place prepared by God, that they may feed her there twelve hundred and sixty days.
- 7 And there was war in heaven; Michael and his angels warred with the dragon, and the dragon

but in Heaven. Consequently this *casting them down* was between the Beginning of the seventh Trumpet, and the Beginning of the third Wo; or between the Year 847 and the Year 947; at which Time pestilent Doctrines, particularly that of the *Manichees* in the East, drew abundance of People from the Truth. *And the dragon stood before the woman, that, when she had brought forth, he might devour the child*—That he might hinder the Kingdom of Christ from spreading abroad, as it does under this Trumpet.

V. 5. *And she brought forth a man-child*—Even Christ, considered not in his Person, but in his Kingdom. In the Ninth Age, many Nations with their Princes were added to the Christian Church, *who was to rule all nations*—When his Time is come, *and her child*—Which was already in Heaven, as were the Woman and the Dragon, *was caught up to God*—Taken utterly out of his Reach.

V. 6. *And the woman fled into the wilderness*—This Wilderness is undoubtedly on Earth, where the Woman also herself is now supposed to be. It betokens that Part of the Earth, where, after having brought forth, she found a new Abode. And this must be in *Europe*; as *Asia* and *Afric* were wholly in the Hands of the *Turks* and *Saracens*: And in a Part of it where the Woman had not been before. In this Wilderness God had already prepared a place, that is, made it safe and convenient for her. The Wilderness is, those Countries of *Europe*, which lie on this Side the *Danube*: For the Countries which lie beyond it, had received Christianity before, *that they may feed her*—That the People of that Place may provide all Things needful for her, *twelve hundred and sixty days*—So many Prophetic Days; which are not (as some have supposed) twelve hundred and sixty, but seven hundred and seventy seven common Years. (This *Bengelius* has shewn at large in his *German Introduction*) These we may compute from the Year 847 to 1524. So long the Woman enjoyed a safe and convenient Place, in *Europe* which was chiefly *Bohemia*; where she was fed, till God provided for her more plentifully at the Reformation.

V. 7. *And there was war in heaven*—Here Satan makes his Grand Opposition to the Kingdom of God. But an End is now put to his *accusing the saints before God*. The Cause goes against him, (ver. 10, 11) and *Michael* executes the Sentence. That *Michael* is a created Angel, appears from his not daring in disputing with Satan, (*Jude* 9.) to bring a railing Accusation, but only saying, *The Lord rebuke thee*. And this Modesty is implied in his very Name; for *Michael* signifies, *Who is like God?* Which implies also his deep

- 8 warred and his angels: But he prevailed not, neither was his place found any more in heaven.
- 9 And the great dragon was cast out, the ancient serpent, who is called the devil and satan, who deceiveth the whole world: he was cast out unto the earth, and his angels were cast out with him.
- 10 And I heard a loud voice saying in heaven, Now is come the salvation, and the might, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast out, who accused

Reverence toward God, and distance from all self-exaltation. *Satan* would be like God. The very Name of *Michael* asks, *Who is like God?* Not *Satan*: Not the highest Archangel. It is He likewise that is afterward employed to seize, bind, and imprison that proud Spirit.

V. 8. *And he prevailed not*---The Dragon himself is principally mentioned; but his Angels likewise are to be understood. *Neither was his place found any more in heaven*---So till now he had a Place in Heaven. How deep a Mystery is this? One may compare this with *Luke x. 18. Eph. ii. 2. iv. 8. vi. 12.*

V. 9. *And the great Dragon was cast out*---It is not yet said *unto the earth*. He was cast out of heaven. And at this the Inhabitants of Heaven rejoice. He is termed *the great dragon*, as appearing here in that Shape, to intimate his poisonous and cruel Disposition; *the ancient serpent*, in allusion to his deceiving *Eve* in that form. Dragons are a kind of large Serpent, *who is called the Devil and Satan*---These are Words of exactly the same meaning; only the former is *Greek*, the latter *Hebrew*, denoting the Grand Adversary of all the Saints, whether Jews or Gentiles, He has *deceived the whole world*---Not only in their first Parents, but through all Ages and in all Countries, into Unbelief and all Wickedness, into the hating and persecuting Faith and all Goodness. *He was cast out unto the earth*---He was cast out of Heaven; and being cast out thence himself came to the Earth. Nor had he been unemployed on the Earth before, although his ordinary Abode was in Heaven.

V. 10. *Now is come*---Hence it is evident, That all this Chapter belongs to the Trumpet of the Seventh Angel. In the Eleventh Chapter, from the fifteenth to the eighteenth verse, are proposed the Contents of this extensive Trumpet; the Execution of which is copiously described in this and the following Chapters, *the salvation*---Of the Saints, *the might*---Whereby the Enemy is cast out, *the kingdom*---Here the Majesty of God is shewn, *and the power of his Christ*---Which he will exert against the Beast. And when he also is taken away, then will the Kingdom be ascribed to Christ himself, *ch. xix. 16. xx. 4.* *The accuser of our brethren*---So long as they remained on Earth. This great Voice therefore was the Voice of Men only, *who accused them before our God day and night*---Amazing Malice of Satan and Patience of God!

V. 11. *And*

11 them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved  
 12 not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them: Wo to the earth and the sea; for the devil is come down to you, having great wrath; because he knoweth he hath but a little time.

V. 11. *And they have overcome him*---Carried the Cause against him, by the blood of the Lamb---Which cleanses the Soul from all Sin, and so leaves no room for accusing, and by the word of their testimony---The Word of God, which they believed and testified, even unto death. So for instance, died *Olam*, King of *Sweden*, in the Year 900, whom his own Subjects would have compelled to Idolatry; and upon his Refusal, slew as a Sacrifice to the Idol which he would not worship. So did Multitudes of *Bobemian* Christians, in the Year 916, when Queen *Drabomire* raised a severe Persecution wherein many loved not their lives unto the death.

V. 12. *Wo to the earth and the sea*---This is the fourth and last Denunciation of the Third Wo, the most grievous of all. The First was only, the Second chiefly on the earth, Asia: The Third both on the Earth and the Sea, Europe. The Earth is mentioned first, because it began in Asia, before the Beast brought it on Europe. He knoweth he hath but a little time---Which extends from his casting out of Heaven to his being cast into the Abyss.

We are now come to a most important Period of Time. The *Non-chronos* hastens to an End. We live in the *little time* wherein Satan hath great Wrath; and this *little time* is now upon the Decline. We are in the *time, times, and half a time*, wherein the Woman is sed in the wilderness; yea, the last Part of it, the *half time* is begun. We are (as will be shewn) towards the Close of the *forty two months* of the Beast; and when his Number is fulfilled, grievous Things will be.

Let him who does not regard the being seized by the Wrath of the Devil, the falling unawares into the General Temptation, the being borne away by the most dreadful Violence into the Worship of the Beast and his Image, and consequently drinking the unmixed Wine of the Wrath of God, and being tormented Day and Night for ever and ever in the Lake of Fire and Brimstone: Let him also who is confident, that he can make his Way thro' all these, by his own Wisdom and Strength, without Need of any such peculiar Preservative as the Word of this Prophecy affords: Let him, I say, go hence. But let him who does not take these Warnings for senseless Outcries and blind Alarms, beg of God, with all possible Earnestness, to give him his heavenly Light herein.

God has not given this Prophecy, in so solemn a Manner, only to shew his Providence over his Church; but also that his Servants may know at all Times in what particular Period they are. And the

13 And when the dragon saw that he was cast to  
the earth, he persecuted the woman that had  
14 brought forth the male child. And there were  
given to the woman the two wings of the great

the more dangerous any Period of Time is, the greater is the Help which it affords. But where may we fix the Beginning and End of the *little time*? Which is probably four-fifths of a *Chronos*, or somewhat above 888 Years? This, which is the Time of the Third Wo, may reach from 947, to the Year 1836. For 1. The short Interval of the Second Wo (which Wo ended in the Year 840) and the 777 Years of the Woman, which began about the Year 847, quickly after which followed the War in Heaven, fix the Beginning not long after 864. And thus the Third Wo falls in the Tenth Century, extending from 900 to 1000, called the *Dark*, the *Iron*, the *unhappy Age*. 2. If we compare the Length of the Third Wo, with the Period of Time which succeeds it in the Twentieth Chapter, it is but a *little time* to that vast Space which reaches from the Beginning of the *Non-chronos* to the End of the World.

V. 13. *And when the dragon saw*—That he could no longer accuse the Saints in Heaven, he turned his Wrath to do all possible Mischief on Earth, *he persecuted the woman*—The antient Persecutions of the Church were mentioned, ch. i. 9 ii. 10 vii. 14. But this Persecution came after her Flight, (ver. 6.) just at the Beginning of the Third Wo. Accordingly in the Tenth and Eleventh Centuries, the Church was furiously persecuted by several Heathen Powers. In *Prussia*, King *Adelbert* was killed in the Year 997, King *Brunus* in 1008. And when King *Stephens* encouraged Christianity in *Hungary*, he met with violent Opposition. After his Death, the Heathens in *Hungary* set themselves to root it out, and prevailed for several Years. About the same Time the Army of the Emperor, *Henry* the Third, was totally overthrown by the *Vandals*. These and all the Accounts of those Times shew, with what Fury the Dragon then persecuted the Woman.

V. 14. *And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place*—Eagles are the usual Symbols of great Potentates. So *Ezekiel* xvii. 3. by a *great eagle* means, the King of *Babylon*. Here the great Eagle is the *Roman Empire*: *the two wings*, the Eastern and Western Branches of it. A Place in the Wilderness was mentioned in the sixth Verse also. But it is not the same which is mentioned here. In the Text there follow one after the other,

1. The Dragon's waiting to devour the Child.
2. The Birth of the Child, which is caught up to God.
3. The fleeing of the Woman into the Wilderness.
4. The War in Heaven, and the casting out of the Dragon.
5. The Beginning of the third Wo.
6. The Persecution raised by the Dragon against the Woman.
7. The Woman's flying away upon the Eagle's Wings.

Is

eagle, that she might fly into the wilderness to her place, where she is fed for a time, and times, and

In like Manner there follow one after the other,

1. The Beginning of the twelve hundred and sixty Days:
2. The Beginning of the *little time*.
3. The Beginning of the Time, Times, and Half a Time. This third Period partly co-incide, both with the First and the Second. After the Beginning of the 1260 Days, or rather of the Third Wo, Christianity was exceedingly propagated, in the Midst of various Persecutions. About the Year 948 it was again settled in *Denmark*: In 965 in *Poland and Silesia*: In 980 through all *Russia*. In 997 it was brought into *Hungary*; into *Sweden and Norway* both before and after. *Transylvania* received it about 1000, and soon after, other Parts of *Dacia*.

Now all the Countries in which Christianity was settled between the Beginning of the 1260 Days and the Imprisonment of the Dragon may be understood by *the Wilderness*, and by *her Place* in particular. This Place contained many Countries; so that Christianity now reached in an uninterrupted Tract from the Eastern to the Western Empire. And both the Emperors now lent their Wings to the Woman and provided a safe Abode for her, *where she is fed—By God rather than Man, having little human Help, for a time, and times, and half a time*—The Length of the several Periods here mentioned seems to be nearly this.

1. The Non-chronos contains less than	1111 Years
2. The little Time	888
3. The Time, Times and half a Time	777
4. The Time of the Beast,	666

And comparing the Prophecy and History together, they seem to begin and end nearly thus:

1. The Non-chronos extends from about	800 to 1836
2. The 1260 Days of the Woman	from 847 to 1524
3. The little Time	from 947 to 1836
4. The Time, Time, and half	from 1058 to 1836

5. The Time of the Beast is between the Beginning and End of the three Times and an half. In the Year 1058 the Empires had a good Understanding with each other, and both protected the Woman: The Bishops of *Rome* likewise, particularly *Victor II*, were duly subordinate to the Emperor. We may observe, the 1260 Days of the Woman, from 847 to 1524, and the three Times and a half, refer to the same Wilderness. But in the former Part of the 1260 days, before the three times and an half began, namely, from the year 847 to 1058, she was fed by others, being little able to help herself: Whereas from 1058 to 1524, she is both fed by others, and has food herself. To this the Sciences transplanted into the West from the Eastern Countries much contributed; the Scriptures in the Original Tongues, brought into the West of *Europe* by the *Jews* and *Greeks* much more; and most of all the Reformation grounded on those Scriptures.

15 half a time, from the face of the serpent. And  
 the serpent cast out of his mouth after the woman,  
 water as a river, that he might cause her to be  
 16 carried away by the stream. But the earth helped  
 the woman, and opened her mouth, and swallow-  
 ed up the river which the dragon had cast out of  
 17 his mouth. And the dragon was wroth with  
 the woman, and went forth to make war with the  
 rest of her seed, who keep the commandments of  
 God, and retain the testimony of Jesus.

**XIII.** And I stood on the sand of the sea, and saw  
 a wild beast, coming up out of the sea, having  
 seven heads and ten horns, and upon his horns ten  
 diadems, and upon his heads a name of blasphemy.

V. 15. *Water* is an Emblem of a great People; this *water* of the  
*Turks* in particular. About the Year 1060 they over-ran the Chris-  
 tian Part of *Asia*. Afterward they poured into *Europe*, and spread  
 farther and farther till they had overflowed many Nations.

V. 16. *But the earth helped the woman*—The Powers of the Earth;  
 and indeed she needed Help through this whole Period. *The time*  
 was from 1058 to 1280: during which the *Turkish Flood* ran high-  
 er and higher, though frequently repress'd by the Emperors, or their  
 Generals, *helping the Woman*. *The (two) times* were from 1280 to  
 1725. During these likewise the *Turkish Power* flowed far and wide.  
 But still from Time to Time the Princes of the Earth *helped the wo-*  
*man, that she was not carried away by it. The half time* is from 1725  
 to 1836. In the Beginning of this Period, the *Turks* began to meddle  
 with the Affairs of *Persia*, wherein they have so entangled themselves,  
 as to be the less able to prevail against the two remaining Christian  
 Empires. Yet this Flood still reaches the Woman *in her place*; and  
 will, till near the End of the half time, itself be swallowed up, per-  
 haps by means of *Russia*, which is risen in the Room of the Eastern  
 Empire.

V. 17. *And the dragon was wroth*—Anew, because he could not  
 cause her to be carried away by the Stream, *and he went forth*—Into  
 other Lands, *to make war with the rest of her seed*—Real Christians,  
 living under Heathen or *Turkish* Governors.

V. 1. *And I stood on the sand of the sea*—This also was in the  
 Vision. *And I saw*—Soon after the Woman flew away, *a wild beast*  
*coming up*—He comes up twice, first from the Sea, then from the  
 Abyss. He comes from the Sea, before the seven Phials; *the great*  
*Whore* comes after them.

○ Reader, this is a Subject, wherein we also are deeply concern-  
 ed; and which must be treated, not as a Point of Curiosity, but as  
 a solemn Warning from GOD. The Danger is near. Be armed both  
 against Force and Fraud, even with the whole Armour of GOD.

*Out of the sea*—That is *Europe*. So the three Woes (the first being in *Persia*, the second about the *Euphrates*) move in a Line from East to West. This Beast is the *Romish Papacy*, as it came to a Point Six Hundred Years since, stands now, and will for some Time longer. To this, and no other Power on Earth agrees the whole Text, and every Part of it, in every Point: As we may see with the utmost Evidence, from the Propositions following.

*Prop. 1.* It is one and the same Beast, having seven Heads, and ten Horns, which is described in this and in the xviii<sup>th</sup> Chapter. Of consequence his Heads are the same, and his Horns also.

*P. 2.* This Beast is a spiritually-secular Power, opposite to the Kingdom of Christ. A Power not merely Spiritual or Ecclesiastical, nor merely Secular or Political; but a Mixture of both: He is a Secular Prince; for a Crown, yea and a Kingdom are ascribed to him. And yet he is not merely Secular. For he is also a *false Prophet*.

*P. 3.* The Beast has a strict Connexion with the City of *Rome*. This clearly appears from the xviii<sup>th</sup> Chapter.

*P. 4.* The Beast is now existing. He is not past: for *Rome* is now existing: And it is not till after the Destruction of *Rome*, that the Beast is thrown into the Lake. He is not altogether to come. For the second Wo is long since past, after which the third came quickly. And presently after it began, the Beast rose out of the Sea. Therefore, whatever he is, he is now existing.

*P. 5.* The Beast is the *Romish Papacy*. This manifestly follows from the Third and Fourth Propositions; the Beast has a strict Connexion with the City of *Rome*; and the Beast is now existing. Therefore either there is some other Power more strictly connected with that City, or the Pope is the Beast.

*P. 6.* The Papacy or Papal Kingdom began long ago.

The most remarkable Particulars relating to this, are here subjoined; taken so high as abundantly to shew the Rise of the Beast, and brought down as low as our own Time, in order to throw a Light on the following Part of the Prophecy.

A. D. 1033. *Benedict the Ninth*, a Child of eleven Years old, is Bishop of *Rome*, and occasions grievous Disorder for above 20 Years.

A. D. 1048. *Damascus II.* introduces the Use of the triple Crown.

A. D. 1058. The Church of *Milan* is, after long Opposition, subjected to the *Roman*.

A. D. 1073. *Hildebrand*, or *Gregory VII.* comes to the Throne,

A. D. 1076. He deposes and excommunicates the Emperor.

A. D. 1077. He uses him shamefully and absolves him.

A. D. 1080. He excommunicates him again, and sends a Crown to *Rodolph* his Competitor.

A. D. 1083. *Rome* is taken. *Gregory* flees. *Clement* is made Pope, and crowns the Emperor.

A. D. 1085. *Gregory VII.* dies at *Salerno*.

A. D. 1095. *Urban II.* holds the First Popish Council (at *Clermont*) and gives rise to the *Crusades*.

A. D. 1111. *Paschal II.* quarrels furiously with the Emperor.

A. D. 1123. The First Western General Council in the *Lateran*.  
The Marriage of Priests is forbidden.

A. D.

A. D. 1132. *Innocent II.* declares the Emperor to be the Pope's Liege-man or Vassal.

A. D. 1143. The *Romans* set up a Governor of their own, independent on *Innocent II.* He excommunicates them, and dies. *Celestine II.* is, by an important Innovation, chosen to the Popedom without the Suffrage of the People; the Right of choosing the Pope is taken from the People, and afterward from the Clergy, and lodged in the Cardinals alone.

A. D. 1152. *Eugene II.* assumes the Power of Canonizing Saints.

A. D. 1155. *Adrian IV.* puts *Arnold of Brixia* to Death, for speaking against the Secular Power of the Papacy.

A. D. 1159. *Victor IV.* is elected and crowned. But *Alexander* the third conquers him and his Successor.

A. D. 1168. *Alexander III.* excommunicates the Emperor, and brings him so low, that

A. D. 1177. He submits to the Pope's setting his Foot on his Neck.

A. D. 1204. *Innocent III.* sets up the *Inquisition* against the *Vandois*.

A. D. 1208. He proclaims a Crusade against them.

A. D. 1300. *Boniface VIII.* introduces the Year of *Jubilee*.

A. D. 1305. The Pope's Residence is removed to *Avignon*.

A. D. 1377. It is removed back to *Rome*.

A. D. 1378. The fifty Years Schism begins.

A. D. 1449. *Felix V.* the last Antipope, submits to *Nicholas V.*

A. D. 1517. The Reformation begins.

A. D. 1527. *Rome* is taken and plundered.

A. D. 1557. *Charles V.* resigns the Empire; *Ferdinand I.* thinks the being crowned by the Pope superfluous.

A. D. 1564. *Pius IV.* confirms the Council of *Trent*.

A. D. 1682. Doctrines highly derogatory to the Papal Authority are openly taught in *France*.

A. D. 1713. The Constitution *Unigenitus*.

A. D. 1721. Pope *Gregory VII.* canonized anew.

He who compares this short Table with what will be observed ver. 3. and ch. xvii. 10. will see that the Ascent of the Beast out of the Sea, must needs be fixed toward the Beginning of it: and not higher than *Gregory VII.* nor lower than *Alexander III.*

The secular Princes now favoured the Kingdom of *Christ*; but the Bishops of *Rome* vehemently opposed it. These at first were plain Ministers or Pastors of the Christian Congregation at *Rome*, but by Degrees they rose to an Eminence of Honour and Power over all their Brethren: Till, about the Time of *Gregory VII.* (and so ever since) they assumed all the Ensigns of Royal Majesty; yea of a Majesty and Power far superior to that of all other Potentates on Earth.

We are not here considering their false Doctrines, but their unbounded Power. When we think of those, we are to look at the false Prophet, who is also termed a wild Beast at his Ascent out of the Earth. But the First Beast then properly arose when, after several Preludes thereto, the Pope raised himself above the Emperor.

P. 7. *Hildebrand* or *Gregory VII.* is the proper Founder of the Papal Kingdom. All the Patrons of the Papacy allow, that he



made many considerable Additions to it: And this very Thing constituted the Beast, by completing the Spiritual Kingdom: the New Maxims and the New Actions of *Gregory*, all proclaim this. Some of his Maxims are,

1. That the Bishop of *Rome* alone is Universal Bishop :
2. That he alone can depose Bishops, or receive them again :
3. That he alone has Power to make new Laws in the Church :
4. That he alone ought to use the Ensigns of Royalty :
5. That all Princes ought to kiss his Foot :
6. That the Name of Pope is *the only Name under Heaven*; and that his Name alone should be recited in the Churches :
7. That he has a Power to depose Emperors :
8. That no General Synod can be convened but by Him :
9. That no Book is Canonical without his Authority :
10. That none upon Earth can repeal his Sentence, but he alone can repeal any Sentence :
11. That he is subject to no Human Judgment :
12. That no Power dare to pass Sentence on one who appeals to the Pope :
13. That all weighty Causes every where ought to be referred to him :
14. That the *Roman* Church never did, nor ever can err :
15. That the *Roman* Bishop canonically ordained, is immediately made Holy, by the Merits of *St. Peter* :
16. That he can absolve Subjects from their Allegiance.

These, the most eminent *Romish* Writers own to be his genuine Sayings. And his Actions agree with his Words. Hitherto the Popes had been subject to the Emperors, tho' often unwillingly. But now the Pope began himself, under a Spiritual Pretext, to act the Emperor of the whole Christian World: The immediate Dispute was, about the Investiture of Bishops, the Right of which each claimed to himself. And now was the Time, for the Pope either to give up or establish his Empire for ever. To decide which, *Gregory* excommunicated the Emperor *Henry IV*; "having first, says *Platina*, deprived him of all his Dignities." The Sentence ran in these Terms; "Blessed *Peter*, Prince of the Apostles, incline I beseech thee, thine Ears, and hear me thy Servant—In the Name of the Omnipotent God, Father, Son and Holy Ghost, I cast down the Emperor *Henry* from all Imperial and Regal Authority, and absolve all Christians, that were his Subjects, from the Oath whereby they used to swear Allegiance to true Kings. And moreover, because he had despised mine, yea, thy Admonitions, I bind him with the Bond of an Anathema."

The same Sentence he repeated at *Rome* in these Terms. "Blessed *Peter*, Prince of the Apostles, and thou *Paul*, Teacher of the Gentiles, incline, I beseech you, your Ears to me, and graciously hear me—*Henry*, whom they call Emperor, hath proudly lifted up his Horns and his Head against the Church of God—who came to me, humbly imploring to be absolved from his Excommunication—I restored him to Communion, but not to his Kingdom,—neither did I allow his Subjects to return to their Allegiance. Several Bishops and Princes of *Germany*, taking  
this

this Opportunity, in the Room of *Henry*, justly deposed, those *Rodolph* Emperor: Who immediately sent Ambassadors to me, informing me—That he would rather obey me, than accept of a Kingdom; and that he should always remain at the Disposal of God and us—*Henry* then began to be angry, and at first intreated us, to hinder *Rodolph* from seizing his Kingdom. I said, I would see to whom the Right belonged—and give Sentence, which should be performed. *Henry* forbade this—Therefore I bind *Henry* and all his Favourers with the Bond of an Anathema, and again take from him all Regal Power. I absolve all Christians from their Oath of Allegiance, forbid them to obey *Henry* in any Thing, and command them to receive *Rodolph* as their King. Confirm this therefore by your Authority, ye most holy Princes of the Apostles, that all may now at length know, as ye have Power to bind and loose in Heaven, so we have Power to give and take away on Earth, Empires, Kingdoms, Principalities, and whatsoever Men can have.”

When *Henry* submitted, then *Gregory* began to reign without control. In the same Year 1077, on *September 1*, he fixt a new *Æra* of Time called *the Indiction*; used at *Rome* to this Day.

Thus did the Pope claim to himself the whole Authority over all Christian Princes. Thus did he take away or confer Kingdoms and Empires, as a King of Kings. Neither did his Successors fail to tread in his Steps. It is well known, the following Popes have not been wanting to exercise the same Power, both over Kings and Emperors. And this the later Popes have been so far from disclaiming, that three of them have sainted this very *Gregory*, namely *Clement VIII. Paul the V.* and *Benedict XIII.* Here is then the Beast, that is, the King: in Fact such, tho’ not in Name; According to that remarkable Observation of Cardinal *Bellarmino*, “Antichrist will govern the *Roman Empire*, yet without the Name of *Roman Emperor*.” His Spiritual Title prevented his taking the Name, while he exerciseth all the Power. Now *Gregory* was at the Head of this Novelty. So *Augustine*, himself, “*Gregory VII.* was the first Founder of the Pontifical Empire.”

Thus the Time of the Ascent of the Beast is clear. The Apostacy and Mystery of Iniquity gradually increased, till he arose, who opposeth and exalteth himself above all. (2 *Thes.* ii. 3.) Before the Seventh Trumpet the Adversary wrought more secretly. But soon after the Beginning of this, the Beast openly opposes his Kingdom to the Kingdom of Christ.

*P. 8.* The Empire of *Hildebrand*, properly began in the Year 1077. Then it was, that upon the Emperor’s leaving *Italy*, *Gregory* exercised his Power to the full. And on the 1st of *September*; in this Year, he began his famous *Epocha*.

This may be farther established and explained by the following Observations.

*Observ. 1.* The Beast is the *Romish Papacy*, which has now reigned for some Ages.

*Obs. 2.* The Beast has seven Heads and ten Horns.

*Obs. 3.* The Seven Heads are seven Hills, and also seven Kings. One of the Heads could not have been as it were mortally wounded, had it been only a Hill.

*Obs. 4.* The Ascent of the Beast out of the Sea is different from his Ascent out of the Abyss: *the Revelation* often mentions both the Sea and the Abyss; but never uses the Terms promiscuously.

*Obs. 5.* The Heads of the Beast do not begin before his Rise out of the Sea, but with it.

*Obs. 6.* These Heads, as Kings, succeed each other.

*Obs. 7.* The Time which they take up in this Succession, is divided into three Parts. Five of the Kings signified thereby are fallen: One is: the other is not yet come.

*Obs. 8.* One is: Namely while the Angel was speaking this.

He places himself and St. *John* in the middlemost Time: that he might the more commodiously point out the first Time as past, the second as present, the third as future.

*Obs. 9.* The Continuance of the Beast is divided in the same Manner. The Beast was: is not: will ascend out of the Abyss, ch. xviii. ver. 8. and xi. Between these two Verses, that is interposed as parallel with them, Five are fallen: one is: the other is not yet come.

*Obs. 10.* Babylon is Rome. All Things which *the Revelation* says of Babylon, agree to Rome, and Rome only. It commenced Babylon, when it commenced *The Great*. When Babylon sunk in the East, it arose in the West: And it existed in the Time of the Apostles, whose Judgment is said to be avenged on her.

*Obs. 11.* The Beast reigns both before and after the Reign of Babylon. First, the Beast reigns, ch. xiii. 1, &c. then Babylon, ch. xvii. 1, &c. and then the Beast again; ch. xviii. 2, &c.

*Obs. 12.* The Heads are of the Substance of the Beast: the Horns are not. The Wounds of one of the Heads, is called *the wound of the Beast* itself, ver. 3; but the Horns, or Kings, receive the Kingdom with the Beast, ch. xvii. 12. That Word alone, *The Horns and the Beast*, ch. xvii. 16. sufficiently shews them to be something added to him.

*Obs. 13.* The Forty-two Months of the Beast fall within the First of the three Periods. The Beast rose out of the Sea in the Year 1077: A little after, Power was given him for forty-two Months. This Power is still in being.

*Obs. 14.* The Time when the Beast is not, and the Reign of Babylon are together. The Beast when risen out of the Sea raged violently, till his kingdom was darkened by the fifth Phial. But it was a Kingdom still, and the Beast having a Kingdom, tho' darkened, was the Beast still. But it was afterwards said, *the Beast was*, (was the Beast, that is, reigned) and is not: is not the Beast; does not reign, having lost his Kingdom. Why? Because *the woman sits upon the beast*, who sits a Queen, reigning over the Kings of the Earth: Till the Beast rising out of the Abyss, and taking with him the ten Kings, suddenly destroys her.

*Obs. 15.* The Difference there is between Rome and the Pope, which has always subsisted, will then be most apparent. Rome distinct from the Pope, bears three Meanings, the City itself, the Ro-

man Church, and the People of Rome. In the last Sense of the World, Rome with its Dutchy, which contained Part of *Tuscany* and *Campania* revolted from the Greek Emperor in 726, and became a free State, governed by its Senate. From this Time the Senate, and not the Pope, enjoyed the Supreme Civil Power. But in 796 *Leo III*, being chosen Pope, sent to *Charles the Great*, desiring him to come and subdue the Senate and People of Rome, and constrain them to swear Allegiance to him. Hence arose a sharp Contention between the Pope and the Roman People, who seized and thrust him into a Monastery. He escaped and fled to the Emperor, who quickly sent him back in great State. In the Year 800 the Emperor came to Rome, and shortly after, the Roman People, who had hitherto chosen their own Bishops, and looked upon themselves and their Senate as having the same Rights with the antient Senate and People of Rome, chose *Charles* for their Emperor, and subjected themselves to him, in the same Manner as the antient Romans did to their Emperors. The Pope crowned him and paid him Homage on his Knees, as was formerly done to the Roman Emperors: And the Emperor took an Oath "to defend the Holy Roman Church in all its Emoluments." He was also created Consul, and styled himself thenceforward *Augustus, Emperor of the Romans*. Afterwards he gave the Government of the City and Dutchy of Rome to the Pope, yet still subject to himself.

What the Roman Church is, as distinct from the Pope, appears, 1. When a Council is held before the Pope's Confirmation; 2. When, upon a Competition, Judgment is given which is the true Pope; 3. When the See is vacant; 4. When the Pope himself is suspected by the Inquisition.

How Rome, as it is a City, differs from the Pope, there is no Need to shew.

*Obs. 16.* In the First and Second Period of his Duration, the Beast is a Body of Men, in the Third, an Individual. The Beast with seven Heads is the Papacy of many Ages: The seventh Head is the Man of Sin, Antichrist. He is a Body of Men from ch. xiii. 1. to xiii. 7. He is a Body of Men and an Individual, ch. xvii. from the Eighth to the Eleventh Verse. He is an Individual, from ch. xvii. 12. to ch. xix. 20.

*Obs. 17.* That Individual is the Seventh Head of the Beast, or, the other King after the five and one, himself being *the Eighth, tho' one of the Seven*. As he is a Pope, he is *one of the Seven Heads*. But he is *the Eight*, or not a Head, but the Beast himself, not, as he is a Pope, but as he bears a new and singular Character, at his coming from the Abyss. To illustrate this by a Comparison: Suppose a Tree of seven Branches, one of which is much larger than the rest. If those six are cut away, and the Seventh remain, that is the Tree.

*Obs. 18.* He is *the wicked one, the Man of Sin, the Son of Perdition*, usually termed *Antichrist*.

*Obs. 19.* The ten Horns, or Kings, receive power as kings with the wild Beast one hour, ch. xvii. 12. With the Individual Beast, who was not. But he receives his Power again, and the Kings with it, who quickly give their new Power to him.

*Obs.*

2. And the wild beast which I saw *was* like a leopard, and his feet *were* as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great au-

*Obs.* 20. The whole Power of the *Roman* Monarchy, divided into ten Kingdoms, will be conferred on the Beast, ch. xviii. 13, 16, 17.

*Obs.* 21. The ten Horns and the Beast will destroy the Whore, ver. 16.

*Obs.* 22. At length the Beast, the ten Horns, and the other Kings of the Earth, will fall in that great Slaughter, ch. xix. 19.

*Obs.* 23. *Daniel's* fourth Beast is the *Roman* Monarchy, from the Beginning of it, till *the thrones are set*. This therefore comprises both the Apocalyptic Beast, and the Woman, and many other Things. This Monarchy is like a River which runs from its Fountain in one Channel, but in its Course sometimes takes in other Rivers, sometimes is itself parted into several Streams, yet is still one continued River. The *Roman* Power was at first undivided. But it was afterwards divided into various Channels, till the Grand Division into the Eastern and Western Empires, which likewise underwent various Changes. Afterward the Kings of the *Horuli, Goths, Lombards*, the Exarchs of *Ravenna*, the *Romans* themselves; the Emperors, *French*, and *German*, besides other Kings, seized several Parts of the *Roman* Power. Now whatever Power the *Romans* had before *Gregory VII*, that *Daniel's* Beast contains. Whatever Power the Papacy has had from *Gregory VII*, this the Apocalyptic Beast represents. But this very Beast, (and so *Rome* with its last Authority) is comprehended under that of *Daniel*. *And upon his heads a name of blasphemy*—To ascribe to a Man what belongs to God alone is blasphemy. Such a Name the Beast has, not on his Horns, nor on one Head, but on all. The Beast himself bears that Name, and indeed through his whole Duration. This is the Name of *Papa* or *Pope*; not in the innocent Sense wherein it was formerly given to all Bishops, but in that high and peculiar Sense wherein it is now given to the Bishop of *Rome*, by himself, and his Followers: a Name which comprises the whole Pre-eminence of the highest and most Holy Father upon Earth. Accordingly among the above cited Sayings of *Gregory*, those two stand together, that his Name alone should be recited in the Churches: and that it is the only Name in the World. So both the Church and the World were to name no other Father on the Face of the Earth.

V. 2. The three first Beasts in *Daniel* are like a Leopard, a Bear, and a Lion. In all Parts, except his Feet and Mouth, this Beast was like a Leopard or female Panther; which is fierce as a Lion or Bear, but is also swift and subtle. Such is the Papacy, which has partly by Subtily, partly by Force, gained Power over so many Nations. The extremely various Usages, Manners and Ways of the Pope, may likewise be compared to the Spots of the Leopard. *And his feet were as the feet of a bear*—Which are very strong, and armed with sharp Claws. And as clumsy as they seem, he can therewith walk, stand upright, climb, or seize any Thing. So does this Beast seize and take for his Prey whatever comes within the Reach of his Claws;

and.

3 thority. And *I saw* one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the

and his mouth was as the mouth of a lion—To roar, and to devour. And the dragon—Whose Vassal and Vicegerent he is, gave him his power—His own Strength and innumerable Forces, and his throne—So that he might command whatever he would, having great, absolute authority. The Dragon had his Throne in *Heathen Rome*, so long as Idolatry and Persecution reigned there. And after he was disturbed in his Possession, yet would he never wholly resign, till he gave it to the Beast in *Christian Rome* so called.

V. 3. And *I saw* one—Or the first, of his heads as it were wounded—So it appeared as soon as ever it rose. The Beast is first described more generally, then more particularly, both in this and in the xviii chap. The Particular Description here, respects the former Parts: there, the latter Parts of his Duration: Only that some Circumstances relating to the former, are repeated in the xviii chap.

This deadly wound was given him on his first head by the Swords (ver. 14.) that is, by the bloody Resistance of the Secular Potentates, particularly the German Emperors. These had for a long season had the City of Rome, with her Bishop, under their Jurisdiction. Gregory determined to cast off this yoke from his own, and to lay it on the Emperor's shoulders. He broke loose and excommunicated the Emperor, who maintained his Right by force, and gave the Pope such a Blow, that one would have thought the Beast must have been killed thereby, immediately after his coming up. But he recovered and grew stronger than before. The first Head of the Beast extends from Gregory VII, at least to Innocent III. In that tract of Time the Beast was much wounded by the Emperors. But notwithstanding, the wound was healed.

Two deadly Symptoms attended this Wound, 1. Schisms and open Ruptures in the Church. For while the Emperors asserted their Right, there were from the Year 1080 to the Year 1176 only, five open Divisions, and at least as many Antipopes, some of whom were indeed the rightful Popes. This was highly dangerous to the Papal Kingdoms. But a still more dangerous Symptom was, 2. The rising of the Nobility at Rome, who would not suffer their Bishop to be a Secular Prince, particularly over themselves. Under Innocent II. they carried their point, re-established the antient Commonwealth, took away from the Pope the Government of the City, and left him only his episcopal Authority. "At this, says the Historian, Innocent II. and Celestine II. fretted themselves to Death: Lucius II, as he attacked the Capitol wherein the Senate was, sword in hand, was struck with a Stone, and died in a few Days: Eugene III, Alexander III, and Lucius III, were driven out of the City: Urban, III, and Gregory VIII, spent their Days in Banishment. At length they came to an Agreement with Clement III. who was himself a Roman." And the whole earth—The whole Western World, wondered after the wild beast—That is, followed him with Wonder, in his Councils, his

4 wild beast, And worshipped the dragon, because he gave the authority to the wild beast; and worshipped the wild beast, saying, Who is like the  
 5 wild beast; and who can war with him? And there was given him a mouth speaking great things and blasphemy, and authority was given  
 6 him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, even them that dwell  
 7 in heaven. And it was given him to make war with the saints, and to overcome them, and authority was given him over every tribe, and peo-

his Crusades, and his Jubilees. This refers not only to the First Head, but also to the four following.

V. 4. *And they worshipped the dragon*—Even in worshipping the Beast, although they knew it not, and *worshipped the wild beast*—Paying him such Honour as was not paid to any merely Secular Potentate. That very Title “Our most holy Lord,” was never given to any other Monarch on Earth, saying, *Who is like the wild Beast?—Who is like him?* is a peculiar Attribute of God. But that this is constantly attributed to the Beast, the Books of all his Adherents shew.

V. 5. *And there was given him*—By the Dragon, thro’ the Permission of God, *a mouth speaking great things and blasphemy*—The same is said of the little Horn on the fourth Beast in *Daniel*. Nothing greater, nothing more blasphemous, can be conceived, than what the Popes have said of themselves, especially before the Reformation. *And authority was given him forty-two months*—The Beginning of these is not to be dated immediately from his Ascent out of the Sea, but at some Distance from it.

V. 6. *To blaspheme his name*—Which many of the Popes have done explicitly, and in the most dreadful Manner, *and his tabernacle, even them that dwell in heaven*—(For God himself dwelleth in the Inhabitants of Heaven :) Digging up the Bones of many of them, and cursing them with the deepest Execrations.

V. 7. *And it was given him*—That is, God permitted him, *to make war with his saints*—With the *Waldenses* and *Albigenses*. It is a vulgar Mistake, that the *Waldenses* were so called from *Peter Walde* of *Lyons*. They were much more ancient than him; and their true Name was *Vallenses* or *Vaudois* from their inhabiting the Valleys of *Lucerne* and *Angrogne*. This Name, *Vallenses* after *Waldo*, appeared, about the Year 1160, was changed by the Papists into *Waldenses*, on purpose to represent them as of modern Original. The *Albigenses* were originally People of *Albigesis*, part of Upper, *Languedoc*, where they considerably prevailed, and possessed several Towns in the Year 1200. Against these many of the Popes made open War. Till now the Blood of Christians had been shed only by the

Heathens

- 8-ple, and tongue; and nation. And all that dwell upon the earth will worship him, whose name is not written in the book of life of the Lamb who was slain, from the foundation of the world.
- 9 If any one have an ear, let him hear. If any leadeth into captivity, he goeth into captivity: if any man kill with the sword, he must be killed with the sword. Here is the patience and the faithfulness of the saints.
- 11 And I saw another wild beast coming up out of the earth, and he had two horns like a lamb, but

Heathens, or Arians, from this Time by scarce any but the Papacy. In the Year 1208 *Innocent III*, proclaimed a Crusade against them. In *June 1209* the Army assembled at *Toulouse*; from which Time abundance of Blood was shed, and the Second Army of Martyrs began to be added to the first, who had cried from beneath the Altar. And ever since the Beast has been Warring against the Saints, and shedding their Blood like Water. And authority was given him over every tribe and people—Particularly in Europe. And when a Way was found by Sea into the *East-Indies*, and the *West*, these also were brought under his Authority.

V. 8. And all that dwell upon the earth will worship him---All will be carried away by the Torrent, but the little Flock of true Believers. The Name of these only is written in the Lamb's Book of Life. And if any even of these make shipwreck of the faith, he will blot them out of his book: Altho' they were written therein from (that is, before) the foundation of the world. c. xvii. v. 8.

V. 9. If any man have an ear, let him hear---It was said before, He that hath an ear, let him hear. This Expression, if any, seems to imply, that scarce will any that hath an ear be found. Let him hear---With all Attention the following Warning, and the whole Description of the Beast.

V. 10. If any man leadeth into captivity---God will in due Time repay the Followers of the Beast in their own Kind. Mean while here is the patience and faithfulness of the Saints---Exercised: Their Patience, by enduring Captivity or Imprisonment: their Faithfulness, by resisting unto Blood.

V. 11. And I saw another wild beast---So he is once termed to shew his Fierceness and Strength; but in all other Places *The false Prophet*. He comes to confirm the Kingdom of the First Beast, coming up---After the other had long exercised his Authority, out of the earth---Out of *Asia*. But he is not yet come: tho' he cannot be far off. For he is to appear at the End of the forty-two Months of the First Beast. And he had two horns like a lamb---A mild, innocent Appearance, but he spake like a dragon---Venomous, fiery, dreadful: So do those who are zealous for the Beast.

V. 12. And



- 12 he spake like a dragon : And he exerciseth all the authority of the first wild beast before him ; and he causeth the earth, and them that dwelt therein, to worship the first wild beast, whose
- 13 deadly wound was healed. And he doth great wonders, so that he even maketh fire to come down out of heaven to the earth in the sight of
- 14 men. And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast : saying to them that dwell on the earth, to make an image to the wild beast, which had the wound by the sword, and yet lived.
- 15 And it was given him to give breath to the image of the wild beast ; so that the image of the wild beast should speak : and he will cause, that as many as will not worship the image of the wild
- 16 beast shall be killed, And he causeth all, small and great, both rich and poor, both free and slaves,

V. 12. *And he exerciseth all the authority of the first wild beast---* Described in the 2d, 4th, 5th, and 7th Verses, *before him---* For they are both together, *whose deadly wound was healed---* More thoroughly healed by means of the second Beast.

V. 13. *He maketh fire---* Real fire, *to come down---* By the Power of the Devil.

V. 14. *Before the wild beast---* Whose usurped Majesty is confirmed by these Wonders, *saying to them---* As if it were from God, *to make an image to the wild beast---* Like that of *Nebuchadnezzar*, whether of Gold, Silver or Stone. The original Image will be set up where the Beast himself shall appoint. But abundance of Copies will be taken, which may be carried into all Parts, like those of *Diana of Ephe-sus*.

V. 15. *So that the image of the wild beast should speak---* Many Instances of this Kind have been already among the Papists as well as the Heathens, *and as many as will not worship---* When it is required of them ; as it will be of all that buy or sell, *shall be killed---* By this the Pope manifests that he is Antichrist, directly contrary to *Christ*. It is *Christ*, who shed his own Blood. It is Antichrist, who sheds the Blood of others. And yet it seems, his last and most cruel Persecution is to come. This Persecution, the reverse of all that preceded, will, as we may gather from many Scriptures, fall chiefly, on the *outward-court worshippers*, the formal Christians. It is probable, that few real, inward Christians shall perish by it : on the contrary, those who *watch and pray always* shall be accounted worthy to escape all these things, and to stand before the son of man. Luke xxi. 36.

V. 16. *On their forehead---* The most zealous of his Followers will probably chuse this. Others may receive it *on their hand*.

V. 17. *That*

to receive a mark on the right-hand, or on the  
 17 forehead, That no man might buy or sell, but he  
 that had the mark, the name of the wild beast, or  
 18 the number of his name. Here is the wisdom.  
 Let him that hath understanding count the number  
 of the wild beast: for it is the number of a man:  
 and his number is six hundred sixty-six.

XIV. AND I looked, and behold the Lamb standing  
 on mount Sion, and with him an hundred forty-  
 four thousand, having his name and the name of

V. 17. *That no man might buy or sell*—Such Edicts have been published long since against the poor *Vaudois*, but *he that had the mark*, namely, *the Name of the first beast, or the number of his name*—*The Name of the Beast* is that which he bears thro' his whole Duration, viz. That of *Papa* or *Pope*. *The number of his name* is the whole Time during which he bears this Name. Whosoever therefore receives *the Mark of the beast*, does as much as if he said expressly, "I acknowledge the present Papacy, as proceeding from GOD:" or, "I acknowledge that what St. Gregory VII has done according to his Legend (authorized by *Benedict XIII*) and what has been maintained in virtue thereof, by his Successors to this Day, is from GOD." By the former, a Man hath *the name of the beast*, as a Mark; by the latter, *the number of his name*. In a word, To have *the name of the beast* is, To acknowledge his *Papal Holiness*: to have *the number of his name* is, To acknowledge the *Papal Succession*. The second Beast will enforce the receiving this Mark, under the severest Penalties.

V. 18. *Here is the wisdom*—To be exercised. *The Patience of the Saints*, availed against the Power of the First Beast: *The Wisdom* GOD giveth them will avail against the Subtilty of the Second. *Let him that hath understanding*—Which is a Gift of GOD, subservient to that Wisdom, *count the number of the wild beast*—Surely none can be blamed, for attempting to obey this Command, *for it is the number of a man*—A Number of such Years, as are common among Men, *And his number is six hundred and sixty-six Years*—So long shall he endure from his first Appearing.

Chap. xiv. ver. 1. *And I saw on mount Sion, the heavenly Stone, an hundred forty four thousand*—Either those out of all Mankind who had been the most eminently holy, or the most holy out of the twelve Tribes of *Israel*, the same that were mentioned, ch. vii. 4. and perhaps also ch. xv. 2. But they were then in the World, and were sealed in their Foreheads, to preserve them from the Plagues that were to follow. They are now in Safety, and have *the name of the Lamb, and of his Father written on their foreheads*, as being the Redeemed of GOD and of the Lamb, his now unalienable Property. This Prophecy often introduces the Inhabitants of Heaven as a kind of Chorus with great Propriety and Elegance. The Church above making suitable Reflections on the grand Events, which are foretold in

- 2 his Father written on their foreheads. And I heard a sound out of heaven, as a sound of many waters, and as a sound of a great thunder; and the sound which I heard *was* as of harpers harping on
- 3 their harps. And they sing a new song before the throne, and before the four living creatures, and the elders: and none could learn the song but the hundred forty-four thousand, who were redeemed
- 4 from the earth. These are they who had not been defiled with women; for they are virgins: these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men:
- 5 first-fruits to God and the Lamb. And in their mouth there was found no guile: they are without fault.
- 6 And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to every nation,

this Book, greatly serves to raise the Attention of real Christians, and to teach the high Concerns they have in them. Thus is the Church on Earth instructed, animated, and encouraged, by the Sentiments, Temper, and Devotion of the Church in Heaven.

V. 2. *And I heard a sound out of heaven*—Sounding clearer and clearer; first, at a Distance, *as the sound of many waters or thunders*; and afterwards, being nearer, it *was as of harpers harping on their harps*. It sounded vocally and instrumentally at once.

V. 3. *And they*—The hundred forty-four thousand, *sing a new song: and none could learn that song*—To sing and play it in the same Manner, *but the hundred forty-four thousand who were redeemed from the earth*—From among Men; from all Sin.

V. 4. *These are they who had not been defiled with women*—It seems that the deepest defilement, and the most alluring temptation, is put for every other, *They are virgins*—Unspotted Souls: such as have preserved universal Purity. *These are they who follow the Lamb*—Who are nearest to him. This is not their Character, but their Reward, *First-fruits*—Of the Glorified Spirits. Who is ambitious to be of this Number?

V. 5. *And in their mouth there was found no guile*—(Part for the whole) nothing untrue, unkind, unholy. *They are without faults*—Having preserved inviolate a Virgin-Purity both of Soul and Body.

V. 6. *And I saw another angel*—A second is mentioned, ver. 8. a third, ver. 9. These three denote great Messengers of God with their Assistants; three men who bring Messages from God to Men. The first exhorts to the Fear and Worship of God, the Second proclaims the Fall of *Babylon*, the Third gives Warning concerning the Beast.

Happy

7 and tribe, and tongue, and people, Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made the heaven, and the earth, and the sea, and fountains of water.

8 And another angel followed, saying, Babylon the great is fallen, is fallen; she that hath made all nations drink of the wine of her fornication.

Happy are they who make the right Use of these Divine Messages! *flying*—Going on swiftly, *in the midst of heaven*—Breadthways, *having an everlasting gospel*—Not *the Gospel*, properly so called; but a *Gospel*, or *Joyful Message*, which was to have an Influence on all Ages, *to preach to every nation, and tribe, and tongue, and people*—Both to *Jew and Gentile*, even as far as the Authority of the Beast had extended.

V. 7. *Fear God and give Glory to him; for the hour of his judgment is come*—The joyful Message is properly this, that *the hour of God's judgment is come*. And hence is that Admonition drawn, *Fear God and give Glory to him*; They who do this will not worship the Beast, neither any Image or Idol whatsoever, *and worship him that made*—Whereby He is absolutely distinguished from Idols of every Kind, *the heaven, and the earth, and the sea, and fountains of water*—And they who worship him shall be delivered, when the Angels pour out their Phials on the Earth, Sea, Fountains of Water, on the Sun, and in the Air.

V. 8. *And another angel followed—saying, Babylon is fallen*—With the Overthrow of *Babylon*, that of all the Enemies of Christ, and consequently happier Times are connected. *Babylon the great*—So the City of *Rome* is called upon many Accounts. *Babylon* was magnificent, strong, proud, powerful. So is *Rome* also. *Babylon* was first, *Rome* afterwards, the Residence of the Emperors of the World. What *Babylon* was to *Israel* of old, *Rome* hath been both to the literal and spiritual *Israel* of God. Hence the Liberty of the ancient *Jews* was connected with the Overthrow of the *Babylonish* Empire. And when *Rome* is finally overthrown, then the People of God will be at Liberty.

Whenever *Babylon* is mentioned in this Book, *the Great*, is added; to teach us, That *Rome* then commenced *Babylon*, when it commenced *the Great City*; when it swallowed up the *Grecian* Monarchy and its Fragments, *Syria* in particular; and in consequence of this, obtained Dominion over *Jerusalem*, about sixty Years before the Birth of Christ. Then it began, but it will not cease to be *Babylon*, till it is finally destroyed. Its Spiritual Greatness began in the fifth Century, and increased from Age to Age. It seems it will come to its utmost Height, just before its final Overthrow.

*Her fornication* is, Her Idolatry, Invocation of Saints and Angels, Worship of Images, Human Traditions, with all that outward Pomp, yea, and that fierce and bloody Zeal wherewith she pretends to serve

9 And a third angel followed them; saying with  
 a loud voice, If any one worship the wild beast and  
 his image, and receive *his* mark on his forehead or  
 10 on his hand, He shall also drink of the wine of  
 the wrath of God, which is poured unmixed into  
 the cup of his indignation, and shall be tormented  
 with fire and brimstone, in the presence of the an-  
 11 gels, and in the presence of the Lamb. And the  
 smoke of their torment ascendeth for ever and ever,  
 and they have no rest day or night, who worship-  
 ed the wild beast and his image, and whosoever  
 12 receiveth the mark of his name. Here is the pa-  
 tience of the saints, who keep the commandments  
 of God, and the faith of Jesus.

God. But with spiritual Fornication, as elsewhere, so in Rome, Fleehly Fornication is joined abundantly. Witness the Stews there, licensed by the Pope, which are no inconsiderable Branch of his Revenue. This is fitly compared to Wine, because of its intoxicating Nature.

Of this *Wine she hath* indeed made all Nations drink, more especially by her later Missions. We may observe this *making them drink* is not ascribed to the Beast, but to *Babylon*. For Rome itself, the *Roman Inquisitions, Congregations* and *Jesuits*, continually propagate their idolatrous Doctrines and Practices, with or without the Consent of this or that Pope, who himself is not secure from their Censure.

V. 9. *And a third angel followed*—At no great Distance of Time, *saying if any one worship the wild beast*—This Worship consists, partly in an inward Submission, a Persuasion that all who are subject to Christ, must be subject to the Beast, or they cannot receive the Influences of Divine Grace: or, as their expression is, “there is no Salvation out of their Church.” Partly in a suitable Outward Reverence to the Beast himself, and consequently to his Image.

V. 10. *He shall drink*—With *Babylon* (ch. xvi. 19.) and *shall be tormented*—With the Beast, (ch. xx. 10.) In all the Scripture there is not another so terrible Threatning as this. And God by this greater Fear arms his Servants against the Fear of the Beast, *The wrath of God, which is poured unmixed*—Without any mixture of Mercy, without Hope, *into the cup of His indignation*—And is no *Real Anger* implied in all this? O what will not even wise Men assert, to serve an Hypothesis!

V. 11. *And the smoke*—From the Fire and Brimstone wherein they are tormented—*ascendeth for ever and ever*—God grant thou and I may never try, the strict, literal Eternity of this Torment!

V. 12. *Here is the patience of the Saint*—Seen; in suffering all things rather than receive this Mark, *who keep the commandments of God*—The Character of all true Saints, and particularly the great Command, To believe in Jesus.

V 13. *And*

- 13 And I heard a voice out of heaven, saying, Write: From henceforth happy are the dead who die in the Lord: Yea, (saith the Spirit) that they may rest from their labours. Their works follow them.
- 14 And I looked and behold a white cloud, and on the cloud one sitting like a son of man, having a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle upon the earth, and the earth was reaped.

V. 13. *And I heard a voice*---This is most seasonably heard, when the Beast is in his highest Power and Fury, *out of heaven*---Probably from a departed Saint, *Write*---He was at first commanded to write the whole Book. Whenever this is repeated, it denotes something peculiarly observable. *Happy are the dead* (from henceforth particularly) 1. Because they escape the approaching Calamities, 2. Because they already enjoy so near an Approach to Glory, *who die in the Lord*---In the Faith of the Lord Jesus, *for they rest*---No Pain, no Purgatory follows; but pure, unmixed Happiness, *from their labours*---And the more laborious their Life was, the sweeter is their Rest. How different this State from that of those, (ver. 11.) who *have no Rest day or night*? Reader, which wilt thou choose? *Their works*---Each ones peculiar works, *follow*---Or accompany them: that is, the Fruit of their Works. *Their Works* do not go before, to procure them Admittance into the Mansions of Joy; but they follow them when admitted.

V. 14. In the following Verses, under the Emblem of an Harvest and a Vintage, are signified two General Visitations: First, many Good Men are taken from the Earth by the Harvest; then many Sinners, during the Vintage. The latter is altogether a Penal Visitation; the former seems to be altogether gracious. Here is no Reference in either to the Day of Judgment, but to a Season which cannot be far off. *And I saw a white Cloud*---An Emblem of Mercy,---*and on the cloud sat one like a son of Man*---An Angel in an human Shape, sent by Christ, the Lord both of the Vintage and of the Harvest, *having a golden crown on his head*---In token of his high Dignity, *and a sharp sickle in his hand*---The sharper, the welcomer to the Righteous.

V. 15. *And another angel came out of the temple* (which is in heaven) ver. 17. Out of which came the judgments of God in the appointed Seasons.

V. 16. *Crying*, by the Command of GOD, *Thrust in thy sickle, for the harvest is ripe*---This implies an high Degree of Holiness in those good men, and an earnest Desire to be with GOD.

V. 18. *And*

- 17 And another angel came out of the temple which is in heaven; and he also had a sharp sickle.
- 18 And another angel came out from the altar, who had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and lop off the clusters of the vine of the
- 19 earth; for her grapes are fully ripe. And the angel thrust in his sickle upon the earth, and lopped off the vine of the earth, and cast it into the great
- 20 wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even to the horses' bridles, one thousand six hundred furlongs.

XV. And I saw another sign in heaven great and wonderful, seven angels having the seven last plagues; 2 for by them the wrath of God is fulfilled. And I saw as it were a sea of glass mingled with fire, and them that gained the victory over the wild-beast, and over his image, and over the number of his name, standing at the sea of glass, and hav-

V. 18. *And another angel from the altar—Of burnt offering; from whence the Martyrs had cried for Vengeance, who had power over fire—As the angel of the waters, ch. xvi. 5. had over water, cried, saying, Lop off the clusters of the wine of the earth—All the wicked are considered as constituting one Body.*

V. 20. *And the wine-press was trodden—By the Son of God, ch. xix. 15, without the city, Jerusalem. They to whom St. John writes, when a Man said, The City, immediately understood this, and blood came out of the wine-press even to the horses' bridles—So deep, at its first flowing from the wine-press, one thousand six hundred furlongs—So far: at least two hundred Miles, thro' the whole Land of Palestine.*

V. 1. *And I saw seven—Holy—angels, having the seven last plagues—Before they had the phials, which were as instruments whereby those plagues were to be conveyed. They are termed The last, because by them the wrath of God is fulfilled. Hitherto God had borne his Enemies with much Long-suffering, but now his Wrath goes forth to the uttermost, pouring Plagues on the Earth from one End to the other, and round its whole Circumference. But even after these Plagues, the holy Wrath of God against his other Enemies does not cease, ch. xx. 15.*

V. 2. The Song was sung, while the Angels were coming out with their Plagues, who are therefore mentioned both before and after it, ver. 1. 6. *And I saw as it were a sea of glass, mingled with fire—It was before clear as crystal, ch. iv. 6, but now mingled with fire*  
Which

3 ing the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty; righteous and true are thy ways, O King of the nations! Who would not fear thee, O Lord, and glorify thy name? For thou only art gracious: for all the nations shall come and worship before thee: for thy judgments are made manifest:

4  
5 And after these things I looked, and the temple of the tabernacle of the testimony was open in

—Which devours the Adversaries, and them that gained, or were gaining, the victory over the wild beast—More of whom were yet to come. The mark of the beast, the mark of his name, and the number of his name, seem to mean here nearly the same thing, standing at the sea of glass. —Which was before the throne, having the harps of God—Given by him, and appropriated to his Praise.

V. 3. And they sing the song of Moses—So called, partly from its near Agreement with the Words of that Song which he sung after passing the Red Sea (*Exod. xv. 11.*) and of that which he taught the Children of Israel a little before his Death: (*Deut. xxxii. 3, 4.*) But chiefly because *Moses* was the Minister and Representative of the Jewish Church, as *Christ* is of the Church Universal. Therefore it is also termed *The Song of the Lamb*. It consists of six Parts, which answer each other.

- |  |  |
|--|--|
| 1. Great and wonderful: are thy Works, Lord God, Almighty; | 2. For thou only art gracious:                             |
| 3. Just and true are thy Ways, O King of the nations;      | 4. For all the nations shall come and worship before thee: |
| 5. Who would not fear thee, O Lord, and glorify thy name?  | 6. For thy judgments are made manifest.                    |

We know and acknowledge, that all thy works in and toward all the Creatures are great and wonderful: that thy ways with all the Children of Men, good and evil, are just and true: For thou only art gracious—And this Grace is the Spring of all those wonderful Works, even of his destroying the Enemies of his People. Accordingly in the cxxxvith Psalm, that Clause, *for his mercy endureth for ever*, is subjoined to the Thanksgiving for his Works of Vengeance, as well as for his delivering the Righteous. For all the nations shall come and worship before thee—They shall serve thee as their King with joyful Reverence. This is a glorious Testimony of the future Conversion of all the Heathens. The Christians are now a little Flock; they who do not worship God, an immense Multitude. But all the nations shall come, from all Parts of the Earth, to worship him, and glorify his name. For thy judgments are made manifest—And then the Inhabitants of the Earth will at length learn to fear him.

V. 5. After these things the temple of the tabernacle of the testimony—  
The



6 heaven: And the seven angels that had the seven plagues came out of the temple, cloathed in pure, white linen, and having their breasts girt with  
 7 golden girdles. And one of the four living creatures gave the seven angels seven golden phials full  
 8 of the wrath of God, who liveth for ever. And the temple was filled with smoke from the glory of God, and from his power: and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels, Go, pour out the seven phials of the wrath of God upon the earth.

The holiest of all *was opened*—Disclosing a new Theatre, for the coming forth of the Judgments of God, now made manifest.

V. 6. *And the seven angels came out of the temple*—As having received their Instructions from the Oracle of God himself. St. John saw him in Heaven (ver. 1.) before they went into the Temple. They appeared in Habits like those the High-priest wear, when he went into the most holy place, to consult the Oracle. In this was the visible Testimony of God's Presence, *clothed in pure white linen*—Linen is the Habit of Service and Attendance, *pure*—Unspotted, unfulled, *white*—Or *bright and shining*, which implies much more than bare Innocence, *and having their breasts girt with golden girdles*—In token of their high Dignity and glorious Rest.

V. 7. *And one of the four living creatures gave the seven angels*—After they were come out of the temple, *seven golden phials*—Or *Bowls*. The Greek Word signifies Vessels broader at the Top than at the Bottom, *full of the wrath of God, who liveth for ever and ever*—A Circumstance which adds greatly to the Dreadfulness of his Wrath.

V. 8. *And the temple was filled with smoke*—The Cloud of Glory was the visible Manifestation of God's Presence in the Tabernacle and Temple. It was a Sign of Protection at erecting the Tabernacle and at the Dedication of the Temple. But in the Judgment of *Korab*, the Glory of the Lord appeared, when he and his Companions were swallowed up by the Earth. So proper is the Emblem of Smoke from the Glory of God, or from the Cloud of Glory, to express the Execution of Judgment, as well as to be a Sign of Favour. Both proceed from the Power of God, and in both he is glorified, *and none*—Not even of those who ordinarily stood before God, *could go into the temple*—That is, into the inmost Part of it, *till the seven plagues of the seven angels were fulfilled*—Which did not take up a long Time, like the seven Trumpets, but swiftly followed each other.

V. 1. *Pour out the seven phials*—The Epistles to the seven Churches are divided into three and four: The seven Seals, and so  
 the

2 And the first went and poured out his phial upon the earth, and there came a grievous ulcer on the men that had the mark of the wild beast, and that  
 3 worshipped his image. And the second poured out his phial upon the sea, and it became blood, as *the blood* of a dead man, and every living soul  
 4 in the sea died. And the third poured out his phial on the rivers and on fountains of waters, and  
 5 they became blood. And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the Gracious one; because thou hast  
 6 judged thus. For they have shed the blood of saints and prophets, and thou hast given them

the Trumpets and Phials, into Four and Three. The Trumpets gradually, and in a long Tract of Time, overthrow the Kingdoms of the World: the Phials destroy chiefly the Beast and his Followers, with a swift and impetuous Force. The four first affect the Earth, the Sea, the Rivers, the Sun; the rest fall elsewhere, and are much more terrible.

V. 2. *And the first went*—So *the second, third, &c.* without adding *Angel*, to denote the utmost Swiftnes; of which this also is a Token, that there is no Period of Time mentioned in the pouring out of each Phial. They have a great Resemblance to the Plagues of *Egypt*, which the *Hebrews* generally suppose to have been a Month distant from each other. Perhaps so may the Phials; but they are all yet to come, and *poured out his phial upon the earth*—Literally taken, and *there came a grievous ulcer*—As in *Egypt*, *Exod. ix. 10, 11. on the men who had the mark of the wild beast*—All of them, and them only. All these Plagues seem to be described in proper, not figurative Words.

V. 3. *The second poured out his phial upon the sea*—As opposed to the dry Land, and *it became blood as of a dead man*—Thick, congealed, and putrid, and every living soul—Men, Beast, and Fishes, whether on or in the Sea, *died*.

V. 4. *The third poured out his phial on the rivers and fountains of water*—Which were over all the Earth, and *they became blood*—So that none could drink thereof.

V. 5. *The Gracious one*—So he is styled, when his Judgments are abroad; and that with a peculiar Propriety. In the Beginning of the Book he is termed *The Almighty*. In the Time of his Patience, he is praised for his Power, which otherwise might then be less regarded. In the Time of his taking Vengeance, for his Mercy. Of his Power there could then be no Doubt.

V. 6. *Thou hast given them blood to drink*—Men do not drink out of the Sea, but out of Fountains and Rivers. Therefore this is fitly added here. *They are worthy*—Is subjoined with a beautiful Abruptness.

V. 7. *Yea*

7 blood to drink. They are worthy. And I heard another from the altar, saying, Yea, Lord God Almighty; true and righteous are thy judgments.

8 And the fourth poured out his phial upon the sun; and it was given him to scorch the men with

9 fire. And the men were scorched exceedingly, and blasphemed the name of God, who had power over these plagues: but they repented not to give

10 him glory. And the fifth poured out his phial upon the throne of the wild beast; and his king-

11 dom was darkened. And they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and because of their

12 ulcers, and repented not of their works. And the sixth poured out his phial upon the great river

V. 7. *Yea*—Answering the Angel of the Waters, and affirming of God's judgments in general, what he had said of one particular Judgment.

V. 8. *The fourth poured out his phial upon the sun*—Which was likewise affected by the fourth Trumpet. There is also a plain Resemblance between the first, second, and third Phials, and the first, second, and third Trumpet, and it was given him—The Angel, to scorch the men—Who had the Mark of the Beast, with fire—As well as with the Beams of the Sun. So these four Phials affected Earth, Water, Fire, and Air.

V. 9. *And the men blasphemed God, who had power over these plagues*—They could not but acknowledge the Hand of God, yet did they harden themselves against him.

V. 10. The four first Phials are closely connected together, the fifth concerns the Throne of the Beast, the sixth the *Mabometans*, the seventh chiefly the Heathens. The four first Phials and the four first Trumpets go round the whole Earth: the three last Phials and the three last Trumpets go lengthways over the Earth in a freight Line.

*The fifth poured out his phial upon the throne of the wild beast*—It is not said, *on the beast and his throne*. Perhaps the See will then be vacant, and his kingdom was darkened—With a lasting, not a transient Darkness. However the Beast as yet has his Kingdom. Afterward the Woman sits upon the Beast, and then it is said, *The wild beast is not*. (ch. xvii. 3, 7, 8.)

V. 11. *And they*—His Followers, gnawed their tongues—Out of furious Impatience, because of their pains, and because of their ulcers—Now mentioned together, and in the plural Number, to signify that they were greatly heightened and multiplied.

V. 12. *And the sixth poured out his phial upon the great river Euphrates*—Affected also by the sixth Trumpet, and the water of it—And of all the Rivers that flow into it, was dried up—The far greater

Part

Euphrates, and the water of it was dried up, that the way of the kings from the east might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like frogs, go forth, (They are spirits of devils, working miracles) to the kings of the whole world, to gather them unto the battle of the great day of GOD, the Almighty. (Behold I come as a thief. Happy is he that watcheth and keepeth his garments, lest he walk naked, and they see his

Part of the *Turkish* Empire lies on this Side the *Euphrates*. The *Romish* and *Mabometan* Affairs ran nearly parallel to each other for several Ages. In the seventh Century was *Mabomet* himself, and a little before him *Boniface* III. with his Universal Bishoprick. In the eleventh both the *Turks* and *Gregory* VII. carried all before them. In the Year 1300, *Boniface* appeared with his two Swords at the newly-erected Jubilee. In the self same Year arose the *Ottoman Port*; yea, and on the same Day. And here the Phial, poured out on the Throne of the Beast, is immediately followed by that poured out on the *Euphrates*, that the way for the kings from the east might be prepared—Those who lie East from the *Euphrates*, in *Persia*, *India*, &c. who will rush blindfold upon the Plagues which are ready for them, toward the Holy Land, which lies West of the *Euphrates*.

V. 13. *Out of the mouth of the dragon, the wild beast, and the false prophet*—It seems, the Dragon fights chiefly against GOD, the Beast against *Christ*, the false Prophet against the Spirit of Truth; and that the three unclean Spirits which come from them and exactly resemble them, endeavour to blacken the Works of Creation, of Redemption, and of Sanctification, *The false Prophet*—So is the second Beast frequently named, after the Kingdom of the first is darkened. For he can then no longer prevail by main Strength, and so works by Lies and Deceit. *Mabomet* was first a false Prophet, and afterwards a powerful Prince. But this Beast was first powerful, as a Prince; afterwards a false Prophet, a Teacher of Lies; like frogs—Whose Abode is in Fens, Marshes, and other unclean Places, to the kings of the whole world—Both Mahometan and Pagan, to gather them—To the Assistance of their three Principals.

V. 15. *Behold I come as a thief*—Suddenly, unexpectedly. Observe the beautiful Abruptness. *I*—Jesus Christ. Hear him! *Happy is he that watcheth*—Looking continually for him that cometh quickly, and keepeth on his garments—Which Men use to put off when they sleep, lest he walk naked and they see his shame—Lest he lose the Graces, which he takes no Care to keep, and others see his Sin and Punishment.

V. 16. *And*

16 shame) And they gathered them together to  
 the place, which is called in the Hebrew Armaged-  
 17 don. And the seventh poured out his phial upon  
 the air, and there went forth a loud voice out of  
 the temple from the throne, saying, It is done.  
 18 And there were lightnings, and voices, and thun-  
 ders, and a great earthquake; such as had not  
 been since men were upon the earth, such an earth-  
 19 quake, so great. And the great city was *split* into  
 three parts, and the cities of the nations fell, and  
 Babylon the Great was remembered before God,  
 to give her the cup of the wine of the fierceness of  
 20 his wrath. And every island fled away, and the  
 21 mountains were not found. And a great hail,  
 every hail-stone about the weight of a talent, falleth  
 out of heaven upon the men; and the men blas-  
 phemed God, because of the plague of the hail;  
 for the plague thereof is exceeding great.

V. 16. *And they gathered them together to Armageddon---Mageddon or Megiddo* is frequently mentioned in the Old Testament. *Armageddon* signifies *the city or the mountain of Megiddo*, to which the Valley of *Megiddo* adjoined. This was a Place well known in antient Times, for many memorable Occurrences: in particular, the Slaughter of the Kings of *Canaan*, related *Judg. v. 19*. Here the Narrative breaks off. It is resumed *ch. xix. 19*.

V. 17. *And the seventh poured out his phial upon the air---Which* incompasses the whole Earth. This is the most weighty Phial of all, and seems to take up more Time than any of the preceding, *It is done---What* was commanded *ver. 1*. The Phials are poured out.

V. 18. *A great earthquake, such as had not been since men were upon the earth---It* was therefore a literal, not figurative Earthquake.

V. 19. *And the great city---Namely, Jerusalem*, here opposed to the Heathen Cities in general, and in particular, to *Rome*; and *the cities of the nations fell---Were* utterly overthrown, and *Babylon was remembered before God*—He did not forget the Vengeance which was due to her, though the Execution of it was delayed.

V. 20. Every Island and Mountain was *moved out of its place*, *ch. vi. 14*; but here they all *flee away*. What a Change must this make in the Face of the terraqueous Globe? And yet the End of the World is not come.

V. 21. *And a great hail falleth out of heaven---From* which there was no Defence. From the Earthquake Men would fly into the Fields. But here also they are met by the Hail. Nor were they secure if they returned into the Houses, when each Hail-stone weighed sixty pounds.

V. 1. *And*

XVII. And there came one of the seven Angels who had the seven phials; and talked with me, saying, Come hither, I will shew thee the Judgment of the great whore, that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the Inhabitants of the earth have been made drunk with the wine of her fornication. 3 And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet wild beast, full of names of blasphemy, having seven heads and ten horns. And the woman

V. 1. *And there came one of the seven angels, saying, Come hither*—This Relation concerning the great Whore, and that concerning the Wife of the Lamb, (ch. xxi. 9, 10,) have the same Introduction in token of the exact Opposition between them. *I will shew thee the Judgment of the great whore*—Which is now circumstantially described, *she sitteth as a queen*—In Pomp, Power, Ease, and Luxury, upon many waters—Many People and Nations, ver. 15.

V. 2. *With whom the kings of the earth*—Both ancient and modern, for many Ages, have committed fornication—By partaking of her Idolatry and various Wickedness, and *the inhabitants of the earth*—The common People, have been made drunk with the wine of her fornication—No wine can more thoroughly intoxicate those who drink it, than false Zeal does the Followers of the Great Whore.

V. 3. *And he carried me away*—In the Vision, into a wilderness—The Campagna di Roma, the Country round about Rome is now a Wilderness compared to what it was once, and *I saw a woman*—Both the Scripture and other Writers frequently represent a City under this Emblem, *sitting upon a scarlet wild beast*—The same which is described in the thirteenth Chapter. But he was there described, as he carried on his own Designs only: Here, as he is connected with the Whore. There is indeed a very close Connexion between them, *she seven heads of the beast being seven hills on which the woman sitteth*. And yet there is a very remarkable Difference between them; between the Papal Power, and the City of Rome. This Woman is the City of Rome, with its Buildings and Inhabitants; especially the Nobles. The Beast, which is now scarlet-coloured, (bearing the bloody Livery, as well as the Person of the Woman) appears very different from before. Therefore St. John says at first Sight, *I saw a beast, not the beast full of names of blasphemy*—He had before a name of blasphemy upon his head (ch. xiii. 2.) Now he has many. From the Time of Hildebrand the blasphemous Titles of the Pope have been abundantly multiplied, *having seven heads*—Which reach in a Succession from his Ascend out of the Sea to his being cast into the Lake of Fire, and *ten horns*—Which are cotemporary with each other, and belong to his last Period.

V. 4. *And the woman was arrayed*—With the utmost Pomp and Magnificence, *in purple and scarlet*—These were the Colours of the

was arrayed in purple and scarlet, and adorned with gold, and precious stone, and pearls, having in her hand a golden cup, full of abomination and  
 5 filthiness of her fornication: And on her forehead a name written, Mystery; Babylon the Great,  
 the Mother of harlots, and abominations of the  
 6 earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly.

7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads and the ten horns.  
 8 The wild beast which thou sawest, was, and is not,

Imperial Habit; the purple, in Times of Peace; and the Scarlet, in Times of War, *having in her hand a golden cup*---Like the ancient *Babylon*, *Jer. li. 7. full of abominations*---The most abominable Doctrines as well as Practices.

V. 5. *And on her forehead a name written*---Whereas the Saints have the Name of God and the Lamb on their Foreheads, *Mystery*---This very Word was inscribed on the Front of the Pope's Mitre, till some of the Reformers took publick Notice of it. *Babylon the Great*---*Benedict XIII.* in his Proclamation of the Jubilee, A. D. 1725, explains this sufficiently. His Words are, "To this holy City, famous for the Memory of so many holy Martyrs, run with religious Alacrity. Hasten to the Place which the Lord hath chose. Ascend to this New Jerusalem, whence the Law of the Lord and the Light of Evangelical Truth hath shined forth into all Nations, from the very first Beginning of the Church: the City most rightfully called The Palace, placed for the Pride of all Ages, the City of the Lord, the Sion of the Holy one of Israel---This Catholic and Apostolical Roman Church, is the Head of the World, *the Mother of all Believers*, the faithful Interpreter of God and Mistress of all Churches." But God somewhat varies the Style, *the mother of harlots*---The Parent, Ringleader, Patroness, and Nourisher of many Daughters, that closely copy after her, *and abominations*---Of every kind, spiritual and fleshly, *of the earth*---In all Lands. In this respect she is indeed Catholick or Universal.

V. 6. *And I saw the woman drunk with the blood of the saints*---So that *Rome* may well be called, *The slaughter-house of the martyrs*. She hath shed much Christian Blood in every Age; but at length she is even drunk with it, at the Time to which this Vision refers. *The witnesses of Jesus*---The Preachers of his Word. *And I wondered exceedingly*---At her Cruelty and the Patience of God.

V. 7. *I will tell thee the mystery*---The hidden meaning of this.

V. 8. *The beast which thou sawest (namely ver. 3.) was, &c.* This

and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, (whose names are not written in the book of life from the foundation of the world) shall wonder when they behold the wild beast, that he was, and is not, and yet will be. Here is the mind that hath wisdom. The seven heads are seven hills on which the woman sitteth, and they are seven kings: five are fallen: one is, the other is not yet come; when he cometh, he must continue a short space.

This is a very observable and punctual Description of the Beast, ver. 8, 10, 11. His whole Duration is here divided into three Periods, which are express'd in a fourfold Manner.

I. He *was*, *is* and *is not*, *is*, and will ascend out of the bottomless Pit, and go into Perdition.

II. He *was*, *is*, and *is not*, *is*, and will be again.

III. The seven Heads are seven Hills and seven Kings. *Five are fallen*, *one is*, *the other is not come*; and when he cometh, he must continue a short Space.

IV. He *was*, *is*, and *is not*, *is*, even he is the Eighth, and is one of the Seven, and goeth into perdition.

The First of these three is described in the thirteenth Chapter.

This was past when the Angel spoke to *St. John*. The Second was then in its *Course*, the Third was to come, *And it not*.--The fifth *Phial* brought Darkness upon his Kingdom: the Woman took this Advantage to seat herself upon him. Then it might be said, He is not. Yet shall he afterwards ascend out of the bottomless pit,--Arise again with Diabolical Strength and Fury. But he will not reign long. Soon after his Ascend he goeth into perdition for ever.

VI. 9. Here is the Mind that hath wisdom.---Only those who are wise will understand this. The seven heads are seven hills.

V. 10. And they are seven kings.---Antiently there were royal Palaces, on all the seven Roman Hills. These were the *Palatine*, *Capitoline*, *Caelian*, *Esquiline*, *Viminal*, *Quirinal*, *Aventine* Hills. But the Prophecy respects the seven Hills at the Time of the Beast, when the *Palatine* was deserted and the *Vatican* in use. Not that the seven Heads mean Hills distinct from Kings; but they have a Compound Meaning, implying both together.

Perhaps the First Head of the Beast is the *Caelian* Hill, and on it the *Lateran*, with *Gregory VII*, and his Successors; The Second the *Vatican*, with the Church of *St. Peter*, chosen by *Boniface VIII*; The Third, the *Quirinal*, with the Church of *St. Mark*, and the *Quirinal* Palace built by *Paul II*: And the Fourth the *Esquiline* Hill, with the Temple of *St. Maria Maggiore*, where *Paul V* reigned. (The fifth will be added hereafter) Accordingly in the Papal Register, four Periods are observable since *Gregory VII*. In the first, almost all the Bulls made in the City, are dated in the *Lateran*; in the second at *St. Peter's*; in the third at *St. Mark's*, or in the *Quirinal*;



11 And the wild beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition. And the ten horns which thou sawest are ten kings, who have not received the Kingdom, but receive authority as kings one hour with the

in the fourth, at *St. Maria Maggiore*. But no fifth, sixth, or seventh Hill, has yet been the Residence of any Pope. Not that one Hill was deserted, when another was made the Papal Residence; but a new one was added to the other sacred Palaces.

Perhaps the Times hitherto mentioned might be fixed thus:

1058. Wings are given to the Woman.

1077. The Beast ascends out of the Sea.

1143. The forty-two Months begin.

1180. The forty-two Months end.

1832. The Beast ascends out of the bottomless Pit.

1836. The Beast finally overthrown.

The Fall of these *five kings* seems to imply, not only the Death of the Popes who reigned on those Hills; but also such a dismantling of all they had done there: that it will be said, The Beast is *not*: the Royal Power, which had so long been lodged in the Pope, being then transferred to the City—*One is, the other is not yet come*—These two are remarkably distinguished from the five preceding, whom they succeed in their Turns. The former of them will continue not a *short Space*, as may be gathered from what is said of the latter; the former is under the Government of *Babylon*; the latter is with the Beast.

In this second Period, *One is*, at the same Time that *the Beast is not*. Even then there will be a Pope; though not with the Power which his Predecessors had. And he will reside on one of the remaining Hills, leaving the seventh for his Successor.

V. 11. *And the wild beast that was, and is not, even he is the eighth*—When the Time of his *not being* is over. The Beast consists as it were, of eight Parts. The seven Heads are seven of them; and the eighth is his whole Body, or the Beast himself. Yet the Beast himself, tho' he is in a *Sense* termed the Eighth, is of the Seven, yea contains them all. The whole Succession of Popes from *Gregory VII.* are undoubtedly Antichrist. Yet this hinders not, but that the last Pope in this Succession, will be more eminently the Antichrist, *The man of Sin*, adding to that of his Predecessors a peculiar Degree of Wickedness from the bottomless Pit. This individual Person, as Pope, is the seventh Head of the Beast; as the Man of Sin, he is the Eighth, or the Beast himself.

V. 12. *The ten horns are ten kings*—It is no where said, That these Horns are on the beast, or on his beads. And he is said to *have* them, not as he is one of the Seven, but as he is the Eighth. They are ten secular Potentates, cotemporary with, not succeeding each other, who receive authority as kings with the beast, probably in some Convention, which, after a very short Space, they will deliver up to the Beast. Because of their short Continuance, only *Authority as kings,*

13 wild beast. These have one mind, and give their  
 14 power and authority to the wild beast. These shall  
 make war with the Lamb, and the Lamb shall o-  
 vercome them: for he is Lord of lords; and King  
 of kings; and they that are with him are called,  
 and chosen, and faithful.

15 And he saith to me, The waters which thou  
 sawest, where the whore sitteth, are people, and  
 16 multitudes, and nations, and tongues. And the  
 ten horns which thou sawest, and the wild beast,  
 these shall hate the whore, and shall make her de-  
 solate and naked, and shall eat her flesh, and burn  
 17 her with fire. For God hath put it into their  
 hearts, to execute his sentence, and to agree and  
 to give their kingdom to the wild beast, till the  
 18 words of God shall be fulfilled. And the wo-  
 man whom thou sawest is the great city, which  
 reigneth over the kings of the earth.

kings, not a Kingdom is ascribed to them. While they retain this Authority together with the Beast, he will be stronger than ever before; but far stronger still, when their Power is also transferred to him.

V. 13. In the 13th and 14th Verses is summed up what is afterwards mentioned, concerning the Horns and the Beast, in this and the two following Chapters. *These have one mind and give—*They all, with one Consent, give their warlike Power and royal Authority to the wild Beast.

V. 14. *These—Kings with the Beast—He is Lord of Lords—Rightful Sovereign of all, and ruling all Things well; and king of kings—As a King he fights with, and conquers all his Enemies. And they that are with him—*Beholding his Victory, are such as were, while in the Body, called, by his Word and Spirit, and chosen—Taken out of the World, when they were enabled to believe in him, and faithful—Unto Death.

V. 15. *People, and multitudes, and nations, and tongues—*It is not said *tribes*; for *Israel* hath nothing to do with *Rome* in particular.

V. 16. *And shall eat her flesh—*Devour her in her Riches.

V. 17. *For God hath put it into their hearts—*which indeed no less than Almighty Power could have effected, to execute his sentence, till the words of God—Touching the overthrow of all his Enemies, should be fulfilled.

V. 18. *The woman is the great city, which reigneth—*Namely while the Beast is not, and the Woman sitteth upon him.

- XVIII.** And after these things I saw another angel coming down out of heaven, having great power, and the earth was enlightned with his glory.
- 2** And he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become an habitation of devils, and an hold of every unclean spirit, and a cage of every unclean and
- 3** hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, thro' the abundance of her delicacies.
- 4** And I heard another voice out of heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of
- 5** her plagues. For her sins have reached even to heaven, and God hath remembered her iniquities.

*V. 1. And I saw another angel coming down out of heaven, termed another, with respect to him who came down out of heaven ch. x. 1. and the earth was enlightned with his glory—To make his coming more conspicuous. If such be the Lustre of the Servant, what Images can display the Majesty of the Lord, who has thousand thousands of those glorious Attendants ministering to him, and ten thousand times ten thousand standing before him?*

*V. 2. And he cried, Babylon is fallen—This Fall was mentioned before, ch. xiv. 8. but is now declared at large, and is become an habitation, a free Abode, of devils, and an hold, a Prison, of every unclean spirit—Perhaps confined there where they had once practised all Uncleanness, till the Judgment of the Great Day. How many Horrid Inhabitants hath desolate Babylon? Of invisible Beings, Devils, and unclean Spirits: Of visible, every unclean Beast, every filthy and hateful Bird. Suppose then Babylon to mean Heathen Rome, What have the Romanists gained? Seeing from the Time of that Destruction, which they say is past, these are to be its only Inhabitants for ever.*

*V. 4. And I heard another voice—Of Christ, whose People secretly scattered even there, are warned of her approaching Destruction, that ye be not partakers of her sins—That is, of the Fruits of them.*

*What a remarkable Providence it was, that the Revelation was printed in the midst of Spain, in the Great Polyglot Bible, before the Reformation? Else how much easier had it been for the Papists, to reject the whole Book, than it is to evade these striking Parts of it?*

*V. 5. Even to heaven—An Expression which implies the highest Guilt.*

*V. 6. Reward*

6 Reward her even as she hath rewarded, and give her double according to her works; in the cup which she mingled, mingle to her double. As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her: because she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow.

7 Therefore shall her plagues come in one day, death, and sorrow, and famine; and she shall be burnt with fire; for strong is the Lord God who judgeth her.

8 And the kings of the earth, who had committed fornication and lived deliciously with her, shall weep and mourn over her, when they see the smoke of her burning. Standing afar off for fear of her torment, saying, Alas, alas! Thou great city Babylon, thou strong city! In one hour is thy judgment come. And the merchants of the earth weep and mourn over her; for none

V. 6. *Reward her*—This God speaks to the Executioners of his Vengeance; *even as she hath rewarded others*; in particular, the Sins of God, and give her double—This, according to the Hebrew *Dubbah*, implies only a full Retaliation.

V. 7. *As much as she hath glorified herself*—By Pride, and Pomp, and arrogant Boasting; and lived deliciously—In all kinds of Elegance, Luxury, and Wantonness, so much torment give her.—Proportioning the Punishment to the Sin. *Because she saith in her heart*—As did ancient Babylon, (Isa. xlviii 8, 9.) *I sit*—Her usual Style. Hence those Expressions, “The Chair, the See of Rome: He sat so many Years,” as a Queen—Over many Kings, “Mistress of all Churches; the Supreme; the Infalible; the only Spouse of Christ; out of which there is no Salvation,” and am no widow—But the Spouse of Christ; and shall see no Sorrow—From the Death of any Children, or any other Calamity, for God himself will defend—“The Church.”

V. 8. *Therefore*, as both the natural and judicial Consequence of this proud Security, shall her Plagues come—The death of her children, with an Incapacity of bearing more: sorrow of every kind, and famine—In the room of luxurious Plenty; the very things from which she imagined herself to be most safe; for strong is the Lord God who judgeth her—Against whom therefore all her Strength, great as it is, will not avail.

V. 10. *Thou strong city*—Rome was anciently termed by its Inhabitants, *Valentia*; that is, *Strong*. And the Word *Rome* itself in *Greek* signifies *Strength*. This Name was given it by the *Greek Strangers*.

V. 12. *Merchandize*

- 12 buyeth, their merchandize any more; Merchandize of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all sorts of thyine wood, and all sorts of vessels of ivory, and all sorts of vessels of most precious wood, and of brass, and iron, and marble;
- 13 And cinnamon, and amomum, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep; and merchandize of horses and of chariots, and of bodies and souls of men.
- 14 And the fruits which thy soul desireth are departed from thee, and all things that were dainty and splendid are perished from thee, and thou shalt find them no more.
- 15 The merchants of these things who became rich by her, shall stand afar off, for fear of her torment, weeping and mourning, Saying, Alas, alas! The great city that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stone, and pearl: in one hour so great riches are become desolate.
- 16 And every ship-master, and all the company belonging to ships, and sailors, and all who trade by sea, stood afar off; And

V. 12. *Merchandize of gold, &c.* Almost all these are still in Use at Rome, both in their idolatrous Service, and in common Life, *fine linen*—The sort of it mentioned in the Original is exceeding costly, *Thyine wood*—A sweet smelling Wood not unlike Citron, used in adorning magnificent Palaces—*vessels of most precious wood*—Ebony in particular, which is often mentioned with ivory; the one excelling in Whiteness, the other in Blackness; and both in uncommon Sturdiness.

V. 13. *Amomum*,—A Shrub whose Wood is a fine Perfume—and *beasts*—Cows and Oxen, and of *chariots*—A purely Latin Word is here inserted in the Greek. This St. John undoubtedly used on Purpose, in describing the Luxury of Rome—and of *bodies*—A common Term for Slaves, and souls of men—For these also are continually bought and sold at Rome. And this, of all others is the most gainful Merchandize to the Roman Traffickers.

V. 14. *The fruits*—From what was imported they proceed to the Domestic Delicates of Rome; none of which is in greater Request there, than the particular Sort which is here mentioned. The Word properly signifies, Pears, Peaches, Nectarines, and all of the Appie and Plum-kind, and all things that are dainty—To the Taste, and splendid—To the sight; as Cloaths, Buildings, Furniture.

V. 19. And

cried when they saw the smoke of her burning,  
 19 saying, What city was like the great city? And  
 they cast dust on their heads, and cried, weeping  
 and mourning, saying, Alas, alas! The great  
 city, wherein were made rich all that had ships in  
 the sea, by reason of her magnificence; for in one  
 20 hour she is made desolate. Rejoice over her,  
 thou heaven, and ye saints, and apostles, and pro-  
 phets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a  
 great mill-stone, and threw it into the sea, saying,  
 Thus with violence shall Babylon, the great city,  
 be thrown down, and shall be found no more at  
 22 all. And the voice of harpers, and musicians, and  
 pipers, and trumpeters, shall be heard no more at  
 all in thee, and no artificer of any kind shall be  
 found any more, in thee, and the sound of a mill-

V. 19. *And they cast dust on their heads*—As Mourners. Most of the Expressions here used in describing the downfall of Babylon, are taken from Ezekiel's Description of the Downfall of Tyre. (ch. xxvi. and xxvii.)

V. 20. *Rejoice over her thou heaven*—That is, all the Inhabitants of it, and more especially, ye Saints: And among the Saints still more eminently, ye apostles and prophets.

V. 21. *And a mighty angel took up a stone, and threw it into the sea*—By a like Emblem Jeremiah fore-told the Fall of the Chaldean Babylon, ch. li. 63, 64.

V. 22. *And the voice of harpers*—Players on fringed Instruments and musicians—Skillful Singers in particular, and pipers—Who played on Flutes, chiefly on mournful, whereas Trumpeters played on joyful Occasions, shall be heard no more in thee, and no artificer—Arts of every kind, particularly Music, Sculpture, Painting, and Statuary, were there carried to their greatest Height. No, nor even the sound of a mill-stone shall be heard any more in thee—Not only the Arts that add to Life, but even those Employments without which it cannot subsist, will cease from thee for ever. All these Expressions denote absolute and eternal Desolation. *The voice of harpers*—Music was the Entertainment of the Rich and Great; Trade, the Business of Men of middle Rank: preparing Bread and the Necessaries of Life the Employment of the lowest People; Marriages, in which Lamps and Songs were known Ceremonies, are the Means of peopling Cities, as new Births supply the Place of those that die. The Desolation of Rome is therefore described in such a Manner, as to shew that neither Rich nor Poor, neither Persons of middle Rank, nor those of the lowest Condition, should be able to live there any more.

23 stone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more in thee; for thy merchants were the great men of the earth; for by thy forceries were all nations deceived. And in her was found the blood of prophets, and saints, and of all that had been slain upon the earth.

XIX. After these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah:

more. Neither shall it be repeopled by new Marriages, but remain desolate and uninhabited for ever.

V. 23. *For thy merchants were the great men of the earth*—A Circumstance which was in itself indifferent, and yet led them into Pride, Luxury, and numberless other Sins.

V. 24. *And in her was found the blood of the prophets and saints*—The same Angel speaks still, yet he does not say *in thee*, but *in her*, now so sunk, as not to hear these last Words, and of all that had been slain—Even before she was built. See *Matth. xxiii. 35.* There is no City under the Sun which has so clear a Title to Catholic Blood-guiltiness as *Rome*. The Guilt of the Blood shed under the Heathen Emperors, has not been removed under the Popes, but hugely multiplied. Nor is *Rome* accountable only for that which hath been shed in the City; but for that shed in all the earth. For at *Rome* under the Pope, as well as under the Heathen Emperors, were the bloody Orders and Edicts given: And wherever the Blood of holy Men was shed, there were the grand Rejoicings for it. And what immense Quantities of Blood have been shed by her Agents! *Charles IX.* of France, in his Letter to *Gregory XIII.* boasts, that in and not long after the *Massacre of Paris*, he had destroyed seventy thousand *Hugonots*. Some have computed, that from the Year 1528 to 1548, fifteen Millions of Protestants have perished by the *Inquisition*. This may be overcharged; but certainly the Number of them in those thirty Years, as well as since, is almost incredible. To these we may add innumerable Martyrs, in antient, middle, and late Ages; in *Bohemia, Germany, Holland, France, England, Ireland,* and many other Parts of *Europe, Africa, and Asia*.

V. 1. *I heard a loud voice of a great multitude*—Whose Blood the great Whore had shed, saying *Hallelujah*—This Hebrew Word signifies Praise ye *Jah*, or *Him that is*. God named himself to *Moses*, *EHEIEH*, that is, *I will be*; (*Exod. ii. 14.*) and at the same Time *Jehovah*, that is, *He that is, and was, and is to come*: During the Trumpet of the seventh Angel, he is styled, *He that is and was*, (*ch. xvi. 5.*) and not *He that is to come*: Because his long expected Coming is under this Trumpet actually present. At length he is styled *Jah*, *He that is*, the Past together with the Future being swallowed up in the Present, the former Things being no more mentioned,

The salvation, and the glory, and the power to  
 2 our God. For true and righteous *are* his judgments: for he hath judged the great whore, who  
 corrupted the earth with her fornication, and hath  
 avenged the blood of his servants at her hand,  
 3 (And again they said Hallelujah) and her smoke  
 4 ascendeth for ever, and ever. And the four and  
 twenty elders; and the four living creatures fell  
 down, and worshipped God that sat on the throne,  
 5 saying, Amen, Hallelujah. And a voice came  
 forth from the throne, saying, Praise our God, all  
 ye his servants, and ye that fear him, small and  
 6 great. And I heard as it were a voice of a great  
 multitude, and as a voice of many waters, and as  
 a voice of mighty thunders, saying, Hallelujah;  
 7 for the Lord God, the Almighty reigneth. Let us  
 be glad and rejoice and give the glory to him; for

tioned, for the Greatness of those that now are. This Title is of all others the most peculiar to the everlasting God. *The Salvation* is opposed to the Destruction which the great Whore had brought upon the Earth. *His power and glory* appear from the Judgment executed on her, and from the setting up his Kingdom to endure through all Ages.

V. 2. *For true and righteous are his judgments*—Thus is the Cry of the Souls under the Altar changed into a Song of Praise.

V. 4. *And the four and twenty elders, and the four living creatures fell down*—*The living creatures* are nearer the Throne than the elders. Accordingly they are mentioned before them with the Praise they render to God, ch. iv. 9, 10. ch. viii. 14. in as much as there the Praise moves from the Centre to the Circumference. But here, when God's Judgments are fulfilled, it moves back from the Circumference to the Centre. Here therefore *the four and twenty elders* are named before *the living creatures*.

V. 5. *And a voice came forth from the throne*—Probably from the four living Creatures, saying, Praise our God—The Occasion and Matter of this Song of Praise follow immediately after, ver. 6, &c. God was praised before, for his Judgment of the great Whore; ver. 1—4. Now for that which follows it: for that the Lord God, the Almighty, takes the Kingdom to himself, and avenges himself on the rest of his Enemies. Were all these Inhabitants of Heaven mistaken? If not, there is real, yea and terrible Anger in God.

V. 6. *And I heard the voice of a great multitude*—So all his servants did praise him, *The Almighty reigneth*—More eminently and gloriously than ever before.

V. 7. *The marriage of the Lamb is come*—Is near at hand, to be solemnized speedily. What this implies, none of the Spirits of just Men,



the marriage of the Lamb is come, and his wife hath made herself ready. And it is given to her, to be arrayed in fine linen, white and clean; the fine linen is the righteousness of the saints.

9 And he saith to me, Write: Happy are they who are invited to the marriage supper of the Lamb. And he saith to me, These are the true sayings of God. And I fell before his feet to worship him: but he saith to me, See thou do it not: I am thy fellow-servant, and of thy brethren that keep the testimony of Jesus. Worship God: The testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened, and behold a white horse, and he that sitteth on him, called Faithful and True; and in righteousness he judg-

Men, even in Paradise, yet know. O what Things are those which are yet behind? And what Purity of Heart should there be, to meditate upon them? *And his Wife hath made herself ready*---Even upon Earth: but in a far higher Sense, in that World. After a Time allowed for this, the *New Jerusalem* comes down, both *made ready and adorned*, (ch. xxi. 2.)

V. 8. *And it is given to her*---By God---The Bride is, all holy Men, the whole Invisible Church, *to be arrayed in fine linen, white and clean*---This is an Emblem of *the righteousness of the saints*---Both of their Justification and Sanctification.

V. 9. *And he*---The Angel, *saith to me, Write*---St. John seems to have been so amazed at these glorious Sights, that he needeth to be reminded of this, *Happy are they who are invited to the marriage supper of the Lamb*---Called to Glory, and *he saith*---After a little Pause.

V. 10. *And I fell before his feet to worship him*---It seems, mistaking him for the Angel of the Covenant, *but he saith, See thou do it not*---In the Original, it is only, *see not*, with a beautiful Abruptness. To pray to, or worship the highest Creature, is flat Idolatry. *I am thy fellow-servant, and of thy brethren that have the testimony of Jesus*---I am now employed as your Fellow-servant to testify of the Lord Jesus, by the same Spirit which inspired the Prophets of old.

V. 11. *And I saw the heavens opened*---This is a new and peculiar Opening of it, in order to shew the magnificent Expedition of Christ and his Attendants against his great Adversary, and *behold a white horse*---Many little regarded Christ, when he came meek, riding upon an ass. But what will they say, when he goes forth upon his *white horse*, with the Sword of his Mouth? *White*---Such as Generals use in solemn Triumph, *And he that sitteth on him, called Faithful*---In performing all his Promises, and *True*---In executing all his Threat-

12 eth and maketh war. His eyes *are* a flame of fire, and upon his head *are* many diadems, and he hath a name written, which none knoweth but himself.

13 And he *is* clothed in a vesture dipt in blood, and

14 his name is called, The Word of God. And the armies which were in heaven followed him on

15 white horses, clothed in clean, fine linen. And out of his mouth goeth forth a sharp two-edged sword, that with it he might smite the nations. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the

16 wrath of God, the Almighty. And he hath on his vesture and on his thigh a name written, King

17 of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud

nings, and in righteousness---With the utmost Justice, *he judgeth and maketh war*---Often the Sentence and Execution go together.

V. 12. *And his eyes are a flame of fire*---They were said to be *as or like* a flame of fire, before (ch. i. 14.) An Emblem of his Omniscience, and upon his head *are many diadems*---For he is King of all Nations, and he hath a name written, which none knoweth but himself---As God, he is incomprehensible to every creature.

V. 13. *And he is clothed in a vesture dipt in blood*---The blood of the Enemies he hath already conquered. *Is. lxiii. 1. &c.*

V. 15. *And he shall rule them*---Who are not slain by his sword, with a rod of iron---That is, if they will not submit to his Golden Sceptre, *And he treadeth the wine-press of the wrath of God*---That is, he executes his Judgments on the ungodly.

This Ruler of the Nations was born (or appeared as such) immediately after the seventh Angel began to sound. He now appears, not as a Child, but as a victorious Warrior. The Nations have long ago felt his *iron Rod*, partly while the Heathen Romans, after their savage Persecution of the Christians, themselves groaned under numberless Plagues and Calamities, by his righteous Vengeance: Partly, while other Heathens have been broken in Pieces by those who bore the Christian Name. For altho' the Cruelty, for Example, of the Spaniards in America was unrighteous and detestable, yet did God therein execute his righteous Judgment on the unbelieving Nations. But they shall experience his *iron Rod* as they never did yet. And then will they all return to their rightful Lord.

V. 16. *And he hath on his vesture and on his thigh*---That is, on the Part of his Vesture which is upon his Thigh, *a name written*---It was usual of old, for great Personages in the Eastern Countries to have magnificent Titles affixt to their Garments.

V. 17. *Gather yourselves together to the great supper of God*---As to

- voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together  
 18 to the great supper of God. That ye may eat the flesh of kings, and the flesh of chief captains, and the flesh of mighty men, and the flesh of horses and of those that sit on them, and the flesh of all men both freemen and slaves, both small and great.  
 19 And I saw the wild beast and the kings of the earth and their armies gathered together, to make war with him that sat on the horse and with his  
 20 army. And the wild beast was taken, and with him the false prophet, who had wrought the miracles before him, with which he had deceived them who had the mark of the wild beast, and them who had worshipped his image. These two were  
 21 cast alive into the lake of fire burning with brimstone. And the rest were slain by the sword of him that sat upon the horse, which went forth

a great Feast, which the Vengeance of God will soon provide; a strongly figurative Expression (taken from *Ezekiel*, ch. xxxix. 17.) denoting the Vastness of the ensuing Slaughter.

V. 19. *And I saw the kings of the earth*—The ten Kings mentioned, ch. xvii. 12. who had now drawn the other Kings of the Earth to them, whether Popish, Mahometan, or Pagan, gathered together to make war with him that sat on the horse—All Beings, good and evil, visible and invisible, will be concerned in this Grand Contest. See *Zech.* xiv. 1, &c.

V. 20. *The false prophet, who had wrought the miracles before him*—And therefore shared in his Punishment, these two ungodly Men, were cast alive—Without undergoing bodily Death, into the lake of fire—And that before the Devil himself, ch. xx. 10. Here is the last of the beast. After several repeated Strokes of Omnipotence, he is gone alive into Hell. There were two that went alive into Heaven: Perhaps there are two that go alive into Hell. It may be, *Enoch* and *Elijah* entred at once into Glory, without first waiting in Paradise. The *Beast* and the *false Prophet*, plunge at once into the extremest Degree of Torment, without being reserved in Chains of Darkness, till the judgment of the great Day. Surely, none but the *Beast of Rome* would have hardened himself thus against the God he pretended to adore, or refused to have repented under such dreadful, repeated Visitations! Well is he styled a *Beast*, from his carnal and vile Affections; a *wild Beast* from his savage and cruel Spirit! *The rest were slain*—A like Difference is afterwards made between the Devil, and *Gog* and *Magog* (ch. xx. 9, 10.)

V. 21. Here is a most magnificent Description of the overthrow of the *Beast* and his Adherents. It has, in particular, one exquisite Beauty,

out of his mouth; and all the birds were satisfied with their flesh.

XX. And I saw an angel descending out of heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, who is the devil and

Beauty, that, after exhibiting the two opposite Armies, and all the Apparatus for a Battle (ver. 11—19.) then follows immediately (ver. 20.) the Account of the Victory, without one Word of an Engagement or Fighting. Here is the most exact Propriety; for what Struggle can there be between Omnipotence, and the Power of all the Creation united against it! Every Description must have fallen short of this admirable Silence.

Chap. xx. ver. 1. *And I saw an angel descending out of heaven—* Coming down with a Commission from GOD. Jesus Christ himself overthrew the Beast: The proud Dragon shall be bound by an Angel: Even as he and his Angels were cast out of Heaven, by Michael and his Angels, *having the key of the bottomless pit—* Mentioned before, ch. ix. 1. *and a great chain in his hand—* The Angel of the bottomless pit was shut up therein, before the Beginning of the First Wo. But it is now first that Satan, after he had occasioned the Third Wo, is both chained and shut up.

V. 2. *And he laid hold on the dragon—* With whom undoubtedly his Angels were now cast into the bottomless Pit, as well as finally into everlasting fire, Matth. xxv. 41. *And bound him a thousand years—* That these thousand do not precede, or run parallel with, but wholly follow the Times of the Beast, may manifestly appear, 1. From the Series of the whole Book, representing one continued Chain of Events: 2. From the Circumstances which precede. The Woman's bringing forth is followed, by the casting of the Dragon out of Heaven to the Earth. With this is connected the Third Wo, whereby the Dragon through, and with the Beast, rages horribly. At the Conclusion of the Third Wo the Beast is overthrown and cast into the lake of fire. At the same time the other grand Enemy, the Dragon, shall be bound and shut up. 3. These thousand Years bring a new, full, and lasting Immunity from all outward and inward Evils (the Authors of which are now removed) and an Affluence of all Blessings. But such a Time the Church has never yet seen. Therefore it is still to come. 4. These thousand years are followed by the last Times of the world, the letting loose of Satan, who gathers together Gog and Magog, and is thrown to the Beast and false Prophet in the lake of fire. Now Satan's accusing the Saints in Heaven, his Rage on Earth, his Imprisonment in the Abyss, his seducing Gog and Magog, and being cast into the Lake of Fire, evidently succeed each other. 5. What occurs from ch. xx. 11. to ch. xxii. 5. manifestly follows the Things related in the ninth Chapter. The thousand Years came between: whereas if they were past, neither the Beginning nor the End of them would fall within this period.

3 Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut *him* up, and set a seal upon him, that he might deceive the nations no more, 'till the thousand years should be fulfilled. After this he must be loosed for a small time.

4 And I saw thrones, and they that sat on them, and judgment was given to them; and *I saw* the

In a short Time those who assert, that they are now at hand, will appear to have spoken the Truth. Mean Time let every Man consider, what kind of Happiness he expects therein. The Danger does not lie, in maintaining, that the thousand Years are yet to come, but in interpreting them, whether past or to come, in a gross and carnal Sense. The Doctrine of the Son of God is a Mystery. So is his Cross: And so is his Glory. In all these he is a Sign that is spoken against. Happy they who believe and confess him in all.

V. 3. *And set a seal upon him*—How far these Expressions are to be taken literally, how far figuratively only, who can tell? *That he might deceive the nations no more*—One Benefit only is here expressed, as resulting from the Confinement of Satan. But how many and great Blessings are implied? For the grand Enemy being removed, the Kingdom of God holds on its uninterrupted Course among the Nations, and the great *Mystery of God*, so long foretold, is at length fulfilled: Namely when the Beast is destroyed and Satan bound. This Fulfilment approaches nearer and nearer, and contains Things of the utmost Importance, the Knowledge of which becomes every Day more distinct and easy. In the mean time it is highly necessary to guard against the present Rage and Subtily of the Devil. Quickly he will be bound: When he is loosed again, the Martyrs will live and reign with Christ. Then follow his coming in Glory, the New Heaven, New Earth, and New *Jerusalem*. *The bottomless pit* is properly the Devil's Prison: Afterwards he is cast into the Lake of Fire. He can deceive the Nations no more, *till the thousand years* mentioned before, ver. 2. are fulfilled. *Then he must be loosed*—So does the mysterious Wisdom of God permit, *for a small time*—Small comparatively: Tho' upon the whole it cannot be very short, because the Things to be transacted therein (ver. 8. 9.) must take up a considerable Space. We are very shortly to expect, one after another, the Calamities occasioned by the second Beast, the Harvest and the Vintage; the pouring out of the Phials, the Judgment of *Babylon*: the last raging of the Beast and his Destruction; the Imprisonment of Satan. How great Things these! And how short the Time! What is needful for us? *Wisdom, Patience, Faithfulness, Watchfulness*. It is no Time to settle upon our Lees. This is not, if it be rightly understood, an acceptable Message to the Wife, the Mighty, the Honourable of this World. Yet that which is to be done, shall be done. There is no Counsel against the Lord.

V. 4. *And I saw thrones*—Such as are promised the Apostles,  
*Matth.*

souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast nor his image, neither had received the mark on their forehead or on their hand; and they lived and reigned  
5 with Christ a thousand years. The rest of the dead lived not again till the thousand years were ended.

*Matth. xix. 28. Luke. xxii. 30. and they*—Namely, the Saints whom St. John saw at the same Time (*Dan. vii. 22.*) sat upon them; and Judgment was given to them (*1 Cor. vi. 2.*) Who and how many these are, is not said. But they are distinguished from *the Souls*, or *Persons*, mentioned immediately after; and from the Saints already raised. *And I saw the souls of them who had been beheaded, with the Axe*; so the Original Word signifies. One kind of Death, which was particularly inflicted at Rome, is mentioned for all, *for the testimony of Jesus, and for the word of God*—The Martyrs were sometimes killed for the word of God in general, sometimes particularly for the testimony of Jesus: the one, while they refused to worship Idols; the other, while they confessed the Name of Christ, *and those who had not worshipped the wild beast nor his image*—These seem to be a company distinct from those who appeared, ch. xv. 2. Those overcame, probably, in such Contests as these had not. Before the Number of the Beast was expired, the People were compelled to worship him, by the most dreadful Violence. But when the Beast was not, they were only seduced into it, by the Craft of the false Prophet, *and they lived*—Their Souls and Bodies being re-united, *and reigned with Christ*—Not on Earth, but in Heaven. The *reigning on earth*, mentioned ch. vi. 15. is quite different from this, *a thousand years*—It must be observed, That two distinct thousand Years, are mentioned throughout this whole Passage. Each is mentioned thrice; the thousand wherein Satan is bound, ver. 2, 3, 7. the thousand wherein the Saints shall reign, ver. 4, 5, 6. The former end before the End of the World; the latter reach to the General Resurrection. So that the Beginning and End of the former, thousand, is before the Beginning and End of the latter. Therefore as in the second Verse, at the first mention of the former, so in the fourth Verse at the first mention of the latter, it is only said *a thousand Years*: In the other Places, *the thousand* (ver. 3, 5, 7.) that is, the thousand mentioned before. During the former, the Promises concerning the flourishing State of the Church (ch. x. 7.) shall be fulfilled. During the latter, while the Saints reign with Christ in Heaven, Men on Earth will be careless and secure.

V. 5. *The rest of the dead lived not till the thousand years*—Mentioned ver. 4. *were ended* The thousand Years which Satan is bound, both begin and end much sooner.

The *small time*, and the second thousand Years begin at the same Point, immediately after the first Thousand. But neither the Beginning of the first, nor of the second Thousand will be known to the

6 This is the first resurrection. Happy and holy is he that hath a part in the first resurrection : over these the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are fulfilled, Sa-  
8 tan shall be loosed out of his prison, And shall go forth to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the  
9 sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints,

Men upon Earth, as both the Imprisonment of Satan and his loosing are transacted in the invisible World.

By observing these two distinct thousand Years, many Difficulties are avoided. There is room enough for the fulfilling of all the Prophecies, and those which before seemed to clash are reconciled : Particularly those which speak on the one hand, of a most flourishing State of the Church as yet to come ; and on the other, of the fatal Security of Men, in the last Days of the World.

V. 6. *They shall be priests of God and of Christ—Therefore Christ is God, and shall reign with him—With Christ, a thousand years.*

V. 7. *And when the former thousand years are fulfilled, Satan shall be loosed out of his prison—At the same Time that the first Resurrection begins. There is a great Resemblance between this Passage and ch. xii. 12. At the casting out of the Dragon, there was Joy in Heavens : But there was Wo upon Earth. So at the loosing of Satan, the Saints begin to reign with Christ ; but the Nations on Earth are deceived.*

V. 8. *And shall go forth to deceive the nations in the four corners of the earth—(That is in all the Earth) the more diligently, as he hath been so long restrained, and knoweth he hath but a small Time, Gog and Magog—Magog, the second Son of Japhet, is the Father of the innumerable northern Nations toward the East. The Prince of these Nations, of which the Bulk of that Army will consist, is termed Gog by Ezekiel also, ch. xxxviii. 2. Both Gog and Magog signify High, or Lifted up, a Name well suiting both the Prince and People. When that fierce Leader of many Nations shall appear, then will his own Name be known, to gather them—Both Gog and his Armies. Of Gog little more is said, as being soon mingled with the rest in the common Slaughter, The Revelation speaks of this the more briefly, because it had been so particularly described by Ezekiel. Whose number is as the sand of the sea—Immensely numerous, a proverbial Expression.*

V. 9. *And they went up on the breadth of the earth, or the land, filling the whole Breadth of it, and surrounded the camp of the saints—*  
Perhaps

and the beloved city: and fire came down from  
 10 GOD out of heaven and devoured them. And the  
 devil that deceived them was cast into the lake of  
 fire and brimstone, where both the wild beast and  
 the false prophet *are*: and they shall be tormented  
 day and night for ever and ever.

11 And I saw a great white throne, and him that  
 sat thereon, from whose face the earth and the hea-  
 ven fled away; and there was found no place for  
 12 them. And I saw the dead, great and small,  
 standing before the throne; and the books were

Perhaps the Gentile Church, dwelling round about *Jerusalem*, and  
 the beloved City—So termed likewise *Ecclus. xxiv. 11*.

V. 10. *And they*—All these, shall be tormented day and night—  
 That is, without any Intermission. Strictly speaking, there is only  
 Night there: No Day, no Sun; no Hope!

V. 11. *And I saw*—A Representation of that great Day of the  
 Lord, a great, white throne—How great, who can say? *White* with  
 the Glory of GOD, of Him that sat upon it, Jesus Christ. The  
 Apostle does not attempt to describe him here, only adds that Circum-  
 stance, far above all Description, *From whose face the earth and the  
 heaven fled away*—Probably both the aerial and the starry Heaven;  
 which shall pass away with a great noise: and there was found no place  
 for them—But they were wholly dissolved, the very Elements melting  
 with fervent Heat. It is not said, They were thrown into great Com-  
 motions, but they fled intirely away; not, they started from their  
 Foundations, but they fell into dissolution; not, they removed to a  
 distant Place, but there was found no place for them; they ceased to  
 exist; they were no more. And all this, not at the strict Com-  
 mand of the LORD JESUS; not at his awful presence, or before  
 his fiery Indignation, but at the bare presence of his Majesty, sitting  
 with severe, but adorable Dignity on his Throne.

V. 12. *And I saw the dead, great and small*—Of every Age and  
 Condition. This includes also those who undergo a Change equiva-  
 lent to Death: (1 Cor. xv. 51.) *And the Books*—Human  
 Judges have their Books written with Pen and Ink. How different  
 is the Nature of these Books! *were opened*—O how many  
 hidden Things will then come to light? And how many will have  
 quite another Appearance, than they had before, in the Sight of  
 Men? With the Book of God's Omniscience, that of Conscience  
 will then exactly tally. The Book of Natural Law, as well as of  
 Revealed, will then also be displayed. It is not said *The Books will  
 be read*: The Light of that Day will make them visible to all. These  
 particularly shall every Man know himself, and that with the last  
 Exactness. This will be the first true, full, impartial, universal  
 History. *And another book*—Wherein are enrolled all that are accept-  
 ed thro' the Beloved; all who lived and died in the Faith that work-  
 eth



opened: and another book was opened which is *the book of life*: \* and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead that were therein; and death and hades gave up the dead that were in them: and they were judged every one according to their works. And death and hades were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

**XXI.** And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: 2 and there was no more sea. And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

eth by Love, *which is the book of life, was opened*—What manner of Expectation will then be, with regard to the Issue of the whole?

V. 13. *Death and Hades gave up the dead that were in them*—Death gave up all the Bodies of Men, and Hades, the Receptacle of separate Souls, gave them up, to be re-united to their Bodies.

V. 14. *And Death and Hades were cast into the lake of fire.*—That is, were abolished for ever. For neither the Righteous nor the Wicked were to die any more: their Souls and Bodies were no more to be separated. Consequently neither Death nor Hades could any more have a Being.

Chap. xxi. ver. 1. *And I saw*—So it runs, ch. xix. 11. ch. xx. 1, 4, 11. in a Succession. All these several Representations follow one another in order. So the Vision reaches into Eternity, *a new heaven and a new earth*—After the Resurrection and general Judgment. St. John is not now describing a flourishing State of the Church, but a new and eternal State of all things: *for the first heaven and the first earth*—Not only the lowest Part of Heaven, not only the solar System, but the whole ethereal Heaven, with all its Host, whether of Planets or fixed Stars (*Isai. xxxiv. 4. Matth. xxiv. 29.*) All the former Things will be done away, that all may become new. (ver. 4, 5. 2 *Per. iii. 10, 12.*) *are passed away*—But in the fourth Verse, it is said *are gone away*. There the stronger Word is used: *for Death, mourning, and sorrow, go away* altogether; the former Heaven and Earth only *pass away*, giving place to the new Heaven and the New Earth.

V. 2. *And I saw the holy city*—The New Heaven, the New Earth, and the New Jerusalem are closely connected. This City is wholly new, belonging not to this World, not to the Millennium, but to Eternity. This appears from the Series of the Vision, the Magnificence

\* *Mal. iii. 16, &c.*

- 3 And I heard a loud voice out of heaven saying, Behold the tabernacle of God with men, and he will pitch his tent with them; and they shall be his people, and God himself shall be with them, and be their God.
- 4 And he shall wipe away all tears from their eyes, and death shall be no more, neither shall sorrow, or crying, or pain be any more; because the former things are gone away. And he that sat upon the throne said, Behold I make all things new. And he saith to me, Write: these sayings are faithful and true.
- 6 And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsteth of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be to him a God, and he

Magnificence of the Description, and the Opposition of this City to the second Death, ch. xx. 11, 12. ch. xxi. 1, 2, 5, 8, 9. ch. xxii. 5. *Coming down*—In the very Act of Descending,

V. 3. *They shall be his people, and God himself shall be with them and be their God*—So shall the Covenant between God and his People be executed in the most glorious Manner.

V. 4. *And Death shall be no more*—This is a full Proof that this whole Description belongs not to Time, but Eternity: neither shall sorrow, or crying, or pain be any more; for the former things are gone away—Under the former Heaven and upon the former Earth, there was Death, and Sorrow, Crying and Pain, all which occasioned many Tears. But now Pain and Sorrow are fled away, and the Saints have everlasting Life and Joy.

V. 5. *And he that sat upon the throne said*—Not to St. John only. From the first mention of him that sat upon the throne, ch. iv. 2. this is the first Speech which is expressly ascribed to him. *And he*—The Angel, saith to me, *Write*—As follows, *these Sayings are faithful and true*—This includes all that went before. The Apostle seems again to have ceased writing, being overcome with Extasy at the Voice of Him that spake.

V. 6. *And he*—That sat upon the Throne, *said to me, It is done*—All that the Prophets had spoken; all that was spoken, ch. iv. 1. We read this Expression twice in this Prophecy; first (ch. xvi. 17.) at the fulfilling of the Wrath of God, and here at the making all things new: *I am the Alpha and the Omega, the Beginning and the End*—The latter explains the former, the everlasting; *I will give to him that thirsteth*—The Lamb saith the same, ch. xxii. 17.

V. 7. *He that overcometh*—Which is more than he that thirsteth, shall inherit these things—Which I have made new. *I will be his God, and he shall be my Son*—Both in the Hebrew and Greek Language,

8 shall be to me a son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, their part is in the lake that burneth with fire and brimstone, which is the second death.

9 And there came one of the seven angels that had the seven phials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me the holy city Jerusalem, descending out of heaven from God, Having the glory of God: her window was like the most precious stone, like a

gauge, in which the Scriptures were written, what we translate *shall* and *will* are one and the same Word. The only Difference consists in an *English Translation*, or in the want of Knowledge in him that interprets what he does not understand.

V. 8. *But the fearful and unbelieving---*Who, thro' want of Courage and Faith, do not overcome, and *abominable---*That is, Sodomites, and whoremongers, and forcerers, and idolaters---These three Sins generally went together, *their part is in the lake.*

V. 9. *And there came one of the seven angels that had the seven phials---*Whereby room had been made for the Kingdom of God, saying, *Come, I will shew thee the bride---*The same Angel had before shewed him *Babylon* (ch. xvii. 1.) which is directly opposed to the New Jerusalem.

V. 10. *And he carried me away in the Spirit---*The same Expression as before (ch. xvii. 3.) and *shewed me the holy city Jerusalem---*The old City is now forgotten, so that this is no longer termed *The New*, but absolutely *Jerusalem*. O how did St. *John* long to enter in? But the Time was not yet come. *Ezekiel* also describes *the Holy City*, and what pertains thereto; (ch. xl---xlvi.) but a City quite different from the *Old Jerusalem*, as it was either before or after the *Babylonish* Captivity. The Descriptions of the Prophet and of the Apostle agree in many Particulars. But in many more they differ. *Ezekiel* expressly describes the Temple, and the Worship of God therein, closely alluding to the Levitical Service. But St. *John* saw no Temple, and describes the City far more large, glorious and heavenly than the Prophet. Yet that which he describes is the same City; but as it subsisted soon after the Destruction of the Beast. This being observed, both the Prophecies agree together, and one may explain the other.

V. 11. *Having the glory of God---*For her Light (ver. 23. *Isai.* lx. 1, 2. *Zech.* ii. 5.) *Her window---*There was only one which ran all round the City. The Light did not come in from without thro' this.

- 12 jasper stone, clear as crystal, Having a wall great and high, having twelve gates, and at the gates twelve angels, and the names written thereon, which are *the names of*
- 13 the twelve tribes of the children of Israel: On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- 14 And the wall of the city had twelve foundations, and upon them the twelve names of the twelve apostles
- 15 of the Lamb. And he that talked with me had a measure, a golden reed, to measure the city, and

*this.* For the Glory of God is within the City. But it shines out from within to a great Distance, ver. 23, 24.

V. 12. *Twelve angels*—Still waiting upon the Heirs of Salvation.

V. 14. *And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb*—Figuratively shewing, that the Inhabitants of the City had built only on that Faith which the Apostles once delivered to the Saints.

V. 15. *And he measured the city twelve thousand furlongs*—Not in Circumference, but on each of the four Sides. *Jerusalem* was thirty-three Furlongs in Circumference: *Alexandria* thirty in Length, ten in Breadth. *Nineveh* is reported to have been four hundred Furlongs round; *Babylon*, four hundred and eighty. But what inconsiderable Villages were all these, compared to the *New Jerusalem*? By this Measure is understood the Greatness of the City, with the exact Order and just Proportion of every Part of it! To shew figuratively, that this City was prepared for a great Number of Inhabitants, how small soever the Number of real *Christians* may sometimes appear to be: and that every thing relating to the Happiness of that State, was prepared with the greatest Order and Exactness.

The City is *twelve thousand furlongs* high; the Wall, *an hundred and forty-four Reeds*. This is exactly the same Height, only expressed in a different Manner. The twelve thousand Furlongs, being spoken absolutely, without any Explanation, are common, human Furlongs: The hundred forty-four Reeds are not of common, human Length; but of angelic, abundantly larger than human. It is said, *the measure of a man, that is, of an Angel*, because St. *John* saw the measuring Angel in an human Shape. The *Reed* therefore was as great as was the Stature of that human Form in which the Angel appeared. In treating of all these Things, a deep Reverence is necessary, and so is a Measure of spiritual Wisdom; that we may neither understand them too literally and grossly, nor go too far from the natural Force of the Words. The Gold, the Pearls, the precious Stones, the Walls, Foundations, Gates, are undoubtedly figurative Expressions; seeing the City itself is in Glory, and the Inhabitants of it have spiritual Bodies: Yet these spiritual Bodies are also real Bodies, and the City is an Abode distinct from its Inhabitants; and pro-

- 16 the gates thereof, and the wall thereof. And the city lyeth four-square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs: the length, and
- 17 the breadth, and the height of it, are equal. And he measured the wall thereof, an hundred and forty-four *reeds*, the measure of a man, that is, of an angel.
- 18 And the building of the wall thereof was jasper, and
- 19 the city *was* of pure gold, like clear glass. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation *was* a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, The fifth a sardonyx,
- 20 the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chryso-prase, the eleventh a jacinth, the twelfth an amethyst.
- 21 And the twelve gates *were* twelve pearls, each of the gates was of one pearl: and the street of the city *was*
- 22 pure gold, transparent as glass. And I saw no temple therein; for the Lord God Almighty and the

proportioned to them who take up a finite and a determinate Space. The Measures therefore above-mentioned are real and determinate.

V. 18. *And the building of the wall was jasper*—That is, the Wall was built of Jasper, *and the city*—The Houses, *was of pure gold*.

V. 19. *And the foundations were adorned with precious stones*—That is, beautifully made of them. The precious Stones on the High-priest's Breast-plate of Judgment were a proper Emblem to express the Happiness of God's Church, in his presence with them, and in the Blessing of his Protection. The like Ornathents on the Foundations of the Walls of this City, may express the perfect Glory and Happiness of all the Inhabitants of it, from the most glorious Presence and Protection of God. Each precious Stone was not the Ornament of the Foundation, but the Foundation itself. The Colours of these are remarkably mixed. A *Jasper* is of the Colour of white Marble, with a light Shade of green and of red; a *Sapphire* is of a sky-blue, speckled with Gold; a *Chalcedony*, or *Carbuncle*, of the Colour of red-hot Iron; an *Emerald*, of a grass-green.

V. 20. A *Sardonyx* is red streaked with white, a *Sardius*, of a deep red, a *Chrysolite*, of a deep yellow, a *Beryll*, sea-green, a *Topaz*, pale-yellow. A *Chryso-prase* is greenish and transparent, with Gold Specks, an *Jacinth* of a red Purple; an *Amethyst*, Violet-purple.

V. 22. *The Lord God and the Lamb are the Temple of it*—He fills the new Heaven and the new Earth. He surrounds the City and sanctifies it, and all that are therein. He is all in all.

V. 23. *The*

- 23 Lamb are the temple of it. And the city hath no need of the sun, neither of the moon, to shine on it; for the glory of God hath inlightened it, and the  
 24 Lamb is the lamp thereof. And the nations shall walk by the light thereof; and the kings of the earth  
 25 bring their glory into it. And the gates of it shall not be shut by day: and there shall be no night there.  
 26 And they shall bring the glory and the honour of the  
 27 nations into it. But there shall in no wise enter into it any thing common, or that worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.

XXII. And he shewed me a river of the water of life clear as crystal, proceeding out of the throne of God  
 2 and of the Lamb. In the midst of the street of it, and on either side of the river is the tree of life, bearing twelve sorts of fruits, yielding its fruit every month: and the leaves of the tree are for the healing of the nations.

V. 23. *The Glory of God*—Infinitely brighter than the shining of the Sun.

V. 24. *And the nations*—The whole Verse is taken from *Isai. lx. 3. shall walk by the light thereof*--Which throws itself outward from the City far and near, and *the kings of the earth*--Those of them who have a Part there, bring their glory into it--Not their old Glory, which is now abolished: but such as becomes the new Earth, and receives an immense Addition by their Entrance into the City.

V. 26. *And they shall bring the glory of the nations into it*—It seems a select Part of each Nation; that is, all which can contribute to make this City honourable and glorious shall be found in it; as if all that was rich and precious throughout the World, was brought into one City.

V. 27. *Common*—That is, unholy, but those who are written in the Lamb's Book of life—True, holy, persevering Believers. This Blessedness is enjoyed by those only, and as such they are registered among them, who are to inherit eternal Life.

Chap. xxii. ver. 1. *And he shewed me a river of the water of life*—The ever fresh and fruitful Effluence of the Holy Ghost. See *Ezek. xlvii. 1—12.* where also the Trees are mentioned which bear fruit every month, that is, perpetually, proceeding out of the throne of God, and of the Lamb, All that the Father bath, saith the Son of God, is mine—Even the Throne of his Glory.

V. 2. *In the midst of the street*—Here is the Paradise of God, mentioned ch. ii. 7. is the tree of life—Not one Tree only, but many, every month—That is, in inexpressible abundance. The Variety likewise, as well as the abundance of the Fruits of the Spirit, may be intimated

3 And there shall be no more curse; but the throne of  
 God and of the Lamb shall be in it; and his servants  
 4 shall worship him, And shall see his face, and his  
 5 name shall be on their foreheads. And there shall be  
 no night there, neither is there need of a lamp, or  
 of the light of the sun; for the Lord God will en-  
 lighten them, and they shall reign for ever.

6 AND he said to me, These sayings are faithful  
 and true: the Lord, the God of the spirits of the pro-

thereby, *And the leaves are for the healing of the nations*—For the con-  
 tinuing their Health, not the restoring it; for no Sickness is there.

V. 3. *And there shall be no more curse*—But pure Life and Blessing.  
 Every Effect of the Displeasure of God for Sin being now totally  
 removed, *but the throne of God and the Lamb shall be in it*—That is,  
 the glorious Presence and Reign of God, and his servants—The high-  
 est Honour in the Universe, shall worship him—The noblest Em-  
 ployment.

V. 4. *And shall see his face*—Which was not granted to Moses.  
 They shall have the nearest Access to, and thence the highest Re-  
 semblance of him. This is the highest Expression, in the Language  
 of Scripture, to denote the most perfect Happiness of the heavenly  
 State, 1 John iii. 2. *And his name shall be on their foreheads*—Each  
 of them shall be openly acknowledged as God's own Property: And  
 his glorious Nature most visibly shine forth in them, *and they shall  
 reign*—But who are the Subjects of these Kings? the other Inhabi-  
 tants of the new Earth. For there must needs be an everlasting Dif-  
 ference between those who when on Earth excelled in Virtue, and  
 those comparatively slothful and unprofitable Servants, who were just  
 saved as by Fire. The Kingdom of God is taken by Force. But  
 the Prize is worth all the Labour. Whatever of high, lovely, or  
 excellent is in all the Monarchies of the Earth, is all together not a  
 Grain of Dust, compared to the Glory of the Children of God.  
 God is not ashamed to be called their God, for whom he hath prepared  
 this City. But who shall come up into this holy Place? *They who  
 keep his commandments, ver. 14.*

V. 5. *And they shall reign for ever and ever*—What Encouragement  
 is this to the Patience and Faithfulness of the Saints? That whatever  
 their Sufferings are, they will work out for them *an eternal weight of  
 glory*? Thus ends the Doctrine of this Revelation, in the everlasting  
 Happiness of all the Faithful. The mysterious ways of Providence  
 are cleared up, and all things issue in an eternal Sabbath, an ever-  
 lasting State of perfect Peace and Happiness, reserved for all who en-  
 dure to the End.

V. 6. *And he said to me*—Here begins the Conclusion of the Book,  
 exactly agreeing with the Introduction (particularly ver. 6, 7, 10,  
 with ch. i. 1, 3) and giving Light to the whole Book, as this Book  
 does

phets hath sent his angel, to shew his servants the  
 7 things which must be done shortly. Behold, I come  
 quickly : happy *is* he that keepeth the words of the  
 8 prophecy of this book. And *it was* I John, who  
 heard and saw these things ; and when I had heard  
 and seen, I fell down to worship at the feet of the  
 9 angel who shewed me these things. But he saith to  
 me, See *thou do it not* : I am thy fellow-servant, and  
 of thy brethren the prophets, and of them who keep  
 10 the sayings of this book ; worship GOD. And he  
 saith to me, Seal not the sayings of the prophecy of  
 11 this book : the time is nigh. He that is unrighteous,  
 let him be unrighteous still ; and he that is filthy, let  
 him be filthy still ; and he that is righteous, let him  
 be righteous still ; and he that is holy, let him be  
 12 holy still. Behold I come quickly, and my reward  
*is with me, to render to every one as his work shall*

does to the whole Scripture. *These sayings are faithful and true*—All  
 the Things which you have heard and seen shall be faithfully accom-  
 plished in their Order, and are infallibly true. *The Lord the GOD of*  
*the holy prophets*—Who inspired and authorized them of old ; *hath*  
*now sent me his angel, to shew his servants*—By thee, *the things which*  
*must be done shortly*—Which will begin to be performed immediately.

V. 7. *Behold, I come quickly*—Saith our Lord himself ; to accom-  
 plish these Things, *Happy is he that keepeth*—Without adding or  
 diminishing (ver. 18, 19.) *the words of this book.*

V. 8. *I fell down to worship at the feet of the angel*—The very same  
 Words which occur ch. xix. 10. The Reproof of the Angel like-  
 wise, *See thou do it not ; for I am thy fellow-servant*, is expressed in  
 the very same Terms as before. May it not be the very same Inci-  
 dent, which is here related again ? Is not this far more probable,  
 than that the Apostle should commit a Fault again, of which he had  
 been so solemnly warned before ?

V. 9. *See, thou do it not*—The Expression in the Original is short-  
 and elliptical, as is usual in shewing vehement Aversion.

V. 10. *And he saith to me*—After a little Pause, *Seal not the sayings*  
*of this book*—Conceal them not, like the Things that are sealed up.  
*The time is nigh*, wherein they shall begin to take Place.

V. 11. *He that is unrighteous*—As if he had said, The final Judg-  
 ment is at hand ; after which the Condition of all Mankind will ad-  
 mit of no Change for ever. *Unrighteous*—Unjustified, *filthy*—Unsancti-  
 fied, unholy.

V. 12. *I, Jesus Christ, come quickly*—To judge the World, *and my*  
*reward is with me*—The Rewards which I assign both to the Righte-  
 ous and the Wicked are given at my Coming, *to give to every man ac-*  
*cording as his work*—His whole inward and outward Behaviour *shall*  
*be.*



- 13 be. I am the Alpha and the Omega, the first and the last, the beginning and the end.
- 14 Happy *are* they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city. Without *are* dogs, and forcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.
- 16 I Jesus have sent my angel to testify to you, to the churches, these things. I am the root and the off-spring of David, the bright, the morning-star.
- 17 And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that thirsteth, come: let him that willeth, take the water of life freely.
- 18 I testify to every one that heareth the words of the prophecy of this book, if any man add to them,

V. 13. *I am the Alpha and the Omega, the first and the last*—Who exist from everlasting to everlasting. How clear, incontestable a Proof, does our Lord here give of his Divine Glory?

V. 14. *Happy are they that do his commandments*—His, who saith, *I come*. He speaks of himself, that they may have right—Thro' his gracious Covenant, to the tree of life—To all the Blessings signified by it. When Adam broke his Commandment, he was driven from the tree of life. They who keep his Commandments, shall eat thereof.

V. 15. *Without are dogs*.—The sentence in the original is abrupt, as expressing Abhorrence. The Gates are ever open; but not for dogs: fierce, and rapacious men.

V. 16. *I Jesus have sent my angel to testify these things*—Primarily to you, the seven Angels of the Churches; then to those Churches, and afterwards to all other Churches in succeeding Ages. I, as God, am the root and source of David's Family and Kingdom; as Man, am descended from his Loins. *I am the star out of Jacob* (Num. xxiv. 17.) like the bright morning star, who put an end to the Night of Ignorance, Sin, and Sorrow, and usher in an eternal Day of Light, Purity, and Joy.

V. 17. *The Spirit and the Bride*—The Spirit of Adoption in the Bride, in the Heart of every true Believer, say, with earnest Desire and Expectation, *Come*, and accomplish all the Words of this prophecy, and let him that thirsteth, come—Here they also who are farther off are invited: and whosoever will let him take the water of life—He may partake of my spiritual and unspeakable Blessings, as freely as he makes use of the most common Refreshments; as freely as he drinks of the running Stream.

V. 18, 19. *I testify to every one, &c.* From the Fulness of his Heart the Apostle utters this Testimony, this weighty Admonition, not

God shall add to him the plagues that are written in  
 19 this book. And if any man shall take away from the  
 words of the book of this prophecy, God shall take  
 away his part of the tree of life, and the holy city,  
 which are written in this book.

20 He that testifieth these things saith, Yea, I come  
 quickly. Amen: Come, Lord Jesus!

21 The grace of the Lord Jesus *be* with all.

not only to the Churches of *Asia*, but to all who should ever hear  
 this Book. He that *adds*, all the Plagues shall be added to him :  
 he that *takes* from it, all the Blessings shall be taken from him.  
 And doubtless this Guilt is incurred by all those, who lay Hindrances  
 in the Way of the Faithful, which prevent them from hearing their  
 Lord's *I come*, and answering, *Come, Lord Jesus*. This may like-  
 wise be considered as an awful Sanction, given to the whole New  
 Testament ; in like Manner as *Moses* guarded the Law, (*Deut. iv. 2.*  
 and *xii. 32.* and as God himself did (*Mal. iv. 4.*) in closing the  
 Canon of the Old Testament.

V. 20. *He that testifieth these things*—Even all that is contained in  
 this Book, *saith*, for the Encouragement of the Church in all her  
 Afflictions, *Yea*,—Answering the Call of the Spirit and the Bride,  
*I come quickly*: to destroy all her Enemies, and establish her in a State  
 of perfect and everlasting Happiness. The Apostle expresses his  
 earnest Desire and Hope of this, by answering, *Amen: Come, Lord  
 Jesus!*

V. 21. *The grace*—The free Love of the Lord Jesus, and all its  
 Fruits, *be with all* who thus long for his appearing!

It may be proper to subjoin here a short View of the whole Contents  
 of this Book.

In the Year of the World,

3940. Jesus Christ is born, three Years before the common Com-  
 putation.

In that which is vulgarly called, the Thirtieth Year of our Lord,  
 Jesus Christ dies: rises: ascends.

A. D. 96. The Revelation is given: the Coming of our Lord is  
 declared to the seven Churches in Asia, and their Angels.

*Rev. i. ii. iii.*

97, 98. The seven seals are opened, and under the fifth the *Chronos*  
 is declared,

*C. iv.—vi.*

Seven Trumpets are given to the seven Angels,

*C. vii, viii.*

Century, 2d, 3d, 4th, 5th, the Trumpet of the 1st, 2d, 3d, 4th  
 Angel,

*C. viii.*

510—589 The first Wo,

589—634 The Interval after the first Wo,

634—840 The second Wo,

Ch. ix.

800	The beginning of the Non-chronos : many Kings.	}	Ch. ix. x.
840—947	The Interval after the second Wo,		
847—1521	The 1260 Days of the Woman, after she had brought forth the Man-child,	}	C. xii. 6. ver. 12.
947—1836	The third Wo,		
1058—1836	The Time, Times, and half a time, and within that Period, the Beast, his forty two Months, his Number 666,	}	to Ch. xiii. 5
1209	War with the Saints : the End of the Chronos, v. 7.		
1614	An everlasting Gospel promulged,		C. xiv. 6.
1810	The End of the forty-two Months of the Beast ; after which, and the pouring out of the Phials, he is not, and Babylon reigns Queen,		C. xv. xvi.
1832	The Beast ascends from the bottomless Pit, C. xvii. xviii.		
1836	The End of the <i>Non-chronos</i> , and of the many Kings ; the fulfilling of the Word, and of the Mystery of God ; the Repentance of the Survivors in the great City : the End of the <i>little Time</i> , and of the three Times and an half : the Destruction of the Beast : the Imprisonment of Satan,		C. xix, xx.
After-ward	The loosing of Satan for a small Time ; the Beginning of the 1000 Years Reign of the Saints ; the End of the small Time,		C. xx.
	The End of the World ; all Things new, C. xx. xxii.		

The several Ages, from the Time of St. *John's* being in *Patmos*, down to the Present Time, may, according to the chief Incidents mentioned in *the Revelation*, be distinguished thus :

Age II.	The Destruction of the Jews by <i>Adrian</i> ,	C. viii. ver. 7.
III.	The Inroads of the barbarous Nations,	ver. 8.
IV.	The <i>Arian</i> Bitterness	ver. 10.
V.	The End of the Western Empire,	ver. 12.
VI.	The Jews tormented in <i>Persia</i> ,	C. ix. i.
VII.	The Saracen Cavaby,	ver. 13.
VIII.	Many Kings,	C. x. 11.
IX.	The Ruler of the Nations born,	C. xii. 5.
X.	The third Wo,	ver. 12.
XI.	The Ascend of the Beast out of the Sea,	C. xiii. 1.
XII.	Power given to the Beast,	ver. 5.
XIII.	War with the Saints,	ver. 7.
XIV.	The middle of the third Wo,	
XV.	The Beast in the midst of his strength,	
XVI.	The Reformation ; the Woman better fed,	
XVII.	An everlasting Gospel promulged,	C. xiv. 6.
XVIII.	The Worship of the Beast and of his Image,	ver. 9.

O God, whatsoever stands or fall, stands or falls by thy Judgment. Defend thy own Truth. Have Mercy on me and my Readers ! To thee be Glory for ever !



A N

# I N D E X

Chiefly of Words EXPLAINED in the preceding

# C O M M E N T.

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## A

**A** Bba, Rom. viii. 15:  
Adoption, Gal. iv. 5.  
Anathema; Maranatha, 1 Cor. xvi. 22.  
Apostle, Ep. iv. 11.  
Awake, 1 Cor. xv. 34.

## B

Bishop, 1 Tim. iii. 2. Phil. i. 1. 1 Pet. ii. 25.  
Brotherly-kindness, 2 Pet. i. 7.

## C

Christ, Matt. i. 16.  
Christ, *Godhead of*, John v. 18, 19. vii. 34. viii. 16, 24, 27, 28,  
56, 58. x. 30, 36. xii. 41. xiv. 10. xvii. 5, 10, 24.  
Church, Acts v. 11. ix. 31. 1 Cor. xi. 18. Gal. i. 13. Phil. ii.  
Heb. xii. 23.  
Comforter, John xiv. 16.  
Communion, 2 Cor. xiii. 13.  
Converted, Matt. xviii. 3.  
Covetousness, Col. iii. 5.

Elders,

# I N D E X.

## E

Elders, Matt. xvi. 21. xxi. 23. Acts xx. 17. 1 Tim. v. 1, 19. Heb. xi. 2. Rev. iv. 4.  
 Elect, Matt. xxiv. 22. Mark xiii. 20. Rom. viii. 33.  
 Election, 1 Pet. i. 2.  
 Evangelist, Acts xxi. 8. Ep. iv. 11.

## F

Faith, Matt. xvii. 20. 1 Cor. xiii. 9. Gal. iii. 23, 25. 1 Tim. iv. 12. vi. 11. Heb. vi. 11. 2 Pet. i. 5. Jude. iii.  
 False Prophets, Matt. vii. 15, 16. 2. Pet. ii. 1.  
 Flesh, Matt. xxvi. 41. John. i. 14. Rom. vii. 5, 25. viii. 5. 2 Cor. vii. 5. xi. 18. Eph. v. 29. 1 Pet. i. 24.

## G

Godliness, 1 Tim. ii. 2. 2. Pet. i. 6.  
 Gospel, Matt. iv. 23.  
 Grace, Acts iv. 33. Rom. i. 7. vi. 14. 2 Cor. viii. 9. xiii. 13. Gal. ii. 21. Eph. i. 6, 7. Col. i. 6. 2 Pet. iii. 18. Rev. i. 4. xxii. 21.

## H

Hades, Acts ii. 27. Rev. i. 18.  
 Hallelujah, Rev. xix. 1.  
 Heart, 1 John iii. 20, 21. Rev. ii. 23.  
 Heart, Soul, Mind, Strength, Mark xii. 30, 33. Luke x. 27.  
 Heresies, 1 Cor. xi. 19. 2. Pet. ii. 1.  
 Heresy, Acts xxiv. 14.  
 Heretic, Titus iii. 10, 11.  
 Holy Ghost, *Godhead of*, John xv. 26, Acts v. 4.  
 Honest, 1 Pet. ii. 12.  
 Honest, 1 Tim. ii. 2.  
 Hope, Cor. xv. 19. Heb. vi. 11.  
 Hosanna, Matt. xxi. 9.

## I

Intemperance, Matt. xxiii. 25.  
 Intercession, 1 Tim. ii. 1.

## J

Jesus, Matt. i. 21.  
 Jew, Rom. ii. 28, 29.  
 Just, Rom. iii. 26. Gal. iii. 11. 1. Pet. iii. 18.  
 Justification of Life, Rom. v. 18.

Justified,

# I N D E X.

Justified, Matt. xi. 19. xii. 37. Luke vii. 29, 35. Rom. ii. 13. iii. 20, 24. 1. Tim. iii. 16. James ii. 21.  
Justify, Luke x. 29. xvi. 15.

## K

Kingdom of Heaven, Matt. xiii. 24, 31. xxv. 1.  
Kingdom of God, Rom. xiv. 17. 1 Cor. iv. 20.

## L

Lamp, Matt. xxv. 3.  
Last Days, 2 Tim. iii. 1.

## M

Meditation, 1 Tim. iv. 15.  
Meek, Matt. v. 5.  
Meekness, James i. 21.  
Mercy, 1 Tim. i. 2.  
Merciful, Matt. v. 7.  
Messiah, Matt. i. 16.  
Mind, Rom. vii. 25.  
Mortify, Rom. viii. 13. Col. iii. 5.

## O

Oil, Matt. xxv. 3, 4.  
Old-man, Rom. vi. 6. Eph. iv. 22.

## P

Parables, Matt. xiii. 3. Mark iv. 2.  
Peace, Rom. i. 7. Phil. iv. 7. 2 John 3.  
Perfect, 1 Cor. ii. 6. 2 Cor. xiii. 11. Eph. iv. 13. Phil. iii. 15.  
Col. iv. 12. 2 Tim. iii. 17. Heb. ii. 10. James i. 4.  
Prayer, 1 Tim. ii. 1.  
Preached, 1 Cor. ix. 27.  
Predestinated, Eph. i. 5, 11.  
Prophecy, 1 Cor. xiv. 1, 6.  
Prophet, Matt. x. 41. Eph. iv. 11.  
Propitiation, 1 John ii. 2.  
Prudence, 2 Cor. vi. 6.

## R

Redemption, 1 Cor. i. 30.  
Reins, Rev. ii. 23.  
Religious, James i. 26.  
Repent, Rev. ii. 5.

Repentance

# I N D E X.

Repentance, Matt. iii. 8. Luke xv. 7. Acts xi. 18. xx. 21.  
Reprobate, 1 Cor. iiii. 27. 2 Cor. xiii. 5.  
Righteous, Rom. v. 19.  
Righteousness, 2 Cor. ix. 9. Phil. iii. 6, 9. 1 Tim. vi. 11.  
Righteousness of God, Rom. i. 17. iii. 21, 25, 26. x. 3. 1 Cor.  
i. 30. 2 Cor. v. 21. Phil. iii. 9. James i. 20.

## S

Salvation, Rom. xiii. 11. Heb. ii. 3.  
Sanctification, 1 Cor. i. 30. 1 Theff. iv. 3. 1 Pet. i. 2.  
Sanctified, Heb. ii. 11. x. 10.  
Sanctify, John xvii. 17, 19. 1 Pet. iii. 15.  
Saviour, 1 Tim. iv. 10.  
Servant of Jesus Christ, Jude 1.  
Schism, 1 Cor. i. 10. xi. 18.  
Sin, Rom. vi. 6, 13. vii. 8. 1 John v. 17.  
Singleness of Heart, Col. iii. 22.  
Soberly, Titus ii. 12.  
Sobriety, 1 Tim. ii. 9.  
Supplication, Phil. iv. 6. 1 Tim. ii. 1.  
Synagogue, Matt. vi. 5.

## T

Temperance, 2 Pet. i. 6.  
Trinity, Matt. iii. 17. vi. 13. Luke i. 35. iv. 18. Acts ii. 38.  
Eph. iv. 4. Heb. ix. 14. 1 John v. 8, 20.

## U

Unjust, 1 Pet. ii. 18.

## V

Virgins, Rev. xiv. 4.

## W

Watch, 2 Tim. iv. 5.  
Watching, Eph. vi. 18.  
Wilderness, Matt. iii. 1. Luke xv. 4.  
Wrath, 1 Tim. ii. 8.

# F I N I S.









