

N O T E S

O N

ST. PAUL'S First Epistle to the CORINTHIANS.

CORINTH was a City of *Achaia*, situate on the *Isthmus* which joins *Peloponnesus*, now called *the Morea*, to the rest of *Greece*. Being so advantageously situated for Trade, the Inhabitants of it abounded in Riches, which by too natural a consequence, led them into Luxury, Lewdness, and all manner of Vice.

Yet even here *St. Paul* planted a numerous Church, chiefly of Heathen Converts; to whom, about three years after he had left *Corinth*, he wrote this Epistle from *Ephesus*: As well to correct various Disorders of which they were guilty, as to answer some Questions which they had proposed to him.

The Epistle consists of

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| I. The Inscription, | C. i. 1—3. | riage, | C. vii. 1, 10, 25, 36, 39. |
| II. The Treatise itself, in which is | | 5. Concerning things sacrificed to Idols, | C. viii. 1—C. xi. 1. |
| 1. An Exhortation to Concord, beating down all glorying in the flesh, | 4—C. iv. 21. | 6. Concerning the veiling of Women, | 2—16. |
| 2. A Reproof, | | 7. Concerning the Lord's Supper, | 17—34. |
| 1. For not excommunicating the Incestuous Person, | C. v. 1—13. | 8. Concerning Spiritual Gifts, | C. xii. 13, 14. |
| 2. For going to law before Heathen Judges, | C. vi. 1—11. | 9. Concerning the Resurrection, | C. xv. 1—58. |
| 3. A Diffusive from Fornication, | 12—20. | 10. Concerning the Collection for the poor; the coming of himself; of Timothy; of Apollos; the Sum of all, | C. xvi. 1; 5; 10; 12; 13, 14. |
| 4. An Answer to the Questions they had proposed, concerning Mar- | | III. The Conclusion, | 15, 17, 19—24. |

I. CORINTHIANS.

Chap. I. **P**AUL, called *to be* an apostle of Jesus Christ through the will of God, and *Sosthenes* a brother, To the church of God, which is in Corinth, to them that are sanctified through Christ Jesus, called *and*

V. 1. *Paul called to be an apostle*—There is great Propriety in every Clause of the Salutation, particularly in this, as there were some in the Church of *Corinth*, who called the Authority of his Mission in question—*through the*

will of God—called *the commandment of God*, 1 Tim. i. 1. This was to the Churches, the Ground of his Authority; to *Paul* himself, of an humble and ready Mind. By the mention of *God*, the Authority of Man is excluded,
I i 2

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

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

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ,
that ye all speak the same thing, and *that* there be no schisms among you,
but *that* ye be perfectly joined together, in the same mind and in the

ed, (*Gal. i. 1.*) by the mention of the Will of God, the Merit of *Paul*, (*ch. xv. 8, &c.*) And *Sosthenes*—a *Corinthian*, *St. Paul's* Companion in travel. It was both Humility and Prudence in the Apostle, thus to join his Name with his own, in an Epistle wherein he was to reprove so many Irregularities—*Sosthenes the brother*—Probably this word is emphatical; as if he had said, Who from a *Jewish* Opposer of the Gospel, became a faithful brother.

V. 2. *To the church of God, which is in Corinth*—*St. Paul* writing in a familiar manner to the *Corinthians*, as also to the *Thessalonians* and *Galatians*, uses this plain Appellation. To the other Churches he uses a more solemn Address. *Sanctified through Jesus Christ*. And so undoubtedly they were in general, notwithstanding some Exceptions—*called*—of *Jesus Christ*, *Rom. i. 6.* and—as the fruit of that calling, made *holy*.—*With all that in every place*—Nothing could better suit that Catholic Love, which *St. Paul* labours to promote in this Epistle, than such a Declaration of his Good Wishes for every true Christian upon earth—*Call upon the name of our Lord Jesus Christ*—This plainly implies, that all Christians pray to *Christ*, as well as to the Father through him.

V. 4. *Always*—Whenever I mention you to God in Prayer.

V. 5. *In all utterance and knowledge* of Divine Things. These Gifts the *Corinthians* particularly admired. Therefore this Congratulation naturally tended to soften their Spirits,

and make way for the Reproofs which follow.

V. 6. *The testimony of Christ*—the Gospel—*was confirmed among you*—by these Gifts attending it. They knew they had received these by the hand of *Paul*: And this Consideration was highly proper, to revive in them their former Reverence and Affection for their Spiritual Father.

V. 7. *Waiting with earnest Desire for the glorious revelation of our Lord Jesus Christ*—A sure Mark of a true or a false Christian, To long for, or dread this Revelation.

V. 8. *Who will also*, if you faithfully apply to him, *confirm you to the end*—*In the day of Christ*—Now it is our day, wherein we are to work out our Salvation. Then it will be eminently *the day of Christ*, and of his Glory in the Saints.

V. 9. *God is faithful*—to all his Promises: and therefore to him *that hath, shall be given*: *By whom ye were called*—A Pledge of his Willingness to save you unto the uttermost.

V. 10. *Now I exhort you*—Ye have Faith and Hope: Secure Love also—*by the endearing name of our Lord Jesus Christ*: Infinitely preferable to all the Human Names in which ye glory—*that ye all speak the same thing*—(They now spoke different things—*ver. 12.*) and *that there be no schisms among you*—No Alienation of Affection from each other. Is this word ever taken in any other Sense in Scripture? *But that ye be joined in the same mind*—affections, desires—and judgment—touching all the Grand Truths of the Gospel.

V. 11. *It*

11 same judgment. For it hath been declared to me of you, my brethren,
 by them of *the family* of Chloe, that there are contentions among you.
 12 Now this I say, every one of you saith, I am of Paul, and I of Apollos,
 13 and I of Cephas, and I of Christ. Is Christ divided? Was Paul cru-
 14 cified for you? Or were ye baptized into the name of Paul? I thank
 15 GOD, that I baptized none of you but Crispus and Caius: Lest any
 16 should say, that I had baptized in my own name. I baptized also the
 17 family of Stephanas. I know not that I baptized any other. For Christ
 did not send me to baptize, but to preach the gospel; *but not with wis-*
dom of words, lest the cross of Christ should be made of none effect.
 18 For the doctrine of the cross is indeed to them that perish foolishness;
 19 but to us who are saved, it is the power of GOD. For it is written, * I
 will destroy the wisdom of the wise, and abolish the understanding of the
 20 prudent. † Where *is* the wise? Where *is* the scribe? Where *is* the
 disputer of this world? Hath not GOD made foolish the wisdom of this

V. 11. *It hath been declared to me by them of the family of Chloe*—Whom some suppose to have been the Wife of *Stephanus*, and the Mother of *Fortunatus* and *Achaicus*. By these three the *Corinthians* had sent their Letter to *St. Paul*, ch. xvi. 17.

V. 12. *Now this I say*—that is, What I mean is this. There are various Parties among you, who set themselves, one against another, in behalf of the several Teachers they admire. *And I of Christ*. These spoke well; if they had not on this pretence despised their Ministers. (ch. iv. 8.) Perhaps they valued themselves on having heard *Christ* preach in his own Person.

V. 13. *Is Christ divided?* Are not all the Members still under One Head? Was not he alone crucified for you all? And were ye not all baptized in his Name? The Glory of *Christ* then is not to be divided, between him and his Servants. Neither is the Unity of the Body to be torn asunder, seeing *Christ* is One still.

V. 14. *I thank GOD*, (a pious Phrase for the common one *I rejoice*) that in the course of his Providence, *I baptized none of you, but Crispus* (once the Ruler of the Synagogue) *and Caius*.

V. 15. *Lest any should say, that I had baptized in my own name*—in order to attach them to myself.

V. 16. *I know not*—that is, it does not at present occur to my memory—*that I baptized any other*.

* *Isai. xxix. 14.*

V. 17. *For GOD did not send me only to baptize*—that was not my chief errand; those of inferior Rank and Abilities could do it: (Though all the Apostles were sent to baptize also, *Matt. xxviii. 19.*) but *to preach the gospel*—So the Apostle slides into his General Proposition: *But not with wisdom of words*—with the artificial Ornaments of Discourse, invented by human Wisdom—*lest the cross of Christ should be made of none effect*. The whole Effect of *St. Paul's* Preaching was owing to the Power of GOD accompanying the plain Declaration of that great Truth, *Christ* bore our Sins upon the Cross. But this Effect might have been imputed to another Cause, had he come with that *wisdom of words* which they admired.

V. 18. *To them that perish*—By obstinately rejecting the only Name whereby they can be saved. *But to us who are saved*—Now saved from our Sins, and in the way to everlasting Salvation—*it is the great Instrument of the power of GOD*.

V. 19. *For it is written*—And the words are remarkably applicable to this great Event.

V. 20. *Where is the wise?* &c. The Deliverance of *Judea* from *Sennacherib*, is what *Isaiah* refers to in these words; in a bold and beautiful Allusion to which, the Apostle in the Clause that follows, triumphs over all the Opposition of Human Wisdom, to the victorious Gospel of *Christ*. What could the *wise* men of the *Gentiles* do against this? Or the *Jewish*.

† *Isai. xxxiii. 18.*

Scribes?

21 world? For since, in the wisdom of GOD, the world by wisdom knew not GOD, it pleased GOD by the foolishness of preaching to save them that
 22 believe. For whereas the Jews demand signs, and the Greeks seek wis-
 23 dom, We preach Christ crucified, to the Jews a stumbling block, and
 24 to the Greeks foolishness: But to them that are called, both Jews and
 25 Greeks, Christ the power of GOD and the wisdom of GOD. Because the
 foolishness of GOD is wiser than men, and the weakness of GOD is stronger
 26 than men. Behold your calling brethren: that not many wise men
 27 after the flesh, not many mighty, not many noble *are called*: But GOD
 hath chosen the foolish things of the world, to shame the wise, and the
 28 weak things of the world, to shame the things that are mighty: And
 the base things of the world, and things that are despised, hath GOD
 chosen; yea, things that are not, to bring to nought the things that are;
 29 That no flesh may glory before him. But of him are ye in Christ Jesus,
 30 who is made by GOD unto us wisdom, and righteousness, and sancti-
 31 fication, and redemption: That as it is written, * He that glorieth, let

Scribes? Or the disputers of this world? Those among both, who, proud of their Acuteness, were fond of Controversy, and thought they could confute all Opponents. Hath not GOD made foolish the wisdom of this world? that is, shewn it to be very foolishness?

V. 21. *For since in the wisdom of GOD, according to his wise Disposals, leaving them to make the trial, the world, whether Jewish or Gentile by all its boasted wisdom knew not GOD—though the whole Creation declared its Creator, and though he declared himself by all the Prophets: It pleased GOD by a way which those who perish count mere foolishness, to save them that believe.*

V. 22. *For whereas the Jews demand of the Apostles, as they did of their Lord, more Signs still, after all they have seen already: And the Greeks or Gentiles seek wisdom—the Depths of Philosophy, and the Charms of Eloquence.*

V. 23. *We go on to preach, in a plain and historical, not Rhetorical or philosophical manner, Christ crucified, to the Jews a stumbling-block, just opposite to the signs they demand, and to the Greeks foolishness, a silly tale, just opposite to the wisdom they seek.*

V. 24. *But to them that are called—and obey the heavenly Calling—Christ, with his Cross, his Death, his Life, his Kingdom. And they experience, first, that he is the power, then that he is the wisdom of GOD.*

V. 25. *Because the foolishness of GOD—the Gospel-Scheme, which the World judged to be mere foolishness—is wiser than the wisdom of men, and, weak as they account it, stronger than all the strength of men.*

V. 26. *Behold your calling—what manner of men they are whom GOD calls: that not many wise men after the flesh—in the account of the world—not many mighty—men of Power and Authority.*

V. 28. *things that are not—The Jews frequently called the Gentiles them that are not, Eldr. vi. 56, 57. In so supreme Contempt did they hold them. The things that are—in high Esteem.*

V. 29. *That no flesh—a fit Appellation, Flesh is fair, but withering as grass—may glory before him. In him we ought to glory.*

V. 30. *Of him—Out of his free Grace and Mercy—are ye ingrafted into Christ Jesus, who is made unto us that believe Wisdom, who were before utterly foolish and ignorant: righteousness, the sole Ground of our Justification, who were before under the Wrath and Curse of GOD: Sanctification, a Principle of Universal Holiness, whereas before we were altogether dead in sin; and Redemption, that is, Complete, Deliverance from all Evil and Eternal Bliss both of Soul and Body.*

V. 31. *Let him glory in the Lord—Not in himself, not in the flesh, not in the world.*

II. him glory in the Lord. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of God. For I determined not to know any thing among you save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit and of power. That your faith might not stand in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among them that are perfect: but not the wisdom of this world, nor of the rulers of this world, that come to nought: 7 But we speak the hidden wisdom of God in a mystery, which God ordained before the world for our glory; Which none of the rulers of this world knew; for had they known it, they would not have crucified 9 the Lord of glory. But as it is written, * Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things

V. 1. *And I accordingly came to you, not with excellency of speech or of wisdom*—I did not affect either deep Wisdom or Eloquence—*declaring the testimony of God*—what God gave me to testify concerning his Son.

V. 2. *I determined not to know any thing*—to wave all my other Knowledge, and not to preach any thing, *save Jesus Christ, and him crucified*—that is, What He did, suffered, taught. A part is put for the whole.

V. 3. *And I was with you*—at my first entrance—in *weakness of body*, 2 Cor. xii. 7. *and in fear*—lest I should offend any; *and in much trembling*: the Emotion of my mind affecting my very Body.

V. 4. *And my speech in private, as well as my public preaching, was not with the persuasive words of human wisdom*, such as the wise men of the world use; *but with the demonstration of the Spirit and of power*: with that powerful kind of Demonstration, which flows from the Holy Spirit; which works on the Conscience, with the most convincing Light and the most persuasive Evidence.

V. 5. *That your faith might not be built on the wisdom or power of man, but on the Wisdom and power of God.*

V. 6. *Yet we speak wisdom*—yea, the truest and most excellent wisdom—*among them that are perfect*—adult, experienced Christians. By wisdom here he seems to mean, not the whole Christian Doctrine, but the most sublime and

abstract Parts of it. *But not the wisdom admired and taught by the men of this world, nor of the rulers of this world, Jewish or Heathen—that come to nought*—both they and their wisdom, and the world itself.

V. 7. *But we speak the mysterious wisdom of God, which was hidden for many Ages from all the World; and is still hidden even from babes in Christ; much more from all Unbelievers. Which God ordained before the world*—So far is this from *coming to nought*, like worldly Wisdom—*for our glory*—Arising from the Glory of our Lord, and then to be revealed, when all worldly Glory vanishes.

V. 8. *Had they known it*—that wisdom—they *would not have crucified*—punished as a Slave—the Lord of Glory. The giving Christ this august title, peculiar to the great Jehovah, plainly shews him to be the Supreme God. In like manner the Father is styled *The Father of Glory*, (Eph. i. 17.) and the Holy Ghost, *the Spirit of Glory*. (1 Pet. iv. 14.) The application of this Title to all the Three, shews that the Father, Son, and Holy Ghost are the God of Glory: As the only true God is called Psalm xxix. 3. and Acts vii. 2.

V. 9. *But this ignorance of theirs fulfils what is written concerning the Blessings of the Messiah's Kingdom. No natural man hath either seen, heard, or known the things which God hath prepared, saith the Prophet, for them that love him.*

* *Isai. lxiv. 4,*

V. 10. *But*

10 GOD hath prepared for them that love him. But GOD hath revealed
 them to us by his Spirit; for the Spirit searcheth all things, even the deep
 11 things of GOD. For what man knoweth the things of a man, but the
 spirit of a man which is in him? So the things of GOD also knoweth no
 12 one, but the Spirit of GOD. Now we have received, not the spirit of
 the world, but the Spirit which is of GOD, that we may know the things
 13 which are freely given to us of GOD. Which also we speak, not in
 words taught by human wisdom, but in those taught by the Holy Spirit,
 14 explaining spiritual things by spiritual words. But the natural man re-
 ceiveth not the things of the Spirit; for they are foolishness to him:
 15 neither can he know them, because they are spiritually discerned. But
 the spiritual man discerneth all things, while he himself is discerned by
 16 no man. * For who hath known the mind of the Lord, that he may
 instruct him? But we have the mind of Christ.

III. AND I, brethren, could not speak to you as unto spiritual, but as unto
 2 carnal, as unto babes in Christ. I fed you with milk, not with meat;

V. 10. *But GOD hath revealed* (yea, and freely given, ver. 12.) *them to us*; even inconceivable Peace and Joy unspeakable by his Spirit — who intimately and fully knows them: *for the Spirit searcheth even the deep things of GOD*: be they ever so hidden and mysterious; the Depths both of his Nature and of his Kingdom.

V. 11. *For who of men knoweth the things of a man* — all the inmost Recesses of his Mind: Although men are all of one Nature, and so may the more easily know one another. *So the things of GOD knoweth no one but the Spirit* — who consequently is GOD.

V. 12. *Now we have received, not the spirit of the world*. This spirit is not properly received. For the men of the World always had it. But Christians receive the Spirit of GOD, which before they had not.

V. 13. *Which also we speak*, as well as know, *in words taught by the Holy Spirit*. Such are all the Words of Scripture. How high a regard ought we then to retain for them? *Adapting spiritual words to spiritual things* — being taught of the Spirit to express the things of the Spirit.

V. 14. *But the natural man* — that is, Every man who hath not the Spirit, who has no other way of obtaining Knowledge, but by his Senses and Natural Understanding — *receiveth not* —

does not understand or conceive — *the things of the Spirit* — the things revealed by the Spirit of GOD, whether relating to his Nature or his Kingdom. *For they are foolishness to him* — He is so far from understanding, that he utterly despises them. *Neither can he know them*: As he has not the Will, so neither has he the Power: *because they are spiritually discerned*. They can only be discerned by the Aid of that Spirit, and by those Spiritual Senses which he has not.

V. 15. *But the spiritual man* — He that hath the Spirit — *discerneth all the things of GOD* whereof we have been speaking — *while he himself is discerned by no man* — No natural men. They neither understand what he is, nor what he says.

V. 16. *Who* — what natural man — *We* — spiritual men, Apostles in particular — *have* — know, understand — *the mind of Christ* — concerning the whole Plan of Gospel-Salvation.

V. 1. *And I, brethren* — He spoke before, (ch. ii. 1.) of his Entrance, now of his Progress among them — *Could not speak to you as unto spiritual* — adult, experienced Christians; *but as unto men* who were still in great measure carnal; *as unto babes in Christ*, still weak in grace, though eminent in Gifts. (ch. i. 5.)

V. 2. *I fed you as babes with milk*; the first and plainest Truths of the Gospel. So

* *Isai.* xl. 13.

should

3 for ye were not yet able *to bear it*: nor are ye now able. For ye are still carnal: for while *there is* among you emulation, and strife, and divisions, 4 are ye not carnal, and walk according to man? For while one faith, I 5 am of Paul, and another, I am of Apollos, are ye not carnal?

Who then is Paul, and who *is* Apollos, but ministers by whom ye 6 believed, even as the Lord gave to every man? I planted, Apollos 7 watered; but GOD gave the increase. So then, neither is he that planteth any thing, nor he that watereth; but GOD that giveth the 8 increase. But he that planteth and he that watereth are one; and every one shall receive his own reward, according to his own la- 9 bour. For we are fellow-labourers of GOD: ye are GOD's husbandry, 10 ye are GOD's building. According to the grace of GOD given to me, as a wife master-builder I have laid the foundation, and another buildeth 11 thereon; but let every one take heed how he buildeth thereon. For other foundation can no man lay, than what is laid, which is Jesus Christ:

should every Preacher suit his Doctrine to his Hearers.

V. 3. *For while there is among you emulation in your hearts, strife in your words, and actual divisions, are ye not carnal, and walk according to man? As mere men? not as Christians, according to GOD.*

V. 4. *I am of Apollos*—Probably St. Paul named himself and Apollos, to shew that he would condemn any Division among them, even though it were in favour of himself, or the dearest Friend he had in the world. *Are ye not carnal?* For the Spirit of GOD allows no Party-Zeal.

V. 5. *Ministers, or servants, by whom ye believed, as the Lord, the Master of those Servants, gave to every man.*

V. 7. *GOD that giveth the increase* is all in all: without him neither planting nor watering avails.

V. 8. *But he that planteth and he that watereth are one*—Which is another Argument against Division. Though their Labours are different, they are all employed in one General Work, the saving Souls. Hence he takes occasion to speak of the Reward of them that labour faithfully, and the awful Account to be given by all. *Every one shall receive his own peculiar reward, according to his own peculiar labour.* Not only according to his Success: But he who labours much, though with small Success, shall have a great Reward.

Has not all this Reasoning the same force

still? Ministers are still barely Instruments in GOD's hand, and depend as intirely as ever on his Blessing, to give the increase to their Labours. Without this they are nothing; with it, their Part is so small, that they hardly deserve to be mentioned. May their Hearts and Hands be more united! And retaining a due Sense of the Honour GOD doth them in employing them, may they faithfully labour, not as for themselves, but for the great Proprietor of all, till the Day come when he will reward them in full proportion to their Fidelity and Diligence.

V. 9. *For we are all fellow-labourers*—GOD's labourers, and fellow-labourers with each other: *Ye are GOD's husbandry*—This is the Sum of what went before: It is a comprehensive word, taking in both a Field, a Garden and a Vineyard: *Ye are GOD's building.* This is the Sum of what follows.

V. 10. *According to the grace of GOD given to me*—This he premises, lest he should seem to ascribe it to himself—*Let every one take heed how he buildeth thereon*—That all his Doctrines may be consistent with the Foundation.

V. 11. *For other foundation*—on which the whole Church, and all its Doctrines, Duties, and Blessings may be built—*can no man lay than what is laid*—in the Counsels of Divine Wisdom, in the Promises and Prophecies of the Old Testament, in the Preaching of the Apostles, St. Paul in particular—*which is Jesus Christ*—who, in his Person and Offices,

12 And if any one build on this foundation, gold, silver, costly stones;
 13 wood, hay, stubble, Every one's work shall be made manifest; for the
 day shall declare *it*: for it is revealed by fire; yea the fire shall try
 14 every one's work, of what sort it is. If any one's work which he hath
 15 built thereon shall remain, he shall receive a reward. If any one's work
 shall be burnt, he shall suffer loss, but himself shall be saved, yet so as
 16 through the fire. Know ye not, that ye are the temple of God, and the
 17 Spirit of God dwelleth in you? If any man destroy the temple of God,
 him shall God destroy: for the temple of God is holy, which *temple* ye
 18 are. Let none deceive himself: if any one among you thinketh him-
 self to be wise, let him become a fool in this world, that he may become
 19 wise. For the wisdom of this world is foolishness with God; as it is
 20 written, * He taketh the wise in their own craftiness. And again, † The
 21 Lord knoweth the thoughts of the wise, that they are vain. Therefore

is the firm, immovable Rock of Ages, every way sufficient to bear all the weight that God himself, or the Sinner, when he believes, can lay upon him.

V. 12. *If any one build gold, silver, costly stones*—three sorts of Materials which will bear the fire; true and solid Doctrines: *Wood, hay, stubble*, three which will not bear the fire. Such are all Doctrines, Ceremonies, and Forms of human Invention, all but the substantial, vital Truths of Christianity.

V. 13. The time is coming, when *every one's work shall be made manifest*: for the day of the Lord, that great and final Day, shall declare it to all the world. *For it is revealed*—What Faith beholds as so certain and so near, is spoken of as already present—*by fire*; yea, the fire shall try every one's work, of what sort it is—The strict Process of that Day will try every man's Doctrines, whether they come up to the Scripture-Standard or not. Here is a plain Allusion to the flaming Light and consuming Heat of the General Conflagration. But the Expression, when applied to the trying of Doctrines, and consuming those that are wrong, is evidently figurative; because no Material Fire can have such an Effect on what is of a Moral Nature. And therefore it is added, He who builds *wood, hay, or stubble, shall be saved as through the fire*: or, as narrowly as a man escapes *through the fire*, when his House is all in flames about him.

This text then is so far from establishing

* Job v. 13.

the *Romish* Purgatory, that it utterly overthrows it. For the Fire here mentioned does not exist, till the Day of Judgment: Therefore if this be the Fire of Purgatory, it follows, That Purgatory does not exist, before the day of Judgment.

V. 14. *He shall receive a reward*—a peculiar Degree of Glory. Some degree even the other will receive; seeing he held the foundation; though through Ignorance he built thereon what would not abide the fire.

V. 15. *He shall suffer loss*—the Loss of that Peculiar Degree of Glory.

V. 16. *Ye*—all Christians—*are the temple of God*—the most noble kind of Building, ver. 9.

V. 17. *If any man destroy the temple of God*—by Schisms, or Doctrines fundamentally wrong—*Him will God destroy*—he shall not be saved at all; not even as *through the fire*.

V. 18. *Let him become a fool in this world*—Such as the world accounts so—that he may become wise, in God's Account.

V. 19. *For all the boasted wisdom of the world is mere foolishness in the sight of God. He taketh the wise in their own craftiness*—Not only while they think they are acting wisely; but by their very Wisdom, which itself is their Snare and the occasion of their Destruction.

V. 20. *That they are but vain*—Empty, foolish; they and all their Thoughts.

V. 21. *Therefore*—upon the whole—*let none glory in men*, so as to divide into Parties

† Psal. xciv. 11.

22 let none glory in men; for all things are yours: Whether Paul, or Apollos, or Cephas; or the world, or life, or death, or things present, 23 or things to come, all are yours, And ye *are* Christ's, and Christ is IV. GOD'S. Let a man so account us, as servants of Christ, and stewards 2 of the mysteries of GOD. Moreover it is required in stewards, that a 3 man be found faithful. But it is a very small thing with me, to be 4 judged by you or by any man's judgment; yea, I judge not myself. For I am not conscious to myself of any thing, yet am I not hereby justified; 5 but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and manifest the counsels of the hearts. And then shall every one have praise from God.

6 These things, brethren, I have by a figure transferred to myself and Apollos, for your sakes; that ye may learn in us, not to think of men above * what is *here* written, that ye may not be puffed up for one 7 above another. For who maketh thee to differ *from another*? And

on their account. *For all things are yours:* And we in particular. We are not your Lords, but rather your Servants.

V. 22. *Whether Paul, or Apollos, or Cephas—* we are all equally yours, to serve you for *Christ's sake—or the world—*This Leap from *Peter to the world* greatly enlarges the thought, and argues a kind of Impatience of enumerating the rest. *Peter* and every one in the whole world, however excellent in Gifts, or Grace, or Office, are also your Servants for *Christ's sake—Or life, or death—*These, with all their various Circumstances, are disposed as will be most for your advantage—*or things present* on Earth, or *things to come* in Heaven. Contend therefore no more about these little things, but be ye united in Love, as ye are in Blessings.

V. 23. *And ye are Christ's—*His Property, his subjects, his Members—and *Christ is GOD'S—*As Mediator he refers all his Services to his Father's Glory.

V. 1. *Let a man account us as servants of Christ.* The original Word properly signifies, such servants as laboured at the Oar in Rowing Vessels. And accordingly intimates, the Pains which every faithful Minister takes in his Lord's Work. O God, where are these Ministers to be found? Lord, thou knowest. *And stewards of the mysteries of GOD—*Dispensers of the mysterious Truths of the Gospel.

V. 3. *Yea, I judge not myself:* that is, My final State is not to be determined by my own Judgment.

V. 4. *I am not conscious to myself of any thing evil: yet am I not hereby justified.* I depend not on this, as a sufficient Justification of myself in GOD'S account: *but he that judgeth me is the Lord Jesus:* By his Sentence I am to stand or fall.

V. 5. *Therefore judge nothing before the time* appointed for judging all men: *until the Lord come,* who in order to pass a righteous Judgment, which otherwise would be impossible, *will both bring to light the things* which are now covered with impenetrable *Darkness,* and *manifest the most secret Springs of Action,* the Principles and Intentions of every *Heart.* *And then shall every one, every faithful Steward, have praise of GOD.*

V. 6. *These things—*mentioned ch. i. 10, &c. *I have by a very obvious figure transferred to myself, and Apollos, and Cephas,* instead of naming those particular Preachers at *Corinth,* to whom ye are so fondly attached, *that ye may learn in us,* from what has been said concerning us, (who however eminent we are, are mere Instruments in GOD'S hand) *not to think of any man above what is here written,* or above what Scripture warrants.

V. 7. *Who maketh thee to differ—*either in Gifts or Graces? *As if thou hadst not received*

* Ch. iii. 7.

what hast thou which thou hast not received? But if thou hast received
8 it, why dost thou boast, as if thou hadst not received *it*? Now ye are
 full: now ye are rich: ye have reigned as kings without us. And I would
 9 ye did reign, that we also might reign with you. For I think God hath
 set forth us the apostles last, as appointed to death; for we are made a
 10 spectacle to the world, both to angels and to men. *We are* fools for
 Christ's sake; but ye *are* wise in Christ: we *are* weak; but ye *are*
 11 strong: ye *are* honourable; but we *are* despised. Even to this present
 hour, we both hunger and thirst, and are naked, and are buffeted, and
 12 have no certain abode, And labour, working with our own hands:
 13 being reviled, we bless; being persecuted, we suffer it: Being defamed,
 we intreat: we are made as the filth of the world, and off-scouring of
 14 all things to this day. I do not write these things to shame you, but
 15 as my beloved children I warn you. For if ye have ten thousand in-
 structors in Christ, yet *have ye* not many fathers; for I have begotten

it—As if thou hadst it originally from thyself.

V. 8. *Now ye are full*—The *Corinthians* abounded with Spiritual Gifts: And so did the Apostles. But the Apostles, by continual Want and Sufferings were kept from Self-complacency. The *Corinthians* suffering nothing, and having Plenty of all things, were pleased with and applauded themselves. And they were like Children, who being raised in the world, disregard their poor Parents. *Now ye are full*: (says the Apostle, in a beautiful Gradation) *ye are rich: ye have reigned as kings*—a proverbial Expression, denoting the most splendid and plentiful Circumstances—without any Thought of us. *And I would ye did reign*—in the best sense: I would ye had attained the height of Holiness—that *we might reign with you*—having no more Sorrow on your account, but sharing in your Happiness.

V. 9. *God hath set forth us last, as appointed to death*—Alluding to the Roman Custom, of bringing forth those persons last on the Stage, either to fight with each other, or with wild beasts, who were devoted to Death; so that if they escaped one day, they were brought out again, and again, till they were killed.

V. 10. *We are fools* in the account of the world, for Christ's sake: but ye are wise, in Christ; though ye are Christians, ye think yourselves wise; and ye have found means to make the World think you so too. *We are weak*—

in presence, in Infirmities, in Sufferings: but ye are strong—in just opposite Circumstances.

V. 11. *And are naked*—Who can imagine a more glorious triumph of the Truth, than that which it gained in these Circumstances? When St. Paul, with an impediment in his Speech, and a person rather contemptible than graceful, appeared in a mean, perhaps tattered Dress, before persons of the highest Distinction, and yet commanded such Attention, and made such Impressions upon them!

V. 12. *We bless—suffer it—intreat*—We do not return Revilings, Persecution, Defamation: Nothing but Blessing.

V. 13. *We are made as the filth of the world, and off-scouring of all things*—Such were those poor Wretches among the Heathens, who were taken from the dregs of the People, to be offered as Expiatory Sacrifices, to the Infernal gods. They were loaded with Curses, Affronts, and Injuries, all the way they went to the Altars. And when the Ashes of those unhappy men were thrown into the Sea, these very names were given them in the Ceremony.

V. 14. *I do not write these things to shame you, but as my beloved children I warn you*. It is with admirable Prudence and Sweetness the Apostle adds this, to prevent any Unkind Construction of his words.

V. 15. *I have begotten you*—This excludes not only *Apollos* his Successor, but also *Silas* and *Timothy* his Companions. And the Relation between a Spiritual Father and his Children

16 you in Christ Jesus through the gospel. I beseech you therefore, be ye
 17 followers of me. For this cause I have sent to you Timothy, who is
 my beloved son, and faithful in the Lord, who shall remind you of my
 18 ways in Christ, as I teach every where in every church. Now some are
 19 puffed up, as if I would not come to you. But I will come to you
 shortly, if the Lord permit, and will know, not the speech of them who
 20 are puffed up, but the power. For the kingdom of God *is* not in
 21 speech, but in power. What will ye? That I come to you with a rod?
 or in love, and the spirit of meekness?

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

dren brings with it an inexpressible Nearness and Affection.

V. 16. *Be ye followers of me*—in that Spirit and Behaviour, which I have so largely declared.

V. 17. *My beloved son*—Elsewhere he styles him *Brother*; (2 Cor. i. 1.) but here Paternal Affection takes place—*As I teach*—No less by Example than Precept.

V. 18. *Now some are puffed up*—St. Paul saw by a Divine Light, the thoughts which would arise in their hearts—*As if I would not come*—Because I send *Timothy*.

V. 19. *I will know*—He here shews his Fatherly Authority—not the big, empty *Speech* of these vain boasters, but how much of the *Power* of God attends them.

V. 20. *For the kingdom of God*—Real Religion—does not consist in Words, but in the *Power* of God ruling the Heart.

V. 23. *With a rod*—that is, with Severity.

V. 1. *Fornication*—The Original Word implies Criminal Conversation of any kind whatever.

V. 2. *Are ye puffed up?* Should ye not rather have mourned, have solemnly humbled

yourself, and at that time of solemn Mourning have expelled that notorious Sinner from your Communion?

V. 3. *I verily, as present in spirit*—Having a full (it seems a miraculous) View of the whole Fact, *have already, as if I were* actually present, judged him who hath so scandalously done this.

V. 4. *And my spirit*—present with you—with the power of the Lord Jesus Christ—to confirm my Sentence.

V. 5. *To deliver such an one*—This was the highest Degree of Punishment in the Christian Church. And we may observe, the passing this Sentence was the *Act* of the Apostle, not of the *Corinthians*—*To Satan*—who was usually permitted in such Cases, to inflict Pain or Sickness on the Offender: *for the destruction*—though slowly and gradually—*of the flesh*, unless prevented by speedy Repentance.

V. 6. *Your glorying*—either in your Gifts or Prosperity, at such a time as this *is not good*. *Know ye not, that a little leaven*—one Sin, or one Sinner—*leaveneth the whole lump*—diffuses Guilt and Infection through the whole Congregation?

V. 7. *Purga-*

7 not, that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; 8 for our passover is slain for us, *even* Christ: Therefore let us keep the feast; not with the old leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, Not to converse with lewd persons. 10 But not altogether with the lewd persons of this world, or the covetous, or the rapacious, or idolaters, for then ye must go out of the world. 11 But I have now written unto you, if any who is named a brother, be a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or rapacious, not to converse with such an one, no, not to eat with him. 12 For what have I to do, to judge them also that are without? Do not ye 13 judge them that are within? (But them that are without God will judge:) And ye will take away from among yourselves that wicked person.

VI. DARE any of you, having a matter against another, refer it to the unjust, and not to the saints? Know ye not, that the saints shall judge

V. 7. *Purge out therefore the old leaven*—both of Sinners and of Sin, *that ye may be a new lump, as ye are unleavened*—that is, that being *unleavened, ye may be a new lump*, Holy unto the Lord. *For our Passover is slain for us*—The Jewish Passover, about the time of which this Epistle was wrote, (ch. vi. 11.) was only a Type of This. What exquisite Skill both here and every where conducts the Zeal of the Inspired Writer? How surprizing a Transition is here? And yet how perfectly natural? The Apostle speaking of the incestuous Criminal, slides into his darling Topic, a crucified Saviour. Who would have expected it on such an occasion? Yet when it is thus brought in, who does not see and admire both the Propriety of the Subject, and the Delicacy of its Introduction?

V. 8. *Therefore let us keep the feast*—Let us feed on him by Faith. Here is a plain Allusion to the Lord's Supper, which was instituted in the room of the Passover—*not with the old leaven*—of Heathenism or Judaism. *Malignity* is stubbornness in evil. *Sincerity and Truth*, seem to be put here, for the whole of True, Inward Religion.

V. 9. *I wrote to you in a former epistle*—And doubtless both St. Paul and the other Apostles, wrote many things which are not extant now—*Not to converse*—Familiarly; not to contract any Intimacy or Acquaintance with

them, more than is absolutely necessary.

V. 10. *But I did not mean, that you should altogether refrain from conversing with Heathens, though they are guilty in some of these respects—Covetous, rapacious, idolaters—Sinners against themselves, their Neighbour, GOD—For then ye must go out of the world*—then all Civil Commerce must cease. So that *going out of the world*, which some account a Perfection, St. Paul accounts an utter Absurdity.

V. 11. *Who is named a brother*—that is, a Christian, especially if a member of the same Congregation—*rapacious*—guilty of Oppression, Extortion, or any open Injustice—*No, not to eat with him*—which is the lowest degree of familiarity.

V. 12. *I speak of Christians only—For what have I to do to judge Heathens?* But ye, as well as I, judge those of your own Community.

V. 13. *Them that are without God will judge.* The passing Sentence on these He hath reserved to himself. *And ye will take away—that wicked person.* This properly belongs to you.

V. 1. *The unjust*—the Heathens. A Christian could expect no Justice from these—*The saints*—who might easily decide these smaller Differences, in a private and friendly manner.

V. 2. *Know ye not*—This Expression occurs

the world? And if the world shall be judged by you, are ye unworthy
 3 to judge the smallest matters? Know ye not, that we shall judge an-
 4 gels? How much more things pertaining to this life? If then ye have
 any controversies of things pertaining to this life, do ye set them to judge
 5 who are of no esteem in the church? I speak to your shame. What,
 is there not so much as one wise man among you, that shall be able to
 6 judge between his brethren? But brother goeth to law with brother,
 7 and this before the infidels. Indeed even this is altogether a fault among
 you, that ye have contests with each other. Why do ye not rather suffer
 8 wrong? Why do ye not rather suffer yourselves to be defrauded? Nay,
 9 ye do wrong, and defraud, even *your* brethren. Know ye not, that the
 unjust shall not inherit the kingdom of God?

Be not deceived. Neither fornicators, nor idolaters, nor adulterers,
 10 nor the effeminate, nor sodomites, Nor thieves, nor the covetous, nor
 11 revilers, nor the rapacious shall inherit the kingdom of God. And such
 were some of you: but ye are washed, but ye are sanctified, but ye are
 justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful for me; but all things are not expedient: all
 things are lawful for me; but I will not be brought under the power of

curs six Times, in this single Chapter. And that with a peculiar force. For the *Corinthians* knew, and gloried in it: but they did not practise—that *the saints*—after having been judged themselves—*shall judge the world*—Shall be Assessors with *Christ*, in the Judgment wherein he shall condemn all the wicked, as well Angels as Men, *Matt. xix. 28. Rev. xx. 4.*

V. 4. *Them who are of no esteem in the church*—that is, Heathens, who, as such, could be in no Esteem with Christians.

V. 5. *Is there not one among you, who are such Admirers of Wisdom, that is wise enough to decide such Causes?*

V. 7. *Indeed even this is a fault, that ye quarrel with each other at all, whether ye go to law or no. Why do ye not rather suffer wrong?* All men cannot, or will not receive this Saying. Many aim only at this, “I will neither do Wrong, nor suffer it.” These are honest Heathens, but no Christians.

V. 8. *Nay, ye do wrong*—openly, and *defraud*—privately. O how powerfully did the Mystery of Iniquity already work!

V. 9. *Idolatry* is here placed between *Fornication* and *Adultery*, because they generally accompanied it. *Nor the effeminate*—who live

in an easy, indolent way, taking no Cross, in-
 during no Hardship.

But how is this? These good-natured, harmless People, are ranked with *Idolaters* and *Sodomites*! We may learn hence, That we are never secure from the greatest Sins, till we guard against those which are thought the least: Nor indeed, till we think no Sin is little; since every one is a Step toward Hell.

V. 11. *And such were some of you. But ye are washed*—from those gross Abominations; Nay, and *ye are inwardly sanctified*, not before, but in consequence of your being *justified, in the name*; that is, by the Merits of *the Lord Jesus*, through which your Sins are forgiven, and by *the Spirit of our God*, by whom ye are thus washed and sanctified.

V. 12. *All things, which are lawful for you, are lawful for me: but all things are not always expedient*: Particularly, when any thing would offend my weak brother: Or when it would enslave my own Soul. For though *all things are lawful for me, yet I will not be brought under the power of any*—So as to be uneasy when I abstain from it. For if so, then I am under the power of it.

13 any. Meats *are* for the belly, and the belly for meats; yet GOD will
 destroy both it and them. But the body *is* not for fornication, but for the
 14 Lord, and the Lord for the body. And GOD hath both raised up the
 15 Lord, and will also raise us up by his power. Know ye not, that your
 bodies are members of Christ? Shall I then take the members of Christ,
 16 and make them the members of an harlot? GOD forbid. Know ye not,
 that he who is joined to an harlot is one body? * For they two, faith
 17 he, shall be one flesh. But he that is joined to the Lord is one Spirit.
 18 Flee fornication. Every sin that a man doth, is without the body; but
 19 he that committeth fornication, sinneth against his own body. Know ye
 not, that your body is the temple of the Holy Ghost, which is in you,
 20 which ye have from GOD? And ye are not your own: For ye are
 bought with a price: therefore glorify GOD with your body and your
 spirit, which are GOD's.

VII. Now concerning the things whereof ye wrote to me, *It is good for a*
 2 man, not to touch a woman. Yet, *to avoid* fornication, let every man
 have his own wife; and let every woman have her own husband.
 3 Let the husband render the debt to the wife; and in like manner the

V. 13. As if he had said, I speak this, chiefly with regard to Meats: (And would to GOD all Christians would consider it!) Particularly with regard to those offered to Idols, and those forbidden in the *Mosaic Law*. These, I grant, are all indifferent, and have their use; though it is only for a time; Then Meats and the Organs which receive them, will together moulder into Dust. But the case is quite otherwise with Fornication. This is not indifferent, but at all times evil. *For the body is for the Lord*—designed only for his Service: *And the Lord*, in an important Sense *for the body*; being the Saviour of this as well as of the Soul; in proof of which GOD hath already raised him from the dead.

V. 17. *But he that is joined to the Lord*—by faith—*is one spirit with him*. And shall he make himself one flesh with an harlot?

V. 18. *Flee fornication*—all unlawful Commerce with women, with speed, with abhorrence, with all your might. *Every sin that a man* commits against his Neighbour only, terminates upon an Object out of himself, and does not so immediately pollute his Body, though it does his Soul: *But he that committeth fornication, sinneth against his own body*—Pollutes, dishonours, and degrades it to a level with

brute beasts.

V. 19. And even your body is not, strictly speaking, your own. Even this *is the temple of the Holy Ghost*—dedicated to him, and inhabited by him. What the Apostle calls elsewhere *the temple of GOD*, (ch. iii. 16, 17.) and *the temple of the living GOD*, (2 Cor. vi. 16.) he here styles *the temple of the Holy Ghost*, plainly shewing, that the Holy Ghost is *the living GOD*.

V. 20. *Glorify GOD with your body and your spirit*—Yield your Bodies and all their Members, as well as your Souls and all their Faculties, as instruments of righteousness to GOD. Devote and employ all ye have and all ye are, intirely, unreservedly, and for ever to his Glory.

V. 1. *It is good for a man*—who is master of himself, *not to touch a woman*; that is, Not to marry. So great and many are the Advantages of a single Life.

V. 2. *Yet when it is needful in order to avoid fornication, let every man have his own wife: His own*; for Christianity allows no Polygamy.

V. 3. *Let not married persons fancy, that there is any Perfection in living with each other, as if they were unmarried. The debt*—

* Gen. ii. 24.

This

4 wife also to the husband. The wife hath not power over her own body,
 but the husband; and in like manner the husband also hath not power
 5 over his own body, but the wife. Withdraw not from each other, un-
 less *it be* by consent for a time, that ye may give yourselves to prayer,
 and may come together again, lest Satan tempt you through your incon-
 6 tinence. But I say this by way of advice, not by way of precept. For I
 7 would that all men were even as myself: but every one hath his proper
 gift from God, one after this manner, another after that.

8 But to the unmarried and the widows I say, It is good for them, if
 9 they remain even as I. But if they have not power over themselves,
 10 let them marry; for it is better to marry than to burn. The married I
 command, *yet* not I, but the Lord, * Let not the wife depart from her
 11 husband. But if she depart, let her remain unmarried, or be reconciled
 12 to her husband. And let not the husband put away his wife. To the
 rest speak I, not the Lord. If any brother hath an unbelieving wife, and
 13 she consent to dwell with him, let him not put her away. And the
 wife, who hath an unbelieving husband, that consenteth to live with
 14 her, let her not put him away. For the unbelieving husband hath been
 sanctified by the wife; and the unbelieving wife hath been sanctified by
 the husband. Else were your children unclean; but now they are holy.

This antient Reading seems far more natural than the common one.

V. 4. *The wife—the husband*—Let no one forget this, on pretence of greater Purity.

V. 5. *Unless it be by consent, for a time*—That on those special and solemn Occasions, ye may intirely give yourselves up to the Exercises of Devotion—*lest*—if ye should long remain separate—*Satan tempt you*—to unclean Thoughts, if not Actions too.

V. 6. *But I say this*—Concerning your separating for a time, and coming together again. Perhaps he refers also to ver. 2.

V. 7. *For I would that all men were herein even as I*—I would that all the Believers at *Corinth*, who are now unmarried would remain *unuchs for the kingdom of heaven's sake*. St. Paul having tasted the sweetness of this Liberty, wished others to enjoy it, as well as himself—*but every one hath his proper Gift from God*—According to our Lord's Declaration, *All men cannot receive this saying, save they, the happy few, to whom it is given*, Matt. xix. 11.

V. 8. *It is good for them, if they remain even as I*. That St. Paul was then single is certain. And from *Acts* vii. 58. compared with the fol-

lowing Parts of the History it seems probable, that he always was so. It does not appear, that this Declaration (any more than ver. 1.) hath any reference at all to a State of Persecution.

V. 10. *Not I—only, but the Lord—Christ*, by his exprefs command, *Matt. v. 32*.

V. 11. *And let not the husband put away his wife*—Except for the Cause of Adultery.

V. 12. *To the rest—who are married to unbelievers—speak I*—by Revelation from God; though our Lord hath not left any Commandment concerning it. *Let him not put her away*. The Jews indeed were obliged of old, to put away their idolatrous Wives, (*Ezra* x. 3.) But their case was quite different: They were absolutely forbid to marry idolatrous Women. But the persons here spoken of were married, while they were both in a State of Heathenism.

V. 14. *For the unbelieving husband hath in many instances been sanctified by the wife—Else your Children would have been brought up Heathens, whereas now they are Christians*—As if he had said, Ye see the Proof of it before your Eyes.

* *Matt. v. 32.*

15 But if the unbeliever will depart, let him depart: a brother or a sister is
 16 not inflaved in such *cases*: but GOD hath called us to peace. For how
 knowest thou, O wife, but thou mayst save thy husband? or how knowest
 17 thou, O husband, but thou mayst save thy wife? But as GOD hath
 distributed to every one, as the Lord hath called every one, so let him
 18 walk. And thus I ordain in all the churches. Is any one called be-
 ing circumcised? let him not become uncircumcised. Is any one called
 19 in uncircumcision? let him not be circumcised. Circumcision is no-
 thing, and uncircumcision is nothing, but keeping the commandments
 20 of GOD. Let every one in the calling wherein he is called, therein
 21 abide. Art thou called *being* a servant? care not for it: but if
 22 thou canst be made free, use *it* rather. For he that is called by the
 Lord, *being* a servant, is the Lord's freeman; and in like manner, he
 23 that is called *being* free, is the servant of Christ. Ye are bought with a
 24 price; do not become the servants of men. Brethren, let every one
 wherein he is called, therein abide with GOD.
 25 Now concerning virgins, I have no commandment from the Lord:
 but I give my judgment, as one who hath obtained mercy of the Lord
 26 to be faithful. I apprehend therefore, that this is good for the present
 27 distress, that *it is* good for a man to continue as he is. Art thou bound

V. 15. *A brother or a sister*—a Christian man or woman—is not inflaved—is at full Liberty in such *Cases*. But GOD hath called us to peace—to live peaceably with them, if it be possible.

V. 17. *But as GOD hath distributed*—the various Stations of Life, and various Relations to every one, let him take care to discharge his Duty therein. The Gospel dispenseth none of these: And thus I ordain in all the churches—As a point of the highest Concern.

V. 19. *Circumcision is nothing, and uncircumcision is nothing*—will neither promote nor obstruct our Salvation. The one Point is, *keeping the commandments of GOD; Faith working by love.*

V. 20. *In the calling*—that is, The Outward State wherein he is when GOD calls him. Let him not seek to change this, without a clear Direction from Providence.

V. 21. *Care not for it*—Do not anxiously seek liberty—but if thou canst be free, use it rather—embrace the Opportunity.

V. 22. *Is the Lord's freeman*—Is free in this respect. The *Greek* word implies, one that was a Slave, but now is free—*Is the servant of Christ*—Not free in this respect, not at liberty to do his own Will.

V. 23. *Ye are bought with a price*—Ye be-

long to GOD: therefore where it can be avoided, do not become the servants or slaves of men—which may expose you to many temptations.

V. 24. *Therein abide with GOD*—doing all things as unto GOD, and as in his immediate Presence. They who thus *abide with GOD*, preserve an holy Indifference, with regard to outward things.

V. 25. *Now concerning virgins of either Sex, I have no commandment from the Lord*—by a particular Revelation. Nor was it necessary he should: for the Apostles wrote nothing which was not divinely inspired. But with this Difference: sometimes they had a particular Revelation, and a special Commandment. At other times they wrote from the Divine Light, which abode with them, the standing Treasure of the Spirit of GOD. And this also was not their private Opinion, but a Divine Rule of Faith and Practice. As one whom GOD hath made faithful in my Apostolic Office; who therefore faithfully deliver what I receive from him.

V. 26, 27. *This is good for the present distress*—while any Church is under Persecution—*or a man to continue as he is*, whether married or unmarried. St. Paul does not here urge

to a wife? seek not to be loosed: art thou loosed from a wife? seek
 28 not a wife. Yet if thou dost marry, thou hast not sinned; and if a vir-
 gin marry, she hath not sinned. Nevertheless such will have trouble in
 29 the flesh; but I spare you. But this I say, brethren, the time is short:
 it remaineth, that even they that have wives, be as if they had none:
 30 And they that weep, as if they wept not; and they that rejoice, as if they
 31 rejoiced not; and they that buy, as if they possessed not; And they
 that use this world, as not abusing it; for the fashion of this world
 32 passeth away: Now I would have you without carefulness. The un-
 married man careth for the things of the Lord, how he may please the
 33 Lord. But the married careth for the things of the world, how he may
 34 please his wife. There is a difference also between a wife and a virgin.
 The unmarried woman careth for the things of the Lord, that she may
 be holy both in body and spirit: but the married careth for the things
 35 of the world, how she may please her husband. And this I say for your
 own profit, not that I may cast a snare upon you, but that ye may de-

urge *the present Distress*, as a Reason for Ce-
 libacy, any more than for Marriage: but for
 a man's not seeking to alter his State, what-
 ever it be, but making the best of it.

V. 28. *Such will have trouble in the flesh*—
 Many outward troubles. *But I spare you*—
 I speak as little and as tenderly as possible.

V. 29. *But this I say, brethren*—with great
 Confidence: *the time of our Abode here*—*is*
short. It plainly follows, *that even those who*
have wives, be as serious, zealous, active, dead
 to the world, as devoted to GOD, as holy in all
 manner of Conversation, as if they had none.
 By so easy a transition does the apostle slide
 from every thing else to the one thing needful;
 and forgetting whatever is temporal, he is swal-
 lowed up in eternity.

V. 30. *And they that weep, as if they wept*
not—though sorrowful, yet always rejoicing
 —*they that rejoice, as if they rejoiced not*,
 tempering their Joy with godly Fear: *they that*
buy, as if they possessed not, knowing themselves
 to be only Stewards, not Proprietors.

V. 31. *And they that use this world, as not*
abusing it—not seeking Happiness in it, but in
 GOD: using every thing therein only in such a
 manner and degree as most tends to the Know-
 ledge and Love of GOD: *For the whole Scheme*
and fashion of this world—this marrying,
 weeping, rejoicing, and all the rest, not only
 will pass, but now *passeth away*, is this moment
 flying off like a shadow.

V. 32. *Now I would have you*, for this fly-
 ing moment, *without carefulness*, without any
 incumbrance of your Thoughts. *The unmar-*
ried man, if he understand and use the Advan-
 tage he enjoys—*careth only for the things of*
the Lord, how he may please the Lord.

V. 33. *But the married careth for the things*
of the world, (and it is his Duty so to do, so far
 as becomes a Christian) *how he may please his*
wife, and provide all things needful for her and
 his Family.

V. 34. *There is a difference also between a*
wife and a virgin: Whether the Church be
 under Persecution or not. *The unmarried wo-*
man—if she know and use her Privilege—
careth only for the things of the Lord. All her
 Time, Care, and Thoughts center in this,
How she may be holy both in body and spirit.
 This is the standing Advantage of a single
 Life, in all Ages and Nations. But who makes
 a suitable use of it?

V. 35. *Not that I may cast a snare upon you*,
 who are not able to receive this saying; but
 for your profit, who are able, *that ye may re-*
solutely and perseveringly wait upon the Lord—
 The word translated *wait* signifies *sitting close*
by a person, in a good posture to hear. So
 Mary sat at the feet of Jesus. (Luke x. 39.)
without distraction—without having the mind
 drawn any way from its Center, from its close
 Attention to GOD, by any person, or thing, or
 care, or incumbrance whatsoever.

cently wait upon the Lord without distraction. But if any think that he acteth indecently toward his virgin, if she be above age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, he that standeth stedfast in his heart, having no necessity, but having power over his own will, and hath determined this in his heart to keep his virgin, doth well. So then he also that giveth in marriage, doth well; but he that giveth not in marriage, doth better. The wife is bound as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will; only in the Lord: But she is happier, if she continue as she is, in my judgment; and I think that I also have the Spirit of God.

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

V. 36. *But if any parent think, he should otherwise act indecently, unbecoming his Character toward his virgin daughter, if she be above age, (or of full age) and need so require, ver. 9. let them marry*—Her Suitor and she.

V. 37. *Having no necessity*—where there is no such need; but *having power over his own will*, which would incline him to desire the Increase of his Family, and the strengthening it by new Relations.

V. 38. *Doth better*—if there be no necessity.

V. 39. *Only in the Lord*—that is, only let Christians marry Christians: A standing Direction, and one of the utmost Importance.

V. 40. *I think*—It was the Sin of the Corinthians, to think too much of themselves, and too little of the Apostle. St. Paul therefore elegantly retorts the word upon them—*I also*—as well as any of you—*have the Spirit of God*—teaching me all things. This does not imply any doubt; but the strongest certainty of it, together with a reproof of them, for calling it in question. Whoever therefore would conclude from hence, that St. Paul was not certain he had the Spirit of Christ, neither understands the true Import of the Words, nor considers how expressly he lays claim to the Spirit both in this Epistle (ch. ii. 16. xiv. 37.)

and the other (ch. xiii. 3.) Indeed, it may be doubted whether the word here and elsewhere translated *think*, does not always imply the fullest and strongest assurance; see ch. x. 12.

V. 1. *New concerning the next Question you proposed*—*all of us have knowledge*—A gentle Reproof of their Self-conceit. Knowledge without Love always puffeth up. Love alone edifies—builds us up in Holiness.

V. 2. *If any man think he knoweth any thing aright, unless so far as he is taught by God, he knoweth nothing yet as he ought to know; seeing there is no true Knowledge without Divine Love.*

V. 3. *He is known*—that is, approved—by him.

V. 4. *We know that an idol is nothing*—a mere nominal god, having no Divinity, Virtue, or Power.

V. 5. *For though there be that are called gods*—by the Heathens, both celestial (as they style them) terrestrial and infernal Deities—

V. 6. *Yet to us Christians there is but one God*—This is exclusive, not of the *One Lord*, as if he were an inferior Deity; but only of the Idols, to which the *One God* is opposed—*from whom are all things*—by Creation, Providence, and Grace: *and we for him*—the

End

whom *are* all things, and we for him; and one Lord, Jesus Christ, by
 7 whom *are* all things, and we by him. But *there is* not in all men this
 knowledge; for some do even until now, with consciousness of the idol,
 eat *it* as sacrificed to the idol, and their conscience, being weak, is defiled.
 8 But meat commendeth us not to God; for neither if we eat, are we the
 9 better, nor if we eat not, are we the worse. But take heed, lest by any
 10 means this your liberty become a stumbling-block to the weak. For if
 any one see thee, who hast knowledge, sitting at meat in an idol-temple,
 will not the conscience of him that is weak be encouraged to eat of the
 11 things sacrificed to the idol? And through thy knowledge shall the
 12 weak brother perish, for whom Christ died. But when ye sin thus
 against your brethren, and wound their weak conscience, ye sin against
 13 Christ. Wherefore if meat make my brother to offend, I will eat no
 flesh while the world standeth, lest I make my brother to offend.

IX. AM I not free? Am I not an apostle? Have I not seen Jesus Christ
 2 our Lord? Are not ye my work in the Lord? If I am not an apostle to
 3 others, yet I am to you; for ye are the seal of my apostleship. My an-
 4 swer to them who examine me is this. Have we not power to eat and to

End of all we are, have, and do—and one Lord—equally the Object of Divine Worship—by whom are all things—created, sustained, and governed—And we by him—have Access to the Father, and all Spiritual Blessings.

V. 7. *Some eat, with consciousness of the idol*—that is, fancying it is something, and that it makes the meat unlawful to be eaten: *and their conscience being weak*—not rightly informed—is defiled—contracts Guilt by doing it.

V. 8. *But meat commendeth us not to God*—neither by eating, nor by refraining from it—Eating and not eating are in themselves things merely indifferent.

V. 10. *For if any one see thee who hast knowledge*—whom he believes to have more Knowledge than himself, and who really hast this Knowledge, that an Idol is nothing—*sitting down* to an entertainment in an idol-temple. The Heathens frequently made Entertainments in their Temples, on what had been sacrificed to their Idols—*Will not the conscience of him that is weak*—scrupulous—be encouraged—by thy example—to eat—though with a doubting Conscience.

V. 11. *And through thy knowledge shall the weak brother perish, for whom Christ died?* And for whom thou wilt not lose a meal's

meat, so far from dying for him! we see, Christ died, even for them that perish.

V. 12. *Ye sin against Christ*—whose members they are.

V. 13. *If meat*—of any kind. But what Body of Christians throughout the World are so abstemious?

V. 1. *Am I not free? Am I not an apostle?* that is, Have not I the Liberty of a common Christian? Yea, that of an Apostle? He vindicates his Apostleship, ver. 1—3; his apostolical Liberty, ver. 4—19. *Have I not seen Jesus Christ?* Without this, he could not have been one of those first grand Witnesses. *Are not ye my work in the Lord?* A full Evidence that God hath sent me? and yet some, it seems, objected to his being an Apostle, because he had not asserted his Privilege, in demanding and receiving such Maintenance from the Churches, as was due to that Office.

V. 2. *Ye are the seal of my apostleship*—who have received not only Faith by my mouth, but all the Gifts of the Spirit by my hands.

V. 3. *My answer to them who examine me*—concerning my Apostleship—is this—which I have now given.

V. 4. *Have we not power*—I and my Fellow-labourers—to eat and to drink—at the expence of those among whom we labour?

V. 5. *Have*

5 drink? Have we not power to lead about *with us* a sister, a wife, as
 6 well as the other apostles, and the brethren of the Lord, and Peter? Or
 7 I only and Barnabas, have we not power to forbear working? Who
 ever warreth at his own charge? Who planteth a vineyard, and doth not
 eat of its fruit? Or who feedeth a flock, and doth not eat of the milk
 8 of the flock? Do I speak these things as a man? Doth not the law
 9 also speak the same? For it is written, in the law of Moses, * Thou
 shalt not muzzle the ox that treadeth out the corn? Doth God take care
 10 for oxen? Or speaketh he chiefly for our sakes? surely for our sakes
 it was written: for he who ploweth, ought to plow in hope; and he
 11 that thresheth in hope, *ought* to be a partaker of his hope. If we have
 sown unto you spiritual things, *is it* a great matter, if we shall reap your
 12 carnal things? If others partake of this power over you, *do* not we
 rather? Yet we have not used this power: but we suffer all things, lest
 13 we should hinder the gospel of Christ. Know ye not, that they who
 are employed about holy things, are fed out of the temple? And they
 14 who wait at the altar, are partakers with the altar. So also hath the
 Lord † ordained, that they who preach the gospel, should live of the
 15 gospel. But I have used none of these things; nor have I written
 thus, that it might be done so unto me: for *it were* better for me to die,
 16 than that any man should make *this* my glorying void. For if I preach
 the gospel, I have nothing to glory of; for a necessity lieth upon me, and
 17 wo is me, if I preach not the gospel. If indeed I do this willingly, I

V. 5. *Have we not power to lead about with us a sister, a wife,* and to demand sustenance for her also? *As well as the other apostles,* (who therefore it is plain did this) *and Peter?* Hence we learn, 1. That St. Peter continued to live with his Wife, after he became an Apostle; 2. That he had no Rights as an Apostle, which were not common to St. Paul.

V. 6. *To forbear working*—with our hands.

V. 8. *Do I speak as a man?* Barely on the Authority of Human Reason? Does not God also say, in effect, the same thing? *The ox that treadeth out the corn.* This was the Custom in Judea, and many Eastern Nations: In several of them it is retained still. And at this day, Horses tread out the Corn in some Parts of Germany.

V. 9. *Doth God in this Direction take care for oxen only?* Hath he not a farther Meaning? and so undoubtedly he hath, in all the other Mosaic Laws of this kind.

V. 10. *He who ploweth ought to plow in hope*

* Deut. xxv. 4.

—of reaping. This seems to be a proverbial Expression—and he that thresheth in hope, ought not to be disappointed, ought to eat the fruit of his labours. And so ought they who labour in God's Husbandry.

V. 11. *Is it a great matter, if we shall reap as much of your carnal things as is needful for our Sustenance?* Do you give us things of greater value than those you receive from us?

V. 12. *If others*—whether true or false Apostles—*partake of this power*—have a Right to be maintained, *do not we rather, on account of our having laboured so much more? Lest we should hinder the gospel*—by giving an occasion of Cavil or Reproach.

V. 15. *It were better for me to die, than*—to give occasion to them that seek occasion against me, 2 Cor. xi. 12.

V. 17. *Willingly*—He seems to mean, without receiving any thing. St. Paul here speaks in a manner peculiar to himself. Another might have preached willingly, and yet have received.

† Matt. x. 10.

have a reward; but if unwillingly, *yet* a dispensation is intrusted to
 18 me. What then *is* my reward? that when I preach the gospel, I
 may make the gospel without charge, that I abuse not my power in the
 19 gospel. For though I am free from all men, I made myself the
 20 servant of all, that I might gain the more. To the Jews I became as
 a Jew, that I might gain the Jews: to them that are under the law, as
 21 under the law, that I might gain them that are under the law: To
 them that are without the law, as without the law, (being not without
 the law to God, but under the law to Christ) that I might gain them
 22 that are without the law. To the weak I became as weak, that I might
 gain the weak: I became all things to all men, that by all means I
 23 might save some. And this I do for the gospel's sake, that I may be
 24 partaker thereof with *you*. Know ye not, that they who run in the
 race, all run, but one receiveth the prize? so run that ye may obtain.
 25 And every one that contendeth, is temperate in all things: and they in-
 26 deed, to obtain a corruptible crown, but we an incorruptible. I there-
 fore so run, not as uncertainly; I so fight, not as one that beateth the

received a maintenance from the *Corinthians*. But if he had received any thing from them, he would have termed it *preaching unwillingly*. And so in the next verse; another might have used that *Power* without abusing it. But his own *using* it at all, he would have termed *abusing* it. *A dispensation is intrusted to me*—Therefore I dare not refrain.

V. 18. *What then is my reward?* That Circumstance in my Conduct, for which I expect a peculiar Reward from my great Master? *That I abuse not*—make not an unseasonable Use of my *power* which I have in preaching the *gospel*.

V. 19. *I made myself the servant of all*—I acted with as self-denying a regard to their Interest, and as much Caution not to offend them, as if I had been literally their Servant, or Slave. Where is the Preacher of the Gospel, who treads in the same Steps?

V. 20. *To the Jews I became as a Jew*—Conforming myself in all things, to their manner of thinking and living, so far as I could with Innocence. *To them that are under the law*—who apprehend themselves to be still bound by the Ceremonial Law—as *under the law*—observing it myself, while I am among them. Not that he declared this to be necessary, or refused to converse with those who did not observe it. This was the very thing

which he condemned in *St. Peter*, Gal. ii. 14.

V. 21. *To them that are without the law*—the Heathens—as *without the law*—neglecting its Ceremonies—*Being not without the law to God*—but as much as ever under its Moral Precepts—*under the law to Christ*—And in this Sense all Christians will be *under the law* for ever.

V. 22. *I became as weak*—as if I had been scrupulous too. *I became all things to all men*—Accommodating myself to all, so far as I could, consistent with Truth and Sincerity.

V. 24. *Know ye not, that*—in those famous Games, which are kept at the *Isthmus*, near your City—*they who run in the foot race all run*, though *but one receiveth the prize?* How much greater Encouragement have you to run? Since ye may all receive the Prize of your high Calling?

V. 25. *And every one that there contendeth, is temperate in all things*—to an almost incredible Degree: using the most rigorous Self-denial in Food, Sleep, and even other sensual Indulgence. *A corruptible crown*—a Garland of Leaves, which must soon wither. The moderns only have discovered that it is *legal* to do all this and more for an eternal crown, than they did for a corruptible.

V. 26. *I run, not as uncertainly*—I look strait to the Goal; I run strait toward it. I cast

27 air. But I keep under my body, and bring *it* into subjection, lest by any means, after having preached to others, I myself should become a reprobate.

X. Now I would not have you ignorant, brethren, that all our fathers 2 were * under the cloud, and all † passed through the sea, And were 3 all baptized unto Moses, in the cloud and in the sea, And ‡ all ate the 4 same spiritual meat, And || all drank the same spiritual drink (for they drank out of the spiritual rock which followed them; and that rock was 5 Christ) Yet, with the most of them, God was not well-pleased; for 6 they were overthrown in the wilderness. Now these things were for our example, that we might not desire evil things, † † as they desired.

cast away every weight, regard not any that stand by. *I fight, not as one that beateth the air.* This is a proverbial Expression for a man's missing his blow, and spending his strength, not on his Enemy, but on empty Air.

V. 27. *But I keep under my body*—by all kinds of Self-denial, and bring it into subjection to my Spirit and to God. The words are strongly figurative, and signify the Mortification of the *body of sin*, by an Allusion to the Natural Bodies of those, who were bruised or subdued in Combat—*Lest by any means after having preached*—the Greek Word means, After having discharged the Office of an Herald (still carrying on the Allusion) whose office it was, To proclaim the Conditions, and to display the Prizes—*I myself should become a reprobate*—disapproved by the Judge, and so falling short of the Prize. This single Text may give us a just Notion of the Scriptural Doctrine of Election and Reprobation, and clearly shew us, that particular Persons are not in Holy Writ represented, as *elect* absolutely and unconditionally to Eternal Life, or predestinated absolutely and unconditionally to Eternal Death: But that Christians in general are *elect*, to enjoy the Christian Privileges on Earth, which, if they abuse, those very *elect* persons will become *reprobate*. St. Paul was certainly an *Elect* person, if ever there was one. And yet he declares, it was possible he himself might become a *reprobate*. Nay, he actually would have become such, if he had not thus kept his body under, even though he had been so long an *Elect* person, a Christian, and an Apostle.

V. 1. Now that ye may not become repro-

bates, consider how highly favoured your Fathers were, who were God's *elect* and peculiar people, and nevertheless were rejected by Him. They were *all under the cloud*, that eminent token of God's gracious Presence, which screened them from the Heat of the Sun by day, and gave them light by night—and *all passed through the sea*—God opening a way through the midst of the waters.

V. 2. *And were all as it were baptized unto Moses*—initiated into the Religion which he taught them—in the cloud and in the sea—Perhaps sprinkled here and there with drops of water from the Sea or the Cloud, by which Baptism might be the more evidently signified.

V. 3. *And all ate the same manna*, termed *Spiritual Meat*, as it was Typical, 1. Of Christ and his spiritual Benefits; 2. Of the sacred Bread which we eat at his Table.

V. 4. *And all drank the same spiritual drink* (typical of Christ, and of that Cup which we drink) *For they drank out of the spiritual or mysterious rock*, the wonderful Streams of which followed them in their several journeyings, for many years, through the wilderness. *And that rock was a manifest Type of Christ*, the Rock of Eternity, from whom his People derive those Streams of Blessings, which follow them through all this Wilderness.

V. 5. *Yet*—although they had so many tokens of the Divine Presence—they were overthrown—with the most terrible Marks of his Displeasure.

V. 6. *Now these things were for our example*—shewing what we are to expect, if enjoying the like Benefits, we commit the like Sins—

* Exod. xiii. 21.

† Ch. xiv. 22.

‡ Ch. xvi. 15.

|| Ch. xvii. 6.

† † Numb. xi. 4—

7 Neither be ye idolaters, as *were* some of them, as it is written, * The
 8 people sat down to eat and drink, and rose up to play. Neither let us
 commit fornication, as † some of them committed, and fell in one day
 9 three and twenty thousand. Neither let us tempt Christ, as ‡ some of
 10 them also tempted, and were destroyed by serpents. || Neither murmur
 ye, as some of them also murmured, and were destroyed by the destroyer.
 11 Now all these things happened to them for examples, and they are writ-
 12 ten for our admonition, on whom the ends of the ages are come. There-
 13 fore let him that standeth, take heed, lest he fall. There hath no
 temptation taken you, but such as is common to man; and God *is* faith-
 ful, who will not suffer you to be tempted above your ability, but will
 with the temptation make also a way to escape, that ye may be able to
 14 bear it. Wherefore, my beloved, flee from idolatry. I speak as to
 15 wise men; judge ye what I say. The cup of blessing which we bless,
 16 is it not the communion of the blood of Christ? The bread which we

The Benefits are set down in the same Order, as by *Moses* in *Exodus*: The Sins and Punishments in a different Order: Evil Desire first, as being the Foundation of all; next Idolatry, ver. 7, 14. then Fornication, which usually accompanied it, ver. 8. the tempting and murmuring against God, in the following Verses. *As they desired*—Quails, in contempt of Manna.

V. 7. *Neither be ye idolaters*—and so, *Neither murmur ye*—(ver. 10.) The other Cautions are given in the First Person: But these in the Second. And with what exquisite Propriety does he vary the Person? It would have been improper to say, *Neither let us* be Idolaters: for he was himself in no danger of Idolatry: nor probably of murmuring against Christ, or the Divine Providence. *To play*—that is, to dance, in honour of their Idol.

V. 8. *And fell in one day three and twenty thousand*—Beside the Princes who were afterwards hanged, and those whom the Judges slew; so that there died in all four and twenty thousand.

V. 9. *Neither let us tempt Christ*—by our unbelief. St. Paul enumerates five Benefits, ver. 7-11. of which the fourth and fifth were very connected together; and five Sins, the first and fifth of which were likewise closely connected. In speaking of the fifth Benefit, he only mentions *Christ*; and in speaking of the fourth Sin, he shews it was committed

against *Christ*—*As some of them tempted him*. This Sin of the people was peculiarly against *Christ*. For when they had so long drank of that Rock, yet they murmured for want of Water.

V. 10. *The destroyer*—the destroying Angel.

V. 11. *On whom the ends of the ages are come*—The Expression has great force. All things meet together, and come to a Crisis, under the last, the Gospel-Dispensation; both Benefits and Dangers, Punishments and Rewards. It remains, that *Christ* come as the Avenger and Judge. And even these *Ends* include various Periods, succeeding each other.

V. 12. The common translation runs, *let him that thinketh he standeth*. But the word translated *thinketh*, most certainly strengthens, rather than weakens the sense. Perhaps it should be translated, he that *most assuredly* standeth.

V. 13. *Common to man*—or, as the Greek Word imports, proportioned to human Strength—*God is faithful*—in giving the Help which he hath promised—*And he will with the temptation*—provide for your Deliverance.

V. 14. *Flee from idolatry*—And from all Approaches to it.

V. 16. *The cup which we bless*—By setting it apart to a sacred Use, and solemnly invoking the Blessing of God upon it—*Is it not the communion of the blood of Christ*—the means of our partaking of those invaluable Benefits,

17 break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of the one bread. Consider Israel after the flesh. Are not they who eat of the sacrifices, partakers of the altar? What say I then? That a thing sacrificed to idols is any thing? or that an idol is any thing? But that what the heathens sacrifice, they sacrifice to devils, and not to God. Now I would not that ye should be partakers with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the table of the Lord, and the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? All things are lawful for me; but all things are not expedient; all things are lawful for me; but all things edify not. Let no one seek his own, but every one another's welfare. Whatever is sold in the shambles eat, asking no questions for conscience sake. * For the earth is the Lord's, and the fulness thereof. And if any of the unbelievers invite you, and ye are disposed to go, eat whatever is set before you, asking no questions for conscience sake. But if any one say to you, This hath been sacrificed to an idol, eat not, for his sake that shewed thee, and for conscience sake. Conscience I say, not thy own, but that of the other: for why is my liberty judged by another's conscience? For if I by grace am a partaker, why am I blamed

which are the Purchase of the blood of Christ — The communion of the body of Christ — the means of our partaking of those Benefits, which were purchased by the Body of Christ offered for us.

V. 17. For it is this Communion which makes us all one — We being many are yet, as it were, but different Parts of one and the same broken bread, which we receive to unite us in one Body.

V. 18. Consider Israel after the flesh. Christians are the spiritual Israel of God. Are not they who eat of the sacrifices, partakers of the altar? Is not this an Act of Communion with that God to whom they were offered? And is not the case the same with those who eat of the sacrifices which have been offered to Idols?

V. 19. What say I then? Do I in saying this allow, That an Idol is any thing Divine? I aver, on the contrary, That what the Heathens sacrifice, they sacrifice to devils. Such in reality are the gods of the Heathens; and with such only can you hold communion in those Sacrifices.

V. 21. Ye cannot drink the cup of the Lord, and the cup of devils. You cannot have communion with both.

V. 22. Do we provoke the Lord to jealousy —

by thus caressing his Rivals? Are we stronger than he? Are we able to resist, or to bear his Wrath?

V. 23. Supposing this were lawful in itself, yet it is not expedient: it is not edifying to my Neighbour.

V. 24. His own only, but another's welfare also.

V. 25. The Apostle now applies this Principle to the point in question. Asking no questions, Whether it has been sacrificed or not?

V. 26. For God, who is the Creator, Proprietor, and Disposer of the Earth, and all that is therein, hath given the Produce of it to the children of men, to be used without scruple.

V. 28. For his sake that shewed thee, and for conscience sake — that is, for the sake of his weak Conscience, lest it should be wounded.

V. 29. Conscience, I say, not thy own — I speak of his Conscience, not thine — For why is my liberty judged by another's conscience? Another's Conscience is not the Standard of mine, nor is another's Persuasion the Measure of my Liberty.

V. 30. If I by grace am a partaker — If I thankfully use the common Blessings of God —

* Psal. xxiv. 1.

V. 31. There

31 for that for which I give thanks? Therefore whether ye eat or drink,
32 or whatsoever ye do, do all to the glory of God. Give no offence either
33 to the Jews, or to the Gentiles, or to the church of God: Even as I
please all men in all things, not seeking my own profit, but that of many
XI. that they may be saved. Be ye followers of me, as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and
3 keep the orders, as I delivered *them* to you. But I would have you
know, that the head of the woman *is* the man, and the head of every
4 man *is* Christ, and the head of Christ *is* God. Every man praying or
5 prophesying with *his* head covered, dishonoureth his head. But every
woman praying or prophesying with *her* head uncovered, dishonoureth
6 her head; for it is the same as if she were shaved. Therefore if a wo-
man is not covered, let her also be shaved: but if it be shameful, for a
woman to have her hair shaved off, or cut short, let her be covered.
7 A man indeed ought not to have *his* head covered, being the image and

V. 31. *Therefore*—to close the present point with a General Rule, applicable not only in this, but in all Cases, *Whatsoever ye do*—In all things whatsoever, whether of a religious or civil nature, in all the common as well as sacred Actions of Life, keep the Glory of God in view, and steddily pursue in all this One End of your Being, the planting or advancing, the Vital Knowledge and Love of God, first in your own Soul, then in all Mankind.

V. 32. *Give no offence*—if, and as far as, it is possible.

V. 33. *Even as I*, as much as lieth in me, please all men.

V. 2. *I praise you*—The greater Part of you.

V. 3. *I would have you know*—He does not seem to have given them any Order before concerning this. *The head of every man* particularly, every Believer *is* Christ—and the head of Christ *is* God. Christ as he is Mediator, acts in all things subordinately to his Father. But we can no more infer, That they are not of the same Divine Nature, because God is said to be the Head of Christ, than that Man and Woman are not of the same Human Nature, because the man is said to be the Head of the woman.

V. 4. *Every man praying or prophesying with his head covered, dishonoureth his head*—St. Paul seems to mean, As in these Eastern Na-

tions, veiling the Head is a badge of Subjection, so a man who prays or prophesies with a veil on his Head, reflects a dishonour on Christ, whose Representative he is.

V. 5. *But every woman*, who under an immediate impulse of the Spirit (for then only was a woman suffered to speak in the Church) prays or prophesies without a veil on her face, as it were disclaims Subjection, and reflects Dishonour on Man, her Head. For it is the same, in effect, as if she cut her hair short, and wore it in the distinguishing Form of the Men. In those Ages, men wore their Hair exceeding short, as appears from the antient Statues and Pictures.

V. 6. *Therefore if a woman is not covered*—if she will throw off the Badge of Subjection, let her appear with her Hair cut like a man's: But if it be shameful for a woman to appear thus in public, especially in a Religious Assembly, let her for the same Reason, keep on her Veil.

V. 7. *A man indeed ought not to veil his head*, because he is the image of God, in the Dominion he bears over the Creation, representing the Supreme Dominion of God, which is his Glory. But the woman is only matter of glory to the man, who has a becoming dominion over her. Therefore she ought not to appear, but with her head veiled, as a tacit acknowledgment of it.

M m m 2

V. 8. The

8 glory of GOD ; but the woman is the glory of the man. For the man is
 9 not of the woman, but the woman of the man. Neither was the man
 created for the sake of the woman, but the woman for the sake of the
 10 man. For this cause *also* the woman ought to have a veil upon *her*
 11 head, because of the angels. Nevertheless neither is the man without
 12 the woman, nor the woman without the man, in the Lord. And as the
 woman *was* of the man, so also the man *is* by the woman ; but all things
 13 *are* of GOD. Judge of yourselves : is it decent for a woman to pray to
 14 GOD uncovered ? Doth not nature itself teach you, that for a man to
 15 have long hair, is a disgrace to him ? Whereas for a woman to have
 long hair, is a glory to her ; for her hair was given her instead of a veil.
 16 But if any one be contentious, we have no such custom, neither the
 churches of GOD.

17 But in this which I declare, I praise *you* not, that ye come together
 18 not for the better, but for the worse. For first, when ye come together
 in the church, I hear there are schisms among you, (and I partly believe

V. 8. *The man is not*—in the first Production of Nature.

V. 10. *For this cause also a woman ought to be veiled* in the public Assemblies, *because of the angels* who attend there, and before whom they should be careful not to do any thing indecent or irregular.

V. 11. *Nevertheless, in the Lord Jesus, there is neither male nor female* ; neither is excluded ; neither is preferred before the other in his Kingdom.

V. 12. *And as the woman was* at first taken out of the man, *so also the man is* now in the ordinary Course of Nature *by the woman*. But all things are of GOD, the man, the woman, and their Dependence on each other.

V. 13. *Judge of yourselves*—For what need of more Arguments in so plain a case ? *Is it decent for a woman to pray to GOD*, the most High, with that bold and undaunted Air, which she must have, when, contrary to universal Custom, she appears in public with her head uncovered ?

V. 14. *For a man to have long hair*, carefully adjusted, is such a Mark of Effeminacy as is a Disgrace to him.

V. 15. *Given her*—Originally, before the Arts of Dress were in being.

V. 16. *We have no such custom here, nor any of the other churches of GOD*. The several Churches that were in the Apostles time, had different Customs, in things that were not ef-

fential ; and that, under one and the same Apostle, as circumstances, in different places, made it convenient. And in all things merely indifferent, the Custom of each place, was of sufficient weight to determine prudent and peaceable men. Yet even this cannot over-rule a scrupulous Conscience, which really doubts whether the thing be indifferent or no. But those who are referred to here by the Apostle, were contentious, not conscientious, Persons.

V. 18. *In the church*—in the Public Assembly—I hear there are schisms among you, and I partly believe it—that is, I believe it of some of you. It is plain, that by *Schisms* is not meant any Separation from the Church, but uncharitable Divisions in it. For the *Corinthians* continued to be one Church, and notwithstanding all their Strife and Contention, there was no Separation of any one Party from the rest, with regard to External Communion. And it is in the same Sense that the word is used, ch. i. 10. and ch. xii. 25. which are the only places in the New Testament beside this, where Church-Schisms are mentioned. Therefore, the indulging any temper contrary to this tender care of each other, is the true scriptural Schism. This is therefore a quite different thing from that orderly Separation from corrupt Churches, which later Ages have stigmatized as Schism ; and have made a pretence for the vilest Cruelties, Oppressions, and Murders, that have troubled the Christian World. Both Heresies and Schisms are

it. For there must be heresies also among you, that the approved among you may be manifest). Therefore when ye come together into one place, it is not eating the Lord's supper. For in eating every one taketh before *another* his own supper, and one is hungry, another drinks largely. What! have ye not houses to eat and to drink in? or do ye despise the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise *you* not. For I received from the Lord what I also delivered to you, that the Lord Jesus the night in which he was betrayed, took bread, And when he had given thanks, he brake *it*, and said, Take, eat, this is my body, which is broken for you; do this in remembrance of me. In like manner also *he took* the cup after he had supped, saying, This cup is the new covenant in my blood: do this as often as ye drink *it*, in remembrance of me. Therefore as often as ye eat this bread, and drink this cup, ye shew forth the Lord's death, till he come. So that whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and

here mentioned in very near the same sense: unless by *Schisms* be meant rather those outward animosities which occasioned *Heresies*; that is, outward divisions or parties: So that whilst one said, I am of *Paul*, another, I am of *Apollos*, this implied both *Schism* and *Heresy*. How wonderfully, have later ages distorted the word *Heresy* and *Schism*, from their scriptural meaning. *Heresy* is not, in all the Bible, taken for "an error in fundamentals," or in any thing else; nor *Schism*, for any separation made from the outward communion of others. Therefore, both *Heresy* and *Schism*, in their modern sense of the words, are sins that the Scripture knows nothing of; but were invented merely to deprive Mankind of the benefit of private Judgment, and a liberty of Conscience.

V. 19. *There must be heresies*—divisions—among you—in the ordinary Course of things; and God permits them, that it may appear, who among you are, and who are not, upright of heart.

V. 20. *Therefore*—that is, in consequence of those Schisms—it is not eating the Lord's supper—that solemn Memorial of his Death, but quite another thing.

V. 21. *For in eating* what ye call the Lord's supper, instead of all partaking of one bread, each person brings his own Supper, and eats it, without staying for the rest. And hereby the poor, who cannot provide for themselves, have nothing, while the rich eat and drink to the

full: Just as the Heathens use to do, at the Feasts on their Sacrifices.

V. 22. *Have ye not houses to eat and drink your common Meals in?* Or do ye despise the church of God? Of which the poor are both the larger and the better Part. Do ye act thus, in designed Contempt of them?

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

V. 24. *This is my body which is broken for you*—that is, This broken Bread is the Sign of my Body, which is even now to be pierced and wounded for your iniquities. Take then and eat of this Bread, in an humble, thankful, obediencial remembrance of my dying Love; of the Extremity of my Sufferings on your behalf, of the Blessing I have thereby procured for you, and of the Obligations to Love and Duty which I have by all this laid upon you.

V. 25. *After supper*—Therefore ye ought not to confound This with a Common Meal. *Do this in remembrance of me.* The antient Sacrifices were in remembrance of Sin. This Sacrifice once offered is still represented in remembrance of the Remission of Sins.

V. 26. *Ye shew forth the Lord's death*—Ye proclaim, as it were, and openly avow it, to God and to all the World—*till he come*—in Glory.

V. 27. *Whosoever shall eat this bread*—unworthily—that is, in an unworthy, irreverent manner, without regarding either him that appointed

pointed

28 blood of the Lord. Therefore let a man examine himself, and so let him
 29 eat of the bread and drink of the cup. For he that eateth and drinketh
 unworthily, eateth and drinketh judgment to himself, not distinguishing
 30 the Lord's body. For this cause many *are* sick and weak among you,
 31 and many sleep. For if we would judge ourselves, we should not be
 32 judged. But when we are judged, we are chastened by the Lord, that
 33 we may not be condemned with the world. Wherefore, my brethren,
 34 when ye come together to eat, wait one for another. And if any one
 be hungry, let him eat at home, that ye come not together to con-
 demnation. And the rest I will set in order when I come.

XII. Now concerning spiritual *gifts*, brethren, I would not have you igno-
 2 rant. Ye know that when ye were heathens, ye were carried away after
 3 dumb idols, as ye were led. Therefore I give you to know, that *as* no
 one speaking by the Spirit of God, calleth Jesus accursed; so no one can
 4 say, Jesus *is* the Lord, but by the Holy Ghost. Now there are di-

pointed it, or the Design of its Appointment—
shall be guilty of profaning that which repre-
sents the body and blood of the Lord.

V. 28. *But let a man examine himself*—
 Whether he know the Nature and Design of
 the Institution, and whether it be his own De-
 sire and Purpose, throughly to comply therewith.

V. 29. *For he that eateth and drinketh so un-*
worthily as those Corinthians did—eateth and
drinketh judgment to himself—temporal judg-
 ments of various kinds (ver. 30.) *not distin-*
guishing the sacred tokens of the Lord's body—
 from his common Food.

V. 30. *For this cause*—which they had not
 observed—*many sleep*—in Death.

V. 31. *If we would judge ourselves*—As to
 our Knowledge, and the Design with which
 we approach the Lord's Table—*we should not*
be thus judged—that is, punished by God.

V. 32. *When we are thus judged*, it is with
 this merciful Design, *that we may not be finally*
condemned with the World.

V. 33. *The rest*—The other Circumstances
 relating to the Lord's Supper.

V. 1. *Now concerning spiritual gifts*—The
 Abundance of these in the Churches of Greece,
 strongly refuted the idle Learning of the Greek
 Philosophers. But the Corinthians did not use
 them wisely, which occasioned St. Paul's writ-
 ing concerning them. He describes, 1. The
 Unity of the Body, ver. 1—27. 2. The Va-
 riety of Members and Offices, ver. 27—30.

3. The Way of exercising Gifts rightly, name-
 ly, by Love, ver. 31. ch. xiii. throughout;
 and adds, 4. A Comparison of several Gifts
 with each other, in the xivth chapter.

V. 2. *Ye were heathens*—Therefore what-
 ever Gifts ye have received, it is from the free
 Grace of God—*carried away*—by a blind
 credulity—*after dumb idols*—the blind to the
 dumb: Idols of Wood and Stone, unable to
 speak themselves, and much more to open your
 mouths, as God has done—*as ye were led*—
 by the Subtlety of your Priests.

V. 3. *Therefore*—since the Heathen Idols
 cannot speak themselves, much less give Spiritual
 Gifts to others, these must necessarily be among
 Christians only: *As no one speaking by the Spirit*
of God, calleth Jesus accursed—that is, As none
 who does this (which all the Jews and Heathens
 did) *speaketh by the Spirit of God*, is actuated
 by that Spirit, so as to speak with Tongues,
 heal Diseases, or cast out Devils: *So no one can*
say, Jesus is the Lord—none can receive him
 as such, (for in the Scripture Language, to
 say, or to believe, implies an *experimental as-*
urance) *but by the Holy Ghost.* The Sum is,
 None have the Holy Spirit but Christians: All
 Christians have this Spirit.

V. 4. *There are diversities of gifts, but the*
same Spirit—Divers Streams, but all from one
 Fountain. This verse speaks of the Holy
 Ghost, the next of *Christ*, the 6th of God the
 Father. The Apostle treats of the Spirit,
 ver.

versities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord: And there are diversities of operations, but it is the same God who worketh all in all.

But the manifestation of the Spirit is given to each, to profit withal. For to one is given by the Spirit, the word of wisdom; to another by the same Spirit, the word of knowledge; To another faith by the same Spirit; to another the gift of healing by the same Spirit; To another the working of miracles; to another prophecy; to another the discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues. But one and the same Spirit worketh all these, dividing to every one severally as he willeth.

For as the body is one, and yet hath many members, but all the members of the body, many as they are, are one body, so is Christ. For we are all baptized by one Spirit into one body, whether *we are* Jews or Gentiles, whether slaves or freemen; and we have all drank of one Spirit. For the body is not one member, but many. If the foot should say, Because I am not the hand, I am not of the body, is it therefore

7, &c. of *Christ*, ver. 12, &c. of *God*, 28, &c.

V. 5. *Administrations*—Offices—*But the Lord* appoints them all.

V. 6. *Operations*—Effects produced. This is of a larger Extent than either of the former. *But it is the same God who worketh these Effects in all the persons concerned.*

V. 7. *The manifestation*—the Gift whereby Spirit manifests itself: *is given to each* for Profit of the whole Body.

V. 8. *The word of wisdom*—A Power of understanding and explaining the manifold Wisdom of God in the grand Scheme of Gospel-Salvation. *The word of knowledge*—perhaps, an extraordinary Ability to understand and explain the Old Testament Types and prophecies.

V. 9. *Faith* may here mean, An extraordinary Trust in God under the most difficult or dangerous Circumstances. *The gift of healing* should not be wholly confined, to the healing of diseases with a word or a touch. It may extend itself also, though in a lower degree, where natural Remedies are applied. And it may not be This, not superior Skill, which makes the Physicians more successful than others. And thus it may be with regard to other Gifts of the Spirit. As after the Golden Shields were lost, the King of Judah put brazen in their stead, so after the pure Gifts were lost, the

Power of God exerts itself in a more covert manner, under Human Studies and Helps: and that the more plentifully, according as there is the more room given for it.

V. 10. *The working of other miracles*—*Prophecy*—foretelling things to come—*the discerning*—Whether men be of an upright Spirit or no? Whether they have Natural or Supernatural Gifts for Offices in the Church? And, Whether they who profess to speak by Inspiration, speak from a Divine, a Natural, or a Diabolical Spirit?

V. 11. *As he willeth*—The Greek Word does not so much imply Arbitrary Pleasure, as a Determination founded on wise Counsel.

V. 12. *So is Christ*—that is, the Body of *Christ*, the Church.

V. 13. *For by that one Spirit* which we received in baptism, we are all united in one body—*whether Jews or Gentiles*—who are at the greatest distance from each other by nature—*whether slaves or freemen*—who are at the greatest distance by Law and Custom: *We have all drank of one Spirit*—In that Cup, received by Faith, we all imbibed *one Spirit*, who first inspired and still preserves the Life of God in our Souls.

V. 15. *The foot* is elegantly introduced, as speaking of *the hand, the ear of the eye*, each of a Part that has some resemblance to it. So among men, each is apt to compare himself with

16 not of the body? And if the ear should say, Because I am not the eye,
 17 I am not of the body, is it therefore not of the body? If the whole body
were an eye, where *were* the hearing? If the whole *were* hearing, where
 18 *were* the smelling? But now hath God set the members, every one of
 19 them in the body, as it hath pleased him. And if all were one member,
 20 where *were* the body? Whereas now there *are* indeed many members,
 21 yet but one body. And the eye cannot say to the hand, I have no need
 22 of thee; or again, the head to the feet, I have no need of you. Yea,
 the members of the body, which appear to be weaker, are much more
 23 necessary. And those which we think to be the less honourable *parts*
 of the body, these we surround with more abundant honour, and our
 24 uncomely *parts* have more abundant comeliness. For our comely *parts*
 have no need; but God hath tempered the body together, giving more
 25 abundant honour to that which lacked: That there might be no schism
 in the body, but *that* the members might have the same care for each
 26 other: And whether one member suffer, all the members might suffer
 with it; or one member be honoured, all the members might rejoice
 27 with it. Now ye are the body of Christ, and members in part.
 28 And God hath set in the church, first, apostles, secondly, prophets,
 thirdly, teachers: afterward miracles, then gifts of healing, helps, go-
 29 vernments, *different* kinds of tongues. *Are* all apostles? *are* all pro-
 30 phets? *are* all teachers? *have* all miraculous powers? Have all the
 gifts of healing? do all speak with tongues? do all interpret?

with those whose Gifts somewhat resemble his own, rather than with those who are at a distance, either above or beneath him. *Is it therefore not of the body?* Is the Inference good? Perhaps *the foot* may represent Private Christians; *th. hand*, Officers in the Church; *the eye*, Teachers; *the ear*, Hearers.

V. 16. *The ear*—a less noble Part—the *eye*—the most noble.

V. 18. *As it hath pleased him*—With the most exquisite Wisdom and Goodness.

V. 20. *But one body*—And it is a necessary Consequence of this Unity, that the several Members need one another.

V. 21. *Nor the head*—the highest Part of all—to *the foot*—the very lowest.

V. 22. *The members which appear to be weaker*—being of a more delicate and tender Structure—Perhaps the Brains and Bowels: or, the Veins, Arteries, and other minute Channels in the Body.

V. 23. *We surround with more abundant ho-*

nour—by so carefully covering them—*more abundant comeliness*—by the Help of Dress.

V. 24. *Giving more abundant honour to that which lacked*—as being cared for and served by the noblest Parts.

V. 27. *Now ye*—Corinthians, *are the body and members of Christ*; Part of them, I mean, not the whole body.

V. 28. *First, apostles*—Who plant the Gospel in the Heathen Nations: *Secondly, prophets*, who either foretell things to come, or speak by Extraordinary Inspiration, for the Edification of the Church: *Thirdly, teachers*, who precede even those that *work Miracles*. Under *Prophets* and *Teachers* are comprized *Evangelists* and *Pastors*, (Eph. iv. 11.) *helps, governments*—It does not appear, that these mean distinct Offices. Rather, any Persons might be called *Helps*, from a peculiar Dexterity in *helping* the distressed, and *Governments*, from a peculiar Talent for *governing* or *presiding* in Assemblies.

V. 31. *But*

covet earnestly the best gifts. And yet I shew unto you a more excellent way.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so as to remove mountains, and have not love, I am nothing. And though I give all my goods to feed the poor, and deliver up my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love acteth not rashly, is not puffed up: Doth not behave indecently, seeketh not her own, is not provoked, thinketh evil; Rejoiceth not at iniquity, but rejoiceth in the truth:

V. 31. *But covet earnestly the best gifts:* are worth your Pursuit, though but few can attain them. But there is a far excellent Gift than all these: And one of all may, yea must attain, or perish.

ap. xiii. The Necessity of Love is shewn—3. The Nature and Properties, ver.

1. The Duration of it, ver. 8—13.

V. 1. *Though I speak with all the tongues* are upon Earth, and with the Eloquence of an Angel, and have not love, the Love of God, and of all Mankind for his sake, I am better before God, than the sounding Instruments of brass, used in worship of some of the heathen gods. Or a tinkling cymbal. It was made of two pieces of hollow brass, which being struck together, made a tinkling, with very little variety of Sound.

V. 2. *And though I have the gift of prophecy,* foretelling future Events, and understanding the mysteries both of God's Word and Providence, and all knowledge of things Divine and human, that ever any mortal attained to: *though I have the highest degree of miracle-working faith, and have not this love, I am nothing.*

V. 3. *And though I deliberately, piece by piece, give all my goods to feed the poor, yea, though I deliver up my body to be burned,* rather than I would renounce my Religion, and have not the Love hereafter described, it profiteth me nothing. Without this, whatever I speak, whatever I have, whatever I know, whatever I do, whatever I suffer is nothing.

V. 4. The Love of God and of our Neighbour for God's sake is patient toward all men. It suffers all the Weakness, Ignorance, Errors,

and Infirmities in the Children of God: all the Malice and Wickedness of the Children of the world: And all this, not only for a time, but to the end. And in every step toward overcoming Evil with Good, it is kind; soft, mild, benign. It inspires the Sufferer at once with the most amiable Sweetness, and the most fervent and tender Affection. *Love acteth not rashly*—does not hastily condemn any one; never passes a severe Sentence, on a slight or sudden View of things. Nor does it ever act or behave in a violent, headstrong, or precipitate manner. *Is not puffed up*—yea, humbles the Soul to the dust.

V. 5. *It doth not behave indecently*—is not rude, or willingly offensive to any. It renders to all their due, suitably to time, person, and all other circumstances—*Seeketh not her own Ease, Pleasure, Honour, or Temporal Advantage.* Nay, sometimes the Lover of Mankind *sicketh not* in some sense even his own Spiritual Advantage: Does not think of himself, so long as a Zeal for the Glory of God and the Souls of Men swallows him up. But though he is all fire for these Ends, yet he is not provoked to Sharpness or Unkindness toward any one. Outward Provocations indeed will frequently occur. But it triumphs over all. *Love thinketh no evil:* Indeed it cannot but see and hear evil things, and know that they are so. But it does not willingly think evil of any; neither infer evil, where it does not appear. It tears up root and branch, all imagining of what we have not proof. It casts out all Jealousies, all evil Surmises, all Readiness to believe Evil.

V. 6. *Rejoiceth not in iniquity*—Yea, weeps at either the Sin or Folly of even an Enemy, takes

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

takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*, bringing forth its proper Fruit, Holiness of Heart and Life. Good in general is his Glory and Joy, wherever diffused in all the World.

V. 7. Love *covereth all things*—Whatever evil the Lover of Mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute Duty constrains to speak—*Believeth all things*: puts the most favourable Construction on every thing: and is ever ready to believe whatever may tend to the Advantage of any ones Character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it hopes God will at length give *Repentance unto life*. Meantime *it endureth all things*—Whatever the Injustice, the Malice, the Cruelty of Men can inflict. He cannot only do, but likewise suffer all things, through *Christ* who strengtheneth him.

V. 8. Love *never faileth*—it accompanies and adorns us to Eternity; it prepares us for, and constitutes Heaven: *but whether there be prophecies, they shall fail*, when all things are fulfilled, and God is all in all: *whether there be tongues, they shall cease*: One Language shall prevail among all the Inhabitants of Heaven, and the low and imperfect Languages of Earth be forgotten. The *Knowledge* likewise which we now so eagerly pursue, *shall then vanish away*. As Star-light is lost in that of the Mid-day Sun, so our present Knowledge in the Light of Eternity.

V. 9. *For we know in part, and we prophesy in part*—The wisest of men have here but

short, narrow, imperfect Conceptions, even of the things round about them, and much more of the deep things of God. And even the Prophecies which men deliver from God, are far from taking in the whole of future Events, or of that Wisdom and Knowledge of God which is treasured up in the Scripture-Revelation.

V. 10. *But when that which is perfect is come*—at Death, and in the Last Day—*that which is in part shall vanish away*—Both that poor, low, imperfect, glimmering Light, which is all the Knowledge we now can attain to: And these slow and unsatisfactory Methods of attaining, as well as of imparting it to others.

V. 11. In our present State we are mere infants in point of Knowledge, compared to what we shall be hereafter. *I put away childish things*—Of my own accord, willingly, without trouble.

V. 12. *Now we see* even the things that surround us, but *by means of a glass*, or mirror, which reflects only their imperfect Forms, in a dim, faint, obscure manner; so that our thoughts about them are puzzling and intricate, and every thing is a kind of Riddle to us. *But then we shall see*, not a faint reflection, but the Objects themselves *face to face*—distinctly. *Now I know but in part*—Even when God himself reveals things to me, great part of them is still kept under the veil. *But then shall I know even as also I am known*—in a clear, full, comprehensive manner; in some measure like God, who penetrates the Center of every Object, and sees at one Glance through my Soul and all things.

V. 13. *Faith, Hope, Love* are the Sum of Perfection on Earth: Love alone is the Sum of Perfection in Heaven.

V. I. Fol-

XIV. Follow after love: and desire spiritual *gifts*; but especially that ye
 2 may prophesy. For he that speaketh in an *unknown* tongue, speaketh
 . not to men, but to GOD; for no one understandeth *him*, though by the
 3 Spirit he speaketh mysteries: Whereas he that prophesieth, speaketh
 4 to men to edification, and exhortation, and comfort. He that speaketh
 in an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth
 5 the church. I would that ye all spake with tongues, but rather that ye
 prophesied; for he that prophesieth, *is* greater than he that speaketh
 with tongues, unless he interpret, that the church may receive edifi-
 6 cation. Now, brethren, if I come to you speaking with tongues,
 what shall I profit you, unless I speak to you, either by revelation, or by
 7 knowledge, or by prophecy, or by doctrine? So inanimate things which
 give a sound, whether pipe or harp, unless they give a distinction in the
 8 sounds, how shall it be known what is piped or harped? And if the
 trumpet give an uncertain sound, who will prepare himself for the bat-
 9 tle? So likewise unless ye utter by the tongue words easy to be under-
 stood, how shall it be known what is spoken? For ye will speak to the
 10 air. Let there be ever so many kinds of languages in the world, and
 11 none of them without signification: Yet if I know not the meaning of
 the language, I shall be a barbarian to him that speaketh, and he that
 12 speaketh *will be* a barbarian to me. So ye also, seeing ye desire spiritual
 13 gifts, seek to abound *in them*, to the edifying of the church. There-
 fore let him that speaketh in an *unknown* tongue, pray that he may in-
 14 terpret. For if I pray in an *unknown* tongue, my Spirit prayeth, but

V. 1. *Follow after love*—with Zeal, Vigour, Courage, Patience; else you can neither attain, nor keep it. *And* in their place, as subservient to this, *desire spiritual gifts: but especially, that ye may prophesy.* The word here does not mean foretelling things to come; but rather, opening and applying the Scripture.

V. 2. *He that speaketh in an unknown tongue, speaks, in effect, not to men, but to GOD, who alone understands him.*

V. 4. *Edifieth himself* only, on the most favourable Supposition—the church—the whole Congregation.

V. 5. *Greater*—that is, more useful. By this alone are we to estimate all our Gifts and Talents.

V. 6. *Revelation*—of some Gospel-Mystery—*Knowledge*—explaining the antient Types and Prophecies—*Prophecy*—foretelling some future Event—*Doctrine*, to regulate your

Tempers and Lives. Perhaps this may be the Sense of these obscure words.

V. 7. *How shall it be known what is piped or harped?* What Musick can be made, or what End answered?

V. 8. *Who will prepare himself for the battle?* Unless he understand what the Trumpet sounds? Suppose, a Retreat, or a March?

V. 9. *Unless ye utter by the tongue*—which is miraculously given you—*words easy to be understood*—by your hearers—*ye will speak to the air*—(a proverbial expression) will utterly lose your labour.

V. 11. *I shall be a barbarian to him*—Shall seem to talk unintelligible Gibberish.

V. 13. *That he may be able to interpret*—which was a distinct Gift.

V. 14. *If I pray in an unknown tongue*—The Apostle (as he did at the 6th verse) transfers it to himself—*my Spirit prayeth* by the

15 my understanding is unfruitful. What then is *my duty*? I will pray with the Spirit; but I will pray with the understanding also; I will sing with the Spirit; but I will sing with the understanding also. Otherwise if thou givest thanks with the Spirit, how shall he that filleth the place of a private person, say Amen to thy thanksgiving, seeing he understandeth not what thou sayest? For thou verily givest thanks well; yet the other is not edified. I thank God, that I speak with tongues more than you all. Yet in the congregation I had rather speak five words with my understanding, that I may teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding: in wickedness be ye as infants, but in understanding be ye grown men. It is written in the law, * In foreign tongues and with foreign lips will I speak to this people; and neither so will they hear me, saith the Lord. So that tongues are for a sign, not to believers, but to unbelievers; whereas prophecy is not for unbelievers, but for believers. Yet if the whole church be met together, and all speak with unknown tongues, and there come in ignorant persons or unbelievers, will they not say, that ye are mad? Whereas if all prophecy, and there come in an unbeliever, or an ignorant person, he is convicted by all, he is judged by

power of the Spirit, I understand the words myself—but *my understanding is unfruitful*—the Knowledge I have is no Benefit to others.

V. 15. *I will pray with the Spirit, but I will pray with the understanding also*—I will use my own Understanding, as well as the Power of the Spirit. I will not act so absurdly, as to utter in a Congregation, what can edify none but myself.

V. 16. *Otherwise, how shall he that filleth the place of a private person*—that is, any private Hearer—*say Amen*—assenting and confirming your words; as it was even then usual for the whole Congregation to do.

V. 19. *It is my understanding*—In a rational manner; so as not only to understand myself, but to be understood by others.

V. 20. *Be not children in understanding*—This is an admirable Stroke of true Oratory! To bring down the height of their Spirits, by representing that wherein they prided themselves most, as mere Folly and Childishness. *In wickedness be ye infants*: Have all the Innocence of that tender Age. *But in understanding be ye grown men*—Knowing Religion was not designed to destroy any of our Natural Faculties, but to exalt and improve them, our Reason in particular.

V. 21. *It is written in the law*—The word here (as frequently) means The Old Testament. *In foreign tongues will I speak to this people*—And so he did. He spake terribly to them by the *Babylonians*, when they set at nought what he had spoken by the Prophets, who used their own language. These words received a farther Accomplishment on the Day of Pentecost.

V. 22. *Tongues are intended for a sign to unbelievers*—to engage their Attention, and convince them the Message is of God. *Whereas Prophecy is not so much for unbelievers*, as for the Confirmation of them that already believe.

V. 23. *Yet* sometimes Prophecy is of more use even to unbelievers than speaking with tongues. For instance: *if the whole church be met together*—On some extraordinary occasion. It is probable, in so large a City, they ordinarily met in several Places—*And there come in ignorant persons*—Men of Learning might have understood the Tongues in which they spoke. It is observable, St. Paul says here *ignorant persons or unbelievers*; but in the next verse, *an unbeliever or an ignorant person*. Several bad men met together hinder each other by evil Discourse. Single persons are more easily gained.

V. 24. *He is convicted by all*—who speak

* *Isai.* xxviii. 11.

25 all: The secrets of his heart are made manifest, and so falling down on *his* face, he will worship GOD, and declare that GOD is among you of a truth.

26 What a thing is it, brethren, that when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, 27 hath an interpretation? Let all things be done to edification. If any one speak in an *unknown* tongue, *let it be* by two or three at most, and 28 that by course, and let one interpret. But if there be no interpreter, let him be silent in the church, and let him speak to himself and to GOD. 29 Let two or three of the prophets speak, and let the rest judge. But if 30 *any thing* be revealed to another that sitteth by, let the first be silent. 31 For ye may all prophesy one by one, that all may learn, and all may be 32 comforted. For the Spirits of the prophets are subject to the prophets. 33 For GOD is not *the author* of confusion, but of peace, as in all the 34 churches of the saints. Let your women be silent in the churches; for it is not permitted them to speak, but to be in subjection, as * the law

in their turns, and speak to the heart of the Hearers: *he is judged by all*—every one says something to which his Conscience bears witness.

V. 25. *The secrets of his heart are made manifest*—laid open, clearly described; in a manner which to him is most astonishing and utterly unaccountable. How many Instances of it are seen at this day? So does GOD still point his Word.

V. 26. *What a thing is it, brethren*—This was another Disorder among them. *Every one hath a psalm*—that is, At the same time one begins to sing a psalm; another to deliver a doctrine; another to speak in an unknown tongue; another to declare what has been revealed to him; another to interpret what the former is speaking: Every one probably gathering a little Company about him, just as they did in the Schools of the Philosophers. *Let all be done to edification*—so as to profit the Hearers.

V. 27. *By two or three at most*—Let not above two or three speak at one meeting—and *that by course*—that is, one after another—and *let one interpret*—Either himself (ver. 13.) or (if he have not the Gift) some other, into the vulgar Tongue. It seems, *he Gift of Tongues* was an instantaneous Knowledge of a Tongue till then unknown, which he that received it, could afterward speak when he

thought fit, without any new Miracle.

V. 28. *Let him speak* that tongue, if he find it profitable to himself, in his Private Devotions.

V. 29. *Let two or three of the prophets* (not more, at one meeting) *speak*, one after another, expounding the Scripture.

V. 31. *All*—who have that Gift—that all may learn—both by speaking and by hearing.

V. 32. *For the Spirits of the prophets are subject to the prophets*—But what Enthusiast considers this? The Impulses of the Holy Spirit, even in men really inspired, so suit themselves to their Rational Faculties, as not to divest them of the Government of themselves, like the Heathen Priests under their diabolical Possession. Evil Spirits threw their Prophets into such ungovernable Extasies, as forced them to speak and act like madmen. But the Spirit of GOD left his Prophets the clear Use of their Judgment, when and how long it was fit for them to speak, and never hurried them into any Improprieties, either as to the Matter, Manner, or Time of their speaking.

V. 34. *Let your women be silent in the churches*—unless they are under an extraordinary Impulse of the Spirit. *For in other Cases, it is not permitted them to speak*—by way of teaching in Public Assemblies; *but to be in subjection*—to the man, whose proper Office it is, to lead and to instruct the Congregation.

* Gen. iii. 16.

V. 35. *And*

35 also faith. And if they desire to learn any thing, let them ask their own husbands at home: for it is indecent for a woman to speak in the 36 assembly. Did the word of God come out from you? or did it come 37 to you alone? If any one think himself to be a prophet, or spiritual, let him acknowledge that the things which I write to you, are the com- 38 mandments of the Lord. But if any one is ignorant, let him be igno- 39 rant. Therefore, brethren, covet to prophesy; yet forbid not to speak with tongues. Let all things be done decently and in order.

XV. MOREOVER, brethren, I declare to you the gospel which I preached 2 to you, which also ye received, and wherein ye stand: By which also ye are saved, if ye retain what I preached to you, unless ye have believed 3 in vain. For I delivered to you first, that which I also received, That 4 Christ died for our sins, * according to the scriptures, And that he was buried, and that he was raised the third day † according to the scrip- 5 tures: And that he was seen by Cephas, then by the twelve. After- 6 wards he was seen by above five hundred brethren at once, of whom the 7 greater part remain until now, but some are fallen asleep. After this he 8 was seen by James, then by all the apostles. Last of all he was seen by 9 me also, as an untimely birth. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of 10 GOD. But by the grace of GOD I am what I am, and his grace toward me was not in vain, but I laboured more abundantly than they all: yet

V. 35. *And even if they desire to learn any thing, still they are not to speak in public, but to ask their own husbands at home.* That is the Place, and those the Persons to inquire of.

V. 36. Are ye of *Corinth* either the First or the only Christians? If not, conform herein to the Custom of all the Churches.

V. 37. *Or spiritual*—endowed with any Extraordinary Gift of the Spirit. *Let him* prove it, by acknowledging, that I now write by the Spirit.

V. 38. *Let him be ignorant*—Be it at his own peril.

V. 39. *Therefore*—to sum up the whole.

V. 40. *Decently*—by every Individual: in order—by the whole Church.

V. 2. *Ye are saved, if ye retain*—Your Salvation is begun, and will be perfected, if ye continue in the Faith: *Unless ye have believed in vain*—unless indeed your faith was only a Delusion.

V. 3. *I received*—From *Christ* himself. It was not a Fiction of my own.

* *Isai.* liii. 8, 9.

V. 4. *According to the scriptures*—He proves it first from Scripture, then from the Testimony of a cloud of Witnesses.

V. 5. *By the twelve*—This was their standing Appellation: But their full number was not then present.

V. 6. *Above five hundred*—Probably in *Galilee*: A glorious and incontestable Proof! *The greater part remain*—alive.

V. 7. *Then by all the apostles*—The twelve were mentioned ver. 5. This title here therefore seems to include the Seventy: If not all those likewise whom God afterward sent to plant the Gospel in Heathen Nations.

V. 8. *An untimely birth*—It was impossible to abase himself more, than he does by this single Appellation. As an *abortion* is not worthy the name of a man, so he affirms himself to be not worthy the name of an Apostle.

V. 9. *I persecuted the church*—True Believers are humbled all their Lives, even for the Sins they committed before they believed.

V. 10. *I laboured more than they all*—that is,

† *Psal.* xvi. 10.

11 not I, but the grace of GOD that *was* with me. Whether therefore I or
12 they, so we preach, and so ye believed. But if Christ is preached, that

he rose from the dead, how say some among you, that there is no re-
13 surrection of the dead? For if there be no resurrection of the dead,
14 neither is Christ raised. And if Christ be not raised, then *is* our preach-
15 ing vain, and your faith *is* also vain. Yea, and we are found false wit-
nesses of GOD, because we testified from GOD, that he raised up Christ,
16 whom he did not raise, if the dead rise not. For if the dead rise not,
17 neither is Christ raised: And if Christ be not raised, your faith *is* vain;
18 ye are still in your sins. Then also they who sleep in Christ are pe-
19 rished. If in this life only we have hope in Christ, we are more miser-
20 able than all men. But now is Christ risen from the dead, the first-

21 fruit of them that slept. For since by man *came* death, by man *came*
22 also the resurrection of the dead. For as through Adam all die, even
23 so through Christ shall all be made alive. But every one in his own
order: Christ the first-fruit, afterward they who are Christ's, at his com-
24 ing. Then *cometh* the end, when he shall have delivered up the king-

is, more than any of them, from a deep Sense of the peculiar Love GOD had shewn me. Yet to speak more properly, it is *not I, but the grace of GOD that is with me*. This it is which at first qualified me for the work, and still excites me to Zeal and Diligence in it.

V. 11. *Whether I or they, so we preach*—All of us speak the same thing.

V. 12. *How say some*—who probably had been Heathen Philosophers.

V. 13. *If there be no resurrection*—if it be a thing flatly impossible.

V. 14. *Then is our preaching*—from a Commission supposed to be given after his Resurrection—*vain*—without any real Foundation.

V. 15. *If the dead rise not*—If the very Notion of a Resurrection be, as they say, absurd and impossible.

V. 17. *Ye are still in your sins*—that is, under the Guilt of them. So that there needed something more than Reformation, (which was plainly wrought) in order to their being delivered from the Guilt of Sin: Even the Atonement, the Sufficiency of which GOD attested, by raising our great surety from the Grave.

V. 18. *They who sleep in Christ*—who have died for him, or believing in him—*are perished*—have lost their Life and Being together.

V. 19. *If in this life only we have hope*—If we look for nothing beyond the grave. But it we have a Divine Evidence of things not seen,

if we have an *Hope full of Immortality*, if we now taste of the powers of the world to come, and see the *Crown that fadeth not away*: Then notwithstanding all our present Trials, we are more happy than all men.

V. 20. *But now*—St. Paul declares, That Christians *have hope, not in this life only*. His Proof of the Resurrection lies in a narrow Compass, ver. 12—19. Almost all the rest of the Chapter is taken up in illustrating, vindicating and applying it. The Proof is short, but solid and convincing, that which arose from *Christ's* Resurrection. Now this not only proved a Resurrection possible, but as it proved him to be a Divine Teacher, proved the Certainty of a General Resurrection, which he so expressly taught. *The first-fruit of them that slept*—The Earnest, Pledge, and Insurance of their Resurrection who slept in him—Even of all the righteous. It is of the Resurrection of these, and these only, that the Apostle speaks throughout the Chapter.

V. 22. *As through Adam all, even the righteous die, so through Christ all these shall be made alive*. He does not say, *Shall revive* (as naturally as they die) but *shall be made alive*, by a Power not their own.

V. 23. *Afterward*—the whole Harvest. At the same time the Wicked shall rise also. But they are not here taken into the Account.

V. 24. *Then*—After the Resurrection and the

dom to GOD, even the Father, when he shall have abolished all rule and
 25 all authority and power. For he must reign, till he hath put all ene-
 26 mies under his feet. The last enemy *that is destroyed is death.* For
 27 he hath put all things under his feet. But when he saith, All things are
 put under *him*, it is manifest that he who did put all things under him
 28 is excepted. But when all things shall be put under him, then shall the
 Son himself also be subject to him that put all things under him, that
 29 GOD may be all in all. Else what shall they do, who are baptized
 for the dead? If the dead rise not at all, why are they then baptized for
 30 them? Why are we also in danger every hour? I protest by your
 31 rejoicing, which I have in Christ Jesus our Lord, I die daily. If after
 32 the manner of men, I have fought with wild beasts at Ephesus, what
 advantageth it me, if the dead rise not? Let us eat and drink; for to-

the General Judgment, *cometh the end of the World*; the grand Period of all those wonder-
 ful Scenes that have appeared for so many suc-
 ceeding Generations: *when he shall have de-
 livered up the kingdom to the Father, and he (the
 Father) shall have abolished all adverse Rule,
 Authority, and Power.* Not that the Father
 will then begin to reign without the Son, nor
 will the Son then cease to reign. For the Di-
 vine Reign both of the Father and Son is from
 everlasting to everlasting. But this is spoken
 of the Son's Mediatorial Kingdom, which will
 then be delivered up, and of the immediate
 Kingdom or Reign of the Father, which will
 then commence. Till then the Son transacts
 the Business which the Father hath given him,
 for those who are his, and by them as well as
 by the Angels, with the Father and against their
 Enemies. So far as the Father gave the King-
 dom to the Son, the Son shall deliver it up to
 the Father. (*John xiii. 3.*) Nor does the Father
 cease to reign, when he gives it to the Son;
 neither the Son, when he delivers it to the
 Father: But the Glory which he had before
 the world began, (*John xvii. 5. Heb. i. 8.*)
 will remain even after this is delivered up.
 Nor will he cease to be a King even in his
 Human Nature. (*Luke i. 33.*) If the Citizens
 of the New Jerusalem shall reign for ever,
 (*Rev. xxii. 5.*) how much more shall he?

V. 25. *He must reign*—because so it is writ-
 ten: *till he*—the Father.

V. 26. *The last enemy that is destroyed is
 death*—Namely, after Satan (*Heb. ii. 14.*) and
 Sin (*ver. 56.*) are destroyed. In the same or-
 der they prevailed. Satan brought in Sin, and

Sin brought forth Death. And *Christ*, when
 he of old, engaged with these Enemies, first
 conquered Satan by his Death; then Sin, in
 his Death; and lastly Death, in his Resur-
 rection. In the same Order he delivers all the
 faithful from them, yea, and destroys these
 Enemies themselves. Death he so destroys,
 that it shall be no more; Sin and Satan, so
 that they shall no more hurt his People.

V. 27. *Under him*—Under the Son.

V. 28. *The Son also shall be subject*—shall
 deliver up the mediatorial kingdom, *that the
 Three-One God may be all in all.* All things,
 (consequently all Persons) without any Inter-
 ruption, without the Intervention of any Crea-
 ture, without the Opposition of any Enemy,
 shall be subordinate to GOD. All shall say,
 “My GOD, and my All.” This is the End—
 Even an inspired Apostle can see nothing be-
 yond this.

V. 29. *Who are baptized for the dead*—
 Baptized in hope of Blessings to be received,
 after they are numbered with the dead. Or,
Baptiz'd in the room of the dead, of them that
 are just fallen in the Cause of *Christ*: Like
 Soldiers who advance *in the room of their Com-
 panions*, that fell just before their face.

V. 30. *Why are we*—the Apostles—*also
 in danger every hour?* It is plain we can expect
 no Amends in this Life.

V. 31. *I protest by your rejoicing, which I
 have*—which Love makes my own—I *die
 daily*—I am daily in the very jaws of Death—
 Beside that I live, as it were, in a daily Martyr-
 dom.

V. 32. *If to speak after the manner of men
 that*

33 morrow we die. Be not deceived. Evil communications corrupt good
34 manners. Awake to righteousness, and sin not; for some have not the
knowledge of God. I speak *this* to your shame.

35 But some one will say, How are the dead raised? And with what
36 body do they come? Thou fool, that which thou sowest is not
37 quickened except it die, And that which thou sowest, thou sowest not
the body that shall be, but a bare grain, perhaps of wheat, or of any
38 other *corn*: But God giveth it a body as it hath pleased him, and to
39 each of the seeds, its own body. All flesh *is* not the same flesh; but
there is one kind of flesh of men, another of beasts, another of fishes,
40 another of birds. *There are* also heavenly, and *there are* earthly bodies:
but the glory of the heavenly *is* one, and that of the earthly another.

that is, to use a Proverbial Phrase, expressive of the most imminent Danger—*I have fought with wild beasts at Ephesus*—with the savage fury of a lawless Multitude. (*Acts* xix. 29, &c.) This seems to have been but just before—*Let us eat, &c.* We might on that Supposition, as well say, with the *Epicureans*, Let us make the best of this short Life, seeing we have no other Portion.

V. 33. *Be not deceived*—by such pernicious Counsels as this. *Evil communications corrupt good manners*—He opposes to the *Epicurean* Saying a well-known Verse of the Poet *Menander*. *Evil communication*—Discourse contrary to Faith, Hope, or Love, naturally tends to destroy all Holiness.

V. 34. *Awake*—An Exclamation full of Apostolical Majesty. Shake off your Lethargy! *To righteousness*—which flows from the true Knowledge of God, and implies, that your whole Soul be broad awake: *and sin not*—that is, and ye will not sin. Sin supposes Drowsiness of Soul. There is need to press this: *for some among you have not the knowledge of God*—With all their boasted Knowledge, they are totally ignorant of what it most concerns them to know. I speak this to *your shame*—for nothing is more shameful, than sleepy Ignorance of God, and of the Word and Works of God: to these especially; considering the Advantages they had enjoyed.

V. 35. *But some one possibly will say, How are the dead raised up, after their whole Frame is dissolved? And with what bodies do they come again, after these are mouldered into dust?*

V. 36. *To the Enquiry concerning the*

Manner of rising, and the Quality of the Bodies that rise, the Apostle answers first by a Similitude, ver. 36—42. and then plainly and directly, v. 42, 43. That which thou sowest, is not quickened into new Life and Verdure, except it die—undergo a dissolution of its parts, a change analogous to death. Thus *St. Paul* inverts the Objection; as if he had said, Death is so far from hindering Life, that it necessarily goes before it.

V. 37. *Thou sowest not the body that shall be produced from the Seed committed to the ground, but a bare, naked grain, widely different from that which will afterward rise out of the Earth.*

V. 38. *But God*—not thou, O man, not the grain itself, *giveth it a body as it hath pleased him*, from the time he distinguished the various Species of Beings; *and to each of the Seeds, not only of the fruits, but Animals also (to which the Apostle rises in the following verse) its own body*; not only peculiar to that Species, but proper to that Individual, and arising out of the substance of that very grain.

V. 39. *All flesh*—As if he had said, Even Earthly Bodies differ from earthly, and Heavenly Bodies from heavenly. What wonder then, if Heavenly Bodies differ from Earthly? Or the Bodies which rise, from those that lay in the Grave?

V. 40. *There are also heavenly bodies*—as the Sun, Moon, and Stars; *and there are earthly*—as Vegetables and Animals. *But the brightest Lustre which the latter can have, is widely different from that of the former.*

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: and *one* star differeth from *another* star in glory.
 42 So also *is* the resurrection of the dead: it is sown in corruption, it is
 43 raised in incorruption. It is sown in dishonour; it is raised in glory:
 44 it is sown in weakness; it is raised in power. It is sown an animal
 body; it is raised a spiritual body. There is an animal body, and there is
 45 a spiritual body. And so it is written, * The first Adam was made a
 46 living soul, the last Adam *is* a quickening Spirit. Yet the spiritual *body*
 47 *was* not first, but the animal; afterward the spiritual. The first man
was from the earth, earthy; the second man *is* the Lord from heaven.
 48 As *was* the earthy, such *are* they also *that are* earthy, and as *was* the
 49 heavenly, such *are* they also *that are* heavenly. And as we have borne
 the image of the earthy, we shall also bear the image of the heavenly.
 50 But this I say, brethren, that flesh and blood cannot inherit the king-

V. 41. Yea, and the heavenly Bodies themselves all differ from each other.

V. 42. *So also is the resurrection of the dead*—So great is the Difference between the Body which fell, and that which rises. *It is sown* (a beautiful word) committed, as Seed, to the ground, *in corruption*—just ready to putrify, and by various Degrees of Corruption and Decay, to return to the Dust from whence it came. *It is raised in incorruption*—utterly incapable of either Dissolution or Decay.

V. 43. *It is sown in dishonour*—shocking to those who loved it best: Human Nature in Disgrace! *It is raised in glory*: clothed with Robes of Light, fit for those whom the King of Heaven delights to honour—*It is sown in weakness*—deprived even of that feeble Strength, which it once enjoyed—*It is raised in power*—Endued with Vigour, Strength, and Activity, such as we cannot now conceive.

V. 44. *It is sown* in this world, a merely animal body, that is, maintained by Food, Sleep, and Air, like the bodies of Brutes: But *it is raised* of a more refined Contexture, needing none of these Animal Refreshments, and endued with Qualities of a spiritual Nature, like the Angels of God.

V. 45. *The first Adam was made a living soul*—that is, GOD gave him such Life as other Animals enjoy: But *the last Adam, Christ, is a quickening Spirit*. As he *hath life in himself, so he quickeneth whom he will*; giving a

more refined Life to their very Bodies at the Resurrection.

V. 47. *The first man was from the earth, earthy; the second man is the Lord from heaven*. *The first man* being from the Earth, is subject to Corruption and Dissolution, like the Earth from which he came. *The second man*—St. Paul could not so well say, “Is from heaven;” “heavenly:” Because though man owes it to the Earth, that he is earthy, yet the Lord does not owe his Glory to Heaven. He himself made the Heavens, and by descending from thence shewed himself to us as the LORD. *Christ was not the second man* in order of time; but in this respect, That as *Adam* was a Public Person, who acted in the stead of all Mankind, so was *Christ*. As *Adam* was the first General Representative of men, *Christ* was the Second and the last. And what they severally did, terminated not in themselves, but affected all whom they represented.

V. 48. *They that are earthy*—who continue without any higher Principle: *They that are heavenly*—who receive a Divine Principle from Heaven.

V. 49. *The image of the heavenly*—Holiness and Glory.

V. 50. But first we must be intirely changed; for such *flesh and blood* as we are clothed with now, cannot enter into that kingdom which is wholly spiritual: *Neither doth* this corruptible body *inherit* that incorruptible Kingdom.

* Gen. ii. 7.

V. 51. A

51 dom of God, neither doth corruption inherit incorruption. Behold, I tell
 52 you a mystery; we shall not all sleep, but we shall all be changed. In
 a moment, in the twinkling of an eye, at the last trumpet; for the trum-
 pet shall sound, and the dead shall be raised incorruptible, and we shall
 53 be changed. For this corruptible must put on incorruption, and this
 54 mortal put on immortality. So when this corruptible shall have put on
 incorruption, and this mortal shall have put on immortality, then shall
 be brought to pass the saying that is written, * Death is swallowed up
 55 in victory. O death, where *is* thy sting? O Hades, where *is* thy victory;
 56 The sting of death *is* sin, and the strength of sin *is* the law. But thanks
 57 *be* to God, who giveth us the victory through our Lord Jesus Christ.
 58 Therefore, my beloved brethren, be ye stedfast, unmovable, always
 abounding in the work of the Lord, knowing that your labour is not
 vain in the Lord.

XVI. CONCERNING the collection for the saints, as I have ordered the
 2 churches of Galatia, so also do ye. On the first *day* of the week, let
 every one of you lay by him in store according as he hath been pro-

V. 51. *A mystery*—a truth hitherto unknown; and not yet fully known to any of the sons of men—*We*—Christians. The Apostle considers them all as one, in their succeeding Generations—*shall not all die*—suffer a Separation of Soul and Body: *but we shall all, who do not die, be changed*—so that this Animal Body shall become Spiritual.

V. 52. *In a moment*—Amazing Work of Omnipotence! And cannot the same Power now change us into Saints in a moment? *The trumpet shall sound*—to awaken all that sleep in the dust of the earth.

V. 54. *Death is swallowed up in victory*—that is, totally conquered, abolished for ever.

V. 55. *O death, where is thy sting?* Which once was full of hellish Poison. *O Hades, the receptacle of Separate Souls, where is thy victory?* Thou art now robbed of all thy Spoils: all thy Captives are set at liberty. *Hades* literally means the invisible World, and relates to the Soul; Death to the Body. The Greek Words are found in the Septuagint Translation of *Hos. xiii. 14.*

V. 56. *The sting of death is sin*—without which it could have no Power. But this Sting none can resist by his own strength—*And the strength of sin is the law*—As is largely de-

clared *Rom. vii. 7, &c.*

V. 57. *But thanks be to God, who now, already giveth us the victory, over Sin, Death, and Hades.*

V. 58. *Be ye stedfast*—in yourselves; *unmovable*—by others, continually increasing in the work of Faith and labour of Love. *Knowing your labour in the Lord*—whatever ye do for his sake, shall have its full Reward in that Day.

Let us also endeavour, by cultivating Holiness in all its Branches, to maintain this Hope in its full Energy; longing for that glorious Day, when in the utmost Extent of the Expression, *Death shall be swallowed up* for ever, and millions of Voices after the long Silence of the Grave, shall burst out at once into that triumphant Song, *O Death, where is thy Sting; O Hades, where is thy Victory?*

V. 1. *The saints*—a more solemn and a more affecting word, than if he had said *The poor.*

V. 2. *Let every one*—not the rich only. Let him also that hath little, gladly give of that little—*according as he hath been prospered*—Increasing his Alms, as God increases his Substance. According to this lowest Rule of Christian Prudence, if a man when he has or gains One Pound give a Tenth to God, when

* *Isai. xxv. 8.*

3 spered, that there may be no collections when I come. And when I
 am come, whomsoever ye shall approve, them will I send with letters,
 4 to carry your gift to Jerusalem. And if it be proper, that I also should
 5 go, they shall go with me. Now I will come to you, when I have passed
 6 through Macedonia, (for I pass through Macedonia) And perhaps I
 may stay, yea, and winter with you, that ye may bring me forward on
 7 my journey, whithersoever I go. For I will not see you now in my way;
 8 but hope to stay some time with you, if the Lord permit. But I will
 9 stay at Ephesus till Pentecost. For a great and effectual door is opened
 to me, and there *are* many adversaries.

10 But if Timotheus come, see that he be with you without fear; for he
 11 laboureth in the work of the Lord, even as I. Therefore let no man
 despise him, but conduct him forward on his journey in peace, that he
 12 may come to me; for I look for him with the brethren. As to *our*
 brother Apollos, I besought him much, to come to you with the brethren;
 yet he was by no means willing to come now; but he will come, when
 13 it shall be convenient. Watch ye, stand fast in the faith, acquit your-
 14 selves like men; be strong. Let all your affairs be done in love.

15 And I beseech you, brethren, as ye know the household of Stephanas,
 that it is the first-fruits of Achaia, and that they have devoted themselves
 16 to serve the saints, That ye also submit to such, and to every one that
 17 worketh with *us* and laboureth. I rejoyce at the coming of Stephanas,
 and Fortunatus, and Achaicus: for they have supplied what was want-

he has or gains an hundred, he will give the Tenth of this also. And yet I shew unto you a more excellent Way. He that hath ears to hear, let him hear. Stint yourself to no proportion at all. But lend to God *all you can*.

V. 4. *They shall go with me*—to remove any possible Suspicion.

V. 5. *I pass through Macedonia*—I purpose going that way.

V. 7. *I will not see you now*—Not till I have been in Macedonia.

V. 8. *I will stay at Ephesus*—where he was at this time.

V. 9. *A great door*—as to the number of Hearers—and *effectual*—as to the effects wrought upon them—*And there are many adversaries*—As there must always be, where Satan's Kingdom shakes. This was another Reason for his staying there.

V. 10. *Without fear*—of any one's despising him for his youth—*for he laboureth in the work of the Lord*—The true ground of Re-

verence to Pastors. Those who so labour, none ought to despise.

V. 11. *I look for him with the brethren*—that accompany him.

V. 12. *I besought him much to come to you with the brethren*—who were then going to Corinth—*Yet he was by no means willing to come now*—left his Coming should increase the Divisions among them.

V. 13. To conclude. *Watch ye*—against all your seen and unseen Enemies. *Stand fast in the faith*—Seeing and trusting him that is invisible: *acquit yourselves like men*—with Courage and Patience: *be strong to do and suffer all his Will*.

V. 16. *That ye also in your turn submit to such*—so repaying their free Service: *and to every one that worketh with us and laboureth*—that labours in the Gospel, either with or without a Fellow-labourer.

V. 17. *I rejoyce at the coming of Stephanus and Fortunatus, and Achaicus*—Who were no *w* returned

18 ing on your part. For they have refreshed my spirit and yours; such
19 therefore acknowledge. The churches of Asia salute you. Aquila
and Priscilla, with the church that is in their house, salute you much in
20 the Lord. All the brethren salute you. Salute one another with an
holy kifs.

21 The Salutation of *me* Paul with my own hand. If any man love not
22 the Lord Jesus Christ, let him be anathema: Maran-atha. The grace
23 of our Lord Jesus Christ *be* with you. My love *be* with you all in
24 Christ Jesus.

returned to *Corinth*: but the Joy which their Arrival had occasioned, remained still in his heart. *They have supplied what was wanting on your part*—They have performed the Offices of Love, which you could not, by reason of your Absence.

V. 18. *For they have refreshed my spirit and yours*—Inasmuch as you share in my Comfort—*such therefore acknowledge*—with suitable Love and Respect.

V. 19. *Aquila and Priscilla* had formerly made some abode at *Corinth*, and there St. Paul's Acquaintance with them began, *Acts* xviii. 1, 2.

V. 21. *With my own hand*—What pre-

cedes having been wrote by an *Amanuensis*.

V. 22. *If any man love not the Lord Jesus Christ*—If any be an Enemy to his Person, Offices, Doctrines, or Commands—*let him be Anathema: Maran-atha*. *Anathema* signifies a thing devoted to Destruction. It seems to have been customary with the *Jews* of that Age, when they had pronounced any man an *Anathema* to add the *Syriac* Expression *Maran-atha*, that is, The Lord cometh: namely, to execute vengeance upon him. This weighty Sentence the Apostle chose to write with his own hand: And to insert it between his Salutation and Solemn Benediction, that it might be the more attentively regarded.

N O T E S

O N

ST. PAUL'S Second Epistle to the CORINTHIANS.

IN this Epistle, written from *Macedonia*, within a Year after the former, St. Paul beautifully displays his tender Affection toward the *Corinthians*, who were greatly moved by the reasonable Severity of the former, and repeats several of the Admonitions he had there given them. In that he had written concerning the Affairs of the *Corinthians*; in this he writes chiefly concerning his own; but in such a manner, as to direct all he mentions of himself, to their spiritual Profit. The thread and connexion of the whole Epistle is Historical; other things are interwoven only by way of Digression.

It:

It contains,

- | | | | |
|---|------------------|---|-----------------------|
| I. The Inscription, | C. i. 1, 2. | according to its Importance, | 12. |
| II. The Treatise itself. | | | C. viii. 1. |
| L In ASIA I was greatly prest; but
God comforted me; as I acted
uprightly; even in this, that I
have not yet come to you;
who ought to obey me: | 3.
C. ii. 11. | 3. In MACEDONIA I received a joy-
ful Message concerning you, | 2—16. |
| 2. From TROAS I hastened to Ma-
cedonia, spreading the Gospel
every where, the glorious
Charge of which I execute, | | 4. In this Journey I had a Proof of
the Liberality of the Macedo-
nians, whose Example ye ought
to follow, | C. viii. 1—C. ix. 15. |
| | | 5. I am now on my way to you,
armed with the Power of Christ.
Therefore obey, | C. x. 1—C. xiii. 10. |
| | | III. The Conclusion, | 11—13. |

II. CORINTHIANS.

Chap. I. **P**AUL an apostle of Jesus Christ, by the will of God, and Timotheus
our brother, to the church of God that is in Corinth, with all the
2 saints that are in all Achaia: Grace and peace *be* to you from God
our Father, and *from* our Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father
4 of mercies, and God of all comfort, Who comforteth us in all our af-
fliction, that we may be able to comfort them who are in any affliction,
5 by the comfort wherewith we ourselves are comforted of God. For as
the sufferings of Christ abound in us, so our comfort also aboundeth
6 through Christ. And whether we are afflicted, *it is* for your comfort
and salvation; or whether we are comforted, *it is* for your comfort, which
is effectual in the patient enduring the same sufferings, which we also

V. 1. *Timotheus, a brother*—St. Paul writing to *Timotheus*, styled him his *Son*; writing of him, his *Brother*.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ*—A solemn and beautiful Introduction, highly suitable to the Apostolical Spirit—the *Father of mercies, and God of all comfort*—Mercies are the Fountain of Comfort; Comfort is the outward Expression of Mercy. God shews Mercy in the Affliction itself. He gives Comfort both in and after the Affliction. Therefore is he termed *The God of all comfort*. Blessed be this God!

V. 4. *Who comforteth us in all our affliction, that we may be able to comfort them who are in*

any affliction—He that has experienced one kind of affliction, is able to comfort others in that Affliction. He that has experienced all kinds of affliction, is able to comfort them in all.

V. 5. *For as the sufferings of Christ abound in us*—The Sufferings endured on his account—*so our comfort also aboundeth through Christ*—The Sufferings were many; the Comfort, one: And yet not only equal to, but overbalancing them all.

V. 6. *And whether we are afflicted, it is for your comfort and salvation*—for your present Comfort, your present and future Salvation—*or whether we are comforted, it is for your com-
fort*

7 suffer. And our hope concerning you is stedfast, knowing that as ye are
 8 partakers of the sufferings, so also of the comfort. For we would not
 have you ignorant, brethren, of the trouble which befell us in Asia, that
 we were exceedingly pressed, above *our* strength, so that we despaired
 9 even of life. Yea, we had the sentence of death in ourselves, that we
 10 might not trust in ourselves, but in GOD, who raiseth the dead: Who
 delivered us from so great a death, and doth deliver: in whom we trust,
 11 that he will still deliver: You likewise helping together with us by
 prayer for us, that for the gift *bestowed* upon us by means of many persons,
 thanks may be given by many on our behalf.
 12 For this is our rejoicing, the testimony of our conscience, that in simplicity
 and godly sincerity, not with carnal wisdom, but by the grace of
 GOD, we have had our conversation in the world, and more especially to-
 13 ward you. For we write no other things to you, but what ye know and
 14 acknowledge, and I trust will acknowledge even to the end. As also ye
 have acknowledged us in part, that we are your rejoicing, as ye also *are*
 15 ours, in the day of the Lord Jesus. And in this confidence I was
 minded to come to you before, that ye might have had a second benefit,
 16 And to pass by you into Macedonia, and to come to you again from
 Macedonia, and to be brought forward by you in my way toward Judea.
 17 Now when I was thus minded, did I use levity? or the things which I

fort—that we may be the better able to comfort you—*which is effectual in the patient enduring the same sufferings which we also suffer*—through the efficacy of which ye patiently endure the same kind of Sufferings with us.

V. 7. *And our hope concerning you*—grounded on your Patience in suffering for *Christ's* sake, is *stedfast*.

V. 8. *We would not have you ignorant, brethren, of the trouble which befell us in Asia*—Probably the same which is described in the *ninth* chapter of *the Acts*. The *Corinthians* knew before, that he had been in trouble. He now declares the Greatness, and the Fruit of it. *We were exceedingly pressed, above our strength*—Above the ordinary Strength even of an Apostle.

V. 9. *Yea, we had the sentence of death in ourselves*—We ourselves expected nothing but Death.

V. 10. *We trust, that he will still deliver*—that we may at length be able to come to you.

V. 11. *You likewise*—as well as other Churches—*helping with us by prayer, that for the gift*—namely my Deliverance—*bestowed*

upon us by means of many persons—praying for it.

V. 12. *For I am the more emboldened to look for this, because I am conscious of my Integrity: Seeing this is our rejoicing*—even in the deepest Adversity—*the testimony of our conscience*—whatever others think of us—*that in simplicity*—having one End in view, aiming singly at the Glory of GOD—*and godly sincerity*—without any tincture of guile, dissimulation or disguise—*not with carnal wisdom, but by the Grace of GOD*—not by Natural, but Divine Wisdom—*we have had our conversation in the world*—in the whole world; in every Circumstance.

V. 14. *Ye have acknowledged us in part*—Though not so fully as ye will do—*that we are your rejoicing*—that ye rejoice in having known us—*as ye also are ours*—as we also rejoice in the success of our Labours among you; and we trust shall rejoice therein, *in the day of the Lord Jesus*.

V. 15. *In this confidence*—that is, being confident of this.

V. 17. *Did I use levity?*—Did I lightly change

purpose, do I purpose according to the flesh, so that there should be with
 18 me yea and nay? *As* God is faithful, our word to you hath not been
 19 yea and nay. For Jesus Christ the Son of God, who was preached
 among you by us, by me, and Silvanus, and Timotheus was not yea and
 20 nay; but was yea in him. For all the promises of God *are* yea in him,
 21 and amen in him, to the glory of God by us. For he that establisheth
 22 us with you in Christ, and that hath anointed us *is* God: Who hath
 also sealed us, and given us the earnest of the Spirit in our hearts.

23 But I call God for a record on my soul, that to spare you, I came not
 24 as yet to Corinth. Not that we have dominion over your faith, but are
 II. helpers of your joy; for by faith ye have stood. But I determined this
 2 with myself not to come to you again in grief. For if I grieve you,

change my purpose? *Do I purpose according to the flesh?*—Are my Purposes grounded on carnal or worldly Considerations? *So that there should be with me yea and nay*—Sometimes one, sometimes the other: that is, Variableness and Inconstancy.

V. 18. *Our word to you*—The whole Tenor of our Doctrine, *hath not been yea and nay*—wavering and uncertain.

V. 19. *For Jesus Christ, who was preached by us*—that is, our Preaching concerning him, *was not yea and nay*—was not variable and inconsistent with itself: *but was yea in him*—but was always one and the same, centring in him.

V. 20. *For all the promises of God are yea and amen in him*—are surely established in and through him. They are *yea*, with respect to God promising; *amen*, with respect to men believing: *Yea*, with respect to the Apostles; *amen*, with respect to their Hearers.

V. 21. *I say, to the Glory of God*—For it is God alone that is able to fulfil these Promises; *that establisheth us*—Apostles and Teachers, *with you*—all true Believers, *in the Faith of Christ*—and *hath anointed us*—with the oil of gladness, with Joy in the Holy Ghost, thereby giving us Strength both to do and suffer his Will.

V. 22. *Who also hath sealed us*—stamping his Image on our hearts, thus marking and sealing us as his own Property: *and given us the earnest of his Spirit*—There is a difference between an Earnest and a Pledge. A Pledge is to be restored when the Debt is paid: but an Earnest is not taken away, but completed. Such an Earnest is the Spirit. The *first-fruits*

of it we have, (Rom. viii. 23.) And we wait for all the Fulness.

V. 23. *I call God for a record upon my soul*—Was not St. Paul now speaking by the Spirit? And can a more solemn Oath be conceived? Who then can imagine, that Christ ever designed to forbid all Swearing? *That to spare you, I came not yet to Corinth*—lest I should be obliged to use severity. He says elegantly *To Corinth*, not to you, when he is intimating his Power to punish.

V. 24. *Not that we have dominion over your faith*—This is the Prerogative of God alone: *but are helpers of your joy*—and faith from which it springs. *For by faith ye have stood*—to this Day.

We see the light in which Ministers should always consider themselves, and in which they are to be considered by others: *Not as having dominion over the Faith* of their people, and having a Right to dictate by their own Authority, what they shall believe, or what they shall do, but as *helpers of their Joy*, by helping them forward in Faith and Holiness. In this view, how amiable does their Office appear? And how friendly to the Happiness of Mankind? How far then are they from true Benevolence, who would expose it to Ridicule and Contempt?

V. 1. *In grief*—Either on account of the particular Offender, or of the Church in general.

V. 2. *For if I grieve you, who is he that cheareth me, but he that is grieved by me?* that is, I cannot be comforted myself, till his Grief is removed.

V. 3. *And*

3 who is he that cheareth me, but he that is grieved by me? And I wrote thus to you, that I might not when I come have grief from those for whom I ought to rejoice; being persuaded concerning you all, that my 4 joy is *the joy* of you all. For from much affliction and anguish of heart I wrote to you with many tears, not that ye might be grieved, but that ye might know the abundant love which I have toward you.

5 And if any have caused grief, he hath grieved me but in part, that I 6 may not overburden you all. Sufficient for such an one *is* this punishment *inflicted* by many. So that on the contrary *ye should* rather forgive and comfort *him*, lest such an one should be swallowed up 8 with overmuch sorrow. I beseech you therefore to confirm *your* love 9 toward him. For to this end also did I write, that I might know the 10 proof of you, whether ye were obedient in all things. To whom ye forgive any thing, I *forgive* also: and if I forgive any thing, to whom I 11 forgive *it, it is* for your sakes, in the person of Christ. Lest Satan get an advantage over us; for we are not ignorant of his devices.

12 Now when I came to Troas, to *preach* the gospel of Christ, and a 13 door was opened to me in the Lord, I had no rest in my spirit, because I did not find Titus my brother; so taking leave of them, I went forth 14 into Macedonia. Now thanks *be* to God, who causeth us always to triumph through Christ, and manifesteth by us in every place the odour

V. 3. *And I wrote thus to you*—I wrote to you before in this Determination, *not to come to you in grief.*

V. 4. *From much anguish I wrote to you, not so much that ye might be grieved, as that ye might know* by my faithful Admonition, my abundant love toward you.

V. 5. *He hath grieved me but in part*—who still rejoice over the greater Part of you. Otherwise I might burden you all.

V. 6. *Sufficient for such an one*—With what a remarkable Tenderness does St. Paul treat this Offender? He never once mentions his Name. Nor does he here so much as mention his Crime. *By many*—Not only the Rulers of the Church: The whole Congregation acquiesced in the Sentence.

V. 10. *To whom ye forgive*—He makes no question of their complying with his Direction—*any thing*—So mildly does he speak even of that heinous Sin, after it was repented of. *In the person of Christ*—By the Authority where-with he has invested me.

V. 11. *Lest Satan*—to whom he had been delivered, and who sought to destroy not only

his flesh, but his Soul also—*get an advantage over us*—for the Loss of one Soul is a common Loss.

V. 12. *Now when I came to Troas*—It seems, in that Passage from Asia to Macedonia, of which a short Account is given, *Acts xx. 1, 2.* And—*even though—a door was opened to me*—that is, there was free Liberty to speak, and many were willing to hear.

V. 13. *I had no rest in my spirit*—from an earnest Desire, to know how his Letter had been received: *Because I did not find Titus*—in his return from you—*so I went forth into Macedonia*—where being much nearer, I might more easily be informed concerning you. The Apostle resumes the thread of his Discourse, ch. vii. 2. interposing an admirable Digression, concerning what he had done and suffered elsewhere, the Profit of which he by this means derives to the *Corinthians* also: And this as a Prelude to his Apology, against the false Apostles.

V. 14. *To triumph* implies not only Victory, but an open Manifestation of it. And as in triumphal Processions, especially in the East,

15 of his knowledge. For we are to GOD a sweet odour of Christ, in them
 16 that are saved, and in them that perish: To these an odour of death
 unto death, but to those an odour of life unto life. And who *is* sufficient
 17 for these things? For we are not as many, who adulterate the word of
 GOD; but as of sincerity, but as from GOD, in the sight of GOD, speak
 III. we in Christ. Do we again begin to recommend ourselves? Unless
 we need, as some *do*, commendatory letters to you, or commendatory
 2 letters from you? Ye are our letter, written on our hearts, known and
 3 read by all men: Manifestly declared to be the letter of Christ mini-
 stered by us, written not with ink, but with the Spirit of the living GOD,
 4 not in tables of stone, but in the fleshy tables of the heart. Such trust
 5 have we in GOD through Christ. Not that we are sufficient of our-
 selves, to think any thing as from ourselves; but our sufficiency *is* from
 6 GOD: Who also hath made us able ministers of the new covenant, not
 of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth

Incense and Perfumes were burnt near the Conqueror, the Apostle beautifully alludes to this Circumstance in the following Verses: As likewise to the different Effects which strong Perfumes have upon different Persons; some of whom they revive, while they throw others into the most violent Disorders.

V. 15. *For we*—the Preachers of the Gospel—are to GOD a sweet odour of Christ—GOD is well-pleased with this Perfume diffused by us, both in them that believe and are saved, (treated of ch. iii. 1. ch. iv. 2.) and in them that obstinately disbelieve, and consequently perish, (treated of ch. iv. 3—6.)

V. 16. *And who is sufficient for these things?* No man living, but by the Power of GOD's Spirit.

V. 17. *For we are not as many who adulterate the word of GOD*—like those Vintners (so the Greek Word implies) who mix their Wines with baser Liquors: *but as of sincerity*—without any Mixture; *but as from GOD*—this rises higher still; transmitting his pure Word, not our own—in the sight of GOD—whom we regard as always present, and noting every word of our tongue—*speak we*—the Tongue is ours, but the Power is GOD's—in Christ—Words which he gives, approves, and blesses.

V. 1. *Do we begin again to recommend ourselves?* Is it needful? Have I nothing but my own Word to recommend me? St. Paul chiefly here intends himself; though not excluding Timotheus, Titus, and Silvanus. *Unless we need—*

as if he had said, Do I indeed want such Recommendation?

V. 2. *Ye are our commendatory letter*—more convincing than bare words could be—*written on our hearts*—deeply engraven there, and plainly legible to all around you.

V. 3. *Manifestly declared to be the Letter of Christ*—which he has formed and published to the world; *ministered by us*—whom he has used herein as his Instruments: therefore ye are our letter also: *written not in tables of stone*—like the Ten Commandments—but in the tender, living tables of their Hearts; GOD having taken away the hearts of stone, and given them hearts of flesh.

V. 4. *Such trust have we in GOD*—that is, We trust in GOD that this is so.

V. 5. *Not that we are sufficient of ourselves*—to much as to think one good Thought: much less, to convert Sinners.

V. 6. *Who also hath made us able ministers of the New Covenant*: of the New, Evangelical Dispensation. *Not of the Law*, fitly called *the letter*, from GOD's literally writing it on the two Tables—but of the Spirit—of the Gospel-Dispensation, which is written on the Tables of our Hearts by the Spirit. *For the letter*—the Law, the Mosaic Dispensation, *killeth*—seals in Death those who still cleave to it—but the Spirit—the Gospel conveying the Spirit to those who receive it—*giveth life*—both Spiritual and Eternal. Yea, if we adhere to the literal Sense even of the Moral Law, if we regard

7 life. And if the ministration of death engraven in letters on stones was glorious, so that the children of Israel could not look stedfastly on the face of Moses, because of the glory of his face, which was to be abolished: 8 Shall not rather the ministration of the Spirit be glorious? For if the 9 ministration of condemnation was glory, much more doth the ministration 10 of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, because of the glory that excelleth. 11 For if that which is abolished *was* glorious, much more that which remaineth *is* glorious. Having therefore this hope, we use great plain- 12 nefs of speech. And not as Moses, *who* put a veil upon his face, so that the children of Israel could not look stedfastly to the end of that which 14 is abolished. But their understandings were blinded: and until this day the same veil remaineth unremoved on the reading of the old testament, 15 which is taken away in Christ. But the veil lieth on their heart when 16 Moses is read until this day. Nevertheless when it shall turn to the

regard only the Precept and the Sanction as they stand *in themselves*, not as they lead us to Christ, they are doubtless a *killing Ordinance*, and bind us down under the Sentence of Death.

V. 7. *And if the ministration of death*—that is, the *Mosaic Dispensation*, which proves such to those who prefer it to the Gospel, the most considerable Part of which was *engraven on those two stones*, was attended with so great Glory.

V. 8. *The ministration of the spirit*: that is, The Christian Dispensation.

V. 9. *The ministration of condemnation*—Such the *Mosaic Dispensation* proved to all the *Jews* who rejected the Gospel. Whereas through the Gospel (hence called *the Ministration of Righteousness*) God both imputed and imparted Righteousness to all Believers. But how can the Moral Law (which alone was *engraven on stone*, be *the ministration of condemnation*, if it requires no more than a *sincere Obedience*, such as is proportioned to our infirm State? If this is sufficient to justify us, then the Law ceases to be a *ministration of condemnation*. It becomes (flatly contrary to the Apostle's Doctrine) the *ministration of righteousness*.

V. 10. *It hath no glory in this respect, because of the glory that excelleth*—that is, None in comparison of this more excellent Glory. The greater Light swallows up the less.

V. 11. *That which remaineth*—that Dispensation, which remains to the End of the World; that Spirit and Life, which remain for ever.

V. 12. *Having therefore this hope*—being fully persuaded of this.

V. 13. *And we do not act as Moses did, who put a veil upon his face*—which is to be understood with regard to his Writings also: So that the children of Israel could not look stedfastly to the end of that Dispensation which is now abolished. The End of this was Christ. The whole *Mosaic Dispensation* tended to, and terminated in him. But the *Israelites* had only a dim, wavering Sight of him; of whom *Moses* spake in an obscure, covert manner.

V. 14. *The same veil remaineth on their understanding unremoved*—not so much as *folded back* (so the Word implies) so as to admit a little, glimmering light—*on the public reading of the Old Testament*—The Veil is not now on the face of *Moses*, or of his Writings, but *on the reading of them*, and *on the Heart of them that believe not*—*which is taken away in Christ*—that is, from the Heart of them that truly believe on him.

V. 16. *When it*—their heart—*shall turn to the Lord*—to Christ, by living Faith—the veil is taken away—that very moment, and they see, with the utmost clearness, how all the Types and Prophecies of the Law, are fully accomplished in Him.

17 Lord, the veil shall be taken away. Now the Lord is that Spirit: and
 18 where the Spirit of the Lord *is*, there *is* liberty. And we all with un-
 veiled face, beholding as in a glass the glory of the Lord, are transformed
 into the same image, from glory to glory, as by the Spirit of the Lord.
 IV. Therefore having this ministry, as we have received mercy, we faint not:
 2 But have renounced the hidden things of shame, not walking in crafti-
 ness, nor deceitfully corrupting the word of God, but by manifestation
 of the truth, commending ourselves to every man's conscience in the
 3 sight of God. But if our gospel also is veiled, it is veiled to them
 4 that perish; Whose unbelieving minds the god of this world hath
 blinded, lest the illumination of the glorious gospel of Christ, who is the
 5 image of God, should shine upon them. For we preach not ourselves,
 but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.
 6 For God, who commanded the light to shine out of darkness, hath
 shined in our hearts, to enlighten *us* with the knowledge of the glory of
 God, in the face of Jesus Christ.

V. 17. *Now the Lord—Christ—is that Spirit of the Law* whereof I spake, to which *the Letter* was intended to lead—and where *the Spirit of the Lord—Christ—is, there is liberty*—Not the Veil, the Emblem of Slavery. There is Liberty from servile Fear, Liberty from the Guilt and from the Power of Sin; Liberty to behold with open face the Glory of the Lord.

V. 18. *And accordingly all we that believe in him, beholding as in a glass—in the Mirror of the Gospel, the glory of the Lord, his glorious Love, are transformed into the same image—into the same Love, from one degree of this glory to another, in a manner worthy of his almighty Spirit.*

What a beautiful Contrast in here! *Moses* saw the Glory of the Lord, and it rendered his face so bright, that he covered it with a Veil, *Israel* not being able to bear the reflected Light. We behold his Glory in the Glass of his Word, and our Faces shine too. Yet we veil them not, but diffuse the Lustre which is continually increasing, as we fix the Eye of our Mind more and more steadfastly on his Glory displayed in the Gospel.

V. 1. *Therefore having this ministry—spoken of ch. iii. 6.—as we have received mercy—have been mercifully supported in all our Trials; we faint not—we desist not in any degree from our glorious Enterprise.*

V. 2. *But have renounced—set at open de-*

fiance—the hidden things of shame—all things which men need to hide or to be ashamed of; not walking in craftiness—using no Disguise, Subtlety, Guile; nor privily corrupting the pure Word of God, by any Additions or Alterations, or by attempting to accommodate it to the Taste of the Hearers.

V. 3. *But if our gospel also—as well as the Law of Moses.*

V. 4. *The god of this world—What a sublime and horrible Description of Satan! He is indeed the god of all that believe not, and works in them with inconceivable Energy—hath blinded—not only veiled, the Eye of their Understanding. Illumination is properly, The Reflection or Propagation of Light, from those who are already enlightened, to others—Who is the image of God—Hence also we may understand, How great is the Glory of Christ. He that sees the Son, sees the Father in the face of Christ. The Son exactly exhibits the Father to us.*

V. 5. *For the fault is not in us, neither in the Doctrine they hear from us. We preach not ourselves—as able either to enlighten, or pardon, or sanctify you, but Jesus Christ, as your only wisdom, righteousness, sanctification: And ourselves your servants—ready to do the meanest Offices, for Jesus' sake—not for Honour, Interest, or Pleasure.*

V. 6. *For God—bath shined in our hearts—the hearts of all those whom the god of this World*

7 But we have this treasure in earthen vessels, that the excellence of the
8 power may be of God, and not of us. *We are* troubled on every side, yet not
9 crushed; perplexed, but not in despair; Persecuted, but not forsaken;
10 thrown down, but not destroyed; Always bearing about in the body
the dying of the Lord Jesus, that the life also of Jesus may be manifested
11 in our body. We who live are always delivered unto death for the sake
of Jesus, that the life also of Jesus may be manifested in our mortal
12 body. So then death worketh in us, but life in you. Yet having the
13 same spirit of faith, according to what is written, * I believed, and there-
14 fore have I spoken, we also believe, and therefore speak: Knowing that
he who raised up the Lord Jesus, will also raise us up by Jesus, and pre-
15 sent us with you. For all things *are* for your sakes, that the overflow-
ing grace might through the thanksgiving of many abound to the glory
16 of God. Therefore we faint not, but even though the outward man
17 perish, yet the inward man is renewed day by day. For our light af-

World no longer blinds: God who is himself our Light, not only the Author of Light, but also the Fountain of it—to inlighten us with the knowledge of the Glory of God—of his glorious Love, and of his glorious Image; in the face of Jesus Christ—which reflects his Glory in another manner than the Face of Moses did.

V. 7. *But we*—not only the Apostles, but all true Believers, *have this treasure*—of Divine Light, Love, Glory—in earthen vessels—in frail, feeble, perishing bodies. He proceeds to shew, That Afflictions, yea, Death itself are so far from hindering the Ministration of the Spirit, that they even further it, sharpen the Ministers, and increase the Fruit—that the excellence of the power which works these in us, may undeniably appear to be of God.

• V. 8. *We are troubled, &c.* The four Articles in this verse respect Inward, the four in the next, Outward Afflictions. In each Clause the former Part shews the earthen vessels; the latter, the excellence of the power. *Not crushed*—not swallowed up in Care and Anxiety: *Perplexed*—what course to take, but never despairing of his Power and Love, to carry us through.

V. 10. *Always*—wherever we go—bearing about in the body the dying of the Lord Jesus—continually expecting to lay down our lives like him; that the life also of Jesus might be manifested in our body—that we may also rise and be glorified like him.

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

yet killed for the testimony of Jesus—are always delivered unto death—are perpetually in the very Jaws of Destruction: Which we willingly submit to, that we may obtain a bitter Resurrection.

V. 12. *So then death worketh in us, but life in you*—You live in peace; we die daily. Yet living or dying, so long as we believe, we cannot but speak.

V. 13. *Having the same spirit of faith*—which animated the Saints of old. David in particular when he said, *I believed, and therefore have I spoken*, (that is, I trusted in God, and therefore he hath put this Song of Praise in my mouth) *We also speak*—we preach the Gospel, even in the midst of Affliction and Death, because we believe, that God will raise us up from the dead, and will present us—Ministers—with you—all his Members, faultless before his presence with exceeding Joy.

V. 15. *For all things*—adverse or prosperous—are for your sakes—for the profit of all that believe, as well as all that preach—that the overflowing grace—which continues you alive both in Soul and Body, might abound yet more through the thanksgiving of many—For thanksgiving invites more abundant Grace.

V. 16. *Therefore*—because of this Grace—we faint not. *The outward man*—the Body: *the inward man*—the Soul.

V. 17. *Our light affliction*—The Beauty and Sublimity of St. Paul's Expressions here, as descriptive of Heavenly Glory, opposed to

* Psal. cxvi. 10.

affliction, which is but for a moment, worketh out for us a far more exceeding *and* eternal weight of glory: While we aim not at the things that are seen, but at the things that are not seen: for the things that are V. seen *are* temporal, but the things that are not seen *are* eternal. For we know that if our earthly house of *this* tabernacle be dissolved, we have a building from GOD, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon, with 2 our house which is from heaven: If being clothed, we shall not be 3 found naked. For we who are in *this* tabernacle groan, being burdened; 4 not that we would be unclothed, but clothed upon, that what is mortal 5 may be swallowed up of life. Now he that hath wrought us to this very 6 thing *is* GOD, who hath also given us the earnest of the Spirit. Therefore *we* always behave undauntedly; knowing that while we are so- 7 journeying in the body, we are absent from the Lord: (For we walk by 8 faith, not by sight.) We behave undauntedly, *I say*, and willing rather to be absent from the body, and present with the Lord.

9 Therefore we are ambitious, whether present, or absent, to be well- 10 pleasing to him. For we must all appear before the judgment seat of Christ, that every one may receive according to what he hath done in

Temporal Afflictions, surpass all Imagination, and cannot be preserved in any Translation or Paraphrase, which after all must sink infinitely below the astonishing Original.

V. 18. *The things that are seen*—Men, Money, things of Earth: *the things that are not seen*—GOD, Grace, Heaven.

V. 1. *Our earthly house*, which is only a *Tabernacle* or *Tent*, not designed for a lasting Habitation.

V. 2. *Desiring to be clothed upon*—This Body (which is now covered with flesh and blood) with the glorious House which is from Heaven. Instead of flesh and blood, which cannot enter Heaven, the rising Body will be clothed or covered with what is analogous thereto, but incorruptible and immortal. *Macarius* speaks largely of this.

V. 3. *If being clothed*—that is, while we are in the body—*we shall not be found naked*—of the Wedding-Garment.

V. 4. *We groan being burdened*—The Apostle speaks with exact Propriety. A burden naturally expresses Groans. And we are here burdened with numberless Afflictions, Infirmities, Temptations, Sins. *Not that we would be unclothed*—Not that we desire to remain without a Body. Faith does not understand that Philosophical Contempt of what the wise Crea-

tor has given: *but clothed upon*—with the glorious, immortal, incorruptible, spiritual Body—*that what is mortal*—this present mortal body, *may be swallowed up of life*—covered with that which lives for ever.

V. 5. *Now he that hath wrought us to this very thing*—this longing for Immortality, *is GOD*: For none but GOD, none less than the Almighty could have wrought this in us.

V. 6. *Therefore we behave undauntedly*—but most of all when we have Death in view; *knowing that our greatest Happiness*, lies beyond the Grave.

V. 7. *For we cannot see him in this Life*, wherein *we walk by Faith* only: An Evidence that necessarily implies *seeing Him who is invisible*; yet as far beneath what we shall have in Eternity, as it is above that of bare, unassisted Reason.

V. 9. *Therefore we are ambitious*—The only Ambition which has place in a Christian—*whether present*—in the body, *or absent*—from it.

V. 10. *For we all*—Apostles as well as other men, whether now present in the body, or absent from it—*must appear*—openly, without covering, where all hidden things will be revealed, probably the Sins even of the Faithful, which were forgiven long before. For many

11 the body, whether good or evil. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest to God, and I trust
 12 we are made manifest in your consciences also. We do not again recommend ourselves to you; but we give you an occasion of glorying on our behalf, that ye may have something to answer them, who glory in
 13 appearance, and not in heart. For if we are transported beyond ourselves, *it is to God*; if we are sober, *it is for your sakes*. For the love of Christ constraineth us, while we thus judge, that if one died for all,
 15 then were all dead: And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and
 16 rose again. So that we from this time know no one after the flesh; yea, if we have known even Christ after the flesh, yet now we know
 17 *him so* no more. Therefore if any one *be* in Christ, *there is a new creation*: the old things are passed way; behold, all things are become

of their Good Works (as their Repentance, their Revenge against Sin) cannot otherwise appear. But this will be done at their own Desire, without Grief, and without Shame. According to what he hath done in the body, whether good or evil—In the Body he did either Good or Evil. In the Body he is recompensed accordingly.

V. 11. *Knowing therefore the terror of the Lord, we* the more earnestly persuade men to seek his Favour: And as God knoweth this, *so I trust, ye know it in your own Consciences*.

V. 12. *We do not say this, as if we thought there was any need of again recommending ourselves to you, but to give you an occasion of rejoicing and praising God, and to furnish you with an answer to those false Apostles, who glory in appearance, but not in heart—being condemned by their own Conscience.*

V. 13. *For if we are transported beyond ourselves, or at least, appear so to others—(treated of ver. 15—21.) speaking or writing with uncommon vehemence, it is to God—He understands (if men do not) the Emotion which himself inspires. If we be sober—(treated of ch. vi. 1—10.) if I proceed in a more calm, sedate manner—it is for your sakes. Even good men bear this, rather than the other Method in their Teachers. But these must obey God, whoever is offended by it.*

V. 14. *For the love of Christ to us and our love to him constraineth us both to the one and the other, beareth us on with such a strong, steady, prevailing Influence, as Winds and Tides exert when they waft the Vessel to its*

destined Harbour.—*while we thus judge, that if Christ died for all, then are all, even the best of men, naturally dead—in a state of Spiritual Death, and liable to Death Eternal. For had any man been otherwise, Christ had not needed to have died for him.*

V. 15. *And that he died for all—that all might be saved, that they who live—that all who live upon the earth, should not henceforth—from the moment they know him, live unto themselves—seek their own Honour, Profit, Pleasure, but unto him—in all Righteousness and true Holiness.*

V. 16. *So that we from this time—that we knew the Love of Christ—know no one—neither ourselves, nor you, neither the rest of the Apostles, (Gal. ii. 6.) nor any other person, after the flesh—according to his former State, his Nobility, Riches, Power, Wisdom. We fear not the Great. We regard not the Rich or Wise. We account not the least less than ourselves. We consider all, only in order to save all. Who is he, that thus knows no one after the flesh? In what Land do these Christians live? Yea, if we have known even Christ after the flesh—So as to love him barely with a Natural Love, so as to glory in having conversed with him on earth, so as to expect only Temporal Benefits from him.*

V. 17. *Therefore if any one be in Christ—a true Believer in him, there is a new creation—Only the Power that makes a world, can make a Christian. And when he is so created, the old things are past away—of their own accord, even as Snow in Spring. Behold! the present, visible,*

18 new: And all things *are* from God, who hath reconciled us to himself
 through Jesus Christ, and hath given to us the ministry of reconci-
 19 liation: Namely, that God was in Christ, reconciling the world to him-
 self, not imputing their trespasses to them, and hath committed to us the
 20 word of reconciliation. Therefore we are ambassadors for Christ, as
 though God were intreating by us: we beseech *you*, in Christ's stead,
 21 be ye reconciled to God. For he hath made him, who knew no sin, a
 sin-offering for us, that we might be made the righteousness of God
 VI. through him. We then, *as* fellow-labourers, do also exhort you, not to
 2 receive the grace of God in vain. (For he saith, *I have heard thee
 in an acceptable time, and in a day of salvation have I succoured thee.
 Behold, now *is* the acceptable time; behold, now *is* the day of salvation.)
 3 Giving no offence in any thing, that the ministry be not blamed, But
 4 in all things approving ourselves as the ministers of God, in much pa-

visible, undeniable Change! *All things are become new.* He has new Life, new Senses, new Faculties, new Affections, new Appetites, new Ideas and Conceptions. His whole Tenor of Action and Conversation is new, and he lives, as it were, in a new World. GOD, Men, the whole Creation, Heaven, Earth, and all therein, appear in a new Light, and stand related to him in a new manner, since he was created anew in *Christ Jesus*.

V. 18. *And all these new things are from God, considered under this very Notion, as reconciling us—the world (ver. 19.) to himself.*

V. 19. *Namely—* that is, The sum of which is, GOD—the whole Godhead, but more eminently GOD the Father, *was in Christ, reconciling the world—* which was before at enmity with GOD—to himself—So taking away that Enmity, which could no otherwise be removed than by the blood of the Son of GOD.

V. 20. *Therefore we are ambassadors for Christ—we beseech you in Christ's stead—* Herein the Apostle might appear to some transported beyond himself. In general, he uses a more calm sedate kind of Exhortation, as in the beginning of the next Chapter. What unparalleled Condescension and divinely tender Mercies are displayed in this verse? Did the Judge ever beseech a condemned Criminal, to accept of Pardon? Does the Creditor ever beseech a ruined Debtor, to receive an Acquittance in full? Yet our Almighty Lord and our

eternal Judge, not only vouchsafes to offer these Blessings, but invites us, intreats us, and with the most tender Importunity, sollicit us—not to reject them.

V. 21. *He made him a sin-offering, who knew no sin—* A commendation peculiar to *Christ: for us—* who knew no righteousness, who were inwardly and outwardly nothing but sin; who must have been consumed by the Divine Justice, had not this Atonement been made for our Sins—that *we might be made the righteousness of God through him—* might through him be invested with that righteousness, first imputed to us, then implanted in us, which is in every Sense *the righteousness of God.*

V. 1. *We then not only beseech, but as fellow-labourers with you, who are working out your own Salvation do also exhort you, not to receive the grace of God, which we have been now describing, in vain. We receive it by Faith; and not in vain, if we add to this, persevering Holiness.*

V. 2. *For he saith—* The sense is, As of old there was a particular Time, wherein GOD was pleased to pour out his peculiar Blessing, so there is now. And this is the particular Time: This is a time of peculiar Blessing.

V. 3. *Giving as far as in us lies no offence, that the ministry be not blamed on our account.*

V. 4. *But approving ourselves as the ministers of God—* Such as his Ministers ought to be, in much patience, shewn 1. *In Afflictions, necessities, distresses,* (all which are General

* *Isai. xlix. 8.*

Terms)

5 tience, in afflictions, in necessities, in distresses, In stripes, in imprison-
 6 ments, in tumults, in labours, in watchings, in fastings; By purity, by
 7 prudence, by long suffering, by kindness, by the Holy Ghost, by love
 8 of righteousness on the right-hand and the left: Through honour and
 9 dishonour, through evil report and good report; as deceivers, yet true,
 10 yet not killed; As sorrowing, yet always rejoicing; as poor, yet making
 many rich; as having nothing, yet possessing all things.

11 O ye Corinthians, our mouth is opened toward you, our heart is in-
 12 larged. Ye are not straitened in us; but ye are straitened in your own
 13 bowels. Now for a recompence of the same, (I speak as to *my chil-*
 14 *dren*) be ye also enlarged. Be not unequally yoked with unbelievers;
 for what fellowship hath righteousness with unrighteousness? or what

Terms) 2. *In stripes, imprisonments, tumults,* (which are particular Sorts of Affliction, Necessity, Distress) 3. *In labours, watchings, fastings,* voluntarily endured. All these are expressed in the Plural Number, to denote a Variety of them. In *Afflictions*, several ways to escape may appear, though none without Difficulty: in *Necessities*, one only, and that a difficult one: in *Distresses*, none at all appears.

V. 5. *In tumults*—the Greek Word implies such Attacks, as a man cannot stand against, but which bear him hither and thither by violence.

V. 6. *By prudence*—Spiritual, Divine: not what the World terms so. Worldly prudence is, to make worldly Wisdom go as far as it can go: Divine prudence is, the due exercise of Grace, making spiritual understanding go as far as possible. *By love unfeigned*—the chief Fruit of the Spirit.

V. 7. *By the convincing and converting power of God,* accompanying his Word; and also attesting to it by divers Miracles. *By the armour of righteousness on the right-hand and the left*—that is, on all sides, the Panoply or whole Armour of God.

V. 8. *By honour and dishonour*—when we are present, by evil report and good report—when we are absent. Who could bear Honour and good Report, were it not balanced by Dishonour? *As deceivers*—artful, designing men. So the World represents all true Ministers of Christ: yet true—upright, sincere, in the sight of God.

V. 9. *As unknown*—for the world knoweth

us not, as it knew him not—yet well-known—to God, and to those who are the Seals of our Ministry. *As dying, yet behold*—Suddenly, unexpectedly! God interposes, and *we live*.

V. 10. *As sorrowing*—for our own manifold Imperfections, and for the Sins and Sufferings of our Brethren; yet *always rejoicing*—in present Peace, Love, Power, and a sure Hope of future Glory. *As having nothing, yet possessing all things*—For all things are ours, if we are *Christ's*. What a Magnificence of thought is this!

V. 11. From the Praise of the Christian Ministry (which he began ch. ii. 14.) he now draws his affectionate Exhortation. *O ye Corinthians*—He seldom uses this Appellation. But it has here a peculiar force. *Our mouth is opened toward you*—with uncommon freedom, because *our heart is enlarged in Tenderness*.

V. 12. *Ye are not straitened in us*—Our heart is wide enough to receive you all: but ye are *straitened in your own bowels*—your hearts are shut up, and so not capable of the Blessings ye might enjoy.

V. 13. *Now for a recompence of the same*—of my paternal Tenderness, (*I speak as to my children*—I ask nothing hard or grievous) *be ye also enlarged*—Open your hearts, first to God, and then to us: (So ch. viii. 5.) that God may dwell in you, ch. vi. 16.—vii. 1. and that ye may receive us, ch. vii. 2.

V. 14. *Be not unequally yoked with unbelievers*—Christians with *Jews* or *Heathens*. The Apostle particularly speaks of Marriage. But the Reasons he urges equally hold against any need-

15 communion hath light with darkness? And what concord hath Christ
 16 with Belial? or what part hath a believer with an infidel? And what
 agreement hath the temple of God with idols? Now ye are the temple
 of the living God, as God hath said, * I will dwell in them, and walk
 in *them*, and I will be to them a God, and they shall be to me a people.
 17 Therefore come out from among them, and be ye separate, and touch
 18 not the unclean person, saith the Lord, and I will receive you, And
 will be to you a Father, and ye shall be to me sons and daughters, saith
 VII. the Lord Almighty. Having therefore, beloved, these promises, let us
 cleanse ourselves from all pollution of the flesh and of the spirit, perfect-
 ing holiness in the fear of God.

2 Receive us. We have hurt no man, we have corrupted no man, we
 3 have defrauded no man. I speak not, to condemn *you*; for I have said
 4 before, that ye are in our hearts, to live and to die with *you*. Great is
 my freedom of speech toward you; great is my glorying of you: I am
 filled with comfort, I exceedingly abound with joy, over all our af-
 5 fliction. For when we were come into Macedonia, our flesh had no

less Intimacy with them. Of the five Questions that follow, the three former contain the Argument; the two latter, the Conclusion.

V. 15. *What concord hath Christ—whom ye serve, with Belial—to whom they belong?*

V. 16. *What agreement hath the temple of God with idols?*—If God would not endure idols, in any part of the Land wherein he dwelt, how much less, under his own Roof? He does not say, *With the temple of idols*. For Idols do not dwell in their Worshipers. *As God hath said—to his antient Church, and in them to all the Israel of God: I will dwell in them, and walk in them*—the former signifying his perpetual Presence; the latter, his Operation: *and I will be to them a God, and they shall be to me a people*—The Sum of the whole Gospel-Covenant.

V. 17. *Touch not the unclean person*—keep at the utmost distance from him; *and I will receive you* into my House and Family.

V. 18. *And ye shall be to me for sons and for daughters, saith the Lord Almighty*—The Promise made to *Solomon*, 1 Chron. xxviii. 6. is here applied to all Believers: As the Promise made particularly to *Isaac*, is applied to them, Heb. xiii. 5. Who can express the Worth, who can conceive the Dignity, of this Divine Adoption? Yet it belongs to all who believe the Gospel, who have faith in *Christ*. They have access to the Almighty; such free and

welcome Access, as a beloved Child to an indulgent Father. To Him they may fly for Aid in every Difficulty, and from Him obtain a Supply in all their Wants.

V. 1. *Let us cleanse ourselves*—This is the latter Part of the Exhortation, which was proposed ch. vi. 1. and resumed ver. 14. *from all pollution of the flesh*—all outward Sin, *and of the spirit*—all inward. Yet let us not rest in Negative Religion, but *perfect holiness*—carrying it to the height in all its Branches, and enduring to the end *in the loving Fear of God*, the sure Foundation of all Holiness.

V. 2. *Receive us*—The Sum of what is said in this, as well as in the Tenth and following Chapters. *We have hurt no man* in his Person, *we have corrupted no man* in his Principles, *we have defrauded no man* of his Property. In this he intimates likewise the Good he had done them, but with the utmost Modesty, as it were not looking upon it.

V. 3. *I speak not to condemn you*—not as if I accused you of laying this to my charge. I am so far from thinking so unkindly of you, *that ye are in our hearts, to live and die with you*—that is, I could rejoice to spend all my days with you.

V. 4. *I am filled with comfort*—Of this he treats, ver. 6, &c. of his Joy, ver. 7, &c. of both, ver. 13.

V. 5. *Our flesh*—that is, we ourselves, *had*

* Liv. xxvi. 12.

rest, but we were troubled on every side: from without *were* fightings, 6 from within *were* fears. But GOD who comforteth them that are 7 brought low, comforted us by the coming of Titus. And not only by his coming, but also by the comfort wherewith he was comforted over you, when he told us your earnest desire, your grief, your zeal for me, 8 so that I rejoiced the more. For I do not repent that I grieved you by the letter, though I did repent: (for I see that letter grieved you, though 9 but for a season.) Now I rejoice, not that ye grieved, but that ye grieved to repentance; for ye grieved in a godly manner, so that ye re- 10 ceived damage by us in nothing. For godly sorrow worketh repentance unto salvation not to be repented of, whereas the sorrow of the world 11 worketh death. For behold, this very thing, that ye sorrowed after a godly manner, what diligence it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge? In all things ye have approved 12 yourselves to be pure in this matter. And though I wrote to you, *it was* not for his sake who had done the wrong, nor for his sake who had suffered it, but for the sake of manifesting to you in the sight of GOD 13 our diligent care over you. Therefore we were comforted in your comfort, and we rejoiced the more exceedingly in the joy of Titus, be- 14 cause his spirit was refreshed by you all. So that if I had boasted any thing of you to him, I am not ashamed; but as we spake all things to 15 you in truth, so also our boasting to Titus is found a truth. And his tender affection is more abundant toward you, calling to mind the

no rest: from without—from the Heathens, *were fightings*—furious and cruel Oppositions: *from within*—from our brethren, *were fears*—lest they should be seduced.

V. 7. *Your earnest desire*—to rectify what had been amiss: *your grief*—for what had offended GOD, and troubled me.

V. 8. *I did repent*—that is, I felt a tender Sorrow for having grieved you, till I saw the happy Effect of it.

V. 10. *The sorrow of this world*—Sorrow that arises from worldly Considerations, *worketh death*—naturally tends to work, or occasion Death, Temporal, Spiritual, and Eternal.

V. 11. *What diligence it wrought in you*—shewn in all the following Particulars. *Yea, what clearing of yourselves*—Some had been more, some less faulty; whence arose these various Affections. Hence their *apologizing*

and *indignation*, with respect to themselves; their *fear* and *desire*, with respect to the Apostle; their *zeal* and *revenge*, with respect to the Offender, yea, and themselves also. *What clearing of yourselves*—from either sharing in, or approving of his Sin; *what indignation*—that ye had not immediately corrected the Offender: *what fear*—of GOD's Displeasure; or lest I should come with a rod; *what vehement desire*—to see me again: *what zeal*—for the Glory of GOD, and the Soul of that Sinner; *yea, what revenge*—Ye took a kind of holy Revenge upon yourselves, being scarce able to forgive yourselves. *In all things ye*—as a Church, *have approved yourselves to be pure*—that is, free from blame, since ye received my Letter.

V. 12. *It was not*—only or chiefly, for the sake of the incestuous person, or of his father; but to shew my Care over you.

obedience of you all, how ye received him with fear and trembling.
16 I rejoice therefore, that I have confidence in you in all things.

VIII. MOREOVER, brethren, we declare to you the grace of GOD, bestowed
2 on the churches in Macedonia, That in a great trial of affliction, their
3 overflowing joy and their deep poverty abounded to the riches of their
4 liberality: That to *their* power, I testify, and beyond their power, *they*
5 were willing of themselves, Praying us with much intreaty, to receive
6 the gift and take a part in ministring *it* to the saints. And *this they did*,
7 not as we hoped; but first gave themselves to the Lord, and to us by the
8 will of GOD: So that we desired Titus, that as he had begun, so he
9 would also compleat this gift among you. Therefore as ye abound in
10 every thing, in faith, and utterance, and knowledge, and all diligence,
11 and in your love to us, *see* that ye abound in this grace also. I speak not
12 by way of command, but that by the diligence of others, I may prove
13 the sincerity of your love. For ye know the grace of our Lord Jesus
14 Christ, that though he was rich, yet for your sake he became poor, that
ye through his poverty might be rich. And herein I give *my* advice:
for this is expedient for you, who have begun a year ago, not only to
do, but also to do it willingly. Now therefore compleat the work, that
as *there was* a ready will, so *there may* be also a performance, in pro-
portion to what ye have. For if there be first a ready mind, a man is
accepted, according to what he hath, not according to what he hath
not. For *I do* not mean, that others should be eased, and you burthened;
But by an equality, *let* your abundance *be* at this time *a supply* to their
want; that their abundance also may be *a supply* to your want, that

V. 1. *We declare to you the grace of GOD* — which evidently appeared by this happy Effect.

V. 2. *In a great trial of affliction* — being continually persecuted, harralled, and plundered.

V. 4. *Praying us with much intreaty* — Probably St. Paul had lovingly admonished them, Not to do beyond their power.

V. 5. *And not as we hoped* — that is, beyond all we could hope — *they gave themselves to us, by the will of GOD* — in obedience to his will, to be wholly directed by us.

V. 6. *As he had begun* — when he was with you before.

V. 9. *For ye know* — And this Knowledge is the true Source of Love — *the grace* — the most sincere, most free, and most abundant Love. *He became poor* — in becoming man, in all his

Life; in his Death: *rich* — in the Favour and Image of GOD,

V. 12. *A man* — every Believer — *is accepted* — with GOD. An universal Rule. Who-soever acknowledges himself to be a vile, guilty Sinner, and in consequence of this Acknowledgment, flies for refuge to the Wounds of a crucified Saviour, and relies on his Merits alone for Salvation, may apply this indulgent Declaration to himself.

V. 14. *That their abundance* — if need should so require, *may be* — at another time, *a supply to your want, that there may be an equality* — No Want on one side, no Superfluity on the other. It may likewise have a further Meaning: That as the temporal Bounty of the *Corinthians* did now supply the temporal Wants of their poor Brethren in *Judea*: So the Prayers of these might

15 there may be an equality, As it is written, * He that *had gathered* the most, had nothing over; and he that *had gathered* the least, did not lack.

16 But thanks be to God, who put the same diligent care for you in the 17 heart of Titus. For he accepted indeed the exhortation, but being more 18 forward, he went to you of his own accord. And we have sent with

him the brother, whose praise in the gospel is through all the churches:

19 (And not only *so*, but he was also appointed by the churches *to be* a fellow-traveller with us, with this gift, which is administered by us, to the 20 glory of the Lord himself, and for *the declaration* of our ready mind) Avoid-

ing this, lest any one should blame us in this abundance, which is ad- 21 ministrated by us. For we provide things honest, not only before the 22 Lord, but also before men. And we have sent with them our brother,

whom we have often proved diligent in many things, but now much 23 more diligent, through his great confidence in you. If *any inquire* con- concerning Titus, *he is* my partner, and fellow-labourer with respect to you; or concerning our brethren, *they are* the messengers of the churches, the 24 glory of Christ. Shew therefore to them before the churches the proof

IX. of your love and of our boasting on your behalf. For concerning the 2 ministring to the saints, it is superfluous for me to write to you. For I

know your readiness, which I boast concerning you to the Macedonians, that Achaia was ready a year ago; and your zeal hath provoked very 3 many. Yet I have sent the brethren, lest our boasting of you on this

4 head should be made vain, that, as I said, ye may be ready; Lest if any of the Macedonians come with me, and find you unprepared, we (not to 5 say, you) be ashamed of this confident boasting. Therefore I thought it

might be a means of bringing down many Spiritual Blessings on their Benefactors. So that all the Spiritual Wants of the one might be amply supplied; all the Temporal, of the other.

V. 15. *As it is written, He that had gathered the most, had nothing over; and he that had gathered the least, did not lack*—that is, In which that Scripture is in another Sense fulfilled.

V. 17. *Being more forward*—than to need it, though he received it well.

V. 18. *We*—I and Timothy—the brother—The Antients generally supposed this was St. Luke—*whose praise*—for faithfully dispensing the Gospel.

V. 19. *He was appointed by the churches—of Macedonia, with this gift*—which they were carrying from Macedonia to Jerusalem: for the declaration of our ready mind—that of Paul

and his fellow-traveller, ready to be the servants of all.

V. 22. *With them*—with Titus and Luke—our brother—perhaps Apollōs.

V. 23. *My partner*—in my Cares and Labours—the glory of Christ—signal Instruments of advancing his Glory.

V. 24. *Before the churches*—Present by their Messengers.

V. 1. *To write to you*—largely.

V. 2. *I boast to them of Macedonia*—with whom he then was.

V. 3. *I have sent the abovementioned brethren* before me.

V. 4. *Spoken of before*—by me, to the Macedonians.

V. 5. *Not as*—if wrung by importunity from-covetous persons.

* Exod. xvi. 18.

V. 6. He

necessary, to desire the brethren to go before to you, and compleat this your bounty, which had been spoken of before, that it may be ready as
 6 a bounty, and not as *a matter* of covetousness. And this *I say*, He
 that soweth sparingly, shall reap also sparingly; and he that soweth
 7 bountifully, shall reap also bountifully: *Let every man do* as he chuseth
 in his heart, not grudgingly, or of necessity: for * God loveth a chear-
 8 ful giver. And God *is* able to make all grace abound toward you, that
 having always all sufficiency in all things, ye may abound to every good
 9 work: (As it is written, † He hath scattered abroad, he hath given to
 10 the poor; his righteousness remaineth for ever. And may he who sup-
 plieth seed to the sower, and bread for *your* food, supply and multiply
 11 your seed sown, and increase the fruits of your righteousness:) Being
 enriched in every thing to all bountifulness, which worketh by us thank-
 12 giving to God. For the administration of this service, doth not only sup-
 ply the necessities of the saints, but likewise aboundeth by the thank-
 13 givings of many to God: (Who, by experiment of this administration,
 glorify God for your avowed subjection to the gospel of Christ, and for
 14 your liberal communication to them and to all men.) And by their
 prayer for you, who long after you, for the exceeding grace of God,
 15 which is in you. Thanks *be* to God for his unspeakable gift.

X. Now I Paul myself, who when present *am* base among you, but being
 absent am bold toward you, intreat you, by the meekness and gentleness

V. 6. *He that soweth sparingly, shall reap sparingly; he that soweth bountifully, shall reap bountifully*—A General Rule. God will proportion the Reward to the Work, and the Temper whence it proceeds.

V. 7. *of necessity*—because he cannot tell how to refuse.

V. 8. How remarkable are the Words! Each is loaded with Matter, and increases all the way it goes. *All grace*—every kind of Blessing—that ye may abound to every good work—God gives us every thing, that we may do good therewith, and so receive more Blessings. All things in this life, even Rewards, are to the faithful Seeds in order to a future Harvest.

V. 9. *He hath scattered abroad*—(A generous Word) With a full hand, without any anxious thought, which way each grain falls. *His righteousness*—his beneficence, with the blessed effects of it—*remaineth for ever*—unexhausted, God still renewing his Store.

V. 10. *And may He who supplieth seed*—

* Prov. xxii. 9.

Opportunity and ability to help others, and bread—all things needful for your own Souls and Bodies, continually supply you with that seed, yea, multiply it to you more and more, and increase the fruits of your righteousness—the happy Effects of your Love to God and Man.

V. 11. *Which worketh by us thanksgiving to God*—both from us who distribute, and them who receive your Bounty.

V. 13. *Your avowed subjection*—Openly testified by your Actions, to all men—who stand in need of it.

V. 15. *His unspeakable gift*—His Outward and Inward Blessings, the Number and Excellence of which cannot be uttered.

V. 1. *Now I Paul myself*—A strongly emphatical Expression, *who when present am base among you*—So probably some of the false Teachers affirmed; copying after the meekness and gentleness of Christ, intreat, though I might command you.

† Psal. cxii. 9.

V. 2. Do

2 of Christ, I beseech, that I may not when I am present be bold with that confidence wherewith I think to be bold toward some, who think of us as walking after the flesh: For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the throwing down of strong-holds.) Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ, And being in readiness to avenge all disobedience, now your obedience is fulfilled.

7 Do ye look at the outward appearance of things? If any man be confident, that he is Christ's, let him again think this of himself, that as he is Christ's, so we also are Christ's. Yea, if I should boast something more also of the authority which the Lord hath given us, for edification, and not for your destruction, I should not be ashamed: That I may not seem to terrify you by letters. For his letters indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that such as we are in word by letters, when we are absent, such are we also in deed, when we are present.

V. 2. Do not constrain me *when present to be bold*—to exert my Apostolical Authority—who think of us as walking after the flesh—As acting in a cowardly or crafty manner.

V. 3. *Though we walk in the flesh*—in mortal Bodies, and consequently are not free from human Weakness, yet *we do not war*—against the World and the Devil—*after the flesh*—by any carnal or worldly Methods. Though the Apostle here and in several other Parts of this Epistle, speaks in the Plural Number, for the sake of Modesty and Decency, yet he principally means himself. On Him were these Reflections thrown, and it is his own Authority which he is vindicating.

V. 4. *For the weapons of our warfare*—those we use in this war, are not carnal, but spiritual, and therefore mighty to the throwing down of strong-holds—of all the Difficulties which Men or Devils can raise in our way. Though Faith and Prayer belong also to the Christian Armour, (*Ephes. vi. 15, &c.*) yet the Word of God seems to be here chiefly intended.

V. 5. *Destroying all vain reasonings, and every high thing, which exalteth itself*—as a wall or rampart, against the knowledge of God, and

bringing every thought, or rather Faculty of the mind—into captivity to the obedience of Christ—Those evil Reasonings are destroyed. The mind itself being overcome and taken captive, lays down all Authority of its own, and intirely gives itself up, to perform, for the time to come, to Christ its Conqueror the obedience of Faith.

V. 6. *Being in readiness to avenge all disobedience*—Not only by Spiritual Censure, but Miraculous Punishments: *now your obedience is fulfilled*—Now the sound Part of you have given proof of your Obedience, so that I am in no danger of punishing the Innocent with the Guilty.

V. 7. *Do ye look at the outward appearance of things?*—Does any of you judge of a Minister of Christ, by his Person, or any outward Circumstance? *Let him again think this of himself*—Let him learn it from his own Reflection, before I convince him by a severer Method.

V. 8. *I should not be ashamed*—As having said more than I could make good.

V. 9. *I say this, that I may not seem to terrify you by letters*, threatening more than I can perform.

V. 10. *His bodily presence is weak*—His Stature

12 For we presume not to equal or to compare ourselves with some of those who recommend themselves: but they among themselves limiting themselves, and comparing themselves with themselves, are not wise.

13 But we will not boastingly extend ourselves beyond *our* measure; but according to the measure of the providence, which God hath allotted us, a

14 measure to reach even unto you. For we do not extend ourselves excessively, as not reaching to you; for we are come even to you, in the gos-

15 pel of Christ: Not boastingly extending ourselves beyond *our* measure, in the labours of others; but having hope, now your faith is increased, to

16 be enlarged by you, *yet still* within our province, abundantly, So as to preach the gospel in the regions beyond you, not to boast in another's

17 province of things made ready to our hand. But he that glorieth, let

18 him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. I wish ye would bear a little with my folly; yea, bear with me.

2 For I am jealous over you with a godly jealousy; for I have espoused you

3 to one husband, that I may present *you as* a chaste virgin to Christ. But

I fear lest as the serpent deceived Eve through his subtilty, so your

4 minds should be corrupted from simplicity toward Christ. If indeed he that cometh preach another Jesus, whom we have not preached, or if

Stature (says St. Chrysostom) was low, his Body crooked, and his Head bald.

V. 12. *For we presume not*—A strong Irony—*to equal ourselves*—as Partners of the same Office—*or to compare ourselves*—as Partakers of the same Labour! *They among themselves limiting themselves*—Choosing and limiting their Provinces, according to their own Fancy.

V. 13. *But we will not*—like them—*boastingly extend ourselves beyond our Measure, but according to the measure of the province, which God hath allotted us*—to me, in particular as the Apostle of the Gentiles, a measure which reaches even unto you. God allotted to each Apostle his Province, and the measure, or bounds thereof.

V. 14. *We are come even to you*—by a gradual, regular Progress, having taken the intermediate Places in our way, in preaching the gospel of Christ.

V. 15. *Having hope, now your faith is increased*—so that you can the better spare us, to be enlarged by you, abundantly; that is, enabled by you to go still further.

V. 16. *In the regions beyond you*—to the West and South, where the Gospel had not yet been preached.

V. 1. *I wish ye would bear*—So does he pave the way, for what might otherwise have given Offence: *With my folly*—of commending myself: Which to many may appear folly: And really would be so, were it not on this occasion absolutely necessary.

V. 2. *For*—The Cause of his seeming Folly is express in this and the following verse: the Cause why they should bear with them, ver. 4.

V. 3. *But I fear*—Love is full of these Fears—*lest as the serpent*—a most apposite Comparison—*deceived Eve*—simple, ignorant of evil—*by his subtilty*—which is in the highest degree dangerous to such a Disposition—*So your minds*—we might therefore be tempted, even if there were no Sin in us—*might be corrupted*—losing their virginal Purity—*from simplicity toward Christ*—that Simplicity, which is lovingly intent on him alone, seeking no other Person or Thing.

V. 4. *If indeed*—any could shew you any other

ye receive another Spirit, which ye have not received, or another gospel, 5 which ye have not accepted, ye might well bear with *him*. But I suppose that I fall nothing short of the very chief apostles. For if *I am* 6 unskilful in speech, yet not in knowledge; but we have been thoroughly 7 manifest to you in all things. Have I committed an offence in humbling myself, that ye might be exalted, because I have preached the gospel of God to you at free cost? I spoiled other churches, taking wages 8 of *them*, to serve you: and when I was present with you and wanted, I 9 was chargeable to no man. For the brethren who came from Macedonia supplied my want; and I have in all things kept myself from being 10 burdensom, and will keep *myself*. As the truth of Christ is in me, 11 this my boasting shall not be stopped in the regions of Achaia. Wherefore? 12 Because I love you not? God knoweth. But what I do, I will do, that I may cut off the occasion from them who desire occasion, that 13 wherein they boast, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into apostles of 14 Christ. And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore *it is* no great thing, if his ministers also be transformed as the ministers of righteousness; whose ends shall be according to their works. I say again, Let no man think me a fool; 16 but if otherwise, yet as a fool receive me, that I also may boast a little. 17 What I speak, I speak not after the Lord; but as it were foolishly, in

other Saviour, a more powerful Spirit, a better Gospel, *ye might well bear with him*. But this is impossible.

V. 6. *If I am unskilful in speech*—If I speak in a plain unadorned way, like an unlearned person. So the Greek Word properly signifies.

V. 7. *Have I committed an offence*—Will any turn this into an Objection—in *humbling myself*—to work at my Trade—that *ye might be exalted*—to be Children of God?

V. 8. *I spoiled other churches*—I, as it were, took the Spoils of them: It is a military Term—*taking wages* (or *Pay*, another military Word) of *them*—when I came to you at first. *And when I was present with you and wanted*—my Work not quite supplying my Necessities, *I was chargeable to no man*—of Corinth.

V. 9. *For I chose to receive help from the poor Macedonians, rather than the rich Corinthians!* Were the Poor in all Ages more generous than the Rich?

V. 10. *This my boasting shall not be stopped*—For I will receive nothing from you.

V. 11. Do I refuse to receive any thing of

you, *because I love you not?* God knoweth that is not the Cause.

V. 12. *Who desire any occasion*—to censure me; *that wherein they boast, they may be found even as we*—They boasted of being burdensom to no man. But it was a vain boast in them, though not in the Apostle.

V. 14. *Satan himself is transformed*—uses to transform himself: to put on the fairest Appearances.

V. 15. *Therefore it is no great, no strange thing*—*whose ends, notwithstanding all their Disguises.*

V. 16. *I say again*—He premises a new Apology to this New Commendation of himself. *Let no man think me a fool*—Let none think I do this, without the utmost Necessity. *But if any do think me foolish herein, yet bear with my Folly.*

V. 17. *I speak not after the Lord*—not by an express Command from Him; though still under the Direction of his Spirit: *but as it were foolishly*—in such a manner, as many may think foolish.

R R R

V. 18. *Af-*

18 this confidence of boasting. Seeing many glory after the flesh, I will
 19 glory also. For ye, being wise, suffer fools willingly. For ye suffer, if
 20 a man inslave you, if he devour you, if he take from you, if he exalt him-
 21 self, if he smite you on the face. I speak with regard to reproach, as
 though we had been weak: whereas in whatever any is confident, (I
 22 speak as a fool) I am confident also. Are they Hebrews? so *am I*.
 Are they Israelites? so *am I*. Are they the seed of Abraham? so *am I*.
 23 Are they ministers of Christ? (I speak foolishly) I more: in labours
 more abundantly, in stripes more exceedingly, in prisons more abun-
 24 dantly, in deaths often. Five times I received from the Jews forty
 25 stripes save one. Thrice I was beaten with rods, once I was stoned,
 thrice I have been shipwrecked, a day and a night I passed in the deep:
 26 In journeyings often, in dangers from rivers, in dangers from robbers, in
 dangers from my own countrymen, in dangers from the heathen; in
 dangers in the city, in dangers in the wilderness, in dangers in the sea,
 27 in dangers among false brethren: In labour and toil, in watchings often,
 28 in hunger and thirst, in fastings often, in cold and nakedness. Beside the
 things which are from without, that which rusheth upon me daily, the
 29 care of all the churches. Who is weak, and I am not weak? Who is
 30 offended, and I burn not? Since I must glory, I will glory of the things

V. 18. *After the flesh*—that is, in External Things.

V. 19. *Being wise*—a beautiful Irony.

V. 20. *For ye suffer*—not only the Folly, but the gross Abuses of those false Apostles—*if a man inslave you*—lord it over you in the most arbitrary manner—*if he devour you*—by his exorbitant demands, (notwithstanding his Boast, of not being burdensome) *if he take from you*—by open violence—*if he exalt himself*—by the most unbounded Self-commendation—*if he smite you on the face*—(a very possible Case) under pretence of Divine Zeal.

V. 21. *I speak with regard to reproach, as though we had been weak*. I say, *Bear with me*: Even on supposition that the Weakness be real, which they reproach me with.

V. 22. *Are they Hebrews, Israelites, the seed of Abraham?* These were the heads on which they boasted.

V. 23. *I am more so than they. In deaths often*—surrounding me in the most dreadful forms.

V. 24. *Five times I received from the Jews forty stripes save one*—which was the utmost that the Law allowed. With the Romans he sometimes pleaded his Privilege as a Roman.

But from the Jews he suffered all things.

V. 25. *Three I have been shipwrecked*—Before his Voyage to Rome—*In the deep*—Probably floating on some Part of the Vessel.

V. 27. *In cold and nakedness*—Having no place where to lay my head; no convenient Raiment to cover me—Yet appearing before Noblemen, Governors, Kings; and not being ashamed.

V. 28. *Beside the things which are from without*—which I suffer on the account of others; namely, *the care of all the churches*—a more modest Expression than if he had said, *the care of the whole church*. *All*—Even those I have not seen in the flesh. St. Peter himself could not have said this in so strong a Sense.

V. 29. *Who*—So he had not only the Care of the Churches, but of every person therein—*is weak, and I am not weak?* By Sympathy, as well as by Condescension. *Who is offended*—hindered in, or turned out of, the Good Way—*and I burn not?* Being pained as though I had fire in my bosom.

V. 30. *I will glory of the things that concern my infirmities*—Of what shews my Weakness, rather than my Strength.

V. 32. *The*

31 that concern my infirmities. The God and Father of the Lord Jesus
 32 Christ, who is blessed for ever, knoweth that I lie not. In Damascus the
 governor under king Aretas, kept the city of the Damascenes with a
 33 guard, being determined to apprehend me. But I was let down through
 XII. a window in a basket by the wall, and escaped from his hands. Surely it
 is not expedient for me to boast: yet I will come to visions and revelations
 2 of the Lord. I knew a man in Christ, above fourteen years ago (whether
 in the body I know not, or out of the body I know not; God know-
 3 eth) such an one caught up to the third heaven. Yea, I knew such a
 man (whether in the body or out of the body, I know not, God know-
 4 eth) That he was caught up into paradise, and heard unspeakable
 5 things, which it is not possible for man to utter. Of such an one I will
 6 glory; but I will not glory of myself, unless in my infirmities. For if I
 should resolve to boast, I should not be a fool; for I speak the truth:
 but I forbear, lest any one should think of me above what he seeth me,
 or heareth from me.

7 And lest I should be lifted up with the abundance of the revelations,
 there was given me a thorn in the flesh, a messenger of Satan, to buffet

V. 32. *The Governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief City, willing to oblige the Jews, kept the city, setting guards at all the Gates day and night.

V. 33. *Through a window*—of an House which stood on the City Wall.

V. 1. *It is not expedient*—Unless on so pressing an occasion. *Visions are seen, Revelations, heard.*

V. 2. *I knew a man in Christ*—that is, a Christian. It is plain from ver. 6, 7. that he means himself, though in Modesty he speaks as of a third Person—*whether in the body, or out of the body, I know not*—It is equally possible with God, to present distant things to the Imagination in the Body, as if the Soul were absent from it, and present with them; or to transport both Soul and Body for what time he pleases to Heaven; or to transport the Soul only thither for a season, and in the mean time to preserve the Body fit for its Re-entrance. But since the Apostle himself did not know, whether his Soul was in the Body, or whether one, or both were actually in Heaven, it would be vain Curiosity for us to attempt determining it. *The third heaven*—where God is; far above the Aereal and the Starry Heaven. Some suppose it was here the apostle was let into the mystery of the future State of the Church; and received his orders to turn from

the Jews, and go to the Gentiles.

V. 3. *Yea, I knew such a man*, that at another time.

V. 4. *He was caught up into paradise*—The Seat of happy Spirits in their separate State, between Death and the Resurrection. *Things which it is not possible for man to utter*—Human Language being incapable of expressing them. Here he anticipated the joyous rest of the righteous that die in the Lord. But this Rapture did not precede, but follow after his being caught up to the third Heaven. A strong intimation, that he must first discharge his Mission, and then enter into glory. And beyond all doubt, such a foretaste of it, served to strengthen him in all his after trials, when he could even call to mind the very joy that was prepared for him.

V. 5. *Of such an one I will*—I might—*glory: but I will not glory of myself*—as considered in myself.

V. 6. *For if I should resolve to glory* (referring to *I might glory*) of such a glorious Revelation, *I should not be a fool*—that is, it could not justly be accounted folly, to relate the naked Truth. *But I forbear*—I speak sparingly of these things, for fear any one should think too highly of me. O where is this Fear now to be found? Who is afraid of this?

V. 7. *There was given me*—by the wife and gracious.

8 me, lest I should be lifted up. Concerning this, I besought the Lord
 9 thrice, that it might depart from me. But he said to me, My grace is
 sufficient for thee; for my strength is made perfect in weakness. Most
 gladly therefore will I rather glory in my weaknesses, that the strength
 10 of Christ may rest upon me. Therefore I am well pleased in weak-
 nesses, in reproaches, in necessities, in persecutions, in distresses for
 11 Christ's sake; for when I am weak, then I am strong. I am become
 a fool in boasting; *but* ye have compelled me: for I ought to have been
 commended by you: for in nothing have I fallen short of the very chief
 apostles, though I am nothing.

12 Truly the signs of an apostle were wrought among you, in all pa-
 13 tience, in signs, and wonders, and mighty deeds. For wherein were ye
 inferior to the other churches, unless that I myself was not burdensom
 14 to you. Forgive me this wrong. Behold the third time I am ready to
 come to you: yet I will not be burdensom to you; for I seek not yours,
 but you; for the children ought not to lay up treasure for the parents,
 15 but the parents for the children. And I will most gladly spend, and be
 spent for your souls, though the more abundantly I love you, the less I
 16 am loved. But be it so: I did not burden you: but being crafty, I
 17 caught you with guile. Did I make a gain of you by any of them

Gracious Providence of GOD — *a thorn in the flesh* — a visitation more painful than any
 Thorn sticking in the flesh — *a messenger or angel of Satan to buffet me*. Perhaps both visibly and invisibly: and the word in the Original expresses the *Present*, as well as the *Past* time. All kinds of Affliction had befallen the Apostle. Yet none of those did he deprecate. But here he speaks of one, as above all the rest, one that macerated him with weakness, and by the Pain and Ignominy of it prevented his being lifted up, more or at least not less than the most vehement Head-ach could have done, which many of the Antients say he laboured under. St. Paul seems to have had a fresh fear of these buffetings every moment, when he so frequently represses himself in his boasting, though it was extorted from him by the utmost Necessity.

V. 8. *Concerning this* — He had now forgot his being lifted up — *I besought the Lord thrice* — as our Lord besought his Father.

V. 9. *But he said to me* — In answer to my third Request — *My grace is sufficient for thee*. How tender a Repulse! We see there may be Grace, where there is the quickest Sense of Pain. *My strength is* more illustriously displayed by the *Weakness* of the Instrument.

Therefore I will glory in my weaknesses rather than my revelations, that the strength of Christ may rest upon me. The Greek Word properly means, may cover me all over like a tent. We ought most willingly to accept whatever tends to this End, however contrary to flesh and blood.

V. 10. *Weaknesses* — whether proceeding from Satan, or men: *for when I am weak* — deeply conscious of my weakness — *then* does the strength of Christ rest upon me.

V. 11. *Though I am nothing* — of myself.

V. 14. *The third time* — Having been disappointed twice. *I seek not yours* — your Goods — *but you* — your Souls.

V. 15. *I will gladly spend* — all I have: *and be spent* — myself.

V. 16. *But* some may object, *Though I did not burden you*, though I did not take any thing of you myself, yet *being crafty, I caught you with guile* — I did secretly by my Messengers, what I would not do openly, or in person.

V. 17. I answer this Lying Accusation, by appealing to plain Fact. *Did I make a gain of you by Titus*, or any other of my Messengers? You know the contrary.

It should be carefully observed, That St. Paul does not allow, but absolutely denies, That he

bad

18 whom I sent to you? I desired Titus, and with him I sent a brother.

Did Titus make a gain of you? Did we not walk in the same spirit? In the same steps?

19 Think ye that we again excuse ourselves to you? We speak before

20 God in Christ, and all things, beloved, for your edification. For I fear lest when I come, I should not find you such as I would, and lest I should be found by you such as ye would not: lest *there should be* contentions, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,

21 Lest my God should humble me when I come to you again, and I should mourn over many of them who had sinned before, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII. I am coming to you this third time: every word shall be established

2 by the mouth of two or three witnesses. I told *you* before, and do tell before-hand (though now absent, as if I were present the second time)

those who had sinned before, and all the rest, that, if I come again, I

3 will not spare: Since ye seek a proof of Christ speaking in me, who

4 is not weak toward you, but powerful among you. For though he

was crucified through weakness, yet he liveth by the power of God:

and we also are weak with him; but we shall live with him, by the

5 power of God in you. Examine yourselves, whether ye are in the

faith: prove yourselves. Do ye not know yourselves? That Jesus Christ

6 is in you? unless ye are reprobates. And I trust, ye shall know, that

7 we are not reprobates. Now I pray God, that ye may do no evil: not

had caught them with Guile. So that the common Plea for Guile, which has been often drawn from this Text, it utterly without Foundation.

V. 18. *I desired Titus*—to go to you.

V. 19. *Think ye, that we again excuse ourselves?* That I speak this for my own sake? No. I speak all this for your sakes.

V. 21. *Who had sinned before*—my last Coming to Corinth—*Uncleanness*—of married persons—*Lasciviousness*—against nature.

V. 1. *I am coming this third time*—He had been coming twice before, though he did not actually come.

V. 2. *All the rest*—Who have since then sinned in any of these kinds. *I will not spare*—I will severely punish them.

V. 4. *He was crucified through weakness*—Through the impotences of human nature—*We also are weak with him*—We appear weak and despicable by partaking of the same Suffer-

ings for his sake—*but we shall live with him*—being raised from the dead—*by the power of God in you*—by that Divine Energy, which is every believer. (ver. 5.)

V. 5. *Prove yourselves*—whether ye are such as can, or such as cannot bear the test. This is the proper Meaning of the Word, which we translate *reprobates*. *Know ye not yourselves, That Jesus Christ is in you?* All Christian Believers know this—by the Witness and by the Fruits of his Spirit. Some translate the words *Jesus Christ is among you*, that is, in the Church of Corinth, and understand them of the Miraculous Gifts, and the Power of Christ which attended the Censures of the Apostle.

V. 6. *And I trust ye shall know by proving yourselves*; not by putting my Authority to the proof.

V. 7. *I pray God, that ye may do no evil*—

that we may appear approved, but that ye may do that which is good, 8 though we should be as reprobates. For we can do nothing against the 9 truth, but for the truth. For we rejoice, when we are weak, and ye are 10 strong: and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use severity, according to the power which the Lord hath given me, for edification, and not for destruction.

11 **FINALLY**, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with 12 you. Salute one another with an holy kiss. All the saints salute you. 13 The grace of the Lord Jesus Christ, and the love of God, and the com- 14 munion of the Holy Ghost, *be* with you all.

to give me occasion of shewing my Apostolical Power. I do not desire to *appear approved*—by miraculously punishing you—but *that ye may do that which is good, though we should be as reprobates*—having no occasion to give that Proof of our Apostleship.

V. 8. *For we can do nothing against the truth*—Neither against that which is just and right, nor against those who walk according to the truth of the Gospel.

V. 9. *For we rejoice when we are weak*—When we appear so, having no occasion to shew our Apostolic Power. *And this we wish, even your perfection*—in the faith that worketh by Love.

V. 11. *Be perfect*—Aspire to the highest Degree of Holiness—*Be of good comfort*—filled with Divine Consolation—*be of one mind*—desire, labour, pray for it, to the utmost degree that is possible.

V. 13. *The grace*—or favour of our Lord Jesus Christ, by which alone we can come to the Father—and the Love of God—manifested to you, and abiding in you.—and the communion or fellowship of the Holy Ghost—in all his Gifts and Graces.

It is with great reason that this comprehensive and instructive Blessing is pronounced at the Close of our solemn Assemblies. And it is a very indecent thing to see so many quitting them, or getting into Postures of Remove, before this short Sentence can be ended.

How often have we heard this awful Benediction pronounced? Let us study it more and more, that we may value it proportionably, that we may either deliver or receive it with a becoming Reverence: With Eyes and Hearts lifted up to God, *who giveth the blessing out of Zion, and life for evermore.*

NOTES

N O T E S

O N

ST. PAUL'S Epistle to the GALATIANS.

THIS Epistle is not written, as most of St. *Paul's* are, to the Christians of a particular City, but to those of a whole Country in *Asia Minor*, the Metropolis of which was *Ancyra*. These readily embraced the Gospel; but after St. *Paul* had left them, certain men came among them, who (like those mentioned *Acts xv.*) taught, That it was necessary to be circumcised, and to keep the Ceremonial Law. They affirmed, That all the other Apostles taught thus: That St. *Paul* was inferior to them: and that even he sometimes practised and recommended the Law, though at other times he opposed it.

The First Part therefore of this Epistle is spent in vindicating himself and his Doctrine, proving 1. That he had it immediately from *Christ* himself, and that he was not inferior to the other Apostles: 2. That it was the very same which the other Apostles preached; and 3. That his Practice was consistent with his Doctrine.

The Second contains Proofs drawn from the Old Testament, that the Law and all its Ceremonies were abolished by *Christ*.

The Third contains practical Inferences, closed with his usual Benediction.
To be a little more distinct.

This Epistle contains,

- | | | | |
|--|----------------|---|-------------------|
| I. The Inscription, | C. i. 1—5. | and again reproves the <i>Galatians</i> , | C. iii. 1—iv. 11. |
| II. The calling the <i>Galatians</i> back to the true Gospel; wherein he | | 4. Explains the same thing, by an Allegory taken out of the Law itself, | 12—31. |
| 1. Reproves them for leaving it, | 6—10. | 5. Exhorts them to maintain their Liberty, | C. v. 1—12, |
| 2. Asserts the Authority of the Gospel he had preached, who | | warns them, not to abuse it, and admonishes them to walk not after the flesh, but after the Spirit, | 13.—C. vi. 10. |
| 1. Of a Persecutor was made an Apostle by an immediate Call from Heaven, | 11—17. | III. The Conclusion, | 11—18. |
| 2. Was no way inferior to <i>Peter</i> himself, | 11.—C. ii. 21. | | |
| 3. Defends Justification by Faith, | | | |

G A L A T I A N S.

Chap. I. **P**AUL an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead) And all

V. 1. *Paul an apostle* — Here it was necessary for St. *Paul* to assert his Authority. Otherwise he is very modest in the use of this Title. He seldom mentions it, when he mentions others

NOTES

3 the brethren who are with me, to the churches of Galatia, Grace be
to you, and peace from God the Father, and the Lord Jesus Christ,
4 Who gave himself for our sins, (that he might deliver us from the pre-
sent evil world) according to the will of God and our Father, To him
be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from Christ who called you by
7 his grace to another gospel, Which is not another; but there are
8 some that trouble you, and would subvert the gospel of Christ. But if
we or an angel from heaven preach to you another gospel than we have
9 preached to you, let him be accursed: As we have said before, so I say
now again, if any preach to you another gospel than that ye received, let
10 him be accursed. For do I now satisfy men, or God? Or do I seek to
please men? For if I still pleased men, I should not be the servant of
Christ.

11 But I certify you, brethren, that the gospel which was preached by

others in the Salutations with himself, as in the Epistles to the *Philippians* and *Thessalonians*: Or when he writes about secular Affairs, as in that to *Philemon*: Nor yet in writing to the *Hebrews*; because he was not properly their Apostle—not of men—not commissioned from them—neither by man—neither by any man as an Instrument—who raised him from the dead—of which it was the peculiar business of an Apostle to bear witness.

V. 2. *And all the brethren*—who agree with me in what I now write.

V. 4. *That he might deliver us from the present evil world*—from the Guilt, Wickedness, and Misery wherein it is involved, and from its vain and foolish Customs and Pleasures—according to the will of God—without any Merit of ours. St. Paul begins most of his Epistles with Thanksgiving; but writing to the *Galatians*, he alters his Style, and first sets down his main Proposition, That by *Christ* alone, giving himself for our sins, we are justified. Neither does he term them (as he does others) either *Saints, Elect, or Churches of God*.

V. 5. *To whom be glory*—for this his gracious Will.

V. 6. *I marvel that ye are removed so soon*—after my leaving you—from *Christ* who called you—through me—by his grace—his gracious Gospel, and his gracious Power.

V. 7. *Which*—indeed—is not—properly—another Gospel. For what ye have now received is no Gospel at all. It is not glad, but

heavy tidings, as setting your Acceptance with God upon Terms impossible to be performed—but there are some that trouble you—the same word occurs, *Acts* xv. 24.—and would—if they were able—subvert or otherthrow the gospel of *Christ*—The better to effect which, they suggest, that the other Apostles, yea, and I myself insist upon the Observance of the Law.

V. 8. *But if we*—I and all the Apostles—or an angel from heaven—if it were possible—preach another gospel, let him be accursed—cut off from *Christ* and God.

V. 9. *As*—He speaks upon mature deliberation; after pausing, it seems, between the two Verses—*we*—I and the brethren who are with me—*so I say*—All those Brethren knew the Truth of the Gospel. St. Paul knew, the *Galatians* had received the true Gospel.

V. 10. *For*—He adds the Reason why he speaks so confidently—*do I now satisfy men?* Is this what I aim at in preaching or writing? *If I still*—since I was an Apostle—*pleased men*—studied to please them, if this were my Motive of Action: Nay, if I did in fact please the men who know not God—*I should not be the servant of Christ*. Hear this, all ye who vainly hope to keep in favour both with God and with the World!

V. 11. *But I certify you, brethren*—He does not till now give them even this Appellation—that the gospel which was preached by me—among you—is not according to man—Not from man, not by man, not suited to the taste of man.

V. 12. *For*

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

V. 12. *For neither did I receive it* — at once — nor was I taught it — slowly and gradually, by any man; but by the revelation of Jesus Christ — Our Lord revealed to him at first, his Resurrection, Ascension, and the Calling of the Gentiles, and his own Apostleship: And told him then, there were other things for which he would appear to him.

V. 13. *I persecuted the church of God* — that is, the Believers in Christ.

V. 14. *Being zealous of the unwritten — traditions* — over and above those written in the Law.

V. 15. *But when it pleased God* — He ascribes nothing to his own Merits, Endeavours, or Sincerity — who separated me from my mother's womb — set me apart for an Apostle, as he did Jeremiah for a Prophet, (Jer. i. 5.) Such an Unconditional Predestination as this, may consist both with God's Justice and Mercy — and called me by his grace — by his free and almighty Love, to be both a Christian and an Apostle.

V. 16. *To reveal his Son in me* — by the powerful Operation of his Spirit, (2 Cor. iv. 6.) as well as to me, by the Heavenly Vision — that I might preach him to others — which I should have been ill qualified to do, had I not

first known him myself — I did not confer with flesh and blood — being fully satisfied of the Divine Will, and determined to obey, I took no counsel with any man, neither with my own Reason or Inclinations, which might have raised numberless Objections.

V. 17. *Neither did I go up to Jerusalem* — the Residence of the Apostles — but I immediately went into Arabia, and returned again to Damascus — He presupposes the Journey to Damascus, in which he was converted, as being known to them all.

V. 18. *Then after three years* — wherein I had given full Proof of my Apostleship — I went to see Peter — to converse with him.

V. 19. *But other of the apostles I saw none, save James the brother* (that is, the Kinsman) of the Lord — Therefore when Barnabas is said to have brought him in to the Apostles, Acts ix. 27. only St. Peter and James are meant.

V. 22. *I was unknown by face to the churches of Judea* — Except to that in Jerusalem.

V. 24. *In me* — that is, on my Account.

V. 1. *Then fourteen years after* — my first Journey thither — I went up again to Jerusalem — This seems to be the Journey mentioned Acts xv. Several Passages here referring to that great Council, wherein all the Apostles shewed,

2 salem with Barnabas, taking Titus also with me. I went up by revelation, and explained to them the gospel, which I preach among the Gentiles; but severally to those of eminence, lest by any means I should 3 run, or should have run in vain. (But neither was Titus, who was with 4 me, being a Greek, compelled to be circumcised, Because of false brethren introduced unawares, who came in privily, to spy out our liberty which we have through Christ Jesus, that they might bring us into 5 bondage: To whom we did not yield by submission, no, not an hour, 6 that the truth of the gospel might continue with you.) And they who undoubtedly were something, (*but whatsoever they were, it is no difference to me; God accepteth no man's person*) they who undoubtedly 7 were something in conference, added nothing to me. But on the contrary, when they saw that I was intrusted with the gospel of the uncir- 8 cumcision, as Peter with that of the circumcision: (For he that wrought effectually in Peter to the apostleship of the circumcision, wrought like- 9 wise effectually in me toward the Gentiles:) And when James, and

that they were of the same Judgment with him.

V. 2. *I went up by an express revelation from God, and explained to them*—the chief of the Church in Jerusalem—*the gospel which I preach among the Gentiles* (*Acts xv. 4.*) touching Justification by Faith alone: Not that they might confirm me therein; but that I might remove Prejudice from them. Yet not publicly at first, *but severally to those of eminence*—speaking to them one by one: *lest I should run, or should have run in vain*—lest I should lose the fruit either of my present or past Labours. For they might have greatly hindered this, had they not been fully satisfied both of his Mission and Doctrine. The word *run* beautifully expresses the swift Progress of the Gospel.

V. 3. *But neither was Titus who was with me*—when I conversed with them—*compelled to be circumcised*—a clear Proof that none of the Apostles insisted on the circumcising Gentile Believers.

V. 4. *Because of false brethren*—who seem to have urged it—*introduced unawares*—into some of those private Conferences at Jerusalem—*who came in, to spy out our liberty*—from the Ceremonial Law—*that they might*—if possible—*bring us into that bondage* again.

V. 5. *To whom we did not yield by submission*—Although in Love he would have yielded to any. With such wonderful Prudence did the

Apostle use his Christian Liberty: Circumcising Timothy, (*Acts xvi. 3.*) because of weak brethren, but not Titus, because of false Brethren—*that the truth of the gospel*—that is, the true, genuine Gospel—*might continue with you*—with you Gentiles. So we defend, for your sakes, the Privilege which you would give up.

V. 6. *But they who undoubtedly were something*—above all others: (*What they were—how eminent soever—it is no difference to me*)—so that I should alter either my Doctrine or my Practice—*God accepteth no man's person*—for any Eminence in Gifts or outward Prerogatives—in that conference added nothing to me—neither as to my Doctrine, nor Mission.

V. 7. *But when they saw*—by the Effects which I laid before them, (*ver. 8. Acts xv. 12.*) *that I was intrusted with the gospel of the uncircumcision*—that is, with the Charge of preaching it to the uncircumcised Heathens.

V. 8. *For he that wrought effectually in Peter to the apostleship of the circumcision*—to qualify him for, and support him in, the Discharge of that Office to the Jews—*wrought likewise effectually in and by me, for and in the Discharge of my Office toward the Gentiles.*

V. 9. *And when James*—probably named first, because he was Bishop of the Church in Jerusalem—and John—Hence it appears, that he

Cephas, and John, who undoubtedly were pillars, knew the grace that was given to me, they gave the right-hands of fellowships to me and Barnabas, that we *should go* to the Gentiles, and they to the circumcision: Only *they desired* that we would be mindful of the poor, the same which I also was forward to do. But when Peter came to Antioch, I withstood him to the face, because he was to be condemned. For before certain men came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him, so that even Barnabas was carried away with their dissimulation. But when I saw, that they walked not uprightly, according to the truth of the gospel, I said to Cephas before *them* all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to judaize? We *who are* Jews by nature, and not sinners of the Gentiles, Even we (knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ) have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; because by the works of the

he also was at the Council, though he is not particularly named in the *Acts*—*who undoubtedly were pillars*—the principal Supporters and Defenders of the Gospel—*knew*—after they had heard the Account I gave them—the *grace*—of Apostleship, *which was given me, they*—in the name of all—*gave to me and Barnabas*—my Fellow-labourer—*the right-hands of fellowship*—they gave us their hands, in token of receiving us as their Fellow-labourers, mutually agreeing, *that we*—I and those in union with me—*should go to the Gentiles*—chiefly, *and they*—with those that were in union with them, chiefly *to the circumcision*—the *Jews*.

V. 10. *Of the poor*—The poor Christians in *Judea*, who had lost all they had for *Christ's* sake.

V. 11. *But*—the Argument here comes to the height. *Paul* reproveth *Peter* himself. So far was he from receiving his Doctrine from man, or from being inferior to the chief of the Apostles—*when Peter*—afterwards—*came to Antioch*—then the chief of all the *Gentile Churches*—*I withstood him to the face, because he was to be condemned*—for fear of man, ver. 12. for Dissimulation, ver. 13. and for not walking uprightly, ver. 14.

V. 13. *And the other believing Jews*—who were at *Antioch*—*so that even Barnabas was*

carried away with their dissimulation—was borne away as with a torrent, into the same ill Practice.

V. 14. *I said to Cephas before them all*—See *Paul* single against *Peter* and all the *Jews*! *If thou being a Jew, yet livest in thy ordinary Conversation, after the manner of the Gentiles, not observing the Ceremonial Law, which thou knowest to be now abolished—why compellest thou the Gentiles*—by withdrawing thyself, and all the Ministers from them: so that they were compelled either to judaize, to keep the Ceremonial Law, or to be excluded from Church-Communion.

V. 15. *We*—*St. Paul*, to spare *St. Peter*, drops the first Person Singular, and speaks in the Plural Number, ver. 18. he speaks in the first Person Singular again by a figure, and without a figure, ver. 19, &c.—*who are Jews by nature*—by birth, not Profelytes only—*and not sinners of the Gentiles*—that is, not sinful *Gentiles*: not such gross, enormous, abandoned Sinners, as the Heathens generally were.

V. 16. *Knowing that a man is not justified by the works of the law*—Not even of the Moral, much less the Ceremonial Law—but by the *faith of Jesus Christ*, that is, by faith in him. The name *Jesus* was first known by the *Gentiles*; the name *Christ* by the *Jews*. And they

17 law no flesh shall be justified. But if while we seek to be justified by
 Christ, we ourselves also are found sinners, *is* Christ therefore the mini-
 18 ster of sin? GOD forbid. For if I build again the things which I de-
 19 stroyed, I make myself a transgressor. For I through the law am dead
 20 to the law, that I may live to GOD. I am crucified with Christ, and I
 live no longer, but Christ liveth in me, and the life that I now live in
 the flesh, I live by faith in the Son of GOD, who loved me and gave him-
 21 self for me. I do not make void the grace of GOD; for if righteousness
is by the law, then Christ died in vain.

III. O thoughtless Galatians, who hath bewitched you, before whose eyes
 Jesus Christ hath been evidently set forth, crucified among you!

are not always placed promiscuously, but generally in a more solemn way of speaking, the Apostle says *Christ Jesus*, in a more familiar, *Jesus Christ — even we*—And how much more must the *Gentiles*, who have still less pretence to depend on their own works?—*have believed*, knowing there is no other way. For considering the Demands of the Law, and the State of Human Nature, it is evident, that *by the works of the law*—by such an Obedience as it requires, *shall no flesh living*—no human Creature, *Jew or Gentile, be justified*.—Hitherto St. Paul had been considering that single Question, “Are Christians obliged to observe the Ceremonial Law?” But he here insensibly goes farther, and by citing this Scripture shews, That what he spoke directly of the Ceremonial, included also the Moral Law. For David undoubtedly did so, when he said (*Psal. cxliiii. 2.* the place here referred to) *In thy sight shall no man living be justified*: Which the Apostle likewise explains, *Rom. iii. 19, 20.* in such a manner, as can agree to none but the Moral Law.

V. 17. *But if while we seek to be justified by Christ, we ourselves are still found sinners*, if we continue in sin, will it therefore follow, That *Christ is the minister or countenancer of sin*?

V. 18. By no means! *For if I build again—by my sinful Practice—the things which I destroyed—by my preaching—I only make myself—or shew myself, not Christ, to be—a transgressor*; the whole blame lies on me, not him or his Gospel. As if he had said, The Objection were just, if the Gospel promised Justification to men continuing in Sin. But it does not. Therefore if any who profess the Gospel, do not live according to it, they are

sinners, it is certain, but not justified, and so the Gospel is clear.

V. 19. *For I through the law*—applied by the Spirit to my heart, and deeply convincing me of my utter Sinfulness and Helplessness—*am dead to the law*—to all hope of Justification from it—*that I may live to GOD*—not continue in Sin. For this very end am I (in this sense) freed from the Law, that I may be freed from Sin.

V. 20. The Apostle goes on to describe, How he is freed from Sin; how far he is from continuing therein. *I am crucified with Christ*—made conformable to his Death; *the body of sin is destroyed* (*Rom. vi. 6.*) and I—as to my corrupt nature—*live no longer*—being *dead to sin*: *But Christ liveth in me*—is a Fountain of Life in my inmost Soul, from which all my Tempers, Words, and Actions flow. *And the life that I now live in the flesh*—even in this mortal Body—I live *by faith in the Son of GOD*—I derive every moment from that supernatural Principle; from a divine Evidence and Conviction, that *He loved me, and gave himself for me*.

V. 21. Meantime *I do not make void*—in seeking to be justified by my own Works—*the grace of GOD*—the free Love of GOD in *Christ Jesus*. But they do, who seek Justification by the Law—*for if righteousness is by the law*—if men might be justified by their Obedience to the Law, Moral or Ceremonial—*then Christ died in vain*—without any Necessity for it, since men might have been saved without his Death: might by their own Obedience have been both discharged from Condemnation, and intitled to Eternal Life.

V. 1. O thoughtless Galatians—He breaks in upon

2 This only would I learn of you, Did you receive the Spirit, by the works
 3 of the law, or by the hearing of faith? Are ye so thoughtless? Having
 4 begun in the Spirit, are ye now made perfect by the flesh? Have ye
 5 suffered so many things in vain? If *it be* yet in vain? Doth he that mi-
 nistred the Spirit to you, and worketh miracles among you, *do it* by the
 6 works of the law, or by the hearing of faith? As Abraham * believed
 7 God, and it was imputed to him for righteousness. Know then, that
 8 they who are of faith, these are the sons of Abraham. And the scripture
 foreseeing that God would justify the Gentiles by faith, declared before
 the glad tidings to Abraham, † In thee shall all the nations be blessed.
 9 So then they who are of faith are blessed with faithful Abraham. For
 10 as many as are of the works of the law are under a curse; for it is writ-
 ten, ‡ Curfed is every one who continueth not in all the things which

upon them, with a beautiful Abruptness—*who bath bewitched you*—thus to contradict both your own Reason and Experience—*before whose eyes Jesus Christ bath been as evidently set forth*—by our preaching, as if he had been crucified among you.

V. 2. *This only would I learn of you*—that is, This one Argument might convince you. *Did ye receive the Spirit*—either in his ordinary or his extraordinary Gifts—*by performing the works of the law, or by the hearing of and receiving faith?*

V. 3. *Are ye so thoughtless?* As not to consider, what you have yourselves experienced? *Having begun in the Spirit*—having set out under the Light and Power of the Spirit by Faith; do ye now, when ye ought to be more Spiritual, and more acquainted with the Power of Faith, expect to be *made perfect by the flesh?* Do you think to compleat either your Justification or Sanctification, by giving up that Faith, and depending on the Law, which is a gross and carnal thing when opposed to the Gospel?

V. 4. *Have ye suffered*—both from the zealous Jews and from the Heathens—*so many things*—for adhering to the Gospel—*in vain*—so as to lose all the Blessings which ye might have obtained, by enduring to the end—*if it be yet in vain*—As if he had said, I hope better things; even that ye will endure to the end.

V. 5. *Doth he that ministred the Gift of the Spirit to you, and worketh other miracles among you, do it by the works of the law?* That is, in

confirmation of his preaching Justification by Works? Or of his preaching Justification by Faith?

V. 6. Doubtless in confirmation of that grand Doctrine, That we are justified by Faith, even as Abraham was. The Apostle both in this and in the Epistle to the Romans, makes great use of the Instance of Abraham: The rather, because from Abraham the Jews drew their great Argument (as they do to this day) both for their own continuance in Judaism, and for denying the Gentiles to be the Church of God.

V. 7. *Know then, that they who are partakers of his faith, these, and these only, are the sons of Abraham;* and therefore Heirs of the Promises made to him.

V. 8. *And the scripture*—that is, the Holy Spirit, who gave the Scripture, *foreseeing that God would justify the Gentiles also by faith, declared before*—So great is the Excellency and Fulness of the Scripture, that all the things which can ever be controverted, are therein both foreseen and determined—*In or through thee*—as the Father of the Messiah.

V. 9. *So then all they, and they only, who are of faith, who truly believe, are blessed with faithful Abraham*—receive the blessing as he did, namely, by Faith.

V. 10. They only receive it; *for as many as are of the works of the law*—as seek the blessing only on the Terms the Law proposes, *are under a curse; for it is written, Curfed is every one, who continueth not in all the things which are written in the law*—*Who continueth not, in all the*

* Gen. xiii. 6.

† Gen. xii. 3.

‡ Deut. xxvii. 26.

11 are written in the book of the law, to do them. But that none is justified
 12 by the law in the sight of GOD, *is* evident; for * the just shall live by
 13 faith. Now the law is not of faith; but the † man that doeth them,
 14 shall live by them. Christ hath redeemed us from the curse of the law,
 being made a curse for us: (for it is written, ‡ Curfed *is* every one that
 15 hangeth on a tree :) That the blessing of Abraham might come on the
 Gentiles through Jesus Christ, that we might receive the promise of the
 16 Spirit through faith. I speak after the manner of men: though it
 be but a man's covenant, yet if it be confirmed, none disannulleth or add-
 17 eth thereto. Now to Abraham and his seed were the promises made.
He saith not, And to seeds, as of many; but as of one, || And to thy seed,
 18 which is Christ. And this I say, the covenant which was before con-
 firmed of GOD through Christ, the law which was four hundred and
 thirty years after, doth not disannul, so as to make the promise of no
 effect. For if the inheritance *be* by the law, *it is* no more by promise;

things—So it requires what no man can perform; namely, perfect, uninterrupted and perpetual Obedience.

V. 11. *But that none is justified by his obedience to the law in the sight of GOD—whatever may be done in the sight of men—is farther evident from the words of Habakkuk, The just shall live by faith: that is, The man who is accounted just or righteous before GOD, shall continue in a State of Acceptance, Life, and Salvation, by Faith. This is the way GOD hath chosen.*

V. 12. *And the law is not of faith—but quite opposite to it. It does not say, Believe, but Do.*

V. 13. *Christ—Christ alone.* The Abruptness of the Sentence shews an holy Indignation at those who reject so great a Blessing—*hath redeemed us—whether Jews or Gentiles at an high price—from the curse of the law—the Curse of GOD which the Law denounces against all transgressions of it—being made a curse for us—taking the Curse upon himself, that we might be delivered from it, willingly submitting to that Death, which the Law pronounces peculiarly accursed.*

V. 14. *That the blessing of Abraham—the Blessing promised to him, might come on the Gentiles—also, that we, who believe, whether Jews or Gentiles, might receive the promise of the Spirit—which includes all the other Promises—through faith—not by works; for Faith looks wholly to the Promise.*

* Hab. ii. 4. † Lev. xviii. 5.

V. 15. *I speak after the manner of men—I illustrate this by a familiar Instance, taken from the Practice of men. Though it be but a man's covenant, yet if it be once legally confirmed, none—no, not the Covenanter himself, (unless something unforeseen occur, which cannot be the Case with GOD) disannulleth, or addeth thereto any New Conditions.*

V. 16. *Now to Abraham and his seed were the promises made—Several Promises were made to Abraham. But the chief of all, and which was several times repeated, was that of the Blessing through Christ. He—that is, GOD—saith not, And to seeds, as of many—as if the promise were made to several kinds of seed; but as of one—that is, one kind of seed, one Posterity, one kind of Sons. And to all these the Blessing belonged by Promise—which is Christ—including all that believe in him.*

V. 17. *And this I say—What I mean is this. The covenant which was before confirmed of GOD—by the Promise itself, by the Repetition of it, and by a solemn Oath, concerning the blessing all Nations through Christ, the law which was four hundred and thirty years after, (counting from the time when the Promise was first made to Abraham, Gen. xii. 3, 4.) doth not disannul, so as to make the promise of no effect—so as to supersede it and introduce another Way of obtaining the Blessing.*

V. 18. *For if the eternal inheritance be obtained by keeping the law, it is no more by virtue of the free promise—these being just opposite † Deut. xxi. 23. || Gen. xxii. 18.*

19 but GOD gave *it* to Abraham by promise. Wherefore then *was* the law? It was added because of transgressions, till the seed should come to whom the promise was made: *and it was* ordained by angels, in the hand of a mediator. Now the mediator is not a *mediator* of one; but GOD is one. *Is* then the law against the promises of GOD? GOD forbid.

But if there had been a law given which could have given life, verily righteousness would have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up together unto the faith which was to be revealed.

24 Wherefore the law was our school-master unto Christ, that we might be justified by faith. But faith being come, we are no longer under a school-master. For ye are all sons of GOD by faith in Jesus Christ. 27 For as many of you as have been baptized into Christ, have put on

to each other. But it is by promise. Therefore it not by the law.

V. 19. *It* (the ceremonial law) *was added*—to the promise, because of transgressions—probably, the yoke of the ceremonial law was inflicted as a punishment for the national Sin of Idolatry; (*Exod. xxxii. 1.*) at least the more grievous parts of it: And the whole of it was a prophetic Type of *Christ*. The moral law was added to the Promise, to discover and to restrain transgressions, to convince men of their Guilt and Need of the Promise, and give some check to Sin. And *this* law passeth not away: But the ceremonial law was only introduced till *Christ, the seed to or through whom the promise was made, should come. And it was ordained by angels, in the hand of a Mediator*—it was not given to *Israel*, like the Promise to *Abraham*, immediately from GOD himself, but was conveyed by the Ministry of Angels to *Moses*, and delivered into his hand as a Mediator between GOD and them, to remind them of the great Mediator.

V. 20. *Now the mediator is not a mediator of one*—There must be two Parties, or there can be no Mediator between them: But GOD who made the free Promise to *Abraham*, is only one of the Parties. The other, *Abraham*, was not present at the time of *Moses*. Therefore in the Promise *Moses* had nothing to do. The Law, wherein he was concerned, was a transgression of quite another Nature.

V. 21. Will it follow from hence, That the law is against—opposite to the promises of GOD? By no means. They are well consistent. But yet the Law cannot give Life, as

the Promise doth. *If there had been a law which could have given life*, which could have intitled a Sinner to Life, GOD would have spared his own Son, and righteousness, or Justification, with all the Blessings consequent upon it, *would have been by that law.*

V. 22. But on the contrary, the scripture, wherein that law is written, hath concluded all (not only all men, but all they have, do, and are) under sin—hath shut them up together (so the word properly signifies) as in a prison, under sentence of death to the end that all being cut off from expecting Justification by the Law, the promise might be freely given to them that believe.

V. 23. But before faith—that is, the Gospel Dispensation, came, we were kept—as in close custody—under the law—the Mosaic Dispensation—shut up unto the faith which was to be revealed—reserved and prepared for the Gospel Dispensation.

V. 24. Wherefore the law was our school-master unto Christ—It was designed, to train us up for Christ. And this it did both by its Commands, which shewed the need we had of his Atonement, and its Ceremonies, which all pointed us to him.

V. 25. But faith—that is, the Gospel Dispensation being come, we are no longer under that school-master, the Mosaic Dispensation.

V. 26. For ye—Christians—are all adult sons of GOD, and so need a School-master no longer.

V. 27. For as many of you as have testified your Faith by being baptized in the name of Christ, have put on Christ—have received him as your righteousness, and are therefore Sons of GOD through him.

V. 28. There.

28 Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.
 29 And if ye *are* Christ's, then are ye the seed of Abraham, and heirs according to the promise. Now I say the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and stewards, till the time appointed by the father. So we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem those under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Indeed then, when ye knew not God, ye served them that by nature are not gods. But now having known God, or rather being known of God, how turn ye back to the weak and beggarly elements, to which ye desire to be in bondage

V. 28. *There is neither Jew nor Greek*—that is, there is now no difference between them; they are equally accepted, through Faith. *There is neither male nor female*—Circumcision being laid aside, which was peculiar to Males, and was designed to put a difference, during that Dispensation, between *Jews* and *Gentiles*.

V. 29. *If ye are Christ's*—that is, Believers in him.

V. 1. *Now*—to illustrate by a plain Similitude the Pre-eminence of the Christian under the Legal Dispensation—*the heir as long as he is a child*—as he is under age—*differeth nothing from a servant*—not being at liberty either to use or enjoy his Estate—*though he be lord*—proprietor—*of it all*.

V. 2. *But is under tutors*—as to his Person—and *stewards*—as to his Substance.

V. 3. *So we*—the Church of God—*when we were Children*—in our Minority, under the Legal Dispensation—*were in bondage*—in a kind of servile State—*under the elements of the world*—under the typical Observances of the Law, which were like the first Elements of Grammar, the A B C of Children: and were of so gross a nature, as hardly to carry our Thoughts beyond this World.

V. 4. *But when the fulness of the time*—appointed by the Father (ver. 3.) *was come*, God sent forth—*from his own Bosom*—his Son miraculously made of the Substance of a woman—a Virgin, without the Concurrence of a

man—*made under the law*—both under the Precept, and under the Curse of it.

V. 5. *To redeem those under the law*—from the Curse of it, and from that low, servile State—*that we*—*Jews* who believe—*might receive the adoption*—all the privileges of adult sons.

V. 6. *And because ye*—*Gentiles* who believe—are also thus made his adult sons, God hath sent forth the Spirit of his Son into your hearts likewise—*crying Abba, Father*—enabling you to call upon God with filial Confidence. The Hebrew and Greek word are joined together, to express the joint Cry of the *Jews* and *Gentiles*.

V. 7. *Wherefore thou*—who believest in Christ—*art no more a servant*—like those who are under the law—but a son—of mature Age—and if a son, then an heir of the all sufficient God himself.

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

V. 9. *But now being known of God*—as his beloved children—*how turn ye back to the weak and beggarly elements*—*Weak*, utterly unable to purge your Conscience from Guilt, or to give that filial Confidence in God: *beggarly*; incapable of enriching the Soul with such Holiness and Happiness as ye are Heirs to. *Ye desire to be again in bondage*—though of another kind:

10 again? Ye observe days, and months, and times, and years. I am afraid for you, lest I have laboured upon you in vain.

11 Brethren, I beseech you, be ye as I *am*; for I also *am* as ye were: ye
12 have not injured me at all. Ye know how through infirmity of the
13 flesh, I preached the gospel to you at first. And ye did not slight or
disdain my temptation which was in the flesh, but received me as an an-
14 gel of GOD, as Christ Jesus. Where *is* then the blessedness ye spake of?
15 For I bear you witness, that, if possible, ye would have plucked out your
16 eyes, and have given them to me. Am I become your enemy, because
17 I tell you the truth? They zealously affect you, but not well; yea,
18 they would exclude you, that ye might affect them. Now *it is* good to
be zealous in a good thing always, and not only while I am present with
19 you. My little children, of whom I travail in birth again, till Christ be
20 formed in you, I could wish to be present with you now, and to change
my voice; for I stand in doubt of you.

21 Tell me, ye that would be under the law, do ye not hear the law?
22 For it is written, * Abraham had two sons, one by the bond-woman,

kind: now to these Elements, as before to those Idols.

V. 10. *Ye observe days*—*Jewish sabbaths*—*and months*—*New Moons*—*and times*—as that of the Passover, Pentecost, and the Feast of Tabernacles—*and years*—Annual Solemnities. It does not mean Sabbatic Years. These were not to be observed out of the Land of Canaan.

V. 11. The Apostle here dropping the Argument, applies to the Affections, (ver. 11—20.) and humbles himself to the *Galatians*, with an inexpressible Tenderness.

V. 12. *Brethren, I beseech you, be as I am*—meet me in mutual Love: *for I am as ye were*—I still love you as affectionately as ye once loved me. Why should I not? *Ye have not injured me at all*—I have received no personal Injury from you.

V. 13. *I preached to you, through infirmity of the flesh*—that is, notwithstanding bodily Weakness, and under great Disadvantage from the Despicableness of my outward Appearance.

V. 14. *And ye did not slight my temptation*—that is, ye did not slight or disdain me for my temptation, my thorn in the flesh.

V. 15. *Where is then the blessedness ye spake of?* On which ye so congratulated one another?

V. 17. *They*—the judaizing Teachers who

are come among you—*zealously affect you*—express an extraordinary regard for you—but *not well*—Their Zeal is not according to Knowledge, neither have they a single eye to your Spiritual Advantage—*Yea, they would exclude you*—from me and from the blessings of the Gospel—*that ye might affect*—love and esteem them.

V. 18. *in a good thing*—in what is really worthy our Zeal. True Zeal is only Fervent Love.

V. 19. *My little children*—He speaks as a Father, both with Authority, and the most tender Sympathy, toward his weak and sickly Children—*of whom I travail in birth again*—as I did before, ver. 13. in vehement Pain, Sorrow, Desire, Prayer—*till Christ be formed in you*—till there be in you, all the mind that was in him.

V. 20. *I could wish to be present with you now*—particularly in this Exigence—and to *change*—variously to attemper—*my voice*. He writes with much Softness; but he would speak with more. The Voice may more easily be varied according to the occasion than a Letter can—*for I stand in doubt of you*—so that I am at a loss how to speak at this distance.

V. 21. *Do ye not hear the law*—regard what it says?

* Gen. xxi. 2, 9.

T t t

V. 23. was

23 another by the free-woman. And he of the bond-woman was born af-
 24 ter the flesh, but he of the free-woman by promise: Which things are
 an allegory; for these are the two covenants; one from mount Sinai,
 25 bearing children to bondage, which is Agar. For this Agar is mount
 Sinai in Arabia, and answereth to Jerusalem that now is, and is in bond-
 26 age with her children. But Jerusalem that is above is free, which is
 27 the mother of us all. (For it is written, * Rejoice thou barren, that
 bearest not; break forth and cry, thou that travailest not; for the de-
 28 solate hath many more children than she that hath an husband. Now
 29 we, brethren, like Isaac, are children of promise. But as then, he that
 was born after the flesh persecuted him *that was born* after the Spirit,
 30 so *it is* now also. But what saith the scripture? † Cast out the bond-
 woman and her son; for the son of the bond-woman shall not be heir
 31 with the son of the free-woman. So then, brethren, we are not
 children of the bond-woman, but of the free.

V. 23. *was born after the flesh* — in a natural way — *by promise* — through that Supernatural Strength, which was given Abraham in consequence of the promise.

V. 24. *Which things are an allegory* — An Allegory is, a figurative Speech, wherein one thing is exprest, and another intended: For *those two Sons are types of the two Covenants*. One Covenant is that given from mount Sinai, which beareth children to bondage: that is, all who are under this, the Jewish Covenant, are in bondage: which Covenant is typified by Agar.

V. 25. *For this Agar is mount Sinai in Arabia* — that is, is the type of Mount Sinai, and answereth to — resembles Jerusalem that now is, and is in bondage — like Agar, both to the Law and to the Romans.

V. 26. *But the other Covenant is derived from Jerusalem that is above, which is free, like Sarah, from all inward and outward Bondage, and is the mother of us all:* that is, all we who believe in Christ, are free Citizens of the New Jerusalem.

V. 27. *For it written* — Those words in the primary Sense promise a flourishing State to Judea, after its Desolation by the Chaldeans — *Rejoice thou barren, that bearest not* — Ye Heathen Nations, who, like a barren woman, were destitute for many Ages, of a Seed to serve the

Lord — *Break forth and cry aloud for joy, thou that in former time travailest not: for the desolate hath many more children than she that hath an husband* — For ye that were so long utterly desolate shall at length bear more children, than the Jewish Church which was of old espoused to God.

V. 28. *Now we* — who believe, whether Jews or Gentiles — *are children of promise* — not born in a natural way, but by the supernatural Power of God. And as such, we are heirs of the Promise made to believing Abraham.

V. 29. *But as then, he that was born after the flesh persecuted him that was born after the Spirit, so it is now also* — And so it will be in all Ages and Nations to the End of the World.

V. 30. *But what saith the scripture* — shewing the Consequence of this — *Cast out the bond-woman and her son* — who mocked Isaac. In like manner will God cast out all who seek to be justified by the Law; especially if they persecute them who are his Children by Faith.

V. 31. *So then* — to sum up all — *we who believe are not children of the bond-woman* — have nothing to do with the servile Mosaic Dispensation — *but of the free* — being free from the Curse and the Bond of that Law, and from the Power of Sin and Satan.

* Isai. liv. 1.

† Gen. xxi. 10.

V. STAND fast therefore in the liberty wherewith Christ hath made you
 2 free, and be not intangled again with the yoke of bondage. Behold, I
 3 Paul say unto you, If ye be circumcised, Christ shall profit you nothing.
 4 For I testify again to every man that is circumcised, he is a debtor to do
 5 the whole law. Christ is become of no effect to you, whosoever of you
 6 are justified by the law; ye are fallen from grace. For we through
 7 the Spirit wait for the hope of righteousness by faith. For in Christ
 8 Jesus neither circumcision availeth any thing, nor uncircumcision, but
 9 faith which worketh by love. Ye did run well: who hath hindered
 10 you, that ye should not obey the truth? This persuasion cometh not
 11 from him that called you. A little leaven leaveneth the whole lump.
 12 I have confidence in you through the Lord, that ye will be no otherwise
 minded; but he that troubleth you shall bear *his* judgment, whosoever
 he be. But if I, brethren, preach circumcision, why do I yet suffer
 persecution? Then is the offence of the cross ceased. I would they
 were even cut off that trouble you.

V. 1. *Stand fast therefore in the liberty*— from the ceremonial Law— *wherewith Christ hath made you*— and all Believers free; and be not intangled again with the yoke of legal bondage.

V. 2. *If ye be circumcised*— and seek to be justified thereby— *Christ shall profit you nothing*. For you hereby disclaim Christ, and all the Blessings which are through Faith in Him.

V. 3. *I testify to every man*— every Gentile— *that is circumcised*— he thereby makes himself a debtor; obliges himself at the peril of his Salvation, to do the whole law.

V. 4. Therefore *Christ is become of no effect to you*— who seek to be justified by the law. *Ye are fallen from grace*— Ye renounce the New Covenant. Ye disclaim the benefit of this gracious Dispensation.

V. 5. *For we*— who believe in Christ, who are under the Gospel Dispensation— *through the Spirit*— without any of those carnal Ordinances— *wait for*— in sure confidence of attaining— *the hope of righteousness*— the full reward of it. This righteousness we have received of God through Faith; and by faith we shall obtain the Reward.

V. 6. *For in Christ Jesus*— according to the Institution which he hath established, according to the tenor of the Christian Covenant— *neither circumcision*— with the most punctual Observance of the Law— *nor uncircumcision*— with the most exact Heathen Morality— *availeth any thing*— toward present Justification or

eternal Salvation— *but faith alone*; even that Faith which worketh by love all Inward and Outward Holiness.

V. 7. *Ye did run well*— in the race of Faith. *Who hath hindered you*— in your course, *that ye should not still obey the truth?*

V. 8. *This your present persuasion cometh not from God who called you to his Kingdom and Glory*.

V. 9. *A little leaven*— one troubler; (ver. 10.) troubles All.

V. 10. *Yet I have confidence that*— after ye have read this, *ye will be no otherwise minded*— than I am, and ye were. *But he that troubleth you*— It seems to have been one person chiefly who endeavoured to seduce them— *shall bear his judgment*— a heavy burthen, already hanging over his head.

V. 11. *But if I preach circumcision*— as that troubler seems to have affirmed, probably taking occasion from his having circumcised Timothy— *why do I yet suffer persecution? Then is the offence of the cross ceased*— The grand Reason why the Jews were so offended, at his preaching Christ crucified, and so bitterly persecuted him for it was, that it implied the Abolition of the Law. Yet St. Paul did not condemn the conforming, out of condescension to the weakness of any one, even to the Ceremonial Law: but he did absolutely condemn those who taught it as necessary to Justification.

V. 12. *I would they were even cut off*— from your

13 Brethren, ye have been called to liberty: only *use* not liberty for an
 14 occasion to the flesh, but by love serve one another. For all the law is
 fulfilled in one word, in this, Thou shalt love thy neighbour as thyself.
 15 But if ye bite and devour one another, take heed ye be not consumed one
 of another.
 16 I say then, walk by the Spirit, and fulfil not the desire of the flesh.
 17 For the flesh desireth against the Spirit, but the Spirit desireth against the
 flesh (these are contrary to each other) that ye may not do the things
 18 which ye would. But if ye are led by the Spirit, ye are not under the
 19 law. Now the works of the flesh are manifest, which are *these*, adultery,
 20 fornication, uncleanness, lasciviousness, Idolatry, witchcraft, enmities,
 21 contentions, emulations, wraths, strifes, divisions, heresies, Envyings,
 murders, drunkenness, revellings, and such like: of which I tell you

your Communion, cast out of your Church, that thus trouble you.

V. 13. *Ye have been called to liberty*—from Sin and Misery, as well as from the ceremonial Law. *Only use not liberty for an occasion to the flesh*—Take not occasion from hence to gratify corrupt Nature—but by love serve one another—and hereby shew that Christ has made you free.

V. 14. *For all the law is fulfilled in this, Thou shalt love thy neighbour as thyself*—Inasmuch as none can do this, without loving God, 1 John iv. 12. and the Love of God and Man includes all Perfection.

V. 15. *But if*—on the contrary, in consequence of the Divisions which those troubleurs have occasioned among you, *ye bite one another*—in your Character, and *devour one another*—in your Substance, *take heed ye be not consumed one of another*—By Bitterness, Strife, and Contention, our Health and Strength both of Body and Soul are consumed, as well as our Substance and Reputation.

V. 16. *I say then*—He now explains what he proposed, ver. 13. *Walk by the Spirit*—Follow his Guidance in all things—and *fulfil not*—in any thing—the *desire of the flesh*—of corrupt Nature.

V. 17. *For the flesh desireth against the Spirit*—Nature desires what is quite contrary to the Spirit of God—but *the Spirit against the flesh*—but the Holy Spirit on his part opposes your evil Nature: (*these are contrary to each other*—the flesh and the Spirit; there can be no Agreement between them) *that ye may not do the things which ye would*—that being

thus strengthened by the Spirit, ye may not fulfil the desire of the flesh, as otherwise ye would do.

V. 18. *But if ye are led by the Spirit of Liberty and Love, into all Holiness*—*ye are not under the law*—Not under the Curse or Bondage of it, not under the Guilt or the Power of Sin.

V. 19. *Now the works of the flesh*—by which that inward Principle is discovered—are *manifest*—plain and undeniable. *Works* are mentioned in the Plural, because they are distinct from, and often inconsistent with each other. But *the fruit of the Spirit* is mentioned in the Singular (ver. 22.) as being all consistent and connected together—*which are these*. He enumerates those *works of the flesh*, to which the Galatians were most inclined; and those parts of *the fruit of the Spirit*, of which they stood in the greatest need—*lasciviousness*—The Greek word means, any thing inward and outward, that is contrary to chastity, which is short of actual uncleanness.

V. 20. *Idolatry, witchcraft*—That this means Witchcraft, strictly speaking (not poisoning) appears from its being joined with the Worship of Devil-gods, and not with Murder. This is frequently and solemnly forbidden in the Old Testament. To deny therefore that there is or ever was any such thing, is by plain Consequence, to deny the Authority both of the Old and New Testament. *Divisions*—in domestic or civil matters—*heresies*—in Sacred.

V. 21. *Revellings*—Luxurious Entertainments. Some of the Works here mentioned, are

before (as I have also told you in time past) that they who practise such
 22 things, shall not inherit the kingdom of God. But the fruit of the
 Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity,
 23, 24 Meekness, temperance; against such there is no law. And they that are
 25 Christ's, have crucified the flesh with its affections and desires. If
 26 we live by the Spirit, let us also walk by the Spirit. Be not desirous of
 VI. vain glory, provoking one another, envying one another. Brethren,
 if a man be overtaken in any fault, ye who are spiritual restore such an
 one in the spirit of meekness; considering thyself, lest thou also be
 2 tempted. Bear ye one another's burdens, and so fulfil the law of Christ.
 3 For if any man think himself to be something, when he is nothing, he
 4 deceiveth himself. But let every man prove his own work, and then
 5 shall he have rejoicing in himself alone, and not in another. For every

are wrought principally, if not intirely in the Mind. And yet they are called, *Works of the flesh*. Hence it is clear, the Apostle does not by *the flesh* mean the Body, or sensual Appetites and Inclinations only, but the Corruption of human Nature, as it spreads through all the Powers of the Soul, as well as all the Members of the Body—*Of which I tell you before*—Before the Event; I forewarn you.

V. 22. *Love*—the root of all the rest—*gentleness*—toward all men; ignorant and wicked men in particular—*goodness*—the Greek word means all that is benign, soft, winning, tender, either in Temper or Behaviour.

V. 24. *And they that are Christ's*—true Believers in him—*have thus crucified the flesh*—nailed it, as it were, to a Cross, whence it has no power to break loose, but is continually weaker and weaker—*with its affections and desires*—all its evil Passions, Appetites, and Inclinations.

V. 25. *If we live by the Spirit*—If we are indeed raised from the dead, and are alive to God, by the operation of his Spirit, *let us walk by the Spirit*—Let us follow his Guidance, in in all our Tempers, Thoughts, Words, and Actions.

V. 26. *Be not desirous of vain glory*—of the Praise or Esteem of men. They who do not carefully and closely follow the Spirit, easily slide into this: The Natural Effects of which are, *Provoking* to Envy them that are beneath us, and *envying* them that are above us.

V. 1. *Brethren, if any man be overtaken in any fault*—by Surprise, Ignorance, or Strefs of Temptation—*ye who are spiritual*—who

continue to live and walk by the Spirit—*restore such an one*—by Reproof, Instruction, or Exhortation. Every one who can, ought to help herein: Only, in the Spirit of Meekness. This is essential to a spiritual man. And in this lies the whole force of the Cure—*considering thyself*—The Plural is beautifully changed into the Singular. Let each take heed to himself—*lest thou also be tempted*. Temptation easily and swiftly passes from one to another: Especially if he endeavours to cure another, without preserving his own Meekness.

V. 2. *Bear ye one another's burdens*—Sympathize with and assist each other, in all your Weaknesses, Grievances, Trials—and *so fulfil the law of Christ*—*The law of Christ* (an uncommon Expression) is the Law of Love. This our Lord peculiarly recommends: This he makes the distinguishing Mark of his Disciples.

V. 3. *If any man think himself to be something*—above his brethren; or, by any Strength of his own—*when he is nothing*—He alone will bear their burdens, who knows himself to be *nothing*.

V. 4. *But let every man prove his own work*—narrowly examine all he is, and all he doth: *and then shall he have rejoicing in himself*—he will find in himself matter of rejoicing, if his Works are right before God—*and not in another*—not in glorying over others.

V. 5. *For every man shall bear his own burden*—in that day; shall give an account of himself to God.

V. 6. *Let*

6 man shall bear his own burden. Let him that is taught in the word
 7 impart to him that teacheth in all good things. Be not deceived; God
 is not mocked; for whatsoever a man soweth, that also shall he reap.
 8 For he that soweth to the flesh, shall of the flesh reap corruption; but
 he that soweth to the Spirit, shall of the Spirit reap life everlasting.
 9 But let us not be weary of well doing; for in due season we shall reap,
 10 if we faint not. Therefore as we have opportunity, let us do good unto
 all men; but especially to them who are of the household of faith.
 11 Ye see how large a letter I have written to you with my own hand.
 12 As many as desire to make a fair shew in the flesh, these constrain you to
 be circumcised: only lest they should suffer persecution for the cross of
 13 Christ. For neither they who are circumcised keep the law; but they
 14 desire to have you circumcised, that they may glory in your flesh. But
 God forbid that I should glory, save in the cross of our Lord Jesus
 Christ, by which the world is crucified to me, and I unto the world.
 15 For in Christ Jesus neither circumcision is any thing, nor uncircumcision,

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

V. 7. *GOD is not mocked*—Although they attempt to mock him who think to reap otherwise than they sow.

V. 8. *For he that now soweth to the flesh*—that follows the Desires of corrupt Nature, shall hereafter of the flesh—out of this very Seed—reap corruption—Death everlasting: but he that soweth to the Spirit—that follows his Guidance in all his Tempers and Conversation, shall of the Spirit—by the free Grace and Power of GOD, reap Life everlasting.

V. 9. *But let us not be weary of well doing*—Let us persevere in sowing to the Spirit: for in due season—when the harvest is come—we shall reap, if we faint not.

V. 10. *Therefore as we have opportunity*—at whatever time or place, and in whatever manner we can. The Opportunity in general is, our Life-time; but there are also many particular Opportunities. Satan is quickened in doing hurt, by the shortness of the time. (Rev. xii. 12.) By the same Consideration let us be quickened in doing good. *Let us do good*—in every possible Kind, and in every possible Degree: unto all men—neighbours or strangers, good or evil, friends or enemies—but especially to them who are of the household of faith—For all Believers are but one Family.

V. 11. *Ye see how large a letter*—St. Paul

had not yet wrote a larger to any Church—I have written with my own hand—He generally wrote by an Amanuensis.

V. 12. *As many as desire to make a fair shew in the flesh*—to preserve a fair Character—these constrain you—both by their Example and Importunity—to be circumcised—not so much from a Principle of Conscience, as lest they should suffer persecution—from the unbelieving Jews—for the Cross of Christ—i. e. for maintaining, That Faith in a crucified Saviour is alone sufficient for Justification.

V. 13. *For neither they themselves keep the whole law*—so far are they from a real zeal for it. But yet they desire to have you circumcised, that they may glory in your flesh—that they may boast of you as their Proselytes, and make a merit of this with the other Jews.

V. 14. *But GOD forbid that I should glory*—should boast of any thing I have, am, or do: or rely on any thing for my Acceptance with GOD, but what Christ hath done and suffered for me—by means of which the world is crucified to me—all the things and persons in it are to me as nothing: and I unto the world—I am dead to all the worldly Pursuits, Cares, Desires, and Enjoyments.

V. 15. *For in Christ Jesus*—in the Christian Institution—neither circumcision is any thing, nor uncircumcision—neither of these is of any account, but a new creation—whereby all things in us become new.

16 but a new creation. And as many as walk by this rule, peace be upon them and mercy, and upon the Israel of God.

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

V. 16. *And as many as walk according to this rule, 1. Glorifying only in the Cross of Christ; 2. Being crucified to the world; and 3. Created anew: Peace be on them and mercy, and upon the Israel; that is, the Church, of God: Which consists of all those, and those only, of every Nation and Kindred, who walk by this Rule.*

V. 17. *From henceforth let none trouble me — by Quarrels and Disputes — for I bear — and Affliction should not be added to the afflicted — in my body the marks of the Lord Jesus — the Scars, Marks, and Brands of my Sufferings for him.*

N O T E S

O N

ST. PAUL'S Epistle to the EPHESIANS.

EPHESUS was the chief City of that part of *Asia*, which was a *Roman Province*. Here *St. Paul* preached for three years, (*Acts xx. 31.*) and from hence the Gospel was spread throughout the whole Province. (*Acts xix. 10.*) At his taking leave of the Church there, he forewarned them both of great Persecutions from without, and of divers Heresies and Schisms, which would arise among themselves. And accordingly he writes this Epistle (nearly resembling that to the *Colossians*, written about the same time) to establish them in the Doctrine he had delivered, to arm them against false Teachers, and to build them up in Love and Holiness, both of Heart and Conversation.

He begins this, as most of his Epistles, with thanksgiving to God, for their embracing and adhering to the Gospel. He shews the inestimable Blessings and Advantages they received thereby, as far above all the *Jewish Privileges*, as all the *Wisdom and Philosophy of the Heathens*. He proves, that our Lord is the Head of the whole Church: Of Angels and Spirits, the Church triumphant, and of *Jews and Gentiles*, now equally Members of the Church Militant. In the three last Chapters he exhorts them to various Duties, civil and religious, personal and relative, suitable to their Christian Character, Privileges, Assistances, and Obligations.

In this Epistle we may observe,

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|--|-------------|--|---------------|
| I. The Inscription, | C. i. 1, 2. | pel Blessing, | 3—14. |
| II. The Doctrine, pathetically explained, which contains | | with Thanksgiving and Prayer for the Saints, | 15—C. ii. 10. |
| 1. Praise to God for the whole Gospel. | | 2. A more particular Admonition, | concerning |

concerning their once miserable, but now happy Condition,	11—22.	1. Lying,	25.
A Prayer for their Establishment,	C. iii. 1—19.	2. Anger,	26, 27.
A Doxology,	20, 21.	3. Theft,	28.
III. The Exhortation,		4. Corrupt Communication,	29, 30.
1. General, to walk worthy of their Calling, agreeably to		5. Bitterness,	31—C. v. 2.
1. The Unity of the Spirit, and the Diversity of his Gifts,	C. iv. 1—16.	6. Uncleanness,	3—14.
2. The Difference between their former and their present State,	17—24.	7. Drunkenness,	15—21.
2. Particular.		with a Commendation of the opposite Virtues.	
To avoid,		To do their Duty, as	
		1. Wives and Husbands,	22—33.
		2. Children and Parents,	C. vi. 1—4.
		3. Servants and Masters,	5—9.
		3. Final; To war the Spiritual Warfare,	10—20.
		IV. The Conclusion,	21—24.

E P H E S I A N S.

Chap. I. **P**AUL an apostle of Jesus Christ by the will of GOD, to the saints who are at Ephesus, and to the faithful in Christ Jesus, Grace be to you, and peace from GOD our Father, and the Lord Jesus Christ.

BLESSED be the GOD and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places through Christ, As he hath chosen us through him, before the foundation of the world, that we might be holy and blameless before him in love, Having predestinated us to the adoption of sons to himself by Jesus Christ, accord-

V. 1. *By the will of GOD*—not by any merit of my own—to the saints who are at Ephesus, and to the faithful—in all the adjacent places. For this Epistle is directed not to the Ephesians only, but likewise to all the other Churches of Asia.

V. 3. *Blessed be the GOD and Father of our Lord Jesus Christ, who hath blessed us*—GOD's blessing us is his bestowing all spiritual and heavenly Blessings upon us. Our blessing GOD is the paying him our solemn and grateful Acknowledgments, both on account of his own essential Blessedness, and of the Blessings which he bestows upon us. He is the GOD of our Lord Jesus Christ, as Man and Mediator: He is his Father, primarily with respect to his Divine Nature, as his only-begotten Son; and secondarily, with respect to his Human Nature, as that is personally united to the Divine—

with all spiritual blessings in heavenly places—with all manner of spiritual Blessings, which are heavenly in their Nature, Original and Tendency, and shall be compleated in Heaven: Far different from the external Privileges of the Jews, and the Earthly Blessings they expected from the Messiah.

V. 4. *As he hath chosen us*—both Jews and Gentiles, whom he foreknew as believing in Christ, 1 Pet. i. 2.

V. 5. *Having predestinated us to the adoption of sons*—Having fore-ordained that all who afterwards believed should enjoy the Dignity of being Sons of GOD, and joint-heirs with Christ—according to the good pleasure of his will—according to his free, fixt, unalterable purpose, to confer this Blessing on all those, who should believe in Christ, and those only.

V. 6. *To*

6 ing to the good pleasure of his will, To the praise of the glory of his
 7 grace, by which he hath freely accepted us through the beloved, By
 whom we have redemption through his blood, the forgiveness of our
 8 sins, according to the riches of his grace, Wherein he hath abounded
 9 toward us, in all wisdom and prudence, Having made known unto us
 the mystery of his will, according to his good pleasure, which he pur-
 10 posed in himself, That in the dispensation of the fulness of the times,
 he might gather together into one in Christ all things which are in hea-
 11 ven, and which are in earth, In him through whom we also have ob-
 tained an inheritance, being predestinated according to the purpose of
 12 him that worketh all things after the counsel of his own will, That we
 13 who first believed in Christ, might be to the praise of his glory. In
 whom ye likewise *believed*, after ye had heard the word of truth, the
 gospel of your salvation; in whom having believed, ye were also sealed
 14 by that Holy Spirit of promise, Who is an earnest of our inheritance,
 till the redemption of the purchased possession, to the praise of his glory.

V. 6. *To the praise of the glory of his grace*—his glorious, free Love, without any Desert on our part.

V. 7. *By whom we*—who believe *have* from the moment we believe—*redemption* from the Guilt and Power of Sin—*through his blood*—through what he hath done and suffered for us—*according to the riches of his grace*—according to the abundant overflowings of his free Mercy and Favour.

V. 8. *In all wisdom*—manifested by God in the whole Scheme of our Salvation—and *prudence*—which he hath wrought in us, that we may know and do all his acceptable and perfect Will.

V. 9. *Having made known to us*—by his Word and by his Spirit—*the mystery of his will*—the gracious Scheme of Salvation by Faith, which depends on his own Sovereign Will alone. This was but darkly discovered under the Law; is now totally hid from Unbelievers: And has Heights and Depths which surpass all the Knowledge even of true Believers.

V. 10. *That in the dispensation of the fulness of times*—in this last Administration of God's fullest Grace, which took place when the time appointed was fully come—*he might gather together into one in Christ*—might recapitulate, and place in order again under Christ—*all things which are in heaven, and on earth*—all Angels and Men, whether living or dead in

the Lord.

V. 11. *Through whom we*—Jews—*also have obtained an inheritance*—the glorious Inheritance of the heavenly Canaan, to which, when believers, we were *predestinated, according to the purpose of him that worketh all things after the counsel of his will*, the unalterable Decree, *He that believeth shall be saved*: Which will is not an arbitrary will, but flowing from the rectitude of his nature: Else, what security would there be that it would be his *arbitrary will* to keep his word even with the *elect*?

V. 12. *That we*—Jews—*who first believed*—before the Gentiles. So did some of them, in every place. Here is another Branch of the true Gospel Predestination: He that believes is not only elected to Salvation (if he endures to the end) but is fore appointed of God to walk in holiness, *to the praise of his glory*.

V. 13. *In whom ye*—Gentiles—*likewise believed, after ye had heard the gospel*—which God made the means of your salvation: *in whom having believed*—probably some time after their first believing—*ye were sealed by that Holy Spirit of promise*—Holy both in his Nature and in his Operations, and promised to all the Children of God. This Sealing seems to imply, 1. A full Impression of the Image of God on their Souls; 2. A full Assurance of receiving all the Promises, whether relating to Time or Eternity.

V. 14. *Who thus sealing us*—*is an earnest*—
 U u u both

15 Wherefore I also, since I heard of your faith in the Lord Jesus, and
 16 love to all saints, Cease not to give thanks for you, making mention of
 17 you in my prayers, That the God of our Lord Jesus Christ, the Father
 of glory, may give you the Spirit of wisdom and revelation, through the
 18 knowledge of him. The eyes of your understanding being enlightened,
 that ye may know what is the hope of his calling, and what the riches
 19 of the glory of his inheritance in the saints, And what the exceeding
 greatness of his power toward us who believe, according to the energy
 20 of his mighty power, Which he wrought in Christ, raising him from
 the dead; and he hath made him sit at his own right-hand in heavenly
 21 places, Far above all principality, and power, and might, and dominion,
 and every name that is named, not only in this world, but also in that
 22 which is to come. And he hath put all things under his feet, and hath

both a pledge and a foretaste of our Inheritance, till the redemption of the purchased possession — till the Church which he has purchased with his own blood, shall be fully delivered from all Sin and Sorrow, and advanced to everlasting Glory — to the praise of his glory — of his glorious Wisdom, Power, and Mercy.

V. 15. *Since I heard of your faith and love* — that is, of their Perseverance and Increase therein.

V. 16. *I cease not* — in all my solemn Addresses to God — to give thanks for you; making mention of you in my prayers — So he did of all the Churches, Col. i. 9.

V. 17. *That the Father of that infinite Glory* which shines in the face of Christ, from whom also we receive the glorious Inheritance, (ver. 18.) may give you the Spirit of wisdom and revelation — The same who is the Spirit of Promise, is also in the Progress of the Faithful the Spirit of Wisdom and Revelation; making them wise unto Salvation, and revealing to them the deep things of God. He is here speaking of that Wisdom and Revelation, which are common to all real Christians.

V. 18. *The eyes of your understanding* — It is with these alone that we discern the things of God — being first opened, and then enlarged — by his Spirit — that ye may know what is the hope of his calling — that ye may experimentally and delightfully know, what are the Blessings which God has called you to hope for, by his Word and his Spirit — and what is the riches of the glory of his inheritance in the saints — what an immense treasure of Blessedness He hath provided as an Inheritance for holy Souls.

V. 19. *And what the exceeding greatness of his power, toward us who believe* — both in quickening our dead Souls, and preserving them in spiritual life — according to the power, which he wrought in Christ, raising him from the dead — By the very same Almighty Power, whereby he raised Christ: for no less would suffice.

V. 20. *And he hath made him sit at his own right-hand* — that is, he hath exalted him in his Human Nature, as a Recompence for his Sufferings, to a quiet, everlasting Possession of all possible Blessedness, Majesty, and Glory.

V. 21. *Far above all principality, and power, and might, and dominion* — that is, God hath invested him with uncontrollable Authority, over all Demons in Hell, all Angels in Heaven, and all the Princes and Potentates on Earth — and every name that is named — We know the King is above all, though we cannot name all the Officers of his Court. So we know, that Christ is above all, though we are not able to name all his Subjects — not only in this world, but also in that which is to come — The world to come is so styled, not because it does not yet exist, but because it is not yet visible. Principalities and Powers are named now. But those also who are not even named in this world, but shall be revealed in the world to come, are all subject to Christ.

V. 22. *And he hath given him to be head over all things to the church* — An Head both of Guidance and Government, and likewise of Life and Influence to the whole and every Member of it. All these stand in the nearest Union with him, and have as continual and effectual a Communication of Activity, Growth, and Strength

23 given him *to be* head over all things to the church, Which is his body ;
 II. *who is* the fulness of him that filleth all in all. And *he hath quickened*
 2 you, who were dead in trespasses and sins, Wherein ye formerly
 walked, according to the course of this world, according to the prince of
 the power of the air, the spirit that now worketh in the sons of dis-
 3 obedience : Among whom also we all had our conversation in time past,
 in the desires of the flesh, doing the will of the flesh and the mind, and
 4 were by nature children of wrath, even as the others. But God who is
 5 rich in mercy, through his great love wherewith he loved us, Hath
 quickened us together with Christ, even when we were dead in trespasses,
 6 (by grace ye are saved) And hath raised *us* up together, and made *us* fit

Strength from him, as the Natural Body has from its Head.

V. 23. *The fulness of him that filleth all in all*—It is hard to say, in what Sense this can be spoken of the Church. But the Sense is easy and natural, if we refer it to *Christ, who is the Fulness* of the Father.

V. 1. *And he hath quickened you*—In the 19th and 20th Verses of the preceding Chapter, St. Paul spoke of God's working in them by the same Almighty Power whereby he raised *Christ* from the dead. On the mention of this he, in the fulness of his Heart, runs into a Flow of Thought, concerning the Glory of *Christ's* Exaltation, in the three following Verses. He here resumes the thread of his Discourse—*who were dead*—Not only diseased, but dead ; absolutely void of all Spiritual Life ; and as incapable of quickening yourselves, as persons literally dead—in *trespasses and sins*—*Sins* seem to be spoken chiefly of the *Gentiles* who knew not God : *Trespasses* of the *Jews* who had his Law, and yet regarded it not. (ver. 5.) The latter herein obeyed the flesh ; the former the Prince of the power of the Air.

V. 2. *According to the course of this world*—The word translated *course*, properly means a long series of times, wherein one corrupt Age follows another—*according to the prince of the power of the air*—the effect of which Power all may perceive, though all do not understand the Cause of it: A Power unspeakably penetrating and widely diffused ; but yet as to its baneful Influences, beneath the Orb of Believers. The evil Spirits are united under one Head, the Seat of whose Dominion is in the Air. Here he sometimes raises Storms, sometimes makes Visionary Representations, and is continually roving to and fro—the *spirit that*

now worketh—with mighty power, and so he did and doth in all Ages—in *the sons of disobedience*—in all who do not believe and obey the Gospel.

V. 3. *Among whom we Jews—also had our conversation in time past ; doing the will of the flesh*—in gross, brutal Sins—and *of the mind*—by Spiritual, Diabolical Wickedness. In the former Clause *flesh* denotes the whole evil Nature ; in the latter, the Body opposed to the Soul—*And were by nature*—that is, in our Natural State—*children of wrath*—having the wrath of God abiding on us—even as the *Gentiles*. This Expression, *by nature*, occurs also Gal. iv. 8. Rom. ii. 14. and thrice in the xith Chapter. But in none of these places does it signify *by custom*, or *by practice*, or *customary practice*, as a late Writer affirms ; but the *universal corruption* of our *whole frame*, by the Sin of *Adam*. Nor can it mean otherwise here. For this would make the Apostle guilty of gross Tautology, their *customary sinning* having been expressed already, in the former Part of the verse. But all these Passages agree in expressing that belongs to the *Nature* of the persons spoken of.

V. 4. *Mercy* removes Misery : *Love* confers Salvation.

V. 5. *He hath quickened us together with Christ*—in conformity to him, and by virtue of our Union with him—*by grace ye are saved*—Grace is both the beginning and end. (The Apostle speaks indifferently either in the first or second Person, the *Jews* and *Gentiles* being in the same Circumstance, both by Nature and by Grace.) This text lays the Ax to the very root of Spiritual Pride, and all glorying in ourselves. Therefore St. Paul, foreseeing the Backwardness of Mankind to receive it, yet

7 together in heavenly *places* through Christ Jesus: That he might shew
 in the ages to come the exceeding riches of his grace, in *his* kindness to-
 8 ward us through Christ Jesus. For by grace ye are saved through faith;
 9 and this not of yourselves: *it is* the gift of GOD: Not of works, lest
 10 any man should boast. For we are his workmanship, created through
 Christ Jesus unto good works, which GOD had before prepared, that we
 might walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh
 (who were called the uncircumcision, by that which is called the circum-
 12 cision made with hands in the flesh) Were at that time without Christ,
 being aliens from the commonwealth of Israel, and strangers from the
 covenants of promise; having no hope, and without GOD in the world.
 13 But now through Christ Jesus, ye who were once far off are brought
 14 nigh by the blood of Christ. For he is our peace, he who hath made

knowing the absolute Necessity of its being received, again asserts the very same truth, ver. 8. in the very same words.

V. 6. *And hath raised us up together*—both *Jews* and *Gentiles* already in Spirit: And ere long our Bodies too will be raised—*and made us all sit together in heavenly places*—This is spoken by way of Anticipation. Believers are not yet possessed of their Seats in Heaven: But each of them has a place prepared for him.

V. 7. *The ages to come*—that is, all succeeding Ages.

V. 8. *By grace ye are saved through faith*—Grace, without any respect to human Worthiness, confers the glorious Gift. Faith, with an empty hand, and without any pretence to personal Desert, receives the heavenly Blessing—*and this*—is *not of yourselves*. *This*—refers to the whole preceding Clause: That *ye are saved through faith*, is *the gift of God*.

V. 9. *Not of works*—Neither this Faith nor this Salvation is owing to any Works you ever did, will, or can do.

V. 10. *For we are his workmanship*—which proves both that Salvation is by Faith, and that Faith is the Gift of GOD—*created unto good works*—that afterwards we might give ourselves to them—*which God had before prepared*—the Occasions of them: so we must still ascribe the whole to GOD—*that we might walk in them*—though not *be justified* by them.

V. 11. *Wherefore remember*—Such a remembrance strengthens Faith and increases Gratitude—*that ye being in time past Gentiles in*

the flesh—neither circumcised in body nor in Spirit—*who were* accordingly called *the uncircumcision*—by way of reproach—*by that which is called the circumcision*—by those who call themselves the circumcised, and think this a Proof that they are the People of GOD; and who indeed have that Outward Circumcision, which is *made by hands in the flesh*.

V. 12. *Were at that time without Christ*—having no Faith in, or Knowledge of him—*being aliens from the commonwealth of Israel*—both as to their Temporal Privileges and Spiritual Blessings—*and strangers from the covenants of promise*—the Great Promise in Both was the Messiah; *having no hope*—because they had no Promise, whereon to ground their Hope—*and being without God*—wholly ignorant of the true GOD, and so in effect Atheists. Such in truth are, more or less, all men, in all ages, till they know GOD, by the teaching of his own Spirit—*in the world*—the wide, vain world, wherein ye wandered up and down, unholy and unhappy.

V. 13. *Far off*—from GOD and his people—*nigh*—intimately united to them.

V. 14. *For he is our peace*—Not only as he purchased it, but as he is the very Bond and Center of Union—*He who hath made both, Jews and Gentiles, one Church*. The Apostle describes, 1. The Conjunction of the *Gentiles* with *Israel*, (ver. 14, 15.) and 2. The Conjunction of both with GOD, ver. 15—18. Each Description is subdivided into two Parts. And the former Part of the one, concerning *abolish-*
 ing

15 both one, having broken down the middle wall of partition, Having
abolished by his flesh the enmity, the law of commandments, through
his decrees, that he might make the two one new man in himself, *so*
16 making peace: And might reconcile both in one body to God through
17 the cross, having slain the enmity thereby. And he came and preached
18 peace to you that were afar off, and to them that were nigh. For
19 through him we both have access by one Spirit to the Father. There-
fore ye are no longer strangers, and foreigners, but fellow-citizens with
20 the saints and of the household of God, Built upon the foundation of
the apostles and prophets, Jesus Christ himself being the chief corner-
21 stone, On whom all the building fitly framed together, groweth into
22 an holy temple in the Lord: On whom ye also are built together, for
an habitation of God through the Spirit.

III. FOR this cause I Paul, a prisoner of Jesus Christ for you Gentiles,
2 (Seeing ye have heard of the dispensation of the grace of God, given me
3 to you ward, That by revelation he made known to me the mystery :

ing the enmity, answers the former Part of the other; the latter Part of the one, concerning the Evangelical Decrees, the latter Part of the other — *and hath broken down the middle wall of partition* — alluding to that Wall of old, which separated the Court of Israel from the Court of the Gentiles. Such a Wall was the Ceremonial Law, which *Christ* had now taken away.

V. 15. *Having abolished by his suffering in the flesh the Cause of Enmity between the Jews and Gentiles, even the law of ceremonial commandments, through his decrees* — which offer Mercy to all; (see Col. ii. 14.) *that he might make the two — Jew and Gentile — one new man — one mystical body.*

V. 16. *in one body* — one Church — *having slain* — by his own death on the Cross — *the enmity* — which had been between Sinners and God.

V. 17. *And he came* — after his Resurrection. — *and preached peace* — by his Ministers and his Spirit — *to you* — Gentiles — *that were afar off* — at the utmost distance from God — *and to them that were nigh* — to the Jews, who were comparatively nigh, being his Visible Church.

V. 18. *For through him, we both — Jews and Gentiles — have access* — Liberty of approaching, by the Guidance and Aid of *one Spirit to God as our Father.* *Christ, the Spirit and the Father, stand in the same order in the 12th Verse.*

V. 19. *Therefore ye are no longer strangers, but citizens of the Heavenly Jerusalem: no longer foreigners, but received into the very Family of God.*

V. 20. *And are built upon the foundation of the apostles and prophets.* — As the Foundation sustains the Building, so the Word of God, declared by the Apostles and Prophets, sustains the Faith of all Believers. God laid the Foundation by them; but *Christ himself is the chief corner-stone* of the Foundation. Elsewhere he is termed The Foundation itself, 1 Cor. iii. 11.

V. 21. *In whom all the building fitly framed together* — the whole Fabric of the Universal Church, rises up like a great Pile of living Materials, *into an holy temple in the Lord* — dedicated to *Christ*, and inhabited by him, in which he displays his Presence, and is worshipped and glorified. What is the Temple of *Diana* of the *Ephsians*, whom ye formerly worshipped, to this?

V. 1. *For this cause* — That ye may be *so built together* — *I a prisoner for you Gentiles* — for your advantage, and for asserting your Right to these Blessings. This it was which so enraged the *Jews* against him.

V. 2. *The dispensation of the grace of God given me to you ward* — that is, the Commission to dispense the gracious Gospel; to you *Gentiles* in particular.

V. 3. *The mystery* — of Salvation by *Christ* alone,

4 as I wrote before in few words, By reading which ye may understand
 5 my knowledge in the mystery of Christ: Which in other ages was not
 made known to the fons of men, as it hath now been revealed to the
 6 holy apostles and prophets by the Spirit, That the Gentiles are fellow-
 heirs, and of the same body, and joint-partakers of his promise by Christ
 7 through the gospel, Of which I have been made a minister, according
 to the gift of the grace of God given to me by the effectual working of
 8 his power. Unto me, who am less than the least of all saints is this
 grace given, to preach among the Gentiles the unfearchable riches of
 9 Christ. And to let all men see, what is the fellowship of the mystery,
 which was hidden from the beginning of the world by God, who created
 10 all things by Jesus Christ: That the manifold wisdom of God might
 now be made known by the church to the principalities and powers in
 11 heavenly places, According to the eternal purpose which he purposed
 12 in Christ Jesus our Lord, By whom we have boldness and access with
 13 confidence through faith in him. Wherefore I intreat you not to faint
 14 at my afflictions for you, which is your glory. For this cause I bow my
 15 knees to the Father of our Lord Jesus Christ, (Of whom the whole
 16 family in heaven and earth is named) That he would give you accord-
 ing to the riches of his glory, to be strengthened with might by his

alone, and that both to *Jews* and *Gentiles*—
as I wrote before—namely ch. i. 9, 10; the
 very words of which Passage he here re-
 peats.

V. 5. *Which in other*—in former—ages,
was not so clearly or fully made known to the
fons of men—to any man, no, not to *Ezekiel*,
 so often styled *Son of man*, nor to any of the
 antient Prophets. Those here spoken of are
 New Testament Prophets.

V. 6. *That the Gentiles are fellow-heirs*—
 of God—and of the same body—under *Christ*
 the head—and joint-partakers of his promise—
 the Communion of the Holy Ghost.

V. 7. *According to the gift of the grace of*
 God—that is, the Apostleship which he hath
 graciously given me, and which he hath quali-
 fied me for—*by the effectual working of his*
power—in me and by me.

V. 8. *Unto me, who am less than the least of all*
saints is this grace given—Here are the noblest
 Strains of Eloquence given to paint the exceeding low
 Opinion the Apostle had of himself, and the
 fulness of unfathomable Blessings which are
 treasured up in *Christ*.

V. 9. *What is the fellowship of the mystery*—

What those mysterious Blessings are, whereof
 all Believers jointly partake—*which was in*
 great measure *hidden from the beginning of the*
world by God, who—to make way for the free
 exercise of his Love, *created all things*—This
 is the Foundation of all his Dispensations.

V. 10. *That the manifold wisdom of God*
might be made known by the church—by what
 is done in the Church, which is the Theatre of
 the Divine Wisdom.

V. 12. *By whom we have free Access*, such
 as those Petitioners have, who are introduced
 to the Royal Presence by some distinguished
 Favourite—and *boldness*—unrestrained Liber-
 ty of Speech, such as Children use in addressing
 an indulgent Father, when without fear of of-
 fending they disclose all their Wants, and make
 known all their Requests.

V. 13. The not fainting *is your glory*.

V. 15. *Of whom*—the Father, *the whole*
family of Angels in heaven, Saints in paradise,
and believers on earth is named: being the
children of God (a more honourable title than
children of Abraham) and depending on Him as
 the Father of the Family.

V. 16. *The riches of his glory*—the immense
 fulness

17 Spirit in the inner man, That Christ may dwell in your heart by faith :
 18 That being rooted and grounded in love, ye may be able to comprehend
 with all fain'ts, what is the breadth, and length, and depth, and height,
 19 And to know the love of Christ which passeth knowledge, that ye may
 20 be filled with all the fulness of God. Now to him that is able to do
 exceeding abundantly above all that we ask or think, according to the
 21 power that worketh in us, To him *be* glory in the church by Christ
 Jesus, throughout all ages, world without end. Amen.

IV. I therefore the prisoner of the Lord beseech you, to walk worthy of
 2 the calling wherewith ye are called, With all lowliness and meekness,
 3 with long-suffering, forbearing one another in love, Endeavouring to
 4 keep the unity of the Spirit, by the bond of peace. *There is one*
 body and one Spirit, as ye are also called in one hope of your calling ;
 5, 6 One Lord, one faith, one baptism : One God, and Father of all, who
 7 is above all, and through all, and in all. But to every one of us is
 8 given grace, according to the measure of the gift of Christ. Wherefore

fulness of his glorious Wisdom, Power, and Mercy — the inner man — The Soul.

V. 17. *Dwell* — that is, constantly and sensibly abide.

V. 18. *That being rooted and grounded* — that is, deeply fixt and firmly established in love, ye may comprehend — so far as an human Mind is capable — *what is the breadth of the love of Christ* — embracing all Mankind — *and length* — from everlasting to everlasting — *and depth* — not to be fathomed by any Creature — *and height* — not to be reached by any Enemy.

V. 19. *And to know* — But the Apostle corrects himself, and immediately observes, it cannot be fully known. This only we know, That the Love of Christ surpasses all Knowledge — *that ye may be filled* — which is the Sum of all — *with all the fulness of God* — with all his Light, Love, Wisdom, Holiness, Power, and Glory. A perfection far beyond a bare freedom from sin.

V. 20. *Now to him* — This Doxology is admirably adapted to strengthen our Faith, that we may not stagger at the great things the Apostle has been praying for, as if they were too much for God to give, or for us to expect from him — *that is able* — Here is a most beautiful Gradation. When he has given us exceeding, yea abundant Blessings, still we may ask for more. And he is able to do it. But

we may think of more than we have asked. He is able to do this also. Yea, and above all this: *above all we can ask*; above all we can think: Nay, exceedingly, abundantly above all, that we can either ask or think.

V. 21. *In the church* — on Earth and in Heaven.

V. 1. *I therefore the prisoner of the Lord* — Imprisoned for his sake and for your sakes: For the sake of the Gospel which he had preached amongst them. This was therefore a powerful Motive to them, to comfort him under it by their Obedience.

V. 3. *Endeavouring to keep the unity of the Spirit* — that mutual Union and Harmony, which is a fruit of the Spirit. *The Bond of Peace is Love.*

V. 4. *There is one body* — the Universal Church, all Believers throughout the World — *One Spirit, one Lord* — one God and Father — the ever blessed Trinity — *One Hope* — of Heaven.

V. 5. *One outward baptism.*

V. 6. *One God and Father of all* — that believe — *who is above all* — presiding over all his Children, operating through them all by Christ, and dwelling in all — by his Spirit.

V. 7. *According to the measure of the gift of Christ* — according as Christ is pleased to give to each.

V. 8. *Wherefore be faith* — that is, In reference

he faith, * Having ascended on high, he led captivity captive, and gave
 9 gifts to men. (Now that he ascended, what is it, but that he also de-
 10 scended first to the lower parts of the earth? He that descended is the
 same that ascended also, far above all the heavens, that he might fill all
 11 things.) And he gave some apostles, and some prophets, and some
 12 evangelists, and some pastors and teachers; For the perfecting of the
 saints, for the work of the ministry, to the edifying the body of Christ;
 13 Till we all come to the unity of the faith and knowledge of the Son of
 GOD, to a perfect man, to the measure of the stature of the fulness of
 14 Christ: That we may be no longer children, fluctuating to and fro, and
 carried about with every wind of doctrine, by the slight of men, by cun-
 15 ning craftiness, whereby they lie in wait to deceive: But speaking the
 truth in love, may grow up into him in all things, who is the head, *even*

ference to which GOD saith by *David*, *Having ascended on high, he led captivity captive*—He triumphed over all his Enemies: alluding to the Custom of antient Conquerors, who led those they had conquered in chains after them: *and*, as they also used to give Donatives to the People, at their Return from Victory, so he *gave gifts to men*—both the ordinary and extraordinary Gifts of his Spirit.

V. 9. *Now that he ascended, what is it, but that he descended*—that is, Does it not imply, that he descended first? Certainly it does, on the Supposition of his being GOD. Otherwise it would not: Since all the Saints will ascend to Heaven, though none of them descended thence—*into the lower parts of the earth*—So the Womb is called, *Psal. cxxxix. 15. the Grave, Psal. lxxiii. 9.*

V. 10. *He that descended*—that thus amazingly humbled himself—*is the same that ascended*—that was so highly exalted—*that he might fill all things*—the whole Church, with his Spirit, Presence, and Operations.

V. 11. *And among other his free Gifts, he gave some apostles* his chief Ministers and special Witnesses, as having seen him after his Resurrection, and received their Commission immediately from him—*and some prophets, and some evangelists*—A Prophet testifies infallibly of things to come; an Evangelist, of things past: And that chiefly, by preaching the Gospel before or after any of the Apostles. All these were Extraordinary Officers: The Ordinary were, *some pastors*, watching over their several

Flocks—and *some teachers*—whether of the same, or a Lower Order, to assist them as Occasion might require.

V. 12. In this verse is noted the Office of Ministers; in the next, the Aim of the Saints; in the 14th, 15th, 16th, the Way of growing in Grace. And each of these has three Parts, standing in the same Order: *for the perfecting the saints*—the completing them both in number, and in their various Gifts and Graces: *for the work of the ministry*—the serving GOD and his Church, in their various Ministrations—*to the edifying of the body of Christ*—the building up this his Mystical Body in Faith, Love, Holiness.

V. 13. *Till we all*—and every one of us—*come to the unity of the faith and knowledge of the Son of GOD*—to both an exact Agreement in the Christian Doctrine, and an experimental Knowledge of *Christ as the Son of GOD*—*to a perfect man*—to a State of Spiritual Manhood both in Understanding and Strength—*to the measure of the stature of the fulness of Christ*—to that Maturity of Age and Spiritual Stature wherein we shall be filled with *Christ*, so that he will be all in all. A beautiful Gradation.

V. 14. *Fluctuating to and fro*—from within, even when there is no wind; *and carried about with every wind*—from without; when we are assaulted by others, who are unstable as the wind—*by the slight of men*—by their cogging the dice; so the Original Word implies.

V. 15. *Into him*—into his Image and Spirit, and into a full Union with him.

* *Psal. lxxviii. 19.*

V. 16. *From*

16 Christ: From whom the whole body fitly joined together and compacted, by that which every joint supplieth according to the effectual working in the measure of every member, maketh increase of the body, to the edifying of itself in love.

17 This therefore I say and testify in the Lord, that ye no longer walk as 18 the rest of the Gentiles, in the vanity of your mind: Having the understanding darkened, being alienated from the life of God, by the ignorance 19 that is in them, through the hardness of their hearts: Who being past feeling, have given themselves up to lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; Since ye 21 have heard him, and been taught by him, (as the truth is in Jesus) 22 To put off, concerning your former conversation, the old man, which is 23 corrupt, according to the deceitful desires: To be renewed in the spirit 24 of your mind; And to put on the new man, which is created after God, in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not;

V. 16. *From whom the whole mystical body fitly joined together*—all the Parts being fitted for and adapted to each other, and most exactly harmonizing with the whole—and *compacted*—knit and cemented together with the utmost firmness—*maketh increase by that which every joint supplieth*—or, by the mutual Help of every Joint—*according to the effectual working in the measure of every member*—according as every Member in its measure effectually works, for the Support and Growth of the whole. A beautiful Allusion to the Human Body, composed of different Joints and Members, knit together by various Ligaments, and furnished with Vessels of Communication from the Head to every Part.

V. 17. *This therefore I say*—He returns thither where he began, ver. 1. *and testify in the Lord*—in the name and by the Authority of the Lord Jesus—in the vanity of their mind—Having lost the Knowledge of the true God, Rom. i. 21. This is the Root of all evil walking.

V. 18. *Having their understanding darkened, through the ignorance that is in them*—So that they are totally void of the Light of God, neither have any Knowledge of his Will—*being alienated from the Life of God*—utter Strangers to the Divine, the spiritual Life—*through the hardness of their hearts*—callous and senseless. And where there is no Sense, there can be no Life.

V. 19. *Who being past feeling*—The Original Word is peculiarly significant. It properly means *past feeling pain*. Pain urges the Sick to seek a Remedy, which where there is no Pain, is little thought of—*have given themselves up*—freely, of their own accord. *Lasciviousness* is but one branch of Uncleanness, which implies impurity of every kind.

V. 20. *But ye have not so learned Christ*—that is, Ye cannot act thus, now you know him.

V. 21. *Since ye have heard him*—teaching you inwardly by his Spirit—as the truth is in Jesus—according to his own Gospel.

V. 22. *The old man*—that is, the whole Body of Sin—All sinful Desires are deceitful; promising the Happiness which they cannot give.

V. 23. *The spirit of your mind*—The very ground of your Heart.

V. 24. *The new man*—Universal Holiness—*after*—in the very image of God.

V. 25. *Wherefore*—Seeing ye are thus created a-new, walk accordingly, in every Particular—*For we are members one of another*—To which intimate Union all Deceit is quite repugnant.

V. 26. *Be ye angry, and sin not*—that is, If ye are angry, take heed ye sin not. Anger at Sin is not evil; but we should feel only Pity to the Sinner. If we are angry at the Person as well as the Fault, we sin. And how hardly do we avoid it?—*Let not the sun go down upon your*

27 let not the sun go down upon your wrath, Neither give place to the
 28 devil. Let him that stole, steal no more; but rather let him labour,
 working with his hands the thing which is good, that he may have to
 29 give to him that needeth. Let no corrupt discourse proceed out of your
 mouth, but that which is good, to the use of edifying, that it may mi-
 30 nister grace to the hearers. And grieve not the Holy Spirit of God,
 31 whereby ye are sealed unto the day of redemption. Let all bitter-
 ness, and wrath, and anger, and clamour, and evil-speaking be put away
 32 from you with all malice. And be ye kind one to another, tender-
 hearted; forgiving one another; as God also for Christ's sake hath for-
 V. given you. Be ye therefore followers of God, as beloved children:
 2 And walk in love, as Christ also hath loved us, and given himself for us,
 3 an offering and a sacrifice to God of a sweet-smelling favour. But let
 not fornication, or any uncleanness, or covetousness be even named
 4 among you, as becometh saints: Neither obscenity, nor foolish talking,
 5 or jesting, which are not convenient, but rather thanksgiving. For this
 ye know, that no whoremonger, or unclean person, or covetous man,

wrath—Reprove your brother, and be reconciled immediately. Lose not one day. A clear, express Command. Reader, Do you keep it?

V. 27. *Neither give place to the devil*—by any Delay.

V. 28. *But rather let him labour*—left Idleness lead him to steal again. And whoever has sinned in any kind, ought the more zealously to practise the opposite Virtue—*that he may have to give*—and so be no longer a Burden and Nuisance, but a Blessing to his Neighbours.

V. 29. *But that which is good*—Profitable to the Speaker and Hearers—*to the use of edifying*—to forward them in Repentance, Faith, or Holiness—*that it may minister grace*—be a means of conveying more—Grace into their Hearts. Hence we learn, what *Discourse* is *corrupt*, as it were stinking in the Nostrils of God: Namely, All that is not *profitable*, not *edifying*, not apt to *minister grace to the Hearers*.

V. 30. *Grieve not the Holy Spirit*—by corrupt Discourse; or by any of the following Sins. Do not force him to withdraw from you, as a Friend does whom you grieve by unkind Behaviour. *The day of redemption*—that is, the Day of Judgment, in which our Redemption will be completed.

V. 31. *Let all bitterness*—the height of settled anger; opposite to *kindness*, (ver. 32.) and *wrath*—lasting displeasure, toward the ignorant, and them that are out of the way; op-

posite to *tender-heartedness*—and *anger*—the first risings of disgust; at those that injure you; opposite to forgiving one another—and *clamour*, or bawling—“I am not angry, says one, but “it is my way to speak so.” Then unlearn that way. It is the way to Hell—and *evil-speaking*—be it in ever so mild and soft a Tone, or with ever such Professions of Kindness. Here is a beautiful Retrogradation, beginning with the highest, and descending to the lowest, degree of the *want of love*.

V. 32. *As God*—showing himself *kind and tender-hearted* in the highest Degree—*hath forgiven you*.

V. 1. *Be ye therefore followers*—imitators—of God—in forgiving and loving. O how much more honourable and more happy, to be an Imitator of God, than of *Homer, Virgil, or Alexander the Great!*

V. 3. *But let not*—any impure love—*be even named or heard of, among you*. Keep at the utmost distance, *as becometh saints*.

V. 4. *Nor foolish talking*—title tattle; talking of nothing, the Weather, Fashions, Meat, and Drink—or *jesting*—the word properly means, Wittiness, Facetiousness; esteemed by the Heathens an Half-Virtue. But how frequently even this quenches the Spirit, those who are tender of Conscience know—*which are not convenient*—for a Christian; as neither increasing his Faith, nor Holiness.

V. 6. *Be-*

who is an idolater, hath any inheritance in the kingdom of Christ and of
 6 God. Let no one deceive you with vain words; for because of these
 7 things the wrath of God cometh upon the sons of disobedience. Be
 8 ye not therefore partakers with them. For ye were once darkness, but
 9 now ye are light in the Lord: walk as children of light; (The fruit of the
 10 light is in all goodness, and righteousness, and truth :) Searching what is
 11 acceptable to the Lord. And have no fellowship with the unfruitful
 12 works of darkness, but rather reprove them. For it is a shame even to
 13 speak the things which are done by them in secret. But all things
 14 which are reprov'd are made manifest by the light; for whatsoever doth
 15 make manifest is light. Wherefore he saith, Awake thou that sleepest,
 16 and arise from the dead, and Christ shall give thee light. See then that
 17 ye walk circumspectly, not as fools, but as wise men, Redeeming the
 18 time, because the days are evil. Wherefore be ye not unwise, but un-
 19 derstanding what is the will of the Lord. And be not drunken with
 20 wine, wherein is excess; but be ye filled with the Spirit, Speaking to
 each other in psalms, and hymns, and spiritual songs, singing and mak-
 ing melody with your hearts unto the Lord; Giving thanks always for

V. 6. *Because of these things*—as innocent as the Heathens esteem them, and as those dealers in vain words would persuade you to think them.

V. 8. *Ye were once darkness*—blind and ignorant. *Walk as children of light*—suitably to your present Knowledge.

V. 9. *The fruit of the light*—opposite to the unfruitful works of darkness, (ver. 11.) is in—that is, consists in goodness, and righteousness, and truth; opposite to the sins spoken of ch. iv. 25, &c.

V. 11. *Reprove them*—To avoid them is not enough.

V. 12. *In secret*—as flying the Light.

V. 13. *But all things which are reprov'd, are thereby dragged out into the light, and made manifest*—shewn in their proper Colours by the light: for whatsoever doth make manifest, is light—that is, for nothing but Light, (yea Light from Heaven) can make any thing manifest.

V. 14. *Wherefore he*—God—saith, in the General Tenor of his Word, to all who are still in Darkness, *Awake thou that sleepest*—in Ignorance of God and thyself, in stupid Insensibility—and *arise from the dead*—from the Death of Sin—and *Christ shall give thee light*—Knowledge, Holiness, Happiness.

V. 15. *Circumspectly*—Exactly, with the utmost accuracy, getting to the highest pitch of

every point of Holiness—not as fools—who think not where they are going, or do not make the best of their way.

V. 16. With all possible care redeeming the time—saving all you can, for the best Purposes; buying every possible Moment out of the hands of Sin and Satan, out of the hands of Sloth, Ease, Pleasure, Worldly Business: The more diligently, because the present are evil days, days of the grossest Ignorance, Immorality, and Profaneness.

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

V. 18. *Wherein is excess*—that is, which leads to Debauchery of every kind—but be ye filled with the Spirit—in all his Graces; who gives a more noble Pleasure than Wine can do.

V. 19. *Speaking to each other*—by the Spirit—in the Psalms—of David, and Hymns—of Praise—and spiritual songs—on any Divine Subject—By there being no inspired Songs peculiarly adapted to the Christian dispensation, as was to the Jewish, it is evident that the promise of the Holy Ghost, to believers in the last Days, was by his larger effusion, to supply the lack of it—singing with your hearts—as well as your voice—to the Lord—Jesus who searcheth the Heart.

V. 20. *Giving thanks*—at all times and places,
 X x x 2

all things to God even the Father, in the name of our Lord Jesus
 21 Christ, Submitting yourselves one to another in the fear of God.
 22 Wives, submit yourselves to your own husbands as unto the Lord.
 23 For the husband is head of the wife, as Christ also is head of the church :
 24 (and he is the Saviour of the body) Therefore as the church is sub-
 25 ject to Christ, so also *let the wives be* to their own husbands in every
 26 thing. Husbands, love your wives, as Christ also loved the church,
 27 and gave himself for it; That he might sanctify it (having cleansed *it*
 28 by the washing of water) through the word: That he might present it
 29 to himself a glorious church, not having spot or wrinkle, or any such
 30 thing, that it may be holy and unblamable. Men ought so to love their
 31 wives as their own bodies: he that loveth his wife, loveth himself.
 32 Now no one ever hated his own flesh, but nourisheth and cherisheth it,
 33 as also the Lord the church. For we are members of his body, of his
 34 flesh, and of his bones. For * this cause shall a man leave his father
 35 and mother, and shall be joined to his wife; and they two shall be one
 36 flesh. This is a great mystery; I mean, concerning Christ and the
 37 church. But let every one of you in particular so love his wife as him-
 38 self: and let the wife reverence her husband.

places, and *for all things*—Prosperous or ad-
 verse, since all work together for good—in *the*
name of—or through *our Lord Jesus Christ*—
 by whom we receive all good things.

V. 22. In the following Directions concern-
 ing Relative Duties, the Inferiors are all along
 placed before the Superiors, because the Gen-
 eral Proposition is concerning *Submission*. And
 Inferiors ought to do their Duty, whatever their
 Superiors do. *Wives, submit yourselves to your*
own husbands—Unless where God forbids.
 Otherwise, in all indifferent things, the Will
 of the Husband is a Law to the Wife—as
unto the Lord—The Obedience a Wife pays
 to her Husband, is at the same time paid to
Christ himself; and he being *head of the wife,*
as Christ is head of the Church, this great Sub-
 mission is required.

V. 23. *The head*—The Governor, Guide,
 and Guardian of the wife—*And he is the Sa-*
viour of the body—the Church, from all Sin
 and Misery.

V. 24. *In every thing*—which is not con-
 trary to any Command of God.

V. 25. *Even as Christ loved the church*—Here
 is the true Model of Conjugal Affection. With
this kind of Affection, with *this Degree* of it, and
 to *this End,* should Husbands love their Wives.

V. 26. *That he might sanctify it through the*
word—the ordinary Chanel of all Blessings
 —*having cleansed it*—from the Guilt and
 Power of Sin—*by the washing of water*—in
 Baptism—if with the “outward and visible
 Sign we receive the inward and spiritual grace.”

V. 27. *That he might present it*—even in
 this world—to *himself*—as her Spouse—a
glorious church—all glorious within—not
 having spot—of impurity from any sin—or
 wrinkle—of deformity from any Decay.

V. 28. *As their own bodies*—that is, as
 themselves. *He that loveth his wife, loveth*
himself—which is not a Sin, but an indisputable
 Duty.

V. 29. *his own flesh*—that is, himself—
nourisheth and cherisheth—that is, feeds and
 clothes it.

V. 30. *For we*—The Reason why *Christ*
 nourishes and cherishes the Church, is that
 close connexion between them, which is here
 exprest in the words of *Moses,* originally spoken
 concerning *Eve*—*are members*—are as inti-
 mately united to *Christ,* in a Spiritual Sense,
 as if we were literally *flesh of his flesh,* and *bone*
of his bone.

V. 31. *For this cause*—because of this inti-
 mate Union.

* Gen. ii. 24.

VI. Children, obey your parents in the Lord; for this is right. Honour
 2 thy father and mother (which is the first commandment with promise)
 3 That it may be well with thee, and thou mayst live long upon the earth.
 4 And, ye fathers, provoke not your children to wrath, but bring them up
 in the instruction and discipline of the Lord.
 5 Servants, obey *your* masters according to the flesh, with fear and trem-
 6 bling, in singleness of heart, as unto the Lord: Not with eye-service,
 as men-pleasers, but as servants of Christ, doing the will of God from
 7 the heart, With good will doing service as unto the Lord, and not to
 8 men: Knowing that whatsoever good each man doth, the same shall
 9 he receive from the Lord, whether he be a servant or free. And ye
 masters, do the same things to them, forbearing threatening, knowing
 that your master is in heaven, and there is no respect of persons with him.
 10 Finally, brethren, be strong through the Lord, and through the power
 11 of his might. Put on the whole armour of God, that ye may be able

er, in the name of our Lord
 e to another in the fee of Ga
 ur own husbands as members
 as Christ also is head of the
 Therefore as the church is
 to their own husbands as
 as Christ also loved the
 sanctify it (having cleansed
 it): That he might
 not a wrinkle, or any
 Men ought to love
 his wife, love her
 (as the church and herself
 of his body, of
 man leave his
 by two shall
 of Christ as
 his wife

V. 1. Children, obey your parents—in all things lawful, the Will of the Parent is a Law to the Child—in the Lord—for his sake—for this is right—manifestly just and reasonable.

V. 2. Honour—that is, Love, reverence, obey, assist in all things. The Mother is particularly mentioned, as being more liable to be slighted than the Father—which is the first commandment with promise—For the Promise implied in the second Commandment, does not belong to the keeping that Command in particular, but the whole Law.

V. 3. That thou mayst live long upon the earth—This is usually fulfilled to eminently dutiful Children. And he who lives long and well, has a long Seed-time for the eternal Harvest. But this promise, in the Christian Dispensation, is to be understood chiefly in a more exalted and spiritual Sense.

V. 4. And, ye fathers—Mothers are included; but Fathers are named, as being more apt to be stern and severe—provoke not your children to wrath—do not needlessly fret or exasperate them—but bring them up—with all tenderness and mildness—in the instruction and discipline of the Lord—both in Christian Knowledge and Practice.

V. 5. Your masters according to the flesh—according to the present State of things. Afterward, the servant is free from his master—With fear and trembling—a Proverbial Expression, implying the utmost Care and Diligence—in singleness of heart—with a single

eye to the Providence and Will of God.

V. 6. Not with eye-service—Serving them better when under their eye than at other times—but doing the will of God from the heart—doing whatever you do as the Will of God, and with your might.

V. 7. Unto the Lord, and not to men—that is, rather than to men: And by making every action of common life a sacrifice to God; having an Eye to him in all things, even as if there were no other.

V. 8. He shall receive the same—that is, a full and adequate recompence for it.

V. 9. Do the same things to them—that is, Act toward them from the same Principle—forbearing threatening—behaving with Gentleness and Humanity, not in a harsh or domineering way.

V. 10. Brethren—This is the only place in the Epistle where he uses this Compellation. Soldiers frequently use it to each other in the Field. Be strong—nothing less will suffice for such a fight. To be weak, and remain so, is the way to perdition—power of his might—a very uncommon expression: plainly denoting what great assistance we shall need. As if his might would not do: It must be the powerful exertion of his might.

V. 11. Put on the whole armour of God—The Greek Word means a compleat Suit of Armour. Believers are said to put on the Girdle, Breast-plate, Shoes; to take the Shield of Faith and Sword of the Spirit. The whole
 armour.

12 to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the world, of the darkness of this age, against wicked spirits in heavenly 13 places. Wherefore take to you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having put 15 on the breastplate of righteousness, And having your feet shod with 16 the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the 17 wicked one. And take the helmet of salvation, and the sword of the

armour—as if the *armour* would scarce do: It must be the *whole* armour. This is repeated, (ver. 13.) because of the Strength and Subtily of our Adversaries; and because of an *evil day* of fore trial being at hand.

V. 12. *For we* believers *wrestle not*—not only, not chiefly—*against flesh and blood*—weak men, or fleshly Appetites—but *against principalities, against powers*—the mighty Princes of all the infernal Legions. And great is their Power, and that likewise of those Legions whom they command—*against the rulers of the world*—Perhaps these *Principalities and Powers* remain mostly in the Citadel of their Kingdom of Darkness. But there are other evil Spirits who range abroad, to whom the Provinces of the World are committed—*of the darkness*—This is chiefly Spiritual Darkness; to which indeed Natural Darkness is more suitable than Light—*of this age*—which prevails during the present State of things—*against wicked spirits*—who continually oppose Faith, Love, Holiness, either by Force or Fraud; and labour to infuse Unbelief, Pride, Idolatry, Malice, Envy, Anger, Hatred—in *heavenly places*—which were once their Abode, and which they still aspire to, as far as they are permitted.

V. 13. *In the evil day*—The War is perpetual: but the fight is one day less, another more violent. *The evil day* is either at the Approach of Death or in Life; may be longer or shorter, and admits of numberless Varieties.—*And having done all, to stand*—that ye may still keep on your Armour, still stand upon your guard, still watch and pray: And thus ye will be enabled to endure unto the end, and stand with Joy before the face of the Son of Man.

V. 14. *Having your loins girt about*—that ye may be ready for every Motion, *with truth*—Not only with the Truths of the

Gospel, but with *truth in the inward Parts*: for without this all our Knowledge of divine Truth, will prove but a poor Girdle in the *evil day*. So our Lord is described, *Isai. xi.*

5. And as a girded man is always ready to go on; so this seems to intimate an *obedient heart, a ready will*. Our Lord adds to the *loins girded, the lights burning*, (Luke xii. 35.) shewing that *watching and ready obedience* is the inseparable companion of *faith and love*—*and having on the breastplate of righteousness*—The Righteousness of a spotless purity, in which *Christ* will present us faultless before God, through the merit of his own blood. With this *breastplate* our Lord is described, *Isai. lix.* 17. In the breast is the Seat of Conscience, which is guarded by Righteousness. No Armour for the Back is mentioned. We are always to face our Enemies.

V. 15. *And your feet shod with the preparation of the gospel*—Let this be always ready to direct and confirm you in every Step. This part of the Armour, for the *fiat*, is needful, considering what a Journey we have to go: what a race to run. Our feet must be *so* shod, that *our footsteps slip not*. To order our Life and Conversation aright, we are *prepared* by the Gospel Blessing, the Peace and Love of God ruling in the Heart. (Col. iii. 15.) By *this only* can we tread the rough Ways, surmount our Difficulties, and hold out to the End.

V. 16. *Above or over all*—As a sort of universal Covering to every other Part of the Armour itself, continually exercise a strong and lively Faith in the Promises. This you may use as a Shield, which will *quench all the fiery darts*, the furious temptations, violent and sudden Injections of the Devil.

V. 17. *And take for an helmet the Hope of salvation*: (1 Thess. v. 8.) The head is that part which is most carefully to be defended.

On

18 Spirit, which is the word of God, Praying alway by the Spirit with all prayer and supplication, and watching thereunto with all perseverance and supplication for all the saints, And for me that utterance may be given me, by the opening my mouth to make known boldly the mystery of the gospel, For which I am an ambassador in bonds, that I may speak boldly therein, as I ought to speak.

21 But that ye also may know my affairs; how I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things. Whom I have sent to you for this very thing, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all that love our Lord Jesus Christ in sincerity. Amen.

One stroke here may prove fatal. The Armour for this is the *Hope of Salvation*. The lowest degree of this *Hope* is a solid ground for *Confidence* in God, that the *will* work the whole *work of faith* in us: The highest is a *full assurance of future glory*, added to the experimental Knowledge of pardoning Love already shed abroad in our Hearts. Armed with this *helmet* (the *hope of the Joy* set before him) *Christ endured the Cross, and despised the Shame*, Heb. xii. 2.—and the *sword of the Spirit, the word of God*—This Satan cannot withstand, when it is edged and wielded by *Faith*. Till now our Armour has been only *defensive*. But we are to attack Satan, as well as secure ourselves: The *shield* in one hand, and the *sword* in the other. Whoever fights with the Powers of Hell will need *both*. He that is covered with Armour from head to foot, and neglects *this*, will be foiled after all. This whole Description shews us how *great a thing it is to be a Christian*. The lack of any one thing makes him *incomplete*. Though he has his *loins girt with truth, righteousness* for a *breast-plate*, his *feet shod with the preparation of the Gospel, the shield of faith, the helmet of Salvation, and the sword of the Spirit*: yet one thing he lacks after all. What is that?

V. 18. *Praying alway*—at every time, and on every occasion, in the midst of all employments, inwardly *praying without ceasing*—by the *Spirit*—through the influence of the Holy Spirit—*with all prayer*—with all sort of Prayer, public, private, mental, local. Some are careful in respect of one kind of Prayer, and negligent in others. If we would have the Petitions we ask, let us use all.

Some there are who use only *mental Prayer* or Ejaculations, and think they are in a state of Grace and use a way of worship, far superior to any other: But such only fancy themselves to be above what is really above them; it requiring far more Grace to be enabled to pour out a fervent and continued Prayer, than to offer up mental Aspirations—and *supplication*—repeating and urging our Prayer, as *Christ* did in the garden—and *watching*—inwardly attending on God, to know his Will, to gain Power to do it, and to attain to the Blessings we desire—with *all perseverance*—continuing to the End in this Holy Exercise—and *supplication for all the saints*—wrestling in fervent, continued Intercession for others, especially for the faithful, that they may do all the Will of God, and be steadfast to the End. Perhaps we receive few answers to Prayer, because we do not intercede enough for others.

V. 19. *By the opening my mouth*—removing every inward and every outward Hindrance.

V. 20. *An Ambassador in bonds*—The Ambassadors of men usually appear in great Pomp. How differently does the Ambassador of *Christ* appear?

V. 21. *Ye also*—as well as others.

V. 22. *That he might comfort your hearts*—by relating the Supports I find from God, and the Success of the Gospel.

V. 23. *Peace*—This verse recapitulates the whole Epistle.

V. 24. *In sincerity*—or in incorruption; without corrupting his genuine Gospel, without any mixture of corrupt Affections. And that with continuance, till Grace issue in Glory.

N O T E S

O N

ST. PAUL'S Epistle to the PHILIPPIANS.

PHILIPPI was so called from *Philip King of Macedonia*, who much enlarged and beautified it. Afterwards it became a *Roman Colony*, and the chief City of that Part of *Macedonia*. Hither *St. Paul* was sent by a Vision to preach; and here, not long after his Coming, he was shamefully 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. | 2. In the mean time to send Epaphroditus, | 25—30. |
| II. Thanksgiving and Prayers for them, | 3—11. | IV. He exhorts them to rejoice, C. iii. 1—3. | |
| III. He relates his present State and good Hope: | 12—24. | admonishing them, to beware of false Teachers, and to imitate the True, | 2—21. |
| Whence he exhorts them, | | commending Concord, C. iv. 1—3. | |
| 1. While he remains with them, to walk worthy of the Gospel, | 25—30. | He again exhorts them to Joy and Meekness, | 4—7. |
| | C. ii. 1—16. | and to whatsoever things are excellent, | 8, 9. |
| 2. Though he should be killed, to rejoice with him, | 17, 18. | V. He accepts of their Liberality, | 10—20. |
| And promises, | | VI. The Conclusion, | 21—23. |
| 1. To certify them of all things by Timotheus, | 19—24. | | |

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

Chap. I. **P**AUL and Timotheus, the servants of Jesus Christ, to all the saints who are at Philippi, with the bishops and deacons, Grace be unto you, and peace from God the Father and the Lord Jesus Christ.

V. 1. *Servants*—*St. Paul* writing familiarly to the *Philippians*, does not style himself an Apostle. And under the common title of *Servants*, he tenderly and modestly joins with himself his Son *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 External of the Church. (1 *Tim.* i. 3,

3,4 I thank my GOD upon every mention of you, Always in all my
 5 prayers making supplication for you all with joy, For your fellowship
 6 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
 7 until 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 of the gospel.
 8 For God is my witness, how I long for you all, with the bowels of Jesus
 9 Christ. And this I pray, that your love may abound yet more and
 10 more, in all knowledge and in all *spiritual* sense, That ye may try the
 things that are excellent, that ye may be sincere and without offence unto
 11 the day of Christ, Being filled with the fruits of righteousness, which
 are through Christ Jesus, to the glory and praise of God.

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 Presbyter*: 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—in all my prayers*—the same as, *upon every mention.*

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 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 vouchsafed me as a Grace or Favour, (ver. 29, 30.) both in my bonds, and when I was called forth to answer for myself, and to confirm the gospel. It is not improbable, that, after they had endured that great trial of affliction, God*

had sealed them unto full victory, of which the Apostle had a prophetic Sight.

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

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

V. 10. *That ye may try*—by that *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*.

Y y y

V. 12. *The*

12 Now I would have you know, brethren, that the things concerning
 13 me have fallen out rather to the furtherance of the gospel: So that my
 bonds in Christ have been made manifest in the whole palace, and to all
 14 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 and strife; but some
 16 through good will. The one preach Christ out of contention, not
 17 sincerely, supposing to add affliction to my bonds: But the others out
 18 of love, knowing that I am set for the defence of the gospel. What
 then? still every way, whether in pretence or in truth, Christ is preached;
 19 and in this I rejoice, yea, and will rejoice. For I know that this shall
 turn to my salvation, through your prayer, and the supply of the Spirit
 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
 21, 22 death. For to me to live *is* Christ, and to die *is* gain. But if *I am*
 to live in the flesh, this *is* the fruit of my labour, and what I should
 23 chuse, I know not. For I am in a strait between two, having a desire

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

V. 13. *My bonds in Christ*—endured for his sake—*have been made manifest*—much taken notice of—*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 his Constancy, and Safety notwithstanding.

V. 15. *Some indeed*—This is treated of in the following Verses.

V. 16. *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 affliction to my bonds*—by intraging the Romans against me.

V. 17. *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.

V. 22. *But if*—Here he begins to treat of the former Clause of the preceding Verse. Of the latter he treats ch. ii. 17.—*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. 24 - 1

24 to depart and to be with Christ, for *it is* far better. But to remain in
 25 the flesh *is* more needful for you. And being persuaded of this, I
 know that I shall remain and continue with you all, for your furtherance
 26 and joy of faith: That your rejoicing for me may abound through
 27 Christ Jesus, by my presence with you again. Only let your behaviour
 be worthy 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
 28 one soul striving together for the faith of the gospel, And in nothing
 terrified by your adversaries, which is to them an evident token of per-
 29 dition, 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
 30 for him: Having the same conflict, which ye saw in me, and now hear
 II. *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 and mercies;
 2 Fulfil ye my joy, that ye think the same thing, having the same love,
 3 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 them-
 4 selves. Look not every one at his own things, but every one also at the
 5 things of others. Let this mind be in you, which was also in Christ
 6 Jesus, Who being in the form of GOD, thought it not robbery to be

V. 24. *I know*—by a prophetic Notice, given him while he was writing this—that *I shall continue* some time longer with you—And doubtless he did see them, after this Confinement.

V. 27. *Only*—Be careful for this, and nothing else—*stand fast in one spirit*—of Love: *with one soul*—with the most perfect Unanimity, *striving together*—with united Strength and Endeavours, *for the faith of the gospel*—for all the Blessings revealed and promised therein.

V. 28. *Which*—namely, their being Adversaries to the Word of GOD, and to you the Messengers of GOD, *is an evident token*, that they are in the high Road to perdition, and you, *in the Way of Salvation*.

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

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

V. 1. *If there be therefore any consolation*—in the Grace of Christ, *if any comfort* in the Love of GOD, *if any fellowship* of the Holy

Ghost; *if any bowels of mercies*—resulting therefrom; any tender Affection toward 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. *Look 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

7 equal with God; Yet emptied himself, taking the form of a servant,
 8 being made in the likeness of men. And being found in fashion as a
 man, he humbled himself, becoming obedient even unto death, yea, the
 9 death of the cross. Wherefore God also hath highly exalted him, and
 10 hath given him 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,
 11 and those under the earth: And every tongue might confess, that Jesus
 12 Christ is Lord in the glory of God the Father. Wherefore, my be-
 loved, as ye have always obeyed, not as in my presence only, but much
 more now in my absence, work out your own salvation with fear and
 13 trembling. For it is God that worketh in you according to his good

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, *Matth. xx. 12. Luke vi. 34. John v. 18. Acts 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 *Fulness* 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 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 *bath 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 him 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*—*Jehovah*; not now in the form of a servant, but intrinsec 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 look at his own things—*with fear and trembling*—with the utmost Care and Diligence.

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

14 pleasure, both to will and to do. Do all things without murmurings
15 and disputings: That ye may be blameless and simple, the sons of God,
unrebukable, in the midst of a crooked and perverse nation, among whom
16 ye shine as lights in the world, Holding fast the word of life, that I
may glory in the day of Christ, that I have not run in vain, neither la-
17 boured in vain. Yea, and if I be offered upon the sacrifice and service
18 of your faith, I joy and rejoice with you all. For the same cause joy ye
19 likewise, and rejoice with me. Now I trust in the Lord Jesus, to send

Timotheus to you shortly, that I also may be encouraged, when I know
20 your state. For I have none like-minded, who will naturally care for
21 what concerneth you. For all seek their own, not the things of Christ.
22 But ye know the proof of him, that as a son with his father, he hath
23 served with me in the gospel. Him therefore I hope to send, as soon
24 as ever I know how it will go with me. But I trust in the Lord, that I
25 also myself shall come shortly. Yet I thought it necessary to send to
you Epaphroditus, my brother and companion in labour and fellow-
soldier, but your messenger, and him that ministered to my need.
26 For he longed after you all, and was full of heaviness, because ye had
27 heard that he was sick. He was indeed sick nigh unto death; but God

rious Encouragement, to have the Arm of Omnipotence stretched out for our Support and our Succour!

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

V. 15. *That ye may be blameless*—before men—and *simple*—before God, aiming at him alone—as *the sons of God*, the God of Love; acting up to your high Character—*unrebukable in the midst of a crooked, guileful, serpentine, and perverse nation*—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 was he willing that his blood should be poured out. The Expression well agrees with that kind of Martyrdom, by which he was afterward offered up to God.

V. 18. *Rejoice with me*—when I am of-

fered up.

V. 19. *When I know*—upon his 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, 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 mercy on him*—restoring him to health.

V. 28. *That*

had mercy on him; and not on him only, but on me likewise, lest I
 28 should have sorrow upon sorrow. I have sent him therefore the more
 willingly, that ye seeing him again may rejoice, and that I also may be
 29 the less sorrowful. Receive him therefore in the Lord with all gladness,
 30 and honour such. Because for the work of Christ he was nigh unto
 death, not regarding his own life, to supply your deficiency of service
 toward me.

III. Finally, my brethren, rejoice in the Lord. To write the same things
 2 to you *is* not tedious to me, and *it is* safe for you. Beware of dogs,
 3 beware of evil-workers, beware of the concision, For we are the cir-
 cumcision, who worship God in the spirit, and glory in Christ Jesus,
 4 and have no confidence in the flesh. Though I might have confidence:
 if any man think that he may have confidence in the flesh, I more:
 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Ben-
 jamin, an Hebrew of the Hebrews, touching the law, a Pharisee;
 6 Touching zeal, persecuting the church, touching the righteousness, which
 7 is by the law, blameless. But whatsoever things were gain to me, those
 8 I have accounted loss for Christ. Yea doubtless, and I account all things
 to be loss, for the excellency of the knowledge of Jesus Christ my Lord;
 for whom I have suffered the loss of all things, and do account them but

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 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 the Spirit—not barely in the Letter, but with the Spiritual Worship of inward Holiness—and glory in Christ Jesus—as the only Cause of all our Blessings—and have no confidence in the flesh—in any Outward Advantage or Prerogative.

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

V. 5. *Circumcised the eighth day*—Not at ripe Age, as a Proselyte—*of the tribe of Benjamin*—sprung from the Wife, not the Handmaid—*an Hebrew of the 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 Zeal for it, as to persecute to the death, those who did not observe it, *touching the righteousness which is described and enjoined by the law*—that is, External Observances, blameless.

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

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

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

to Sanctification chiefly; if not, to that alone—*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 so far from speaking of Justification only, that it is doubtful, whether he speaks of it at all.

V. 10. The Knowledge of Christ mentioned in the 8th verse, is here more largely explained. *That I may know him*—as my complete 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.

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 Love 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*

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

IV. Therefore, my brethren, beloved and longed for, my joy and crown,
 2 so stand fast in the Lord, *my beloved.* I beseech Euodias, and I beseech
 3 Syntyche, to be of one mind in the Lord. And I intreat thee also, true
 yoke-fellow, help those women who laboured together with me in the
 gospel, with both Clement and my other fellow-labourers, whose names
 4 *are* in the book of life. Rejoice in the Lord always: again, I say,
 5 rejoice. Let your gentleness be known to all men; the Lord *is* at

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

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

V. 2. *I beseech*—He repeats this twice, as

if speaking to each face to face, and that with the utmost Tenderness.

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

V. 5. *Let your gentleness*—yieldingness, sweetness of Temper, the result of Joy in the Lord—*be known, by your whole Behaviour,—to all men*—good and bad, gentle and froward. Those of the roughest Tempers are good natured

6 hand. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known to God :
 7 And the peace of God, which passeth all understanding, shall keep
 8 your hearts and minds through Christ Jesus. 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
 9 praise, think on these things : Which also ye have learned and received, and heard and seen in me ; these do : and the God of peace shall be with
 10 you. I rejoiced in the Lord greatly, that now at last your care of me hath flourished again ; wherein ye were also careful ; but ye lacked opportunity. Not that I speak in respect of want ; for I have learned
 11 in whatsoever state I am, to be content. I know how to be abased,

tured 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 pray. Carefulness and Prayer cannot stand together—*In every thing*, great and small, let your requests be made known. They who by a preposterous Shame or distrustful Modesty, cover, stifle, or keep in their Desires, as if they were either too small or too great, must be racked with Care ; from which they are entirely delivered, who pour them out with a free and filial Confidence ; to God—'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 Thankgiving 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 passeth all understanding—which none can comprehend, save he that receiveth it. *Shall keep*, shall guard, as a garri-son 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. *Which also ye have learned*—as Catechumens—and received, by continual Instructions—and heard and seen in—my Life and Conversation ;—*these do*, and the God of peace shall be with you—not only the Peace of God, but God himself the Fountain of Peace.

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

V. 11. *I have learned*—from God. He only can teach this.—*in every thing therewith to be content*—joyfully and thankfully patient. Nothing less is Christian content. We may observe a beautiful Gradation in the 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

and I know how to abound, every where and in every thing I am instructed, both to be full and to be hungry, both to abound and to want. I can do all things through Christ strengthening me. Nevertheless ye have done well, that ye did communicate to me in my affliction.

15 And ye know likewise, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated to me in respect of giving and receiving but you only. For even in Thessalonica ye sent once and again to my necessities. Not that I desire a gift, but I desire fruit that may abound to your account. But I have all things, and abound: I am filled, having received of Epaphroditus the things *which came* from you, an odour of a sweet smell, an acceptable sacrifice, well pleasing to God. And my God shall supply all your need, according to his riches in glory through Christ Jesus. Now unto our God and Father *be* glory for ever and ever. Amen. Salute every faint in Christ Jesus. The brethren who are with me salute you.

22 All the faints salute you, chiefly they that are of Cæsar's household.

23 The Grace of our Lord Jesus Christ *be* with you all.

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. Even fulfill all the will of God.

V. 15. *In the beginning of the gospel*—among you; 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.

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.

COLOSSÆ 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.

NOTES on ST. PAUL'S Epistle to the COLOSSIANS. 535

It seems the *Colossians* were now in danger of being seduced by those who strove to blend Judaism or Heathenish 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 intire and perfect, that no other Knowledge was necessary for a Christian. He 2. shews, That *Christ* is above all Angels, who are only his Servants; and that being reconciled to God through Him, we have free Access to him in all our Necessities.

This Epistle contains,

I. The Inscription,	C. i. 1, 2.	1. From Christ the Head,	16—19.
II. The Doctrine, wherein the Apostle pathetically explains the Mystery of Christ,		2. From his Death,	20—23.
By Thanksgiving for the Colossians,	3—8.	3. From his Exaltation,	C. iii. 1—4.
By Prayers for them, with	9—23.	2. Particular,	
A Declaration of his Affection for them,	24—29. C. ii. 1—7.	1. To avoid several Vices,	5—9.
III. The Exhortation,		2. To practise several Virtues,	10, 11.
1. General, wherein he excites them to Perseverance, and warns them, Not to be deceived,	6—8.	Especially to love one another,	12—15.
Describes again the Mystery of Christ, in order,	9—15.	And study the Scriptures,	16, 17.
and in the same Order draws his Admonitions,		3. To the Relative Duties of Wives and Husbands,	18, 19.
		Children and Parents,	20, 21.
		Servants and Masters,	22—25. C. iv. 1.
		3. Final, to Prayer,	2—4.
		to Spiritual Wisdom,	5, 6.
		IV. The Conclusion,	7—16.

COLOSSIANS.

Chap. I. **P**AUL an apostle of Jesus Christ by the will of God, 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, 4 (praying always for you, Hearing of your faith in Christ Jesus, and of 5 your love to all the faints) For the hope which is laid up for you in 6 heaven, of which ye heard before in the word of truth, Which is come to you, as also it is in all the world, and bringeth forth fruit, as it bath

V. 2. *The faints*—This word expresses their Union with God—and brethren—this, their Union with their Fellow-Christians.

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

V. 5. *Ye heard before*—I wrote to you—

in the word of truth—the 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.

done likewise among you, from the day ye heard *it*, and knew the grace
 7 of GOD in truth: As ye likewise learned of Epaphras our beloved
 8 fellow-servant, who is a faithful minister of Christ for you: Who also
 9 declared to us your love in the spirit. For this cause from the day
 we heard *it*, we do not cease to pray also for you, and to desire that ye
 may be filled with the knowledge of his will, in all wisdom and spiritual
 10 understanding; That ye may walk worthy of the Lord, unto all pleasing,
 being fruitful in every good work, and increasing in the knowledge of
 11 GOD; Strengthened with all might, according to his glorious power,
 12 unto all patience and long-suffering with joyfulness: Giving thanks unto
 the Father, who hath made us meet to partake of the inheritance of the
 13 saints in light. Who hath delivered us from the power of darkness,
 14 and hath translated *us* into the kingdom of his beloved Son, In whom
 15 we have redemption through his blood, the forgiveness of sins: Who
 is the image of the invisible GOD, the first begotten of every creature.
 16 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 were created by him and for

V. 7. *The fellow-servant*—of Paul and Timothy.

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

V. 9. *We pray for you*—This was mentioned in general ver. 3. but now more particularly—that ye may be filled with the knowledge of his will—of his Revealed Will—in all wisdom—with all the Wisdom from above—and spiritual understanding—to discern 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 Glory 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 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

17 him. And he is before all things, and by him all things consist,
 18 And he is the head of his body the church; who is the beginning, the
 first-begotten from the dead, that in all things he might have the pre-
 19 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,
 21 or things in heaven. And you that were once alienated, and enemies
 22 in your mind by wicked works, he hath now reconciled, By the body
 of his flesh, through death, to present you holy, and spotless, and unre-
 23 proveable in his sight: If ye continue in the faith, grounded and set-
 tled, 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
 24 I Paul am made a minister. Now I rejoice in my sufferings for you,
 and fill up in my flesh that which is behind of the sufferings of Christ

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 first—*or things in heaven*—The Angels, who were at enmity with men, while men were at enmity with God.

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, *unreprovable*, 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, .i. Because the Suffering of any Member, is the Suffering of the whole, and of the Head

25 for his body, which is the church: Of which I am made a minister,
 according to the dispensation of God, which is given me for you, fully to
 26 preach the word of God: The mystery which hath been hid from
 27 ages and generations; but now is manifested to his saints: To whom
 among the Gentiles it was the will of God to make known, what is the
 riches of this glorious mystery, which is Christ in you, the hope of
 28 glory: Whom we preach, admonishing every man, and teaching every
 man, that we may present every man perfect through Christ Jesus.
 29 For which also I labour, striving according to his mighty working, who
 II. worketh in me mightily. For I would have you know, how great a
 conflict I have for you, and *for* them at Laodicea, and *for* as many as
 2 have not seen my face in the flesh: That their hearts may be com-
 forted, being knit together in love, even unto all riches of the full as-
 surance of understanding, unto the acknowledgment of the mystery of
 3 God, both the Father and Christ, In whom are hid all the treasures
 4 of wisdom and knowledge. And this I say, that no man may beguile
 5 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,
 6 and the steadfastness of your faith in Christ. As ye have therefore re-
 7 ceived Christ Jesus the Lord, *so* walk in him; Rooted and built up in
 him, and established in the faith, as ye have been taught, abounding
 therein with thanksgiving.

8 Beware lest any man make a prey of you through philosophy and
 empty deceit, after the traditions of men, after the rudiments of this

Head especially, which supplies Strength, Spirits, Sense, and Motion to all. 2. Because they are for his sake, for the testimony of his Truth. And these also are necessary for the Church; not to reconcile it to God, or satisfy for Sin (for that Christ did perfectly) but for Example to others, perfecting of the Saints, and increasing their Reward.

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

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

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

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

V. 1. *How great a conflict*—Of Care, Desire, Prayer. *As many as have not 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 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*

9 world, and not after Christ. For in him dwelleth the fulness of the
 10 Godhead bodily. And ye are filled by him, who is the head of all
 11 principality and power. By whom also ye are circumcised with a cir-
 cumcision not made with hands, in putting off the body of the sins of
 12 the flesh, by the circumcision of Christ: Buried with him in baptism,
 by which ye are also risen with *him*, through the faith of the operation
 13 of God, who raised him from the dead. And you who were dead in
 trespasses and the uncircumcision of your flesh, hath he quickened toge-
 14 ther with him, having forgiven you all trespasses, Having blotted out
 by *his* decrees the hand-writing against us, which was contrary to us;
 15 and having nailed it to his cross, he took it out of the way. *And* having
 spoiled the principalities and powers, he exposed them openly, triumphing

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. iv. 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, (Psal. cxxxiii. 2.) 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 are circumcised*—Ye have received the Spiritual Blessings typified of old by Circumcision—*with a circumcision not made 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 per-

forming it, in one or the other; but only if we are *risen with Christ*, through the powerful operation of God in the Soul; which we cannot but know assuredly, if it really is so: And if we do not experience this, our baptism has not answered the end of its institution—*by which ye are also risen with him*—from the Death of Sin to the Life of Holiness. It does not appear, that in all this St. Paul speaks of Justification at all, but of Sanctification altogether.

V. 13. *And 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—*hath he*—God the Father—*quickened together with him*—making you partakers of the Power of his Resurrection. It is evident, the Apostle thus far speaks, not of Justification, but of Sanctification only.

V. 14. *Having blotted out*—in consequence of his gracious *Decrees*, That *Christ* should come into the world to save sinners, and that whosoever believeth on him shall 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 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*

16 over them in him. Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, or of sabbath-days: 17 Which are a shadow of things to come; but the body *is* of Christ. 18 Let none defraud you of your reward by a voluntary humility and worship of angels, intruding into the things which he hath not seen, 19 vainly puffed up by his fleshly mind, And not holding the head, from which all the body being nourished and knit together, by the joints and 20 ligaments, increaseth with the increase of God. Therefore if ye are dead with Christ from the rudiments of the world, why, as living in the 21 world, receive ye ordinances, (Touch not, taste not, handle not: 22 All which are to perish in the using) after the commandments and 23 doctrines of men? Which things (though they have indeed a shew of wisdom, in voluntary worship and humility, and not sparing the body) III. *yet are* not of any value, *but* are to the satisfying of the flesh. If ye then are risen with Christ, seek the things above, where Christ sitteth at 2 the right-hand of God. Set your affections on the things above, not 3 the things on the earth. For ye are dead, and your life is hid with 4 Christ in God. When Christ, our life shall appear, then shall ye also

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 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 bid* from the world, and laid up in God, *with Christ*, who hath merited, promised, prepared it for us, and gives us the Foretaste and Earnest of it in our Hearts.

V. 4. *When Christ*—The Abruptness of the Sentence, surrounds us with sudden light—*our life*—the Fountain of Holiness and Glory, *shall appear*—in the Clouds of Heaven.

V. 5. *Mortify*

5 appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry: For which things the wrath of God cometh on the children of disobedience: In which ye also once walked, when ye lived in them. But now put ye also all these things off, anger, wrath, ill-nature, evil speaking, filthy discourse out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds, And have put on the new man, which is renewed in knowledge, after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision; barbarian, Scythian, slave nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: Forbearing one another, and forgiving one another, if any have a complaint against any; even as Christ forgave you, so also do ye. And above all these put on love, which is the bond of perfection: And the peace of God shall rule in your hearts, to which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and

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. *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 it's stated Residence—*richly*—in the largest measure, and with the greatest Efficacy, so as to fill and govern the whole Soul.

17 spiritual songs, singing with grace in your heart unto the Lord. And
 18 whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus,
 19 giving thanks unto God and the Father through him. * Wives, sub-
 19 mit yourselves to your own husbands (as is fit) in the Lord. Husbands,
 20 love your wives, and be not bitter against them. Children, obey your
 21 parents in all things; for this is well-pleasing to the Lord. Fathers,
 22 provoke not your children to anger, lest they be discouraged. Servants,
 22 obey in all things your masters according to the flesh; not with eye-
 23 service, as men-pleasers, but in singleness of heart, fearing God. And
 23 whatsoever ye do, do it heartily, as to the Lord, and not to men:
 24 Knowing that of the Lord ye shall receive the reward of the inheritance;
 25 for ye serve the Lord Christ. But he that doth wrong, shall receive for
 IV. the wrong he hath done; and there is no respect of persons. Masters,
 2 give your servants that which is just and equitable, knowing that ye also
 2 have a master in heaven. Continue in prayer, and watch therein with
 3 thanksgiving: Withal, praying likewise for us, that God would open
 to us a door of utterance, to speak the mystery of Christ: for which
 4 I am also in bonds: That I may make it manifest, as I ought to speak.
 5 Walk in wisdom toward them that are without, redeeming the time.
 6 Let your speech *be* always with grace, seasoned with salt, that ye may
 know how ye ought to answer every one.
 7 All my concerns will Tychicus declare to you, a beloved brother, and
 8 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 comfort
 9 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*
 10 here. Aristarchus, my fellow-prisoner, saluteth you, and Marcus,

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

V. 18. *Wives, submit*—or be subject to. It is properly a military term, alluding to that entire submission that Soldiers pay to their General.

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

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

V. 22. *Eye service*—being more diligent under their Eye than at other times—

singleness of heart—a simple intention of doing right, without looking any farther—*fearing God*—that is, acting from this principle.

V. 23. *Heartily*—cheerfully, diligently. *Men pleasers* are soon dejected and made angry: the *single hearted* are never displeased or disappointed, because they have *another aim*, which the good or evil 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

* Eph. x. 18, &c.

11 sister'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
 12 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
 prayer, that ye may stand, perfect and filled, with all the will of God.
 13 For I bear him witness, that he hath a great zeal for you, and for them
 14 in Laodicea, and for them in Hierapolis. Luke the beloved physician
 15 and Demas salute you. Salute the brethren at Laodicea, and Nymphas,
 16 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 Laodiceans,
 17 and that ye likewise read the epistle from Laodicea. And say to Ar-
 chippus, Take heed that thou fulfil the ministry which thou hast re-
 18 ceived in the Lord. The salutation of *me* Paul by my own hand.
 Be mindful of my bonds. Grace *be* with you. Amen.

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 likewise for a time. *Philemon*, ver. 23. *Ye have received directions* — namely, by Tychicus, bringing this Letter. The Antients adapted their Language to the time of reading the Letter; not (as we do) to the time when it was written. It is not improbable, 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, 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 Laodicea.

V. 16. *The epistle from Laodicea* — Not, to Laodicea. 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 last and the servant of all — *in the Lord* — Christ: by whom and for whose sake, we receive the various Gifts of the Holy Spirit.

N O T E S

O N

ST. PAUL'S First Epistle to the THESSALONIANS.

THIS is the first of all the Epistles which St. Paul wrote. *Thessalonica* was one of the chief Cities of *Macedonia*. Hither St. Paul went after the Persecution at *Philippi*. But he had not preached here long, before the unbelieving Jews raised a tumult against him and *Silvanus* and *Timotheus*. On this the brethren sent them away to *Berea*. Thence St. Paul went by sea to *Athens*, and sent for *Silvanus* and *Timotheus*, to come speedily to him. But being in fear lest the *Thessalonian* Converts should be moved from their steadfastness, after a short time he sends *Timotheus* to them to know the State of their Church. *Timotheus* returning found the Apostle at *Corinth*: from whence he sent them this Epistle, about a year after he had been at *Thessalonica*.

The Parts of it are these,

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

I. THESSALONIANS.

Chap. 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 (making mention of you

V. 1. *Paul*—In this Epistle St. Paul neither uses the title of an *Apostle*, nor any other, as writing to pious and simple-hearted men, with the utmost Familiarity. There is a peculiar

Sweetness in this Epistle, unmixed with any Sharpness or Reproof: Those Evils which the Apostles afterward reprov'd, having not yet crept into the Church.

V. 3. *Re-*

3 in our prayers, Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the
 4 fight of our GOD and Father :) Knowing, beloved brethren, your
 5 election of GOD. For our gospel came not to you in word only, but
 also with power, and with the Holy Ghost, and with much assurance ;
 as ye know what manner of men we were among you, for your sake.
 6 And ye became imitators of us and of the Lord, having received the
 7 word in much affliction, with joy of the Holy Ghost. So that ye
 8 became examples to all that believed in Macedonia 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 de-
 10 clare concerning us, what manner of entrance to you we had, and how
 ye turned from idols to GOD, to serve the living and true GOD, And
 to wait for his Son from heaven, whom he hath raised from the dead,

II. *even* Jesus, who delivereth us from the wrath to come. For your-
 selves, brethren, know our entrance to you, that it was not in vain :
 2 But even after we had suffered before, and had been shamefully in-
 treated at Philippi, as ye know, we were bold thro' our GOD to speak

V. 3. *Remembring 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 witness by shedding the love of GOD abroad in our hearts, which is the highest testimony that can be given. And these signs, if not the miraculous gifts, always attend the preaching of the Gospel, unless it be in vain : neither are the extraordinary operations of the Holy Ghost, ever wholly withheld, where the Gospel is preached with power, and men are alive to

GOD—for your sake—seeking your advantage, not our own.

V. 6. *Tho' in much affliction, yet with much joy.*

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 Conversion 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 came.

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 were bold—withstanding—with much contention—withstanding both in-ward and out-ward conflicts of all kinds.

V. 3. *For*

3 to you the gospel of God with much contention. For our exhortation
 4 is not of deceit, nor of uncleanness, nor in guile. But as we have
 been approved of God to be intrusted with the gospel, so we speak,
 5 not as pleasing men, but God who trieth our hearts. For neither at
 any time used we flattering words, as ye know, nor a cloak of covet-
 6 ousness: God is witness: Nor sought we glory of men, neither from
 you, nor from others, when we might have been burdensome, as the
 7 Apostles of Christ. But we were gentle in the midst of you, even as a
 8 nurse cherisheth her own children. So, loving you tenderly, we were
 ready to impart to you not only the gospel of God, but our own souls
 9 also, because ye were dear to us. For ye remember, brethren, our la-
 bour and toil: working night and day, that we might not burden any
 10 of you, we preached to you the gospel of God. Ye are witnesses and
 God, how holily and justly and unblameably we behaved among you
 11 that believe: As ye know how we exhorted and comforted every
 12 one of you, as a father his own children, And charged you to walk
 worthy of God, who hath called you to his kingdom and glory.
 13 For this cause also thank we God without ceasing, *even* because
 when ye received the word of God from us, ye received *it*, not as the
 word of men, but (as it is in truth) the word of God, who likewise
 14 effectually worketh in you that believe. For ye, brethren, became fol-
 lowers of the churches of God in Christ Jesus, which are in Judea;
 for ye also suffered the same things from your own countrymen, as
 15 they likewise from the Jews: Who both killed the Lord Jesus and
 their own prophets, and have persecuted us: and they please not God,

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, although the Apostle emphatically applies it.—*nor in guile*—but with great Plainness of Speech.

V. 5. *Flattering words*—this ye know—*nor a cloak of covetousness*—Of this God is witness. He calls men to witness an open Fact: God, the secret Intentions of the Heart: In a point of a mixt nature, v. 10. He appeals both to God and Man.

V. 6 *Nor from others*—Who would have honoured us more, if we had *been burdensom*—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. *Our own souls*—to lay down our Lives for your sake.

V. 10. *Holily*—in the things of God—*justly*—with regard to men—*unblameably* 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 afflictions, and the same Experiences, at all times, and in all places, are an excellent Criterion of Evangelical Truth—*as they from the Jews*—their Country-men.

V. 15. *Us*—Apostles and Preachers of the Gospel—*They please not God*—nor are they even

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

III. Therefore when we could bear no longer, we thought good to be left at Athens alone, And sent Timotheus our brother and minister of God and our fellow-worker in the gospel of Christ, to establish you and to comfort you concerning your faith, That no one might be moved by these afflictions; for ye know that we are appointed hereto. For when we were with you we told you before, we should be afflicted; as it came to pass, and ye know. Therefore when I could bear no longer, I sent to know your faith, lest by any means the tempter should have tempted you, and our labour be in vain. But now when Timotheus was come to us from you, and had brought us the good tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, as we also *to see* you: Therefore, brethren, we were comforted over you, in, all our affliction and distress by your faith. For now we live, if ye stand fast in the Lord.

even careful to please him, notwithstanding their fair Professions: *and are contrary to all men*—are common Enemies of mankind; not only by their continual seditions and Insurrections, and by their utter Contempt of all other Nations; but in particular, by their endeavouring to hinder their hearing or receiving the Gospel.

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

V. 17. In this Verse we have a remarkable instance, not so much of the transient affections 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 other only flows 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—our Desire and Fear for you.

V. 3. *We are appointed hereto*—are, in every respect, laid in a fit posture for it, by the very design and contrivance of God himself. For the trial and increase of our Faith and all other Graces. He gives riches to the world; but stores up his treasure of wholesome afflictions for his children.

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

V. 8. *Now we live*—indeed. We enjoy life; so great is our affection for you.

V. 9. *And*

9 For what thanks can we render to GOD for you, for all the joy
 10 wherewith we rejoice for your sake before our GOD? Night and day
 praying exceedingly, that we may see your face, and perfect that which
 11 is wanting in your faith. Now our GOD and Father himself and our
 12 Lord Jesus direct our way unto you. And the Lord make you to in-
 crease and abound in love towards one another and towards all men,
 13 as we also *do* towards you, That he may establish your hearts un-
 blameable in holiness (before our GOD and Father, at the coming 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
 2 please GOD, that ye abound *therein* more and more. For ye know what
 3 commandments we gave you by the Lord Jesus. For this is the will of
 4 GOD, *even* your sanctification, that ye abstain from fornication; That
 every one of you know *how* to possess his vessel in sanctification and honour;
 5, 6 Not in passionate desire, as the Gentiles who know not GOD. That
none circumvent or defraud his brother in this matter, because the Lord
 is an avenger of all these things, as we have also told you before and
 7 testified. For GOD hath not called us to uncleanness, but to holiness.
 8 He therefore that despiseth, despiseth not man but GOD; who hath

V. 9. *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. 10. *Direct our way*—This Prayer is address'd 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 love *faith*, even so as to please GOD, unless we *abound more and more*

V. 3. *Sanctification*—Entire Holiness of Heart and Life: Particular branches of it are subjoined—*that ye abstain from fornication*—What is it then against which the strongest Christians do not need to be warned continually?

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—*from fornication*—A beautiful transition from Sanctification to a single branch of the contrary,

4

and this shews that nothing is so seemingly distant, or below our thoughts, but we have need to guard against it.

V. 5. *Not in passionate desire*—For Man could not have said when in a State of Innocence,

“Transported I approach, transported touch.” *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 forbidden here are three:—*fornication* (v. 3.) *the passion of desire*, or inordinate affection in the married state, (v. 5.) and the breach of marriage contract.

V. 8. *That despiseth*—the commandments we gave—but *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 ray of heat through a glass, collects all the powers of reason

9 also given you his Holy Spirit. Touching brotherly love, we need not write to you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren that are in all Macedonia; but we exhort you, brethren, that ye increase more and more, And that ye study to be quiet and to do your own business, and to work with your hands, as we commanded you; That ye may walk decently toward them that are without, and may want nothing.

13 Now we would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others who have no hope.

14 For if we believe, that Jesus died and rose again, so will God bring with him those also that sleep in Christ. For this we say unto you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.

V. But of the times and seasons, brethren, ye have no need that I write to you. For ye yourselves know perfectly, that the day of

reason into one orderly point, from being scattered abroad in utter confusion.

V. 9. *We need not write*—largely—*taught of God*—by his Spirit.

V. 11. *That ye study*—Literally—*that ye be ambitious*: An ambition worthy a Christian—*to work with your hands*—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 embitters, but sweetly tempers that most refined of all affections, our Desire of, or Love to, the Dead.

V. 14. *So*—as God raised him—*with him*—with their living Head.

V. 15. *By the word of the Lord*—By a particular Revelation—*we who are left*—this in-

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

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

3 the Lord so cometh as a thief in the night. When they say, peace and safety, then sudden destruction cometh upon them, as travail upon
4 a woman with child, and they shall not escape. But ye, brethren, are
5 not in darkness, that that day should overtake you as a thief. Ye
are all children of the light and children of the day : we are not *children*
6 of the night, nor of darkness. Therefore let us not sleep as the others,
7 but let us awake and keep awake. For they that sleep, sleep in the night,
8 and 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,
9 and for an helmet the hope of salvation. For God hath not appointed
10 us to wrath, but to obtain salvation by our Lord Jesus Christ, Who
died for us, that whether we wake or sleep, we may live together
11 with him. Wherefore comfort one another and edify one another, as
also ye do.

12 Now we beseech you, brethren, to know them that labour among
13 you, and are over you in the Lord, and admonish you, And to esteem
them very highly in love for their works sake, *and* be at peace among
14 yourselves. Now we exhort you, brethren, warn the disorderly, com-
fort the feeble-minded, support the weak, be long suffering toward
15 all men. See that none render to any man evil for evil, but ever fol-
16 low that which is good, both to one another and to all men. Rejoice

V. 3. *When they*—the men of the world, *say*.

V. 4. *Ye are not in darkness*—sleeping secure in sin.

V. 6. *Awake and keep awake*—being awakened, let us have all our spiritual senses about us.

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

V. 9. *God hath not appointed us to wrath*—as he hath the obstinately impenitent.

V. 10. *Whether we wake or sleep*—Be alive or dead, at his coming.

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

Souls of the Flock? What words can describe such a wretch as this? And yet even *This* may be an *Honourable Man*!

V. 13. *Esteem them very highly*—literally, *more than abundantly*—*in love*—The inexpressible sympathy that is between the 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 principal ground of their vast regard for them. But how are we to *esteem* them who do not *work* at all?

V. 14. *Warn the disorderly*—them that stand as it were, out of their rank, in the spiritual warfare—some such were even in that Church—*the feeble minded*—literally, them of *little soul*, such as have no spiritual *courage*.

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

V. 16. *Rejoice evermore*—in uninterrupted happiness in God—*pray without ceasing*—which is the fruit of *always rejoicing* in the Lord—*in every thing give thanks*—which is the fruit of both the

17,18 evermore: Pray without ceasing: In every thing give thanks; for this
 19 is the will of God in Christ Jesus concerning you. Quench not the
 20,21 Spirit. Despise not prophesyings. Prove all things; hold fast that
 22,23 which is good. 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 coming of our
 24 Lord Jesus Christ. Faithful is he that calleth you, who also will do it.
 25,26 Brethren, pray for us. Salute all the brethren with an holy kiss.
 27 I charge you by the Lord, that this epistle be read to all the brethren.
 28 The grace of our Lord Jesus Christ be with you. Amen.

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 in pain; both for prosperity and for the greatest adversity. He blesses God for all things, looks on them as coming from himself, 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!

V. 20. Despise not prophesyings—that is Preaching; for the Apostle is not here speaking of extraordinary Gifts. It seems, one means of Grace is put for all. And whoever despises any of these, under whatever pretence, will surely (tho' perhaps gradually and almost insensibly) quench the spirit.

V. 21. Mean time—prove all things—which any Preacher recommends. (He speaks of Practice rather than 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 heap to themselves Teachers, having itching ears, under pretence of proving all things, have no Countenance or Excuse from this Scripture.

V. 23. And may the God of peace sanctify you—by the peace he works in you which is a great means of Sanctification.—wholly—the word signifies wholly and perfectly: Every part and all that concerns you; all that is of, or about you—and may the whole of you, the spirit and the soul and the body—Just before he said you; now he denominates them from their spiritual State, the Spirit: Gal. vi. 18. 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

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ST. PAUL'S Second Epistle to the THESSALONIANS.

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

The Parts of it are five :

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

II. THESSALONIANS.

Chap. 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 the Father, and from our Lord Jesus Christ.

3 We are bound to thank GOD always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every 4 one of you all 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

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. *Ye endure*—that ye may be accounted worthy.

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

V. 6. *It*

judgment of God, that ye may be accounted worthy of the kingdom
6 of God; for which also ye suffer. Seeing *it is* a righteous thing with
7 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
8 heaven with his mighty angels, In flaming fire, taking vengeance
on them who know not God, and who obey not the gospel of our
9 Lord Jesus Christ. Who shall be punished with everlasting de-
struction from the presence of the Lord, and from the glory of his
10 power, When he shall come to be glorified in his saints, and to be
admired in all that believe (now that our testimony was believed among
11 you) in that day. To this end we pray always for you, that our
God would make you worthy of *this* calling, and fulfill *in you* all
the good pleasure of *his* goodness, and the work of faith with power;
12 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 coming of our Lord
2 Jesus Christ, and our gathering together unto him, That ye be not
soon shaken in mind or terrified, neither by spirit, nor by word, nor
3 by letter, as from us, as if the day of the Lord were at hand. Let

V. 6. *Is it a righteous thing with God* — However men may judge, to transfer the pleasure 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 *Thef.* ii. 16. not to 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? — *It he 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 be cut off from all good and all possibility of it — *from the presence of the Lord* — Wherein appears the Salvation of the righteous.

What unspeakable punishment is implied, even in falling short of this, supposing that nothing more were implied in his *taking Vengeance*?

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

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

V. 12. *That the name* — the Love and Power of our Lord may be glorified — gloriously displayed in you.

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

V. 2. *Be not shaken in 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 sin 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 styled,

the

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 son of perdition, Who opposeth and exalteth himself above all that is called GOD, or that is worshiped, so that he sitteth in the temple of GOD as GOD, declaring himself that he is GOD. Remember ye not, that I told you these things, when I was yet with you? And now ye know that which withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh; only he that withholdeth *will withhold*, 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 destroy with the brightness of his coming: Whose coming is after the mighty working of Satan, with all power and signs and lying wonders, And with all deceiveableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And therefore GOD shall send them strong delusion, so that that they shall believe a lie, That they all may be condemned, who believed not the truth, but had pleasure in unrighteous-

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 worshiped: 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 styled 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. 1. declaring himself that he is God. Claiming the Prerogatives which belong to God alone.

V. 6. *And now ye know*—by what I told you when I was with you—that which withholdeth—The Power of Rome itself. 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. 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, 1st, *Human inventions*, being added to the written word. 2. *Meer 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. *Doth already work* in the Church. *Only he that withholdeth*—that is, the Potentate who successively has Rome in his power. The Emperors, Heathen or Christian; the Kings, Goths or Lombards; the Carolingian and German Emperors.

V. 8. *And then*—When every Prince and Power that with-holds 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.

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 nefs. But we are bound 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
 14 the truth. To which he hath called you by our gospel, to the ob-
 15 taining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions, which ye have been taught, whether
 16 by word, or by our Epistle. Now our Lord Jesus Christ himself and God even our Father, who hath loved us and given us everlasting con-
 17 solation and good hope 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
 2 and be glorified, even as among you: And that we may be delivered
 3 from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who will stablish and guard you from the evil
 4 one. And we trust in the Lord concerning you, that ye both do and
 5 will do the things which we command you. And the Lord direct
 6 your hearts into the love of God and the patience of Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, to
 withdraw yourselves from every brother that walketh disorderly and
 7 not according to the tradition which he received of us. For your-
 selves know how ye ought to imitate us: we behaved not ourselves
 8 disorderly among you, Neither did we eat any man's bread for no-
 thing, but wrought with labour and toil, night and day, that we
 9 might not burden any of you. Not because we have not power; but that we might make ourselves an example to you, that ye might imitate
 10 us. For when we were with you, this we commanded you, If any

truth, but—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 or diminishing—*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 strait forward—*the patience of Christ*—of which He set you a Pattern.

V. 6. *That walketh disorderly*—by not working—*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*

5 sions, and not godly edifying, which is through faith. Whereas the end
 of the commandment is love, out of a pure heart and a good conscience,
 6 and faith unfeigned, From which some, having missed the mark, are
 7 turned aside to vain jangling: Desiring to be teachers of the law,
 understanding neither the things they say, nor those concerning which
 8 they confidently affirm. We know, the law *is* good, if a man use it
 9 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 prophane, against killers of their fathers or
 10 their mothers, against murderers, 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
 12 gospel of the blessed God, with which I am instructed. 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

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 that 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 Habits.

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

violate the first Commandment: which is the 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 prophane* — who break the third Commandment, by taking his name in vain.

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 lift Soldiers by Lies, Tricks, or Inticements.

V. 11. *According to the glorious Gospel* — which, far from making void, does effectually establish the law.

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

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

V. 14. *And*

blasphemer, and a persecuter, and a reviler; but I obtained mercy,
 14 because I did *it* ignorantly in unbelief. And the grace of our Lord
 was exceeding abundant, with faith and love which is in Christ Jesus.
 15 This is a faithful saying, and worthy of all acceptation, that Christ
 Jesus came into the world to save sinners, of whom I am the chief.
 16 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 here-
 17 after believe in him to life everlasting. Now to the king of eternity,
 immortal, invisible, the only GOD, *be* honour and glory for ever and
 18 ever; Amen. This charge I commit to thee, son Timotheus, ac-
 cording to the prophecies which went before concerning thee, that thou
 19 by them mightest war a good warfare: Holding fast faith and a good
 conscience; which some having thrust away, have made shipwreck of
 20 their faith. Among which are Hymeneus and Alexander, whom I
 have delivered to satan, that they may learn not to blaspheme.

II. I exhort therefore, that first of all supplications, prayers, intercessions,
 2 thanksgivings be made for all men: For kings and all that are in au-

V. 14. *And the grace* — whereby I obtained mercy — *with faith* — opposite to my preceding *unbelief* — *and love* — opposite to my *blasphemy, persecution, and reviling*.

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

V. 16. *Yet 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 charge I commit to thee* — That thou mayest deliver it to the Church — *according to the prophecies concerning thee* — uttered when thou wast received as an Evangelist, (c. iv. 14.) probably by many persons, (c. vi. 12.) that being encouraged by them.

V. 19. *Holding fast faith* — which is as a most precious liquor, *and a good Conscience* — which is as a clean glass: *which* — namely a good Conscience, *some having thrust away* — It goes away unwillingly. It always says, “Do not hurt me.” And they who retain this, do not make shipwreck of their faith. Indeed none can make shipwreck of Faith who never had it.

These therefore were once true Believers. Yet they fell not only foully, but finally. For Ships once wrecked, cannot be afterwards saved.

V. 20. *Whom* — tho' absent, *I have delivered to Satan, that they may learn not to blaspheme* — That by what they suffer they may be in some measure restrained, tho' they will not repent.

V. 1. *I exhort therefore* — Seeing GOD is so gracious — In this Chapter he gives Directions, 1. With regard to Public Prayers. 2. With regard to Doctrine. *Supplication* is here, the imploring Help in time of need: *Prayer* is, any kind of offering up our Desires to GOD. But true Prayer is always the vehemency of holy zeal, the ardour of divine love, arising from a calm, undisturbed soul, moved upon by the Spirit of GOD. *Intercession* is Prayer for others. We may likewise give thanks for all men, in the full sense of the word, for that GOD *wil'th all men to be saved*, and Christ is the Mediator of all.

V. 2. *For all that are in authority* — Seeing even the lowest Country Magistrates frequently do much good or much harm. GOD supports the Power of Magistracy for the sake of his own People, when in the present state of Men, it could not otherwise be kept up, in any nation whatever. *Godliness* — inward Religion; the true worship of GOD. *Honestly* — a comprehensive word, taking in the whole Duty we owe to our neighbour.

thority, that we may lead a quiet and peaceable life in all godliness and
 3 honesty. For this *is* good and acceptable in the sight of GOD our
 4 Saviour, Who willeth all men to be saved and to come to the know-
 5 ledge of the truth. For *there is* one GOD, one mediator also between
 6 GOD and men, the man Christ Jesus, Who gave himself a ransom
 7 for all, to be testified of in due season, Whereunto I am ordained a
 preacher and an apostle, (I speak the truth, I lie not) a teacher of the
 8 Gentiles in faith and truth. I will therefore that men pray in every
 9 place, lifting up holy hands, without wrath and doubting: Likewise
 that women adorn themselves in decent apparel, with modesty and so-
 briety, not with curled hair, or gold, or pearls, or costly raiment,
 10 But (which becometh women professing godliness) with good works.
 11,12 Let a woman learn in silence with all subjection. For I suffer not a
 woman to teach, nor to usurp authority over the man, but to be in
 13,14 silence. For Adam was first formed, then Eve. And Adam was not

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 first 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.

V. 8. *I will* — a word strongly expressing his Apostolical Authority — *therefore* — this Particle connects the eighth with the first verse, *that men pray in every place* — public and private. Wherever men are, there Prayer should be — *lifting up holy hands* — pure from all known Sin — *without wrath* — in any kind, against any creature. And every temper or motion of our Soul, that is not according to love is *wrath* — *and doubting* — which is contrary to Faith. And *wrath*, or *unholy actions*, or *want of faith* in him we call upon, are the three grand hindrances of GOD's hearing our petitions. Christianity consists of Faith and Love embracing Truth and Grace. Therefore the Sum of our Wishes should be, to pray and live and die without any Wrath or Doubt.

V. 9. *With sobriety* — which (in St. Paul's sense) is the Virtue which governs our whole Life according to true Wisdom — *not with curled hair*; *not with Gold*, worn by way of Ornament; *not with pearls*, Jewels of any kind, (a part is put for the whole) *Not with costly raiment*. These four are expressly forbidden by name, to all Women (here is no Exception) *professing Godliness*. And no Art of man can reconcile with the Christian Profession, the wilful Violation of an express Command.

V. 12. *To usurp authority over the man* — By publick teaching.

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

V. 14. *And Adam was not deceived* — The Serpent

- deceived; but the woman being deceived was in the transgression.
 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 desireth the office of a bishop, he
 2 desireth a good work. A bishop therefore must be blameless, the
 husband of one wife, vigilant, prudent, of good behaviour, hospitable,
 3 apt to teach; Not given to wine, no striker, not desirous of filthy gain,
 4 but gentle, patient, not loving money; Ruling his own house well,
 5 having his children in subjection with all seriousness. For if a man
 know not how to rule his own house, how shall he take care of the
 6 church of God? Not a new convert, lest being puffed up, he fall
 7 into the condemnation of the devil. He ought also to have a good re-
 port from them that are without, lest he fall into reproach and the
 8 snare of the devil. Likewise the deacons *must be* serious, not
 double tongued, not given to much wine, not desirous of filthy gain:

Serpent deceived *Eve*. *Eve* did not deceive *Adam*, but persuaded him. *Thou hast hearkend 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 was in the transgression* — *The serpent deceived her* (Gen. iii. 13.) and she transgressed.

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

V. 1. *He desireth a good work* — an excellent but laborious Employment.

V. 2. *Therefore* — That he may be capable of it — *a bishop* — or Pastor of a congregation, *must be blameless* — without fault or just Suspicion: *the husband of one wife* — This neither means that a Bishop *must be* married; nor that he may not marry a Second Wife: which it is just as lawful for him to do, as to marry a First, and may in some Cases be his bounden Duty. But whereas Polygamy and Divorce on slight occasions were common both among the Jews and Heathens, it teaches us, That Ministers, of all others, ought to stand clear of

those Sins — *vigilant, prudent* — lively and zealous, yet calm and wise — *of good behaviour* — naturally flowing from that vigilance and 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 ministring in Holy things, is *filthy gain* indeed! Far more *filthy* than what is *honestly* gained, by raking kennels, or emptying common sewers.

V. 9. *Ill-*

9,10 Holding fast the mystery of the faith in a pure conscience. And let these be proved first, then let them minister, being found blameless. In like manner their wives *must be serious, not slanderers, vigilant,*

11
12 faithful in all things. Let the deacons be husbands of one wife, ruling

13 their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree and much

14 boldness in the faith which is in Christ Jesus. These things I write to

15 thee, hoping to come to thee shortly: But if I tarry, that thou mayst know how to behave in the house of God, which is the church of the living God.

16 The mystery of godliness is the pillar and ground of the truth, and without controversy a great thing: God was manifested in the flesh, was justified by the spirit, seen by angels, preached among the Gentiles, believed on in the world, taken up into glory. But the spirit saith expressly, that in the later times some will depart from the faith, giving heed to seducing spirits and doctrines of devils, By the hypocrisy of them that speak lies, having their own consciences seared as with a hot iron: Forbidding to marry, and commanding to abstain from meats,

V. 9. *Holding fast the faith in a pure conscience* — Stedfast in faith, holy in Heart and Life.

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

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

V. 13. *They purchase a good degree, or step, toward some higher Office, and much boldness* — from the testimony of a good Conscience.

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

V. 16. *The mystery of godliness* — Afterwards specified in Six Articles, which sum up the whole 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* — publicly declared to be the Son of God, by his Resurrection from the dead — *seen* — chiefly after his Resurrection — *by angels* — both good and bad — *preached among the Gentiles* — This elegantly follows. The Angels were the least,

the Gentiles the farthest removed from him; and the Foundation both of this Preaching and of their Faith, were 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 later 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 priests, monks and nuns to marry, and commanding all men to abstain from such and such meats at such Times* — *By them that knew the truth* — That all meats are now clear.

V. 4. *With*

which God hath created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing to be rejected, being received with thanksgiving. For it is sanctified by the word of God and by 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 whereto thou hast attained. But avoid profane and old wives fables, and exercise thyself unto godliness. For bodily exercise profiteth a little; but godliness is profitable for all things, having the promise of the present life, and of that which is to come. This is a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe. These things command and teach. Let no one despise thy youth; but be a pattern to them that believe, in word, in behaviour, in love, in spirit, in faith, in purity. Till I come, give thyself to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Me-

V. 4. *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—because we trust—for this very thing the world will hate us—in the living God—who will give us the Life he has promised—who is the Saviour of all men—preserving them in this Life, and willing to save them eternally—but especially—in a more eminent manner—of them that believe—and so are saved everlastingly.

V. 12. *Let no one have reason to despise thee*

for thy youth: To prevent this, be a pattern, in word, public and private—in spirit—in your whole temper, in faith—when this is placed in the midst of several other Christian Graces, it generally means that particular branch of it, which is trust in God.

V. 13. *Give thyself to reading*—Both publicly and privately. Enthusiasts, observe this! Expect not the End without the Means.

V. 14. *Neglect not*—They neglect it who do not exercise it to the full—the gift 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, prayer, &c. melted down, as it were, by the fire of God's holy Spirit; and being moulded into this heavenly form, it is offered up to God. He that is wholly in these, will be little in worldly Company, in other Studies, in collecting Books, Medals, or Butterflies: Wherein many Pastors drone.

ditate on these things; be wholly in them, that thy profiting may appear in all things. Take heed to thyself and to *thy* teaching: continue in them, for in so doing thou shalt save both thyself and them that hear thee.

V. Rebuke not an elder, but exhort *him* as a father, the younger men as brethren; The elder women as mothers, the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or grand children, let these learn first to shew piety at home, and to requite their parents; for this is good and acceptable before God. Now she that is a widow indeed and desolate, trusteth in God and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And enjoin these things, that they may be blameless. But if any provide not for his own, and especially for those of his own family, he hath denied the faith and is worse than an infidel. Let not a widow be chosen under threescore years old, having been the wife of one husband, Well reported of for good works, if she hath brought up children, if she hath lodged strangers, if she hath washed the feet of the saints, if she hath relieved the afflicted, if she hath diligently followed every good work. But the younger widows refuse; for when they are waxed wanton

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, even with otherwise a necessary severity — *an elder* — a man advanced in years.

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; and who are wholly devoted to God. *Desolate* — having neither Children, nor Grandchildren 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. But 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 even go to hell for fear of want; another acts like an *Heathen*, 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 choose — *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*

12 against Christ, they want to marry; Having condemnation, because
 13 they have rejected their first faith. And withal they learn *to be* idle,
 going about from house to house; and not only idle, but tattlers and
 14 busy bodies, speaking what they ought not. I counsel therefore the
 younger women to marry, bear children, guide the family, give no oc-
 15 casion of reproach to the adversary. For some are already turned aside
 16 after Satan. If any believing man or woman hath widows, let them re-
 lieve them; and let not the church be burthened, that it may relieve
 them that are widows indeed.

17 Let the elders who rule well be counted worthy of double honour,
 18 especially those who labour in the word and teaching. For the scrip-
 ture saith, Thou * shalt not muzzle the ox that treadeth out the corn:
 19 and, The labourer *is* worthy of his reward. Against an elder re-
 20 ceive not an accusation, unless by two or three witnesses. Those
 21 that sin, rebuke before all, that the rest may fear. I charge
thee before GOD and the Lord Jesus Christ and the elect angels,
 that thou observe these things without prejudging, doing nothing by
 22 partiality. Lay hands suddenly on no man, neither partake of other

V. 12. *They have rejected their first faith* — Have deserted their trust in God, and have acted contrary to their 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 always point out, in every thing, what is the most excellent things; and at the same time, give us an holy resolution to walk in the highest degree of Christian severity? And how unwise are we ever to sink into any thing below it?

V. 14. *I counsel therefore the younger women* — widows or virgins, such as are not disposed to live single — *to marry, to bear children, to guide the family* — then they will have sufficient Employment of their own — *the adversary* — whether Jew or Heathen.

V. 15. *Some* — widows — *after Satan* — who has drawn them from Christ.

V. 17 *That rule well* — who approve themselves faithful stewards of all that is committed to their Charge — *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.*

* Deut. xxv. 4.

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 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.

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* — *Without prejudging* — passing no sentence till the Cause is fully heard — *Partiality* — for or against any one.

V. 22. *Lay hands suddenly on no man* — that

4 D

is,

23 mens sins; keep thyself pure. Drink water no longer, but use a
 24 little wine for thy stomach's sake and thy frequent infirmities. Some
 mens sins are manifest before-hand, going before to judgment: and
 25 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 masters
 worthy of all honour; lest the name of God and his doctrine be blas-
 2 phemed. And they that have believing masters, let them not despise
 them, because they are brethren; but rather do them a service, because
 they are faithful and beloved, partakers of the benefit. These things
 3 teach and exhort. If any teach otherwise, and consent not to
 sound words, those of our Lord Jesus Christ, and to the doctrine which
 4 is after godliness, He is puffed up, knowing nothing, but being sick
 of questions and strifes of words, whereof cometh envy, contention,
 5 evil speakings, evil surmising, Perverse disputings of men of corrupt

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. *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 what great grace is requisite to bear with the faults of a Brother, as with an Infidel, or man of the World—but *rather do them service*—serve them so much the more diligently—*because they are joint partakers of the great Benefit*—Salvation.—*These things*—Paul the aged gives young *Timotheus* a charge to dwell upon practical holiness. Less experienced

teachers are apt to neglect the superstructure whilst they lay the foundation. But of so great importance did St. Paul see it to enforce obedience to Christ, as well as to preach faith in his Blood, that, after strongly urging the life of faith on professors, he even adds another charge for the strict observance of it.

V. 3. *Otherwise*—than strict practical holiness, in all its branches—*sound words*—literally *healthful words*: words that have no disease of fallhood, or tendency to encourage sin—*The doctrine which is after godliness*—Exquisitely contrived to answer all the Ends, and secure every interest of real Piety.

V. 4. *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.—*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.

minds and destitute of the truth, supposing the gain is godliness. From
 6 such withdraw thyself. But godliness with content is great gain.
 7 For we brought nothing into the world: *it is* manifest that neither can
 8 we carry any thing out. Having then food and covering, with these
 9 let us be content. But they that desire to be rich, fall into temptation,
 and a snare, and *into* many foolish and hurtful desires, which plunge
 10 men into destruction and perdition. For the love of money is the root
 of all evils; which some coveting, have erred from the faith, and
 11 pierced themselves through with many sorrows. But thou, O man
 of God, flee these things; and follow after righteousness, godliness,
 12 faith, love, patience, meekness. Fight the good fight of faith, lay
 hold on eternal life, to which thou art called, and hast confessed the
 13 good confession before many witnesses. I charge thee, before God,
 who quickneth all things, and Jesus Christ, who witnessed a good con-
 14 fession before Pontius Pilate, That thou keep the commandment with-

V. 5. *Supposing the gain is godliness*—thinking the best Religion is the getting of money. A far more common case than is usually supposed.

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

V. 7. *Neither can we carry any thing out*—To what purpose then do we heap together so many things? O give me one thing; a safe and ready passage to my own Country!

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

V. 9. *They that desire to be rich*—to have more than these (for then he would be so far rich, and the very *Desire* banishes Content, and exposes him 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. *Erred*, literally, *missed the mark*. They aimed not at *faith*, but at something else—the *root*—the Parent of all manner of Evils—*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, 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*.—*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 *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; and, 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 a good confession*—so likewise, ver. 13. but with a remarkable variation of the Expression—*Thou hast confessed a good confession before many witnesses*—to which they all assented. He *witnessed a good confession*; but *Pilate* did not assent to it.

V. 13. *I charge thee before God who quickneth all things*—who hath quickened thee, and will quicken thee at the Great Day.

- 9 For what thanks can we render to GOD for you, for all the joy
 10 wherewith we rejoyce for your sake before our GOD? Night and day
 praying exceedingly, that we may see your face, and perfect that which
 11 is wanting in your faith. Now our GOD and Father himself and our
 12 Lord Jesus direct our way unto you. And the Lord make you to in-
 crease and abound in love towards one another and towards all men,
 13 as we also *do* towards you, That he may establish your hearts un-
 blameable in holiness (before our GOD and Father, at the coming 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
 2 please GOD, that ye abound *therein* more and more. For ye know what
 3 commandments we gave you by the Lord Jesus. For this is the will of
 4 GOD, *even* your sanctification, that ye abstain from fornication; That
 every one of you know *how* to possess his vessel in sanctification and honour;
 5, 6 Not in passionate desire, as the Gentiles who know not GOD. That
 none circumvent or defraud his brother in this matter, because the Lord
 is an avenger of all these things, as we have also told you before and
 7 testified. For GOD hath not called us to uncleanness, but to holiness.
 8 He therefore that despiseth, despiseth not man but GOD; who hath

V. 9. *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. 10. *Direct our way*—This Prayer is address'd 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 love *faith*, even so as to please GOD, unless we abound *more and more*

V. 3. *Sanctification*—Entire Holiness of Heart and Life: Particular branches of it are subjoined—*that ye abstain from fornication*—What is it then against which the strongest Christians do not need to be warned continually?

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—*from fornication*—A beautiful transition from Sanctification to a single branch of the contrary,

and this shews that nothing is so seemingly distant, or below our thoughts, but we have need to guard against it.

V. 5. *Not in passionate desire*—For Man could not have said when in a State of Innocence,

“Transported I approach, transported touch.”
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 forbidden here are three:—*fornication* (v. 3.) *the passion of desire*, or inordinate affection in the married state, (v. 5.) and the breach of marriage contract.

V. 8. *That despiseth*—the commandments we gave—but *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 ray of heat through a glass, collects all the powers of reason

9 also given you his Holy Spirit. Touching brotherly love, we need not write to you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren that are in all Macedonia; but we exhort you, brethren, that ye increase more and more, And that ye study to be quiet and to do your own business, and to work with your hands, as we commanded you; That ye may walk decently toward them that are without, and may want nothing.

13 Now we would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others who have no hope.

14 For if we believe, that Jesus died and rose again, so will God bring with him those also that sleep in Christ. For this we say unto you by the word of the Lord, that we who are alive, who are left to the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.

V. But of the times and seasons, brethren, ye have no need that I write to you. For ye yourselves know perfectly, that the day of

reason into one orderly point, from being scattered abroad in utter confusion.

V. 9. *We need not write*—largely—*taught of God*—by his Spirit.

V. 11. *That ye study*—Literally—*that ye be ambitious*: An ambition worthy a Christian—*to work with your hands*—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 embitters, but sweetly tempers that most refined of all affections, our Desire of, or Love to, the Dead.

V. 14. *So*—as God raised him—*with him*—*with their living Head*.

V. 15. *By the word of the Lord*—By a particular Revelation—*we who are left*—this in-

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

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

3 the Lord so cometh as a thief in the night. When they say, peace and safety, then sudden destruction cometh upon them, as travail upon
 4 a woman with child, and they shall not escape. But ye, brethren, are
 5 not in darkness, that that day should overtake you as a thief. Ye
 are all children of the light and children of the day : we are not *children*
 6 of the night, nor of darkness. Therefore let us not sleep as the others,
 7 but let us awake and keep awake. For they that sleep, sleep in the night,
 8 and 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,
 9 and for an helmet the hope of salvation. For GOD hath not appointed
 10 us to wrath, but to obtain salvation by our Lord Jesus Christ, Who
 died for us, that whether we wake or sleep, we may live together
 11 with him. Wherefore comfort one another and edify one another, as
 also ye do.

12 Now we beseech you, brethren, to know them that labour among
 13 you, and are over you in the Lord, and admonish you, And to esteem
 them very highly in love for their works sake, *and* be at peace among
 14 yourselves. Now we exhort you, brethren, warn the disorderly, com-
 fort the feeble-minded, support the weak, be long suffering toward
 15 all men. See that none render to any man evil for evil, but ever fol-
 16 low that which is good, both to one another and to all men. Rejoice

V. 3. *When they*—the men of the world, say.

V. 4. *Ye are not in darkness*—sleeping secure in sin.

V. 6. *Awake and keep awake*—being awakened, let us have all our spiritual senses about us.

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

V. 9. *God hath not appointed us to wrath*—as he hath the obstinately impenitent.

V. 10. *Whether we wake or sleep*—Be alive or dead, at his coming.

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

Souls of the Flock? What words can describe such a wretch as this? And yet even *This* may be an *Honourable Man!*

V. 13. *Esteem them very highly*—literally, *more than abundantly*—*in love*—The inexpressible sympathy that is between the 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 principal ground of their vast regard for them. But how are we to *esteem* them who do not *work* at all?

V. 14. *Warn the disorderly*—them that stand as it were, out of their rank, in the spiritual warfare—some such were even in that Church—*the feeble minded*—literally, them of *little soul*, such as have no spiritual *courage*.

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

V. 16. *Rejoice evermore*—in uninterrupted happiness in GOD—*pray without ceasing*—which is the fruit of *always rejoicing* in the Lord—*in every thing give thanks*—which is the fruit of both
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 Metis. Ch. 17

17,18 evermore: Pray without ceasing: In every thing give thanks; for this
 19 is the will of God in Christ Jesus concerning you. Quench not the
 20,21 Spirit. Despise not prophesyings. Prove all things; hold fast that
 22,23 which is good. 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 coming of our
 24 Lord Jesus Christ. Faithful is he that calleth you, who also will do it.
 25,26 Brethren, pray for us. Salute all the brethren with an holy kiss.
 27 I charge you by the Lord, that this epistle be read to all the brethren.
 28 The grace of our Lord Jesus Christ be with you. Amen.

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 in pain; both for prosperity and for the greatest adversity. He blesses God for all things, looks on them as coming from himself, 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!

V. 20. Despise not prophesyings—that is Preaching; for the Apostle is not here speaking of extraordinary Gifts. It seems, one means of Grace is put for all. And whoever despises any of these, under whatever pretence, will surely (tho' perhaps gradually and almost insensibly) quench the spirit.

V. 21. Mean time—prove all things—which any Preacher recommends. (He speaks of Practice rather than 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 heap to themselves Teachers, having itching ears, under pretence of proving all things, have no Countenance or Excuse from this Scripture.

V. 23. And may the God of peace sanctify you—by the peace he works in you which is a great means of Sanctification.—wholly—the word signifies wholly and perfectly: Every part and all that concerns you; all that is of, or about you—and may the whole of you, the spirit and the soul and the body—Just before he said you; now he denominates them from their spiritual State, the Spirit: Gal. vi. 18. 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.

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

The Parts of it are five:

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

II. THESSALONIANS.

Chap. 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 the Father, and from our Lord Jesus Christ.

3 We are bound to thank GOD always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of you all 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

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 encreaseth still. V. 4. *Ye endure*—that ye may be accounted worthy.

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

V. 6. *It*

judgment of God, that ye may be accounted worthy of the kingdom
6 of God; for which also ye suffer. Seeing *it is* a righteous thing with
7 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
8 heaven with his mighty angels, In flaming fire, taking vengeance
on them who know not God, and who obey not the gospel of our
9 Lord Jesus Christ. Who shall be punished with everlasting de-
struction from the presence of the Lord, and from the glory of his
10 power, When he shall come to be glorified in his saints, and to be
admired in all that believe (now that our testimony was believed among
11 you) in that day. To this end we pray always for you, that our
God would make you worthy of *this* calling, and fulfill *in you* all
the good pleasure of *his* goodness, and the work of faith with power;
12 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 coming of our Lord
2 Jesus Christ, and our gathering together unto him, That ye be not
soon shaken in mind or terrified, neither by spirit, nor by word, nor
3 by letter, as from us, as if the day of the Lord were at hand. Let

V. 6. *Is it a righteous thing with God* — However men may judge, to transfer the pie-
sure 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 *Thef.* ii. 16. not to end but with their de-
struction.

V. 8. *Taking Vengeance* — Does God bare-
ly permit this? Or, as the Lord once rained
brimstone and fire from the Lord, out of hea-
ven, (*Gen.* xix. 24.) does a fiery stream go forth
from him for ever? — *It he know not God* — (the
root of all Wickedness and Misery) who re-
main 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* — Trem-
ble 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
necessity be cut off from all good and all possi-
bility of it — *from the presence of the Lord* —
Wherein appears the Salvation of the righteous.

What unspeakable punishment is implied, even
in falling short of this, supposing that nothing
more were implied in his *taking Vengeance*?

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

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

V. 12. *That the name* — the Love and
Power of our Lord may be glorified — gloriously
displayed in you.

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

V. 2. *Be not shaken in 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 be-
gan 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 styled,

the

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 son of perdition, Who opposeth and exalteth himself above all that is called GOD, or that is worshiped, so that he sitteth in the temple of GOD as GOD, declaring himself that he is GOD. Remember ye not, that I told you these things, when I was yet with you? And now ye know that which withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh; only he that withholdeth *will withhold*, 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 destroy with the brightness of his coming: Whose coming is after the mighty working of Satan, with all power and signs and lying wonders, And with all deceiveableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And therefore GOD shall send them strong delusion, so that that they shall believe a lie, That they all may be condemned, who believed not the truth, but had pleasure in unrighteous-

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 worshiped*: 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 styled 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. 1. *declaring himself that he is God.* Claiming the Prerogatives which belong to GOD alone.

V. 6. *And now ye know*—by what I told you when I was with you—that which withholdeth—The Power of Rome itself. 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. 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, 1st, *Human inventions*, being added to the *written word*. 2. *Meer 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. *Doth already work* in the Church. *Only he that withholdeth*—that is, the Potentate who successively has Rome in his power. The Emperors, Heathen or Christian; the Kings, Goths or Lombards; the Carolingian and German Emperors.

V. 8. *And then*—When every Prince and Power that with-holds 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.

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 nefs. But we are bound 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
14 the truth. To which he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren,
15 stand fast and hold the traditions, which ye have been taught, whether
16 by word, or by our Epistle. Now our Lord Jesus Christ himself and
17 God even our Father, who hath loved us and given us everlasting consolation and good hope 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
2 and be glorified, even as among you: And that we may be delivered
3 from unreasonable and wicked men; for all men have not faith. But
4 the Lord is faithful, who will stablish and guard you from the evil
5 one. And we trust in the Lord concerning you, that ye both do and
6 will do the things which we command you. And the Lord direct
7 your hearts into the love of God and the patience of Christ. Now
8 we command you, brethren, in the name of our Lord Jesus Christ, to
9 withdraw yourselves from every brother that walketh disorderly and
10 not according to the tradition which he received of us. For yourselves know how ye ought to imitate us: we behaved not ourselves
11 disorderly among you, Neither did we eat any man's bread for nothing, but wrought with labour and toil, night and day, that we
12 might not burden any of you. Not because we have not power; but
13 that we might make ourselves an example to you, that ye might imitate
14 us. For when we were with you, this we commanded you, If any

truth, but—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 or diminishing—*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—*the patience of Christ*—of which He set you a Pattern.

V. 6. *That walketh disorderly*—by not working—*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*

11 will not work, neither let him eat. For we hear there are some among you who walk disorderly, doing nothing, but being busy-bodies.
 12 Now such we command and exhort by our Lord Jesus Christ, to work
 13 quietly and eat their own bread. And ye, brethren, be not weary in
 14 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* as a brother.
 16 Now the Lord of peace himself give you peace always by all means.
 17 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. 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 In-

timacy, no Familiarity; no needless Correspondence.

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

V. 16. *The Lord of peace*—Christ. *By all means, in every way and manner.*

N O T E S

O N

The First Epistle of ST. PAUL to TIMOTHY.

THE Mother of *Timothy* was a Jewess, but his Father was a Gentile. He was converted to Christianity very early; and while he was yet but a youth, 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 not therefore properly a Bishop, (as neither was *Titus*) but 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 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.

Tho'

NOTES on the First Epistle of ST. PAUL to TIMOTHY. 557

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. | 3. He shews what Timothy should teach, | 14.—C. iv. 1—6. |
| II. The Instruction of Timothy, how to behave at Ephesus : wherein | | What he should avoid, | 7—11. |
| 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—21. | What follow after, | 12—16. |
| 2. In Particular, | | How he should treat Men and Women, | C. v. 1—2. |
| 1. He prescribes, to men a method of Prayer, | C. ii. 1—8. | Widows, | 3—16. |
| To Women, Good Works and Modesty : | 9—15. | Elders, | 17—19. |
| 2. He recounts the Requisites of a Bishop, | C. iii. 1—7. | Offenders, | 20—21. |
| The Duties of Deacons, | 8—10. | Himself, | 22—23. |
| of Women, | 11—13. | 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.

- Chap. I. **P**AUL an apostle of Jesus Christ, by the commandment of God our Saviour, and the Lord Jesus Christ our hope, To Timothy my own son in the faith, grace, mercy, peace from God our Father and Jesus Christ our Lord.
- 3 As I exhorted thee when I was going into Macedonia, abide at Ephesus; that thou mayest charge some to teach no other doctrine,
- 4 Neither to give heed to fables and endless genealogies, that afford que-

V. 1. *Paul an Apostle*—Familiarity is to be set aside where the things of God are concerned—by the commandment of God—the authoritative appointment of God the Father—our Saviour—So styled in many other Places likewise, as being the grand Orderer of the whole Scheme of our Salvation—and *Christ our hope*—that is, the Author, Object, and Ground of 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 toward those who stand in need of it. The Experience of this prepares a man to be a Minister of the Gospel.

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

V. 4. *Neither give heed*—so as either to teach or regard them—to *fables*—fabulous Jewish Traditions—and *endless genealogies*—not those delivered in Scripture; but the long,

5 stions, and not godly edifying, which is through faith. Whereas the end
 of the commandment is love, out of a pure heart and a good conscience,
 6 and faith unfeigned, From which some, having missed the mark, are
 7 turned aside to vain jangling: Desiring to be teachers of the law,
 understanding neither the things they say, nor those concerning which
 8 they confidently affirm. We know, the law *is* good, if a man use it
 9 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 prophane, against killers of their faders or
 10 their mothers, against murderers, 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
 12 gospel of the blessed God, with which I am instructed. 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

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 that 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

violate the first Commandment: which is the 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 prophane*—who break the third Commandment, by taking his name in vain.

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 *stablish the law*.

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

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

V. 14. *And*

blasphemer, and a persecuter, and a reviler; but I obtained mercy, 14 because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief. 16 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 here- 17 after believe in him to life everlasting. Now to the king of eternity, immortal, invisible, the only GOD, *be* honour and glory for ever and 18 ever; Amen. This charge I commit to thee, son Timotheus, according to the prophecies which went before concerning thee, that thou 19 by them mightest war a good warfare: Holding fast faith and a good conscience; which some having thrust away, have made shipwreck of 20 their faith. Among which are Hymeneus and Alexander, whom I have delivered to satan, that they may learn not to blaspheme.

II. I exhort therefore, that first of all supplications, prayers, intercessions, 2 thanksgivings be made for all men: For kings and all that are in au-

V. 14. *And the grace* — whereby I obtained mercy — *with faith* — opposite to my preceding unbelief — *and love* — opposite to my blasphemy, persecution, and reviling.

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

V. 16. *Yet 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 charge I commit to thee* — That thou mayest deliver it to the Church — *according to the prophecies concerning thee* — uttered when thou wast received as an Evangelist, (c. iv. 14.) probably by many persons, (c. vi. 12.) that being encouraged by them.

V. 19. *Holding fast faith* — which is as a most precious liquor, and a good Conscience — which is as a clean glass: *which* — namely a good Conscience, *some having thrust away* — It goes away unwillingly. It always says, “Do not hurt me.” And they who retain this, do not make shipwreck of their faith. Indeed none can make shipwreck of Faith who never had it.

These therefore were once true Believers. Yet they fell not only foully, but finally. For Ships once wrecked, cannot be afterwards saved.

V. 20. *Whom* — tho’ absent, *I have delivered to Satan, that they may learn not to blaspheme* — That by what they suffer they may be in some measure restrained, tho’ they will not repent.

V. 1. *I exhort therefore* — Seeing GOD is so gracious — In this Chapter he gives Directions, 1. With regard to Public Prayers. 2. With regard to Doctrine. *Supplication* is here, the imploring Help in time of need: *Prayer* is, any kind of offering up our Desires to GOD. But true Prayer is always the vehemency of holy zeal, the ardour of divine love, arising from a calm, undisturbed soul, moved upon by the Spirit of GOD. *Intercession* is Prayer for others. We may likewise give thanks for all men, in the full sense of the word, for that GOD will *save* all men to be saved, and Christ is the Mediator of all.

V. 2. *For all that are in authority* — Seeing even the lowest Country Magistrates frequently do much good or much harm. GOD supports the Power of Magistracy for the sake of his own People, when in the present state of Men, it could not otherwise be kept up, in any nation whatever. *Godliness* — inward Religion; the true worship of GOD. *Honesty* — a comprehensive word, taking in the whole Duty we owe to our neighbour.

thority, that we may lead a quiet and peaceable life in all godliness and
 3 honesty. For this is good and acceptable in the sight of GOD our
 4 Saviour, Who willet all men to be saved and to come to the know-
 5 ledge of the truth. For *there is one GOD*, one mediator also between
 6 GOD and men, the man Christ Jesus, Who gave himself a ransom
 7 for all, to be testified of in due season, Whereunto I am ordained a
 8 preacher and an apostle, (I speak the truth, I lie not) a teacher of the
 9 Gentiles in faith and truth. I will therefore that men pray in every
 10 place, lifting up holy hands, without wrath and doubting: Likewise
 11,12 that women adorn themselves in decent apparel, with modesty and so-
 briety, not with curled hair, or gold, or pearls, or costly raiment,
 13,14 But (which becometh women professing godliness) with good works.
 Let a woman learn in silence with all subjection. For I suffer not a
 woman to teach, nor to usurp authority over the man, but to be in
 silence. For Adam was first formed, then Eve. And Adam was not

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 willet 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 willet 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 first 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.

V. 8. *I will* — a word strongly expressing his Apostolical Authority — *therefore* — this Particle connects the eighth with the first verse, *that men pray in every place* — public and private. Wherever men are, there Prayer should be — *lifting up holy hands* — pure from all known Sin — *without wrath* — in any kind, against any creature. And every temper or motion of our Soul, that is not according to *love is wrath — and doubting* — which is contrary to Faith. And *wrath*, or *unholy actions*, or *want of faith* in him we call upon, are the three grand hindrances of GOD's hearing our petitions. Christianity consists of Faith and Love embracing Truth and Grace. Therefore the Sum of our Wishes should be, to pray and live and die without any Wrath or Doubt.

V. 9. *With sobriety* — which (in St. Paul's sense) is the Virtue which governs, our whole Life according to true Wisdom — *not with curled hair; not with Gold*, worn by way of Ornament; *not with pearls*, Jewels of any kind, (a part is put for the whole) *Not with costly raiment*. These four are expressly forbidden by name, to all *Women* (here is no Exception) *professing Godliness*. And no Art of man can reconcile with the Christian Profession, the wilful Violation of an express Command.

V. 12. *To usurp authority over the man* — By publick teaching.

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

V. 14. *And Adam was not deceived* — The
Serpent

deceived; but the woman being deceived was in the transgression.
 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 desireth the office of a bishop, he
 2 desireth a good work. A bishop therefore must be blameless, the
 husband of one wife, vigilant, prudent, of good behaviour, hospitable,
 3 apt to teach; Not given to wine, no striker, not desirous of filthy gain,
 4 but gentle, patient, not loving money; Ruling his own house well,
 5 having his children in subjection with all seriousness. For if a man
 know not how to rule his own house, how shall he take care of the
 6 church of God? Not a new convert, lest being puffed up, he fall
 7 into the condemnation of the devil. He ought also to have a good re-
 port from them that are without, lest he fall into reproach and the
 8 snare of the devil. Likewise the deacons *must be serious*, not
 double tongued, not given to much wine, not desirous of filthy gain:

Serpent deceived Eve. Eve did not deceive Adam, but persuaded him. *Thou hast heard 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 was in the transgression — 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 entails upon them for *the transgression*: Yea, and finally saved, *if they continue in* loving Faith and holy Wisdom.

V. 1. *He desireth a good work* — an excellent but laborious Employment.

V. 2. *Therefore* — That he may be capable of it — *a bishop* — or Pastor of a congregation, *must be blameless* — without fault or just Suspicion: *the husband of one wife* — This neither means that a Bishop *must be married*; nor that he *may not marry a Second Wife*: which it is just as lawful for him to do, as to marry a First, and may in some Cases be his bounden Duty. But whereas Polygamy and Divorce on slight occasions were common both among the Jews and Heathens, it teaches us, That Ministers, of all others, ought to stand clear of

those Sins — *vigilant, prudent* — lively and zealous, yet calm and wise — *of good behaviour* — naturally flowing from that vigilance and 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 ministring in Holy things, is *filthy gain* indeed! Far more *filthy* than what is *bonestly* gained, by raking kennels, or emptying common sewers.

V. 9. *He*

9,10 Holding fast the mystery of the faith in a pure conscience. And let these be proved first, then let them minister, being found blameless. In like manner their wives *must be* serious, not slanderers, vigilant, faithful in all things. Let the deacons be husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree and much boldness in the faith which is in Christ Jesus. These things I write to thee, hoping to come to thee shortly: But if I tarry, that thou mayst know how to behave in the house of God, which is the church of the living God.

16 The mystery of godliness is the pillar and ground of the truth, and without controversy a great thing: God was manifested in the flesh, was justified by the spirit, seen by angels, preached among the Gentiles, believed on in the world, taken up into glory. But the spirit saith expressly, that in the later times some will depart from the faith, giving heed to seducing spirits and doctrines of devils, By the hypocrisy of them that speak lies, having their own consciences seared as with an hot iron: Forbidding to marry, and commanding to abstain from meats,

V. 9. *Holding fast the faith in a pure conscience* — Stedfast in faith, holy in Heart and Life.

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

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

V. 13. *They purchase a good degree, or step, toward some higher Office, and much boldness* — from the testimony of a good Conscience.

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

V. 16. *The mystery of godliness* — Afterwards specified in Six Articles, which sum up the whole 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* — publicly declared to be the Son of God, by his Resurrection from the dead — *seen* — chiefly after his Resurrection — *by angels* — both good and bad — *preached among the Gentiles* — This elegantly follows. The Angels were the least,

the Gentiles the farthest removed from him; and the Foundation both of this Preaching and of their Faith, were 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 later 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 priests, monks and nuns to marry, and commanding all men to abstain from such and such meats at such Times* — *By them that knew the truth* — That all meats are now clear.

V. 4. *Wish*

which GOD hath created to be received with thanksgiving by them that
 4 believe and know the truth. For every creature of GOD is good, and
 5 nothing to be rejected, being received with thanksgiving. For it is
 6 sanctified by the word of GOD and by 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
 7 whereto thou hast attained. But avoid profane and old wives fa-
 8 bles, and exercise thyself unto godliness. For bodily exercise profiteth
 a little; but godliness is profitable for all things, having the promise
 9 of the present life, and of that which is to come. This *is* a faithful
 10 saying, and worthy of all acceptance. For therefore we both labour
 and suffer reproach, because we trust in the living GOD, who is the
 11 Saviour of all men, especially of them that believe. These things com-
 12 mand and teach. Let no one despise thy youth; but be a pattern to
 them that believe, in word, in behaviour, in love, in spirit, in faith,
 13 in purity. Till I come, give thyself to reading, to exhortation, to
 14 teaching. Neglect not the gift that is in thee, which was given thee
 15 by prophecy, with the laying on of the hands of the presbytery. Me-

V. 4. *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 *Gracian Games*, *exercise thyself unto godliness*—Train thyself up in Holiness of heart and life, with the utmost Labour, Vigour, and Diligence.

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

V. 10. *Therefore*—Animated by this Promise—*we both labour and suffer reproach*—We regard neither Pleasure, Ease, nor Honour—*because we trust*—for this very thing the world will hate us—in the living God—who will give us the Life he has promised—*who is the Saviour of all men*—preserving them in this Life, and willing to save them eternally—but especially—in a more eminent manner—of them that believe—and so are saved everlastingly.

V. 12. *Let no one have reason to despise thee*

for thy youth: To prevent this, *be a pattern, in word*, public and private—in *spirit*—in your whole temper, *in faith*—when this is placed in the midst of several other Christian Graces, it generally means that particular branch of it, which is *trust* in God.

V. 13. *Give thyself to reading*—Both publicly and privately. Enthusiasts, observe this! Expect not the End without the Means.

V. 14. *Neglect not*—They neglect it who do not exercise it to the full—the gift 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, prayer, &c. melted down, as it were, by the fire of God's holy Spirit; and being moulded into this heavenly form, it is offered up to God. He that is wholly in these, will be little in worldly Company, in other Studies, in collecting Books, Medals, or Butterflies: Wherein many Pastors dross

ditate on these things; be wholly in them, that thy profiting may appear in all things. Take heed to thyself and to *thy* teaching: continue in them, for in so doing thou shalt save both thyself and them that hear thee.

V. Rebuke not an elder, but exhort *him* as a father, the younger men as brethren; The elder women as mothers, the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or grand children, let these learn first to shew piety at home, and to requite their parents; for this is good and acceptable before God. Now she that is a widow indeed and desolate, trusteth in God and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And enjoin these things, that they may be blameless. But if any provide not for his own, and especially for those of his own family, he hath denied the faith and is worse than an infidel. Let not a widow be chosen under threescore years old, having been the wife of one husband, Well reported of for good works, if she hath brought up children, if she hath lodged strangers, if she hath washed the feet of the saints, if she hath relieved the afflicted, if she hath diligently followed every good work. But the younger widows refuse; for when they are waxed wanton

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, even with otherwise a necessary severity—*an elder*—a man advanced in years.

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; and who are wholly devoted to God. *Desolate*—having neither Children, nor Grandchildren 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. But 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 even go to hell for fear of want; another acts like an *Heathen*, 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 choose—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*

12 against Christ, they want to marry; Having condemnation, because
 13 they have rejected their first faith. And withal they learn *to be* idle,
 going about from house to house; and not only idle, but tattlers and
 14 busy bodies, speaking what they ought not. I counsel therefore the
 younger women to marry, bear children, guide the family, give no oc-
 15 casion of reproach to the adversary. For some are already turned aside
 16 after Satan. If any believing man or woman hath widows, let them re-
 lieve them; and let not the church be burthened, that it may relieve
 them that are widows indeed.

17 Let the elders who rule well be counted worthy of double honour,
 18 especially those who labour in the word and teaching. For the scrip-
 ture saith, Thou * shalt not muzzle the ox that treadeth out the corn:
 19 and, The labourer *is* worthy of his reward. Against an elder re-
 20 ceive not an accusation, unless by two or three witnesses. Those
 21 that sin, rebuke before all, that the rest may fear. I charge
thee before GOD and the Lord Jesus Christ and the elect angels,
 that thou observe these things without prejudging, doing nothing by
 22 partiality. Lay hands suddenly on no man, neither partake of other

V. 12. *They have rejected their first faith*—Have deserted their trust in God, and have acted contrary to their 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 always point out, in every thing, what is the most excellent things; and at the same time, give us an holy resolution to walk in the highest degree of Christian severity? And how unwise are we ever to sink into any thing below it?

V. 14. *I counsel therefore the younger women*—widows or virgins, such as are not disposed to live single—*to marry, to bear children, to guide the family*—then they will have sufficient Employment of their own—*the adversary*—whether Jew or Heathen.

V. 15. *Some*—widows—*after Satan*—who has drawn them from Christ.

V. 17 *That rule well*—who approve themselves faithful stewards of all that is committed to their Charge—*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.*

* Deut. xxv. 4.

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 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.

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*—*Without prejudging*—passing no sentence till the Cause is fully heard—*Partiality*—for or against any one.

V. 22. *Lay hands suddenly on no man*—that

23 mens sins; keep thyself pure. Drink water no longer, but use a
 24 little wine for thy stomach's sake and thy frequent infirmities. Some
 mens sins are manifest before-hand, going before to judgment: and
 25 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 masters
 worthy of all honour; lest the name of God and *his* doctrine be blas-
 2 phemed. And they that have believing masters, let them not despise
them, because they are brethren; but rather do *them* a service, because
 they are faithful and beloved, partakers of the benefit. These things
 3 teach and exhort. If any teach otherwise, and consent not to
 found words, those of our Lord Jesus Christ, and to the doctrine which
 4 is after godliness, He is puffed up, knowing nothing, but being sick
 of questions and strifes of words, whereof cometh envy, contention,
 5 evil speakings, evil surmisings, Perverse disputings of men of corrupt

is, appoint no man to Church offices, without full Trial and Examination. Else thou wilt be accessory to, and accountable for, his misbehaviour in his office—*Keep thyself pure*—from the blood of all men.

V. 24. *Some 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. *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 what great grace is requisite to bear with the faults of a Brother, as with an Infidel, or man of the World—but *rather do them service*—serve them so much the more diligently—*because they are joint partakers of the great Benefit*—Salvation.—*These things*—Paul the aged gives young *Timotheus* a charge to dwell upon practical holiness. Less experienced

teachers are apt to neglect the superstructure whilst they lay the foundation. But of so great importance did St. Paul see it to enforce obedience to Christ, as well as to preach *faith* in his Blood, that, after strongly urging the *life of faith* on professors, he even adds another charge for the strict observance of it.

V. 3. *Otherwise*—than strict *practical holiness*, in all its branches—*sound words*—literally *healthful words*: words that have no disease of falshood, or tendency to encourage sin—*The doctrine which is after godliness*—Exquisitely contrived to answer all the Ends, and secure every interest of real Piety.

V. 4. *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.—*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 surmisings*—It not being *their way* to think well of those that differ from themselves in *opinion*.

6 such withdraw thyself. But godliness with content is great gain.
 7 For we brought nothing into the world: *it is* manifest that neither can
 8 we carry any thing out. Having then food and covering, with these
 9 let us be content. But they that desire to be rich, fall into temptation,
 and a snare, and *into* many foolish and hurtful desires, which plunge
 10 men into destruction and perdition. For the love of money is the root
 of all evils; which some coveting, have erred from the faith, and
 11 pierced themselves through with many sorrows. But thou, O man
 of God, flee these things; and follow after righteousness, godliness,
 12 faith, love, patience, meekness. Fight the good fight of faith, lay
 hold on eternal life, to which thou art called, and hast confessed the
 13 good confession before many witnesses. I charge thee, before God,
 who quickneth all things, and Jesus Christ, who witnessed a good con-
 14 fession before Pontius Pilate, That thou keep the commandment with-

V. 5. *Supposing the gain is godliness*—thinking the best Religion is the getting of money. A far more common case than is usually supposed.

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

V. 7. *Neither can we carry any thing out*—To what purpose then do we heap together so many things? O give me one thing; a safe and ready passage to my own Country!

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

V. 9. *They that desire to be rich*—to have more than these (for then he would be so far rich, and the very *Desire* banishes Content, and exposes him 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. *Erred*, literally, *missed the mark*. They aimed not at faith, but at something else—the root—the Parent of all manner of Evils—*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*, 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*.—*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 *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; and, 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 a good confession*—so likewise, ver. 13. but with a remarkable variation of the Expression—*Thou hast confessed a good confession before many witnesses*—to which they all assented. He *witnessed a good confession*; but *Pilate* did not assent to it.

V. 13. *I charge thee before God who quickneth all things*—who hath quickned thee, and will quicken thee at the Great Day.

4 D. 2

V. 15.

out spot, unrebukeable, until the coming of our Lord Jesus Christ,
 15 Which in his times the blessed and only Potentate will shew, the King
 16 of Kings, and Lord of Lords: Who only hath immortality, dwelling
 in light unapproachable, whom no man hath seen, neither can see; to
 whom *be* honour and power everlasting. Amen.

17 Charge the rich in this world not to be high-minded, neither to
 trust in uncertain riches, but in the living God, who giveth us richly all
 18 things to enjoy: To do good, to be rich in good works, ready to distri-
 19 bute, willing to communicate. Treasuring up for themselves a good founda-
 tion 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 pro-
 phane, empty babblings, and oppositions of knowledge falsely so called:
 21 Which some professing have erred from the faith. Grace *be* with thee.

V. 15. *In his 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 Postscript — *Charge the rich in this world*—rich in such beggarly riches as *this world* affords — *not to be high-minded* — (O who regards?) 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 Publick Works of Charity.

V. 19. *Treasuring up for themselves a good foundation*—of an abundant Reward, by the free Mercy of God — *lay hold on eternal life*—This cannot be done by *alms deeds*: yet they *come up for a memorial before God*. (Acts x. 4.) The lack, even of *this*, may be the cause why God will withhold Grace and Salvation from us.

V. 20. *Keep that which is committed to thy trust*—the Charge I have given thee, c. i. 18. *avoiding prophane, empty babblings*—How weary of Controversy was this acute Disputant! — *Knowledge falsely so called*—most of the antient Hereticks were great pretenders to Knowledge.

N O T E S

On ST. PAUL'S Second Epistle to TIMOTHY.

THIS 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 are they both of the same kind and nearly resemble each other.

It

It has three Parts.

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

II. T I M O T H Y.

Chap. 1. **P**AUL an apostle of Jesus Christ, by the will of God, according to the promise of eternal life, which is by Jesus Christ, To Timothy, my beloved son, grace, mercy, peace from God the Father and Jesus Christ 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, Longing to see thee, being mindful of thy tears, that I may be filled with joy; Remembering the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; I am persuaded in thee also. Wherefore I put thee in remembrance, to stir up the gift of God which is in thee, by the

V. 3. *Whom I serve from my forefathers—that is, whom both I and my Ancestors served—with a pure conscience*—He always worshiped 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 put thee in remembrance to stir up*—literally to blow 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

7 laying on of my hands. For God hath not given us the Spirit of fear,
 8 but of power, and love, and sobriety. Therefore be not thou ashamed of
 the testimony of our Lord, nor of me his prisoner: but be thou partaker
 of the afflictions of the gospel, according to the power of God,
 9 Who hath saved and called us with an holy calling, not according to
 our works, but according to his own purpose and grace, which was
 10 given us in Christ Jesus, before the world 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 the
 11 gospel. Whereunto I am appointed a preacher; and an apostle, and a
 12 teacher of the Gentiles. For which cause also I suffer these things: yet
 I am not ashamed, for I know whom I have trusted, and am persuaded
 that he is able to keep that which I have committed to him, until that
 13 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 the Holy Spirit, who dwelleth in
 15 us. This thou knowest, that all who are in Asia are turned away
 16 from me, of whom are Phygellus and Hermogenes. The Lord

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, c. ii. 14, &c. concerning Sobriety, chap. 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 the truth of it to all men—nor of me, the Cause of the Servants of God cannot be separated from the Cause of God himself. But be thou partaker of the afflictions, which I endure for the Gospels 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—fixt for our advantage—before the world began.

V. 10. By the appearing of our Saviour—this implies his whole Abode upon Earth—who hath abolished death—taken away its Sting, and turned it into a Blessing—and hath brought life and immortality to light—hath clearly revealed by the Gospel that immortal Life which he has purchased for us.

V. 12. That which I have committed to him—My Soul.

V. 13. The pattern of sound words—My Model of pure, wholesome Doctrine.

V. 14. The good thing—This wholesome Doctrine.

V. 15. All who are in Asia—who had attended him at Rome for a while are turned away from me—What, from Paul the aged, the faithful Soldier, and now Prisoner of Christ! This was a glorious Trial, and wisely reserved for that time, when he was on the Borders of Immortality. Perhaps a little measure of the same Spirit might remain with him, under whose Picture are those affecting words, “The true Effigy of Francis Xavier, Apostle of the Indies, forsaken of all men, dying in a Cottage.”

V. 16. The family of Onesiphorus—as well

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

II. Thou therefore, my son, be strong through the grace which is by 2 Jesus Christ. 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, as a good soldier of 4 Jesus Christ. No man that warreth intangleth himself in the affairs of 5 this life; that he may please him who hath enlisted him. And if a man 6 strive, he is not crowned, unless he strive lawfully. The husbandman, 7 that laboureth first, must be partaker of the fruits. Consider what I 8 say, and the Lord give thee understanding in all things. Remember Jesus Christ of the seed of David, raised from the dead according to my gospel; 9 For which I endure affliction even unto bonds, as an evil-doer, but the 10 word of God is not bound. Therefore I suffer all things for the elect's sake, that they also may obtain the salvation which is through Christ 11 Jesus, with eternal glory. It is a faithful saying: if we are dead with 12 him, we shall also live with him: If we suffer, we shall also reign 13 with him: if we deny him, he will also deny us: If we believe not, he remaineth faithful; he cannot deny himself.

14 Remind them of these things, charging them before the Lord, not to strive about words, to no profit, but to the subverting of the hearers.

well as himself — often — 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.

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 hindered in it's Course.

V. 10. Therefore — Encouraged by this, That the word of God is not bound. I endure all things — see the spirit of a real Christian. Who would not wish to be like minded? Salvation is Deliverance from all Evil; Glory, the Enjoyment of all good.

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

V. 12. If we deny him — to escape suffering for him.

V. 13. If we believe not — that is, though some believe not, God will make good all his Promises to them that do believe.

V. 14. Remind them — who are under thy Charge.

V. 15. Rightly

15 Be diligent to present thyself unto God approved, a workman that need-
 16 eth not to be ashamed, rightly dividing the word of truth. But avoid
 profane empty babblings; for they will increase to more ungodliness.
 17 And their word will eat as a gangrene; of whom are Hymeneus and
 18 Philetus, Who have erred from the faith, saying, The resurrection is
 19 already past, and overthrow the faith of some. But the foundation of
 God standeth fast, having this seal, The Lord knoweth those that are
 his: and, Let every one who nameth the name of the Lord depart from
 20 iniquity. But in a great house there are not only vessels of gold and
 silver, but also of wood and of stone; and some to honour, some to
 21 dishonour. If a man therefore purge himself from these, he shall be
 a vessel unto honour, consecrated and fit for the master's use, prepared
 22 for every good work. Flee also youthful desires; but follow after right-
 eousness, faith, love, peace with them that call upon the Lord, out
 23 of a pure heart. But avoid foolish and unlearned questions, knowing
 24 that they beget strife: And a servant of the Lord must not strive, but
 25 be gentle toward all men, apt to teach, patient of evil, In meekness
 instructing those that oppose themselves; if haply God may give them
 26 repentance, to the acknowledging of the truth; And they may awake
 out of the snare of the devil, who are taken captive by him at his will.

V. 15. *Rightly dividing*—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 that are his*; on the other, *Let every one who nameth the name of the Lord*—as his Lord—*depart from iniquity*; that is, They only are His, who depart from iniquity. To all others He will say, *I know you not*. Matt. vii. 22, 23.

V. 20. *But in a great house*—such as the Church, it is not strange that *there are not only*

vessels of gold and silver, designed for honourable uses, *but also of wood and of stone*, 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. *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.—*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 the truth* would then quickly follow.

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

III. 2 But know this, that in the last days grievous times will come. For
 3 men will be lovers of themselves, lovers of money, arrogant, proud,
 4 evil-speakers, disobedient to parents, ungrateful, unholy, Without nat-
 5 tural affection, covenant-breakers, slanderers, intemperate, fierce, despi-
 6 sers of good men, Traitors, rash, puffed up, lovers of pleasure more
 7 than lovers of God; Having a form of godliness but denying the
 8 power of it. From these also turn away. For of these are they who
 9 creep into houses, and captivate silly women laden with sins, led away
 10 by various desires, Ever learning and never able to come to the know-
 11 ledge of the truth. Now as Janæes and Jambres withstood Moses, so
 12 do these also withstand the truth: men of corrupt minds, void of judg-
 13 ment as to the faith. But they shall proceed no farther; for their folly
 14 shall be manifest to all men, as theirs also was. But thou hast fully
 15 known my doctrine, manner of life, intention, faith, long-suffering, love,
 16 patience, Persecutions, afflictions, which befel me at Antioch, at Ico-
 17 nium, at Lystra; what persecutions I endured; but the Lord delivered
 18 me out of all. Yea and all that are resolved to live godly in Christ Je-
 19 sus, shall suffer persecution. But evil men and impostors will grow
 20 worse and worse, deceiving and being deceived. But continue thou in
 the things which thou hast learned, and been fully assured of, knowing
 21 of whom thou hast learned *them*, And that from an infant thou hast

V. 1. *In the last days*—the gospel dispensation, from the time of our Lord's death, is peculiarly styled *the last Days*.

V. 2. *For men*—even in the Church—*will be*—in great numbers and to an higher degree than ever—*lovers of themselves*—The first Root of Evil—*lovers of money*—the Second.

V. 3. *Without natural affection*—to their own children—*intemperate, fierce*—both too soft, and too hard.

V. 4. *Lovers of sensual pleasure*—which naturally extinguishes all Love and Sense of God: that is, they have an appearance of godliness, but regard not, and even resist, the inward power and reality of it. Is not this eminently fulfilled at this day?

V. 7. *Ever learning*—New things; but not the truth of God.

V. 8. Several antient 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 the Cost. Art thou resolved? *in Christ*—Out of Christ there is no Godliness—*Shall suffer persecution*—More or less. There is no Exception. Either the truth of Scripture fails, or those that think they are religious, and are not persecuted, in some shape or other, on that very account, deceive themselves.

V. 13. *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, through faith in the Messiah* that was to come. How much more are the Old and New Testament together, able, in God's

known the holy scriptures, which are able to make thee wise unto sal-
 16 vation, thro' faith which is in Christ Jesus. All scripture *is* inspired
 of GOD, and *is* profitable for doctrine, for reproof, for correction, for
 17 instruction in righteousness; That the man of GOD may be perfect,
 IV. throughly furnished unto all good works. I charge *thee* therefore
 before GOD and the Lord Jesus Christ, who will judge the quick and
 2 dead at his appearing and his kingdom, Preach the word; be instant
 in season, out of season; convince, rebuke, exhort, with all long-suf-
 3 fering and teaching. For the time will come, when they will not en-
 dure sound doctrine, but will heap to themselves teachers, according to
 4 their own desires, having itching ears. And they will turn away *their*
 5 ears from the truth, and turn aside to fables. But watch thou in all
 things, endure affliction, do the work of an evangelist, fulfil thy mini-
 6 stry. For I am now ready to be offered up, and the time of my de-
 7 parture is at hand. I have fought the good fight, I have finished the
 8 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.

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 assisting 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. *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 his 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; but *even* when there is none, then one must be made.

V. 3. *For* — Therefore thou hast need of *all long-suffering* — according to *their own desires* —

Smooth as they can wish — *having itching ears* — being 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, with the sacred Mission, and so are never at a loss for numbers.

V. 5. *Watch* — an earnest, constant, persevering exercise. The scripture *watching, or waiting*, is *steadfast faith, patient hope, labouring love, unceasing prayer*; yea, the mighty exertion of all the affections of the soul, that a man is possibly capable of — *In all things* — whatever you are doing, yet in *that*, and in *all things* — WATCH — *Of an evangelist* — which was next to that of an Apostle.

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

V. 8. *The crown of that righteousness* which GOD has imputed to me and wrought in me —

10 Do thy diligence to come to me shortly. For Demas hath forsaken me, loving the present world, and is gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for service. Tychicus I have sent to Ephesus. When thou comest, bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander the copper-smith did me much evil; the Lord will reward him according to his works. Of whom be thou also aware; for he hath greatly withstood our words. At my first defence no man was with me, but all forsook me: may it not be laid to 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 lion. And the Lord will deliver me from every evil work, and preserve me unto his heavenly kingdom; to whom be the glory for ever, and ever. Amen. Salute Aquila and Priscilla and the family of Onesiphorus. Erastus abode at Corinth: but Trophimus I have left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.

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.

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

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

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

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

V. 16. All — my friends and companions forsook me — And do we expect to find such as will not forsake us? — My first defence — before the savage Emperor Nero.

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

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

V. 20. When I came on, Erastus abode at Corinth — being Chamberlain of the City. Rom. xvi. 23. but Trophimus have I left sick — not having power (as neither had any of the Apostles) to work miracles when he pleased, but only when God pleased.

N O T E S

O N

St. PAUL's Epistle to TITUS.

TITUS was converted from Heathenism by St. Paul, Gal. ii. 3. and as it seems very early, since the Apostle accounted him as his Brother, at his first going into *Macedonia*. And he managed and settled the Churches there, when St. Paul thought not good to go thither himself. He had now left him at *Crete*, to regulate the Churches; to assist him wherein, he wrote this Epistle, as is generally believed after the First, and before the Second to *Timothy*. The Tenor and 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.	5. Press Obedience to Magistrates, and Gentleness to all men,	C. iii. 1—2.
II. The Instruction of Titus to this effect :		6. Good Works are to be done, foolish questions avoided, Hereticks shunned,	3—7.
1. Ordain good Presbyters,	5—9.		8—11.
2. Such are especially needful at Crete,	10—12.	III. An Invitation of Titus to Nicopolis, with some Admonitions,	12—14.
3. Reprove and admonish the Cretans,	13—16.	IV. The Conclusion,	15.
4. Teach aged men and women, And young men, being a Pattern to them, And Servants, urging them by a glorious Motive,	C. ii. 1 — 5. 6—8. 9—15.		

T I T U S.

Chap. I. **P**AUL a servant of GOD, and an Apostle of Jesus Christ, in things concerning the faith of GOD's elect, and the knowledge of the truth which is after godliness, In hope of eternal life, which GOD, who

V. 1. *Paul a servant of God and an apostle of Jesus Christ*—Titles suitable to the Person of Paul, and the Office he was assigning to Titus—concerning the faith—the propagating of which is the proper Business of an Apostle. These two verses contain the sum of Christia-

nity, which Titus was always to have in his eye—of the elect of God—of all real Christians.

V. 2. *Which God promised before the world began*—To Christ, our Head.

V. 3. *His*

3 cannot lie, promised before the world began; And he hath in due
time manifested his word, thro' the preaching wherewith I am in-
4 trusted, according to the commandment of God our Saviour: To
Titus my own son after the common faith, grace, mercy, peace from
God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set in order the
things which remain, and ordain elders in every city, as I appointed
6 thee: If a man is blameless, the husband of one wife, having faith-
7 ful children, not accused of luxury or unruly. For a bishop must be
blameless, as the steward of God; not self-willed, not passionate, not
8 given to wine, no striker, not desirous of filthy gain: But a lover of
strangers, a lover of good men, prudent, just, holy, temperate,
9 Holding fast the faithful word, as he hath been taught, that he may
be able by sound doctrine both to exhort and to convince the gainsayers.
10 For there are many unruly vain-talkers and deceivers, especially they
11 of the circumcision, Whose mouths must be stopped, who subvert
whole families, teaching things which they ought not, for the sake of
12 filthy gain. One of themselves, a prophet of their own, hath said,
13 The Cretans *are* always liars, evil wild-beasts, lazy gluttons. This
witness is true; therefore rebuke them sharply, that they may be found
14 in the faith; Not giving heed to Jewish fables, and commandments
15 of men, that turn from the truth. To the clean all things *are* clean;
but to the defiled and unbelieving nothing *is* clean; but both their un-
16 derstanding and conscience 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.

V. 3. *His word*—his Promise.

V. 4. *The common faith*—Common both to Jews and Gentiles.

V. 5. *The things which remain*—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 that Paul approved of: men that had *living faith*, a *pure conscience*, a *blameless life*: any other sort he is clear of.

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

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

V. 12. *A prophet of their own*—Country.

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, who ever they were that added to the pure doctrine of the Gospel.

V. 15. *To the clean*—those whose Hearts are purified by Faith—*all things are clean*—all kinds of meat; the Mosaic Distinction between clean and unclean Meats being now taken away—but *to the defiled and unbelieving nothing is clean*. The Apostle joins *defiled and unbelieving*, to intimate, that nothing can be clean, without a true faith. For both the Understanding and Conscience, those leading Powers of the Soul, are polluted; consequently so are the man and all he does.

V. 7. *Show*.

- II. But speak thou the things which become sound doctrine,
 2 That the aged men be vigilant, serious, prudent, sound in faith, love,
 3 patience: That the aged women in like manner, *be* in behaviour as
 becometh holiness, not slanderers, not given to much wine, teachers of
 4 good things: That they instruct the young women to be wise, to love
 5 their husbands, to love their children, Discreet, chaste, keepers at
 home, good, obedient to their own husbands, that the word of God
 6 be not blasphemed. The young men likewise exhort to be discreet,
 7 In all things shewing thyself a pattern of good works, in doctrine, un-
 8 corruptness, seriousness, Sound speech that cannot be reproved; that
 he who is on the contrary part may be ashamed, having no evil thing
 9 to say of us. *Exhort* servants to be obedient to their own masters,
 10 to please *them* in all things, not answering again, Not stealing, but
 shewing all good fidelity, that they may in all things adorn the gospel of
 11 God our Saviour. For the saving grace of God hath appeared to all
 12 men, Teaching us, that, having renounced ungodliness and all worldly
 desires, we should live soberly, righteously, and godly in the present
 13 world, Looking for the blessed hope and the glorious appearing of
 14 the great God, even our Saviour Jesus Christ. Who gave himself for
 us, that he might redeem us from all iniquity, and purify to himself a
 15 peculiar people, zealous of good works. These things speak and ex-
 hort, and rebuke with all authority: let no man despise thee.
- III. Put them in mind to be subject to principalities and powers, to obey

V. 7. *Shewing thyself a pattern*—Titus himself was then young—in the doctrine which thou teachest in publick.

V. 8. *Sound speech*—In private Conversation.

V. 9. *In all things*—Wherein it can be done without sin.

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. *Teaching 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 ig-

norance, the *unholiness* of disorderly passions. Sobriety is no less than all the powers of the Soul, being consistently, and constantly *alert*, 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 Appearance* which we hope for.

V. 14. *Who gave himself for us*—to die in our stead—*that he might redeem us*—miserable bond-slaves, as well from the Power and the very Being, as from the Guilt of all our sins.

V. 15. *Let no man despise thee*—that is, Let none have any just Cause to despise thee. Yet they surely will. Men who know not God will despise a true minister of his word.

V. 2. *Not*

2 *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
3 all men. For we also were once foolish, disobedient, deceived, enslaved to various desires and pleasures, living in wickedness and envy,
4 hateful, hating one another: But when the kindness and philanthropy
5 of GOD our Saviour appeared, Not by works of righteousness which we had done, but according to his own mercy he saved us, by the laver
6 of regeneration, and renewing of the Holy Ghost. Which he poured
7 forth richly upon us, through Jesus Christ our Saviour, That, being justified by his grace, we might be made heirs, according to the hope of
8 eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, to the end that they who have believed in GOD, be
9 careful to excel in good works: these things are good and profitable
10 to men. But avoid foolish questions, and genealogies, and contentions,
11 and strivings about the law; for they are unprofitable and vain. An heretic after a first and second admonition reject, Knowing that such an one is perverted and sinneth, being self-condemned.

V. 2. *Not quarrelsome*—assaulting none—gentle, when assaulted.

V. 3. *For we*—And as GOD hath dealt with us, so ought we to deal with our neighbour—*were foolish*—wholly ignorant of GOD—and *disobedient*—when he was declared to us.

V. 4. *When the philanthropy*—that is, Love of mankind—*appeared*—by the light of his Spirit to our inmost Soul.

V. 5. *Not by works*—In this important Passage the Apostle presents us with a delightful View of our Redemption. Herein we have I. The Cause of it; not our *works* or *righteousness*, but the *kindness and love* of GOD our Saviour. II. The Effects, which are 1. Justification, *being justified*, pardoned and accepted through the 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 be made heirs of eternal life*, and live now in the joyful Hope of it.

V. 8. *Be careful to excel in good works*—Though the Apostle does not lay these for the Foundation, yet he brings them in at their pro-

per place; and then mentions them, not slightly, but as affairs of great importance. He desires, that all Believers should—*be careful*—have their Thoughts upon them, use their best contrivance, their utmost Endeavours, not barely to practise, but *to excel*, to be eminent and distinguished in them: Because though they are not the Ground of our Reconciliation with GOD, yet they are *amiable* and *honourable* to the Christian Profession—and *profitable to men*—means of increasing the everlasting Happiness both of ourselves and others.

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

V. 11. *Such an one sinneth, being self-condemned*—being convinced in his own Conscience, that he acts wrong.

V. 12. *When*

12 When I shall send Artemas or Tychicus to thee, be diligent to come
 13 to me to Nicopolis ; for I have determined to winter there. Send for-
 ward with diligence Zenas the lawyer and Apollos, that they may
 14 want nothing. And let ours also learn to excell in good works
 15 for necessary uses, that they be not unfruitful. All that are with
 me salute thee. Salute them that love us in the faith. Grace be with
 you all.

V. 12. *When I shall send Artemas or Tychicus* — to succeed thee in thy Office. Titus was not (as has been vulgarly supposed) Bishop of the *Cretans*, but an Evangelist, who, according to the Nature of that Office, had no fixed Residence, but presided over other Elders wherever he travelled from place to place, assisting the Apostles, each 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 of *Epirus* — for I have determined to winter there — Hence it appears, 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 NESIMUS, servant to *Philemon*, an eminent person in *Colosse*, ran away from his Master to *Rome*. Here he was converted to Christianity by St. Paul, who sent him back to his Master with this Letter. It seems, *Philemon*, not only pardoned, but gave him his Liberty; seeing *Ignatius* makes mention of him, as succeeding *Timotheus* at *Ephesus*.

The Letter has three Parts:

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

V. 1. This

P H I L E M O N .

Chap. I. **P**AUL, a prisoner of Jesus Christ, and Timotheus a brother, to
 2 Philemon the beloved and our fellow-labourer, And to the be-
 loved Apphia, and Archippus our fellow-soldier, and the church which is
 3 in thy house: Grace *be* unto you, and peace from GOD our Father,
 and the Lord Jesus Christ.

4 I thank my GOD, making mention of thee always in my prayers,
 5 (Hearing of thy faith which thou hast toward the Lord Jesus, and love
 6 toward all saints) That the communication of thy faith may become
 effectual, by the acknowledgment of every good thing which is in
 7 you through Christ Jesus. For we have great joy and consolation in
 thy love, because the bowels of the saints are refreshed by thee, bro-
 8 ther. Wherefore, though I might be much bold in Christ, to enjoin
 9 thee what is convenient, Yet out of love I rather beseech *thee*, being
 such an one as Paul the aged, and now also the prisoner of Jesus Christ.
 10 I beseech thee for my son, whom I have begotten in my bonds, One-
 11 simus, Who was formerly unprofitable to thee, but now profitable to
 12 thee and me, Whom I have sent again: thou therefore receive him,

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. *Apphia* — his wife, to whom also the business in part belonged — *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. 9. *Yet out of love I rather beseech thee* — In how handsome a manner does the Apostle just hint, and immediately drop the considera-

tion of his Power to *command*, and tenderly beseech *Philemon*, to hearken to his Friend, his aged Friend, and now Prisoner for Christ? With what endearment, in the next verse, does he call *Onesimus his Son*, before he names his name? And as soon as he had mentioned it, with what fine Address does he just touch on his former Faults, and instantly pass on to the happy Change that was now made upon him: So disposing *Philemon* to attend to his Request, and the Motives wherewith he was going to enforce it.

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

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

V. 12. *Receive him, that is, my own bowels* — Whom I love as my own soul. Such is the natural Affection of a Father in Christ, toward his Spiritual Children.

13 that is my own bowels: Whom I would have retained with me, to
 14 serve me in thy stead, in the bonds of the gospel. But I would do no-
 thing without thy consent; that thy good deed might not be, as it were,
 15 by constraint, but willingly. And perhaps for this end was he separa-
 16 ted for a season, that thou mightest have him for ever; No longer as
 a servant, but above a servant, a brother beloved, especially to me; and
 17 how much more to thee, both in the flesh and in the Lord? If there-
 18 fore thou accountest me a partner, receive him as myself. If he hath
 19 wronged thee, or oweth *thee* any thing, put that to my account. I
 Paul have written with my own hand; I will repay *it*; not to say unto
 20 thee, that thou owest also thyself to me besides. Yea, brother, let me
 21 have joy of thee in the Lord: refresh my bowels in Christ. Having
 confidence of thy obedience I have written to thee, knowing that thou
 22 wilt do even more than I say. Withal prepare me also a lodging; for
 23 I trust I shall be given to you through your prayers. Epaphras my
 24 fellow-prisoner in Christ Jesus saluteth you, Mark, Aristarchus, Demas,
 25 Luke, my fellow-labourers. The grace of our Lord Jesus Christ *be*
 with your spirit.

V. 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 good deed 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.

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 Onesimus.

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

N O T E S

On the Epistle to the HEBREWS.

IT is agreed by the general Tenor of Antiquity, that this Epistle was written by St. Paul: whose other Epistles were sent to the Gentile Converts; This only to the Hebrews. But this improper Inscription was added by some later Hand. It was sent to the Jewish Hellenist Christians, dispersed through various Countries. St. Paul's Method and Style are easily observed therein.

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 and Peter suffered at Rome, three years before the Destruction of Jerusalem. Therefore this Epistle, likewise, was written, while the Temple was standing. St. Peter wrote a little before his Martyrdom, and refers to the Epistles of St. Paul, this in particular.

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

The Sum is, The Glory of Christ appears,

- | | |
|---|---|
| <p>I. From comparing him with the Prophets and Angels, C. i. 1—14.
Therefore we ought to give heed to him: C. ii. 1—4.</p> <p>II. From his Passion and Consummation.
Here we may observe</p> <p>1. The Proposition and Sum: 5—9.</p> <p>2. The Treatise itself: We have a perfect Author of Salvation, who first suffered for our sake, that he might be, 1. a merciful, and 2. a faithful, 3. High priest, 10—18.</p> <p>These three are particularly explained, his Passion and Consummation being continually interwoven.</p> <p>I. He has the Virtues of an High-priest.</p> <p>a. He is faithful: } C. iii. 1.—
Therefore, Be ye not } C. iv. 13.
unfaithful:</p> <p>b. He is merciful: } 14.—
Therefore, come to him } C. v. 3.
with Confidence</p> <p>2. He is called of God an High-priest. Here</p> <p>a. The Sum is proposed; 4—10.
with a summary Exhortation: 11.—
C. vi. 20.</p> <p>b. The point is copiously,</p> <p>I. Explained. We have a great High-priest,</p> <p>1. Such as is described in the cxth Psalm: after the</p> | <p>Order of Melchisedech; C. vii. 1—19.
established by an Oath, 20—22.
for ever, 23—28.</p> <p>2. Therefore peculiarly excellent:
Heavenly: C. viii. 1—6.
Of the New Covenant, 7—13.
By whom we have } C. ix. 1.—
an Entrance into } C. x—18.
the Sanctuary:</p> <p>II. Applied. Therefore,</p> <p>1. Believe, hope, love: 19—25.
These three are farther inculcated:</p> <p>a. Faith, with Patience, 26—39.
which after the Example } C. xi—1.—
of the Antients, } C. xii—1.
and of Christ himself, 2, 3.
is to be exercised, 4—11.
cheerfully, peaceably, holily: 12—17.</p> <p>b. Hope, 18—29.</p> <p>c. Love, C. xiii. 1—6.</p> <p>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, } 20—25.
The Doxology, and }
The mild Conclusion.</p> |
|---|---|

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.

Ch. I. **G**OD who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us 2 by his Son; Whom he hath appointed heir of all things, by whom 3 he also made the worlds: Who being the brightness of his glory, and

V. 1. *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—*both in these last times*—intimating that no other Revelation is to be expected—*spoken*—all things and in the most perfect manner—*by his Son*—Alone. The Son spake by the Apostles. The Majesty of the Son of God is *proposed*, I. Absolutely, by the very name of *Son*, v. 1. and by three glorious Predicates, *whom he hath appointed*—*by whom he made*—*who sat down*; whereby he is described, from the beginning to the Consummation of all things, v. 2, 3. II. Comparatively to Angels, v. 4. The Proof of this Proposition immediately follows, the Name of *Son* being proved, v. 5. His being *Heir of all things*, v. 6—9. *his making the Worlds*, v. 10—12. *his sitting at God's right-hand*, v. 13, &c.

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

V. 3. *Who*—*sat down*—The third of those 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

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 on high, Being made so much higher than the angels, as he hath by inheritance a more excellent name than they. For to which of the angels did he ever say, * Thou art my Son; this day have I begotten thee? And again, † I will be to him a 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 worship him. And of the angels he saith, || Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son,

indeed briefly of the former, before his Humiliation, but copiously after his Exaltation: As from hence the Glory he had from Eternity began to be evidently seen. Both his *purging our sins*, and *sitting at the Right hand of GOD*, are largely treated of in the seven following Chapters — *sat down* — The Priests stood while they ministered. Sitting therefore denotes, the Consummation of his Sacrifice. This word *sat down* contains the Scope, the Theme, and the Sum of the Epistle.

V. 4. This Verse has two Clauses the latter of which is treated of, v. 5. the former, v. 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 made* — by his Exaltation, after he had been made lower than them, (c. ii. 9.) *so much higher than the angels* — It was highly 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 — *thatt they* — This denotes an

immense Preëminence. The Angels do not inherit all things, but are themselves a Portion of the Son's Inheritance, whom they worship as their Lord.

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

V. 6. *And again* — that is, in another Scripture — *He, GOD* — saith, *when he bringeth in his first begotten* — This Appellation includes that of Son, together with the Rights of Primogeniture, which the First begotten Son of GOD enjoys, in a manner which is not communicable to any Creature — *into the world* — namely at his Incarnation.

V. 7. *Who maketh his angels* — This implies, they are only Creatures, whereas the Son is eternal, v. 8. and the Creator himself: (v. 10.) *Spirits and a flame of fire* — which intimates not only their Office but also their Nature. 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.

* Psal. ii. 7. † 2 Sam. vii. 14.

‡ Psal. xcvi. 7. || Ib. civ. 4.

* Thy throne, O GOD, is for ever and ever ; the sceptre of thy kingdom is a sceptre of righteousness : Thou hast loved righteousness and hated iniquity ; therefore GOD, *even* thy GOD, hath anointed thee with the oil of gladness above thy fellows. And, † Thou, Lord, hast in the beginning laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest ; and they all shall wax old as doth a garment ; And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail. But to which of the angels did he ever say, || Sit at my right hand, till I make thine enemies thy footstool ? Are they not all ministering spirits, sent forth to serve for them who shall inherit salvation ? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence : How shall we escape, if we neglect so great a salvation, which began to be spoken by the LORD, *and* was confirmed to us by them that had heard *him* ? GOD also bearing them witness by signs, and wonders, and various mi-

V. 8. O GOD — GOD in the Singular Number is never in Scripture used absolutely of any but the Supreme GOD — *Thy* Reign, of which the *Sceptre* is the Ensign, is full of Justice and Equity.

V. 9. *Thou hast loved righteousness and hated iniquity* — Thou art infinitely pure and holy — therefore GOD, who, as thou art Mediator, is *thy* GOD, hath anointed thee with the oil of gladness — with the Holy Ghost, the fountain of Joy — above *thy fellows* — above all the Children of men.

V. 10. *Thou* — the same to whom the Discourse is addressed in the preceding Verse.

V. 12. *They shall be changed* — into New Heavens and a New Earth : but thou art eternally the same.

V. 14. *Are they not all* — tho' of various Orders — *ministering spirits, sent forth* — ministering before GOD, sent forth to men — to serve for them — in numerous Offices of Protection, Care, and Kindness — *who* — having patiently continued in well doing, shall inherit everlasting Salvation.

Chap. ii. In this and the two following Chapters, the Apostle subjoins an Exhortation,

answering each head of the preceding Chapter — ver. 1. *lest we should let them slip* — as water out of a leaky vessel. So the Greek word properly signifies.

V. 2. In giving the Law. GOD spoke by Angels ; but in proclaiming the Gospel, by his Son — *stedfast* — firm and valid — *every transgression* — Commission of Sin — *every disobedience* — Omission of Duty.

V. 3. *So great a salvation* — a Deliverance from so great Wickedness and Misery, into so great Holiness and Happiness — *which began to be spoken of* — that is, which was first spoken of. Before he came it was not known — by him who is *the Lord* — of Angels as well as men — *and was confirmed to us* — of this Age, even every Article of it — *by them that had heard him* — and had been themselves also both *Eye witnesses and Ministers of the Word*.

V. 4. *By signs and wonders* — while he lived — *and various miracles and distributions of the Holy Ghost* — miraculous Gifts, distributed after his Exaltation — *according to his will* — not theirs who received them.

* *Psal.* xlv. 7, 8. † *Ib.* cii. 26, &c. || *Ib.* cx. 1.

rales, and distributions of the Holy Ghost, according to his own will.

5 For he hath not subjected to the angels the world to come, whereof
6 we speak. But one in a certain place testified, saying, * What is man,
7 that thou art mindful of him, or the son of man, that thou visitest
8 him? Thou madest him a little lower than the angels, thou crown-
9 edst him with glory and honour, and didst set him over the works of
10 thy hands. Thou hast put all things in subjection under his feet. Now
in putting all things in subjection under him, he left nothing *that is*
not put under him: but now we do not yet see all things put under
him. But we see Jesus crowned with glory and honour, for the suf-
fering of death, who was made a little lower than the angels, that by
the grace of God he might taste death for every man. For it be-
came him for whom *are* all things, and by whom *are* all things, in

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.

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-shining 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 madest him*—*Adam*—a little lower than the *Angels*—The *Hebrew* is, a *little lower than 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, generally without any variation. It was not their business, in writing to the Jews, who at that time had it in high esteem, to amend or alter this, which would of consequence have occasioned disputes without end.

V. 8. *Now this putting all things under him* implies that there is *nothing that is not put under him*. But it is plain, this is not done, 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*,

* *Psal. viii. 4.*

bringing many sons to glory, to perfect the captain of their salvation
 11 through sufferings. For both he that sanctifieth, and all they that are
 sanctified, *are* of one; for which cause he is not ashamed to call them
 12 brethren, Saying, * I will declare thy name to my brethren; † in the
 13 midst of the 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
 14 hath given me. Since then the children partake of flesh and blood, he
 also himself in like manner took part of the same, that through death he
 15 might destroy him that had the power of death, that is, the devil: And
 deliver them, as many as through fear of death, were all their life-time

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, v. 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. But 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 more relation to *our* being saved or sanctified by sufferings, than our other experiences with his omnipotence. And 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 sacrifices 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 may be made *subservient* to this, and so far as they are blest to the weaning us from Sin, and causing our affections to be set on things above, so far they do *indirectly*, yet mightily, help on our sanctification.

V. 11. For they are nearly related to each other — He that sanctifieth — Christ, (c. xiii. 12.) and all they that are sanctified, that are brought to God, that draw near, or come to him (which are synonymous terms) are all of

one—partakers of one Nature, from one Parent, Adam.

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

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

V. 14. Since then 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,

* *Psal.* xxii. 22. † *Ib.* xii. 23. † *Isai.* viii. 17, 18.

16 subject to bondage. For verily he taketh not hold of angels, but he
 17 taketh 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
 18 sins of the people. For in that he hath suffered, being tempted him-
 self, he is able to succour them that are tempted.

III. WHEREFORE, holy brethren, partakers of the heavenly calling,
 2 consider the apostle and high-priest of our profession, Jesus, Faithful
 3 to him that appointed *him*, as *was* also * Moses in all his house. For
 this person was counted worthy of more glory than Moses, inasmuch as
 4 he that hath builded it hath more honour than the house. Now every
 5 house is built by some one : but he that built all things *is* GOD. And
 Moses verily was faithful in all his house as a servant, for a testimony

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.

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 — *the Apostle* — the Messenger of GOD, who pleads the Cause of GOD with us — *and high priest* — who pleads our Cause with GOD. Both are contained in the one word *Mediator*. He compares *Christ* as an *Apostle* with *Moses*; as a *Priest* with *Aaron*. Both these offices which *Moses* and *Aaron* severally bore, he bears together, and far more eminently — *of our profession* — the Religion we profess.

V. 2. *His house* — The Church of *Israel*, then the peculiar *Family* of GOD.

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

V. 4. *New 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 Preëminence 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*.

* Numb. xii. 7.

6 of the things, which were to be afterwards spoken: But Christ as a
 7 Son over his own house, whose house we are, if we hold fast the
 8 confidence and the glorying of hope, firm to the end. Wherefore
 8 (as the Holy Ghost saith) * To day, if ye will hear his voice, harden
 not your hearts, as in the provocation †, in the day of temptation in
 9 the wilderness, Where your fathers tempted me, proved me, and saw
 10 my works forty years. Therefore I was grieved with that generation
 and said, They always err in their hearts, and they have not know my
 11 ways. So I sware in my wrath, They shall not enter into my
 12 rest. Take heed, brethren, lest there be in any of you an evil heart
 13 of unbelief, in departing from the living GOD: But exhort one ano-
 ther daily, while it is called to day, lest any of you be hardened through
 14 the deceitfulness of sin: (For we are made partakers of Christ, if
 15 we hold fast the beginning of our confidence firm to the end) While
 it is said; To-day, if ye will hear his voice, harden not your hearts, as
 16 in the provocation. For who, when they had heard, provoked God?
 17 *Were* they not all that came out of Egypt by Moses? And with whom
 was he grieved forty years? *Was it* not with them who had sinned?

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

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

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

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

V. 10. *Wherefore*— to speak after the manner of men, *I was grieved*— displeased, offended with that generation; and said, they always err in their hearts—they are led astray by their stubborn Will and vile Affections. And for this reason, because Wickedness has blinded their Understanding, they have not known my

* Psa. xcvi. 7, &c.

ways; by which I would have led them like a flock, into my rest, in the promised Land.

V. 12. *Take heed lest there be in any of you*—as there was in them, an evil heart of unbelief— Unbelief is the Parent of all Evil, and the very Essence of Unbelief lies, in departing from God, as the living God, the Fountain of all our Life, Holiness, 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, provoked God presently after their great Deliverance; continued to grieve his Spirit for forty years, and perished in their Sin.

V. 17. *So we see, they could not enter in*— tho' afterward they desired it.

† Exod. xvii. 7.

V. 2. The

18 Whose carcases fell in the wilderness? And to whom sware he, that
 19 they should not enter into his rest, but to them that believed not? So
 IV. we see, they could not enter in, because of unbelief. Let us therefore
 fear, lest a promise being left *us* of entering into his rest, any of us should
 2 altogether come short of it. For unto us hath the gospel been preached
 as well as unto them; but the word heard did not profit them, not
 3 being mixt with faith in those that heard *it*. For we that have believed,
 do enter into the rest; as he said, I have sworn in my wrath, They
 shall not enter into my rest, though the works were finished from the
 4 foundation of the world. For he saith thus in a certain place, of the
 seventh day *, And God rested on the seventh day from all his works:
 5, 6 And in this again, They shall not enter into my rest. Seeing then it
 remaineth that some enter into it; and they to whom the gospel was
 7 preached before, entered not in because of unbelief, He again, after
 so long a time, fixeth a certain day, saying by David, To-day; as it
 was said before, To day, if ye will hear his voice, harden not
 8 your hearts. For if Joshua had given them the rest, he would
 9 not have afterward spoken of another day. There remaineth
 10 therefore a rest for the people of God. For he that hath entered
 into his rest, hath himself also ceased from his works, as
 11 God *did* from his. Let us labour, therefore, to enter into that rest,
 12 lest any one should fall, after the same example of unbelief. For

V. 2. The Effence of the Gospel, "The Son of God dying for Sinners," was *preached to them*, both in Sacrifices and in the Prophecies—*But the word*—which they—*heard*—concerning him—*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 it's saving Power.

V. 3. *For we*—only—*that have believed, enter into the rest*. The Proposition is, there remains a Rest for us. This is proved ver. 3—11. thus: That Psalm mentions a Rest. Yet it does not mean, 1. GOD'S Rest from creating. For this was long before the time of *Moses*. Therefore in his time another Rest was expected; of which they who then heard fell short. Nor is it, 2. The Rest which *Israel* obtained through *Joshua*. For the Psalmist wrote after him. Therefore it is, 3. The eternal Rest in Heaven—*As he said*—clearly shewing, that there is a farther Rest than that which followed the finishing of the Creation

—*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 remains for them.

V. 11. *Lest any one should fall*—into Perdition.

V. 12. *For the word of God*—preached, ver. 2. and armed with threatenings, ver. 3. *is living and powerful*—attended with the

4 G 2

power

* Gen. ii. 2.

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
13 thoughts and intents of the 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,
15 Jesus the son of GOD, let us hold fast our profession, For we have not an high-priest who cannot sympathize with our infirmities, but who was
16 in all points tempted like as we are: yet without sin. Let us therefore come boldly to the throne of grace that we may receive mercy and find
V. grace to help in time of need. For every high priest being taken from among men, is appointed for men in things pertaining to GOD, that he
2 may offer both gifts and sacrifices for sins, Who can have compassion on the ignorant and the wandering, seeing he himself also is compassed
3 with infirmity, And because hereof it behoveth him, as for the
4 people, so also for himself to offer for sins. And no one taketh this

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 thro' 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 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*—without Anger or Rigour—*on the ignorant*—them that are in Error—and *the wandering*—them that are in sin—*seeing himself also is compassed with infirmity*—even with sinful infirmity, and so needs the Compassion which he shews to others.

V. 4. The Apostle begins here to treat of the

5 honour to himself, but he that is called of GOD, as *was* Aaron. So
 6 also Christ glorified not himself to be made an high priest, but he that
 7 said to him *, Thou art my son, this day have I begotten thee. As
 8 he saith also in another *place*, † Thou *art* a priest for ever, after the or-
 9 der of Melchisedeck : Who in the days of his flesh, having offered
 up prayers and supplications, with strong crying and tears, unto him that
 was able to save him from death, and being heard from his fears ;
 Tho' he was a son, yet learned obedience by the things which he suf-
 fered, And being perfected, became the author of eternal salvation to

the Priesthood of Christ. The sum of what he observes concerning it, 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 viith and following Chapters, is contained ver. 7—10. and in this sum is admirably comprised the Process of his Passion, with its inmost Causes, in the very terms used by the Evangelists—*Who in the days of his flesh*—those two Days in particular, wherein his Sufferings were at the height—*having offered up prayers and 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*—so as to be delivered—*from his fear*—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. Com-

* Psalm ii. 7.

pared with *this*, every thing else was a meer *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 afterward swallowed it up. And he was *heard*, not so that the Cup should pass away, but so that he drank it without any Fear. That Fear was far more dreadful than Death : which being taken away, he was ready to drink with all Serenity of mind *the Cup which his Father had given him*.

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

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

† Psalmcx. 1.

10 all that 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 dull of hearing. For when 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 of milk and not of strong meat. For every one that useth milk is unexperienced in the word of righteousness; for he is a babe. But strong meat belongeth to them of full age, to them who have their 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 dead works, and of faith in GOD, Of the doctrine of baptisms and laying on of hands, and the resurrection of the dead, and eternal judgment. And this we will do, if GOD permit. For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and been made

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, 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. *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 that for the present—*let us go on to perfection: not laying again the foundation of repentance from dead works*—from open Sins, the very first thing to be insisted on—and *faith in GOD*, the very next point. So St. Paul in his very first Sermon at *Lystra*, (*Acts* xiv. 15.) *Turn from those vanities, unto the living GOD*. And when they believed, they were to be baptized, with the *Baptism* (not of the Jews, or of *John*, but) of Christ. The next thing was, *To lay hands* upon them, that they might receive the Holy Ghost: After which they were more fully instructed, touching the *Resurrection*, and the General Judgment, called *Eternal*, because the Sentence then pronounced is irreversible, and the Effects of it remain for ever.

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

V. 4. *It is impossible for those who were once enlightened*—with the light of the glorious Love of GOD in Christ—and *have tasted the heavenly gift*—Remission of Sins, sweeter than honey and the honey-comb—and *been made partakers of the Holy Ghost*—of the Witness and the Fruits of the Spirit.

V. 5. *Have*

5 partakers of the Holy Ghost, And have tasted the good word of God,
 6 and the powers of the world to come, And have fallen away, to
 renew *them* again unto repentance, seeing they crucify to themselves the
 7 Son of God afresh, and put *him* to an open shame. For the earth
 which drinketh in the rain that cometh often upon it, and bringeth
 forth herbs meet for them for whom it is tilled, receiveth blessing from
 8 God. But that which beareth thorns and briars *is* rejected and nigh
 9 unto a curse, whose end *is* to be burned. But, beloved, we are per-
 suaded better things of you, and things that accompany salvation,
 10 though we thus speak. For God *is* not unrighteous, to forget your
 work and labour of love, which ye have shewed toward his name,
 11 in that ye have ministered to the saints, and do minister. But we desire
 that every one of you would 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 long suffering inherited the promises.
 13 For when God made the promise to Abraham, because he could swear

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 grace of the Lord Jesus.

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 — *whose end is to be burnt* — as *Jerusalem* was shortly after.

V. 9. *But, beloved* — In this one place he calls them so. He never uses this Appellation, but in exhorting — *we are persuaded of you*

things that accompany salvation — we are persuaded you are now saved from your sins: and that ye have that Faith, Love, and Holiness, which lead to final Salvation — *though we thus speak*, — to warn you, lest you should fall from your present steadfastness.

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

V. 11. *But we desire you should 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 assurance*, poured into the Soul by the same immediate inspiration of the Holy Ghost, and relates to the evidence of persevering grace, and of eternal glory, the result of it. 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 itself, 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*

14 by no greater, he swore by himself, Saying, * Surely blessing I will
 15 bless thee, and multiplying I will multiply thee. And so, after he had
 16 patiently endured, he obtained the promise. For men verily swear by
 the greater, and an oath for confirmation *is to them an end of all con-*
 17 *tradiction.* Wherefore God being willing to shew more abundantly to
 the heirs of the promise the unchangeableness of his counsel, interposed
 18 by an oath: That by two unchangeable things, in which *it was im-*
 possible for God to lie, we might have strong consolation, who have fled
 19 to lay hold on the hope set before us: Which *hope* we have as an anchor
 of the soul, both sure and stedfast, and which entereth into that within
 20 the veil, Whither Jesus *our* fore-runner is entered for us, 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 returning from the slaughter of the kings, and blessed
 2 him, To whom also Abraham gave a tenth part of all *the spoils*; being
 by interpretation, first king of righteousness, and then king of Salem
 3 also, which is king of peace; Without father, without mother,

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

* Gen. xxii. 16.

V. 19. Which hope in Christ we have as an anchor of the soul, entering 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 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 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 Human Nature, without Mother, as to

† Gen. xiv. 18, &c.

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
 5 Abraham gave the tenth of 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, tho'
 6 they come out of the loins of Abraham. But he whose pedigree is
 not from them, took tythes of Abraham, and blessed him who had the
 7 promises: And without all contradiction, the less is blessed of the
 8 greater. And here men that die receive tithes: but there, he of
 9 whom it is witnessed, that he liveth. And even Levi, who receiveth
 10 tithes, paid tithes (so to speak) thro' Abraham. For he was yet in
 11 the loins of his father, when Melchisedek met him. If then per-
 fection were by the Levitical priesthood, (for under it the people re-
 ceived the law) what farther need *was there* that another priest should
 rise, after the order of Melchisedek, and not be called after the order
 12 of Aaron? For the priesthood being changed, there is also necessarily a
 13 change of the law. For he of whom these things are spoken, pertain-

his Divine, and in this also, *without Pedigree — remaineth a priest continually* — Nothing is recorded of the Death or Successor of *Melchisedek*. But Christ alone does really remain without Death, and so 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 and a Superior: tho' he was himself a *Patriarch*, greater than a King, 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. *From them* — the Levites — *and blessed* — another Proof of his superiority — *even him that had the promises* — that was so highly favoured of God. When St. Paul speaks of Christ, he says — *the promise* — *Promises* refer to other Blessings also.

V. 7. *The less is blessed* — authoritatively — *of the greater*.

V. 8. *He of whom it is witnessed, that he liveth* — who is not spoken of, as one that died for another to succeed him; but is represented

only as *living*, no mention being made either of his Birth or Death.

V. 9. *And even Levi* — the progenitor of those — *who receive tithes* — 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*, ver. 11—14. 2. *Hath no end of life*, ver. 15—19. but *remaineth a priest continually*. *If then 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*

14 eth to another tribe, of which no man attended on the altar. For it is
 evident, that our Lord sprang out of Judah, of which tribe Moses
 15 spake nothing concerning the priesthood. And it is still far more evi-
 dent, because another priest is raised up, after the likeness of Melchi-
 16 dek, Who was made not after the law of a carnal commandment, but
 17 after the power of an endless life. For it is testified, Thou *art* a priest
 18 for ever, after the order of Melchisedek. For verily there is a dis-
 annulling of the preceding commandment, for the weakness and un-
 19 profitableness thereof. For the law made nothing perfect, but the
 bringing in of a better hope *did*, by which we draw nigh to God.
 20 And in as much as not without an oath *he was made priest* :
 21 (For those *priests* were made without an oath, but this with an oath,
 by him that said unto him, The Lord sware and will not repent, Thou
 22 *art* a priest for ever, after the order of Melchisedek :) Of so much
 23 better a covenant was Jesus made a surety. And they truly were
 many priests, because they were hindered by death from continuing.
 24 But this, because he continueth for ever, hath a priesthood that passeth
 25 not away. Wherefore he is able also, to save them to the uttermost

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 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 whole 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 where-with he was made Priest, farther proves the superior Excellency of his Priesthood.

V. 21. The Lord sware and will not repent—hence also it appears, that his is an unchangeable Priesthood.

V. 22. Of so much better a covenant—unchangeable, eternal—was Jesus made a surety—or Mediator. This word Covenant frequently occurs in the remaining Part of this Epistle. The original Word means either a Covenant or a last Will and Testament. St. Paul takes it sometimes in the former, sometimes in the latter Sense; sometimes he includes both.

V. 23. They were many priests—one after another.

V. 24. He continueth for ever—in Life and in his Priesthood—that passeth not away—to any Successor.

V. 25. Wherefore he is able to save to the uttermost—from all the Guilt and all the Power of Sin—them who come—by faith—to God thro' him

who come to God thro' him, seeing he ever liveth to make inter-
 26 cession for them. For such an high priest became us, holy, harm-
 less, undefiled, separated from sinners, and made higher than the
 27 heavens: Who needeth not daily, as those high priests, to offer
 up sacrifices, first for his own sins, then for those of the people: for
 28 this he did once for all, when he offered up himself. For the law
 maketh men high priests that have infirmity; but the word of the
 oath which was since the law, *maketh* the son, who is consecrated for
 evermore.

VIII. THE sum of what hath been spoken is, We have such an high
 priest, who is set down at the right-hand of the throne of the Ma-
 2 jesty in the heavens, A minister of the sanctuary and of the true ta-
 3 bernacle, which the Lord hath fixed and not 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. For if he were on
 earth, he would not be a priest, there being priests that offer gifts,
 5 according to the law, Who serve after the pattern and shadow of

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 became 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* — 1. *Daily* (that is, on every yearly Day of Expiation) 2. *For his own Sins* — *not daily*, 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* — *who maketh the son, who is consecrated for ever* — who being now free, both from Sin and Death, from natural and moral Infirmity, *remaineth a priest for ever*.

V. 1. *We have such an high priest* — Having finished his Description of the Type in *Melchisedek*, the Apostle begins simply to treat 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. *Which the Lord hath fixed* — for ever — *not man* — as *Moses*, fixed the tabernacle.

V. 4. *I say in heaven* — for if he were on earth — if his priesthood terminated here, *he would not be a priest* — at all — *there being* — other — *priests* — to whom this Work is allotted.

V. 5. *Who serve* the Temple, not being yet destroyed — *after the pattern and shadow of heavenly things* — of spiritual evangelical Worship, and of everlasting Glory: *The Pattern*, somewhat like the strokes pencilled out upon a piece of fine Linen, which exhibit the Figures of Leaves and Flowers, but have not yet received their splendid Colours and curious Shades: *and shadow*, or shadowy Representation, which gives you some dim and imperfect Idea of the Body; but not the fine Features, not the distinguishing Air, none of those living Graces which adorn the real Person. Yet both the Pattern and Shadow lead our minds to something nobler than themselves: *The Pattern*, to that (Holiness and Glory) which compleat it; *the Shadow* to that which occasions it.

heavenly things, as Moses was admonished of **GOD**, when he was about to make the tabernacle; for, saith he, * See thou make all things according to the pattern which was shewed thee on the mount. 6 And now he hath obtained a more excellent ministry, by how much better a covenant he is a mediator of, which is established upon better 7 promises. For if the first had been faultless, no place would have 8 been sought for a second. For finding fault with them he saith, † Behold the days come, saith the Lord, when I will finish a new co- 9 venant with the house of Israel and with the house of Judah: Not according to the covenant which I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded 10 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 11 will be to them a **GOD**, and they shall be to me a people. And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord: for they shall all know me, from the least 12 to the greatest. For I will be merciful to their unrighteousness and

V. 6. *And now he hath obtained a more excellent ministry*—His Priesthood as much excels theirs, as the Promises of the Gospel, (whereof he is a surety) excels those of the Law. These—*better promises* are specified, ver. 10, 11. Those in the Law were mostly temporal Promises.

V. 7. *For if the first had been faultless*—if that Dispensation had answered all God's Designs and Man's Wants, if it had not been weak and unprofitable, unable to make any thing perfect.

V. 8. *With them*—who were under the Old Covenant—with the house of Israel—with all the Israel of God, in all Ages and Nations.

V. 9. *When I took them by the hand*—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 into their minds*—I will open their eyes and enlighten their un-

* Exod. xxv. 40.

derstanding, to see the true, full, spiritual Meaning thereof, and write them on their hearts, so that they shall then 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. 6.

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

† Jer. xxxi. 31, &c.

Sinner

13 their sins and 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 2 worldly sanctuary. For there was a tabernacle prepared, the first, in which *was* the candlestick, and the table, and the shew-bread; which 3 is called The holy *place*. And after the second veil, the tabernacle, 4 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 budded, and the 5 tables of the covenant: And over it *were* the Cherubim of glory, shadowing the mercy-seat; of which we cannot now speak particularly. 6 Now these things being thus prepared, the priests go always into the 7 first tabernacle, accomplishing their services. But into the second, only the high-priest once a year, not without blood, which he offereth for 8 himself and the errors of the people: The Holy Ghost evidently shewing this, that the way into the holiest was not yet made manifest, while 9 the first tabernacle was still subsisting, Which *was* a figure for the

Sinner is pardoned: Then, he knows GOD, as gracious and merciful. Then GOD's Laws are written on his heart: He is GOD's, and GOD is his.

V. 13. In saying, a new covenant, he hath antiquated the first — hath shewn that it is disannulled and out of date — *now that which is antiquated, is ready to vanish away* — as it did quickly after, when the Temple was destroyed.

V. 1. 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. 4. Having the golden censer — used by the high-priest, 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 glorious Cherubim — Some suppose, each of these had four faces, and so represented the three-one GOD, with the Manhood assumed by the Second Person — With outspread wings shadowing the mercy seat — which was a lid or plate of Gold covering the ark.

V. 6. Always — Every day.

V. 7. Errors — that is, Sins.

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.

V. 9. Which — tabernacle, with all its Furniture and Services, was a figure, or type of good things which were to come. Which could not perfect the worshiper — neither the Priest, nor him who brought the offering —

time *then* present, in which were offered both gifts and sacrifices, which
 10 could not perfect the worshiper as to *his* conscience, Only with meats
 and drinks, and divers washings, and carnal ordinances, imposed
 11 till the time of reformation. But Christ being come, an high-
 priest of good things to come, through a greater and more perfect
 12 tabernacle, not made with hands, that is, not of this building, 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*
 13 *us*. For if the blood of bulls and goats, and the * ashes of an heifer
 14 sprinkling the unclean, sanctifieth to 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
 15 works, to serve the living God? And for this end he is the Mediator
 of a new covenant, that by means of death for the redemption of the
 transgressions that *were* under the first covenant, they who are called
 16 might receive the promise of the eternal inheritance. For where a
 testament *is*, there must also necessarily be the death of the testator.

as to his conscience—so that he should be no longer conscious of the Guilt or Power of Sin.

V. 10. They could not so perfect him, with all their train of Precepts relating to meats and drinks, and carnal, gross, external ordinances. 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 building—not built by man, as that Tabernacle was.

V. 12. The holy place—Heaven: for us—all that believe.

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 compleat it. The Father delivers up the kingdom to the Son: And the Holy Ghost becomes the gift of the Messiah,

being, as it were, sent according to his good pleasure—offered himself—ininitely 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—which has the nature of a last Will or Testament—that they who are called—named therein as Heirs—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 or Testament. The Article of his Death properly divides the Old Testament from the New.

V. 16. I say, By means of Death: for where a testament is, there must be the death of the Testator; before the Heirs can enter upon the Inheritance, which is therein bequeathed to them.

* Numb. xix.

17 For a testament *is* of force after men are dead; otherwise it is of no
 18 strength while the testator liveth. Whence neither was the first *testa-*
 19 *ment* consecrated without blood. For when Moses had spoken all the
 commandment according to the law to all the people, * he took the blood
 of calves and of goats, with water, and scarlet wooll, and hyssop, and
 20 the book itself, and sprinkled all the people, Saying, † This *is* the blood
 21 of the testament, which GOD hath enjoined unto you. And in like man-
 ner he sprinkled with blood both the tabernacle and all the vessels of the
 22 service. And almost all things are according to the law purified with
 23 blood, and without shedding of blood there is no remission. *It was* therefore
 necessary, that the patterns of things in heaven should be purified by these,
 24 but the heavenly things themselves by better sacrifices than these. For
 Christ did not enter into the holy place made with hands, the figures
 of the true; but into heaven itself, now to appear in the presence of
 25 GOD for us. Nor *did he enter*, that he might offer himself often (as the
 high-priest entered into the holy place every year with the blood of
 26 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

V. 17. *It is of no strength while the testator liveth*—So long none can claim any thing from it.

V. 19. *He took the blood of calves—or heifers, and of goats, with water, and scarlet wooll, and hyssop*—All these Circumstances are not particularly mentioned in that Chapter of *Exodus*, but are supposed to be already known, from other Passages of *Moses*—*and the book itself*—which contained all he had said—and *sprinkled all the people*—who were near him.

V. 20. *Saying, This is the blood of the testament—or covenant—which GOD hath enjoined me to deliver unto you.*

V. 21. *And in like manner he ordered the tabernacle when it was made, and all its vessels to be sprinkled with blood.*

V. 22. *And almost all things are according to the law, purified with blood, offered or sprinkled: and according to the law, there is no remission of sins, without shedding of blood.* All this pointed to the blood of Christ, effectually cleansing from all Sin, and intimated, there can be no Purification from it, by any other Means.

V. 23. *Therefore, that is, It plainly appears from what has been said, It was necessary, ac-*

cording to the Appointment of GOD, *that the Tabernacle and all its Utensils, which were patterns—shadowy representations—of things in heaven should be purified by these*—Sacrifices and Sprinklings; *but the heavenly things themselves—our Heaven-born Spirits—by better sacrifices than these*—that is, by a better sacrifice, which is here opposed to all the Legal Sacrifices, and is exprest plurally, because it includes the Signification of them all, and is of so much more eminent Virtue.

V. 24. *For Christ did not enter into the Holy place made with hands.* He never went into the Holy of Holies at *Jerusalem*, the figures of the true tabernacle in Heaven, c. viii. 2.

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 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.

* *Exod. xxiv. 3.* † ver. 8.

V. 28. *Christ,*

27 been manifested, to abolish sin by the sacrifice of himself. And as it is
28 appointed for men once to die, and after this the judgment: So Christ
also, having been once offered to bear the sins of many, will appear the
second time, without sin, to them that look for him, unto salvation.

X. F O R the law having a shadow of good things to come, not the
very image of the things, can never with the same sacrifices which
they offer year by year continually, make the comers thereunto perfect.
2 Otherwise would they not have ceased to be offered? Because the
worshippers, having been once purged, would have had no more consciouf-
3 nefs of sins. But in those *sacrifices*, there is a commemoration of sins
4 every year. For *it is impossible*, that the blood of bulls and of goats
5 should take away sins. Therefore when he cometh into the world,
he saith, * Sacrifice and offering thou hast not chosen, but a body hast
6 thou prepared for me. Burnt-offerings and *sacrifices* for sin thou hast
7 not delighted in. Then I said, Lo I come (in the volume of the book
8 it is written of me) to do thy will, O GOD. Above when he said,
Sacrifice and offering; ~~and~~ burnt-offerings and *offering* for sin thou hast
9 not chosen, neither delighted in, which are offered by the law: Then
said he, Lo, I come, to do thy will. He taketh away the first, that he

V. 28. *Christ, having once died, to bear the sins of many, even as many as are born into the world — will appear the second time — when he comes to Judgment — without sin — not as he did before, bearing on himself the sins of many, but to bestow everlasting Salvation.*

V. 1. From all that has been said it appears, that the Law, the Mosaic Dispensation, being a bare, unsubstantial shadow of good things to come — of the Gospel Blessings, and not the substantial, solid Image of them, can never, with the same kind of Sacrifices, though continually repeated, make the comers thereunto perfect — either as to Justification or Sanctification. How is it possible, that any who consider this, should suppose the Attainments of David, or any who were under that Dispensation, to be the proper measure of Gospel-Holiness? And that *Christian Experience* is to rise no higher than *Jewish*?

V. 2. They who had been once perfectly purged, would have been no longer conscious either of the Guilt or Power of their sins.

V. 3. There is a public commemoration of the sins both of the last and of all the pre-

ceding 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, any otherwise than as it refers to the blood of Christ.*

V. 5. *When he cometh into the world — In the xlth 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, At the very article of time, 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.*

* *Psal. xl. 7, &c.*

10 may establish the second: By which will we are sanctified, through
 11 the offering of the body of Jesus Christ once for all. And every
 priest standeth daily ministring and offering often the same sacrifices,
 12 which can never take away sins: But he having offered one sacrifice
 13 for sins, for ever sat down at the right hand of God, From thenceforth
 14 expecting till his * enemies be made his footstool. For by one offering
 15 he hath perfected for ever them that are sanctified. And *this* the Holy
 16 Ghost also witnesseth to us, for after he 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 write them in their
 17 minds, And their sins, and their iniquities will I remember no more.
 18 Now where remission of these *is, there is* no more offering for sin.

19 HAVING therefore, brethren, free liberty to enter into the holiest by
 20 the blood of Jesus, By a new and living way, which he hath conse-
 21 crated for us through the veil, that is, his flesh, And having an high-
 22 priest over the house of God; Let us draw near with a true heart, in
 full assurance of faith, having our hearts sprinkled from an evil con-
 23 science, and our bodies washed with pure water. Let us hold fast the
 profession of our faith without wavering (for he *is* faithful that hath
 24 promised) And let us consider one another, to provoke one another

V. 10. *By which will of God, done and suffered by Christ, we are sanctified*—cleansed from Guilt, and consecrated to God.

V. 11. *Every priest standeth*—as a Servant, in an humble Posture.

V. 12. *But he, the virtue of whose one Sacrifice remains for ever, sat down*—as a Son, in Majesty and Honour.

V. 14. *He hath perfected them for ever*—that is, Has done all that was needful in order to their full Reconciliation with God.

V. 15. In this, and the three following verses, the Apostle winds up his argument, concerning the Excellence and Perfection of the Priesthood and Sacrifice of Christ. He had proved this before by a Quotation from *Jeremiah*; which he here repeats, describing the new Covenant, as now completely ratified, and all the Blessings of it secured to us by the one Offering of Christ, which renders all other expiatory Sacrifices, and any Repetition of his own, utterly needless.

V. 19. Having finished the Doctrinal Part

of 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.

V. 20. *By a living way*—the way of Faith whereby we live indeed—*which he hath consecrated*—prepared, dedicated, and established for us, through the veil, that is, his flesh—as by rending the Veil in the Temple, the Holy of Holies became visible and accessible, so by wounding the Body of Christ, the God of Heaven was manifested, and the Way to Heaven opened.

V. 22. *Let us draw near to God*—with a true heart—in godly sincerity—*having our hearts sprinkled from an evil conscience*—so as to condemn us no longer, and our bodies washed with pure water—all our Conversation spotless and holy; which is far more acceptable to God than all the legal Sprinklings and Washings.

V. 23. *The profession of our faith*—the faith we professed at our Baptism.

* *Psal. cx. 1.* † *Jer. xxxi. 33, &c.*

25 to love and to good works: Not forsaking the assembling ourselves together, as the manner of some is; but exhorting *one another*, and so
 26 much the more, as ye see the day approaching. For when we sin wilfully after receiving the knowledge of the truth, there remaineth no
 27 more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which will devour the adversaries. He that despised the law of Moses died without mercy, under two or three witness-
 28 nesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified,
 29 an unholy thing, and done despite to the spirit of grace? For we know him that hath said, * Vengeance is mine; I will recompence: and again, The Lord will judge his people. *It is* a fearful thing to fall
 30 into the hands of the living God. But call ye to mind the former days, in which, after ye were enlightened, ye endured so great a conflict
 31 of sufferings: Partly being made a gazing-stock both by reproaches and afflictions; partly being partakers with them who were so used.
 32 For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have in heaven a better and an enduring
 33 substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a

V. 25. *The assembling ourselves*—in Publick Worship—*exhorting one another*—to Faith, Hope, Love, and good Works. *Ye see the day approaching*—The Great Day is ever in your Eye. *Manner of some is*—either through fear of persecution, or from a vain imagination they were above external ordinances.

V. 26. *For when we*—any of us Christians—*sin wilfully*, by total Apostasy from God, termed *drawing back*, ver. 38. *after receiving 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 transgress—*the law of Moses*, died without mercy—without any delay or Mitigation of his Punishment.

V. 29. *Who*—by wilful, total Apostasy: It does not appear that this Passage refers to any other Sin—*hath* as it were trodden under foot the Son of God—a Lawgiver far more honourable than Moses, and counted the blood

wherewith the better covenant was established, an unholy, a common, worthless thing—*by which he hath been sanctified*—Therefore Christ died for him also, and he was (at least) justified once; and done despite to the Spirit of Grace—by rejecting all his Motions.

V. 30. *The Lord will judge his people*—Yea, far more rigorously than the Heathen, if they rebel against him.

V. 31. *To fall into the hands*—of his avenging Justice.

V. 32. *Inlightened*—with the Knowledge of God and of his Truth.

V. 34. *For ye sympathized with* all your suffering Brethren, and *with me* in particular—and *received joyfully the loss of your own Goods*.

V. 35. *Cast not away therefore this your confidence*—your faith and hope; which none can deprive you of, but yourselves.

V. 36. *The Promise*—Perfect Love; Eternal Life.

* Deut. xxxii. 35, &c.

V. 37. *He*

38 little while, and he that cometh will come and will not tarry: * Now the just shall live by faith; but if he draw back, my soul hath no
39 pleasure in him. But we are not of them who draw back to perdition, but of them that believe to the saving of the soul.

XI. Now faith is the subsistence of things hoped for, the evidence of
2 things not seen. And by it the elders obtained a good testimony.
3 Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were made of things which
4 do not appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was

V. 37. *He that cometh* — to reward every man according to his works.

V. 38. *New 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 draws 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. *That draw back to Perdition* — like him 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. *New 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*

* Hab. ii. 3, &c.

hereby produced in, a believer of things not seen — whether past, future, or spiritual; particularly of God and the things of God.

V. 2. *By it the elders* — our forefathers. This Chapter is a kind of Summary of the Old Testament, in which the Apostle comprizes the Designs, Labours, Sojournings, Expectations, Temptations, Martyrdoms of the Antients. The former of them had a long Exercise of their Patience; the latter suffered shorter, but sharper Trials — *obtained a good testimony* — a most comprehensive Word. God gave a testimony, not only of them but to them. And they received his testimony, as if it had been the things themselves of which he testified (ver. 4, 5, 39.) Hence they also gave testimony to others, and others testified of them.

V. 3. *By faith we understand, that the worlds* — Heaven and Earth and all things in them, visible and invisible — *were made* — formed, fashioned, and finished — *by the word* — the sole Command — of God, without any Instrument, or preceding Matter. And as Creation is the Foundation and Specimen of the whole Divine Oeconomy, so Faith in the Creation is the Foundation and Specimen of all Faith — *so that things which are seen*, as the Sun, Earth, Stars — *were made of things which do not appear* — out of the dark, unapparent Chaos, Gen. i. 2. And this very Chaos was created by the Divine Power: for before it was thus created, it had no Existence in nature.

V. 4. *By faith* — in the future Redeemer — *Abel offered a more excellent sacrifice* — the firstlings of his flock, implying both a confession of what his own Sins deserved, and a Desire of sharing in the Great Atonement — *than Cain*

righteous, God testifying of his gifts; and by it, being dead he yet
 5 speaketh. By faith Enoch was translated so as not to see death, and
 was not found, because God had translated him; for before his trans-
 6 lation he had this testimony, that 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 that diligently seek him.
 7 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
 8 by faith. By faith Abraham, being called to go out into the place
 which he was to receive for an inheritance, obeyed and went out, not
 9 knowing whither he went. By faith he sojourned in the land of
 promise, as *in* a strange country, dwelling in tents with Isaac and Jacob,
 10 the joint heirs of the same promise. For he looked for the city which
 11 hath foundations, whose builder and maker *is* God. By faith Sarah
 also herself received power to conceive seed, even when she was past
 12 age, because she accounted him faithful who had promised. There-
 fore there sprang even from one, and him as it were dead, as the stars
 of heaven for multitude, and as the sand which is on the sea-shore
 13 innumerable. All these died in faith, not having received the pro-
 mises, but having seen them afar off, and embraced *them*, and confest

—whose Offering testified no such Faith, but a bare Acknowledgment of God the Creator — *by which* faith he obtained both Righteousness and a Testimony of it: God testifying—visibly that his Gifts were accepted; probably, by sending Fire from Heaven to consume his Sacrifice, a token that Justice seized on the Sacrifice, instead of the Sinner who offered it. *And by it*—by this Faith, *being dead, he yet speaketh*—that a Sinner is accepted only thro' faith.

V. 5. *And was not any longer found among men: He had this testimony*—from God in his own Conscience.

V. 6. *But without faith*—even some Divine Faith in God, *it is impossible to please him. For he that cometh to God*—in Prayer, or any other Act of Worship, *must believe that he is.*

V. 7. *Noah being warned of things not seen as yet*—of the future Deluge—*moved with fear, prepared an ark, by which* open testimony *he condemned the world, who neither believed, nor feared.*

V. 9. *By faith he sojourned in the land of*

promise—The Promise was made before, Gen. xii. 7. *dwelling in Tents*—as a Sojourner, *with Isaac and Jacob*, who by the same manner of living, shewed the same Faith. *Jacob* was born fifteen years before the Death of *Abraham, the joint heirs of the same promise*—Having all the same Interest therein. *Isaac* did not receive this Inheritance from *Abraham*, nor *Jacob* from *Isaac*, but all of them from God.

V. 10. *Which hath foundations*—whereas a tent has none—*whose builder and maker is God*—of which God alone is the sole contriver, former, and finisher.

V. 11. *Sarah also herself*—though at first she laughed at the Promise. Gen. xviii. 12.

V. 12. *As it were dead*—till his Strength was supernaturally restored, which continued for many years after.

V. 13. *All these*—mentioned ver. 8. *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*

14 that they were strangers and sojourners on the earth. For they who
 15 speak thus, shew plainly, that they seek their own country. And truly
 if they had been mindful of that from which they came out, they
 16 might have had opportunity to return. But they now desire a better
 country, that is, an heavenly: therefore God is not ashamed to be called
 17 their God; for he hath prepared a city for them. By faith || Abra-
 ham, being tried, offered up Isaac, and he that had received the promises,
 18 offered up his only begotten son: Of whom it had been said, * In
 19 Isaac shall thy seed be called: Accounting that God was able even
 to raise *him* from the dead; from whence also he received him in a figure.
 20 By faith Isaac blessed Jacob and Esau, concerning things to come.
 21 By Faith Jacob when dying † blessed each of the sons of Joseph and
 22 † worshiped, *leaning* on the top of his staff. By faith Joseph, when
 dying, made mention of the children of Israel, and gave commandment
 23 concerning his bones. By faith Moses, when he was born, was
 hid three months, by his parents, because they saw *he was* a beautiful
 24 child, and they were not afraid of the king's commandment. By
 faith Moses, when he was grown up, refused to be called the son of
 25 Pharaoh's daughter, Choosing rather to suffer affliction with the peo-
 26 ple of God, than to enjoy the pleasures of sin for a season. Esteeming
 the reproach of Christ greater riches than the treasures in Egypt: for

V. 14. *They who speak thus, shew plainly, that they seek their own country*—that they keep in view and long for their native home.

V. 15. *If they had been mindful of*—their earthly Country, *Ur of the Chaldeans*, they might have easily returned.

V. 16. *But they desire a better country, that is an heavenly*—This is a full, convincing Proof, that the Patriarchs had a Revelation and a Promise of eternal Glory in Heaven. *Therefore God is not ashamed to be called their God; seeing he hath prepared for them a city, worthy of God to give.*

V. 17. *By faith Abraham, when God made that glorious trial of him, offered up Isaac*—the Will being accepted, as if he had actually done it: *and 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. 19. *Accounting that God was able even to*

raise him from the dead—tho' there had not yet 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. 21. *Jacob when dying*—that is, when near Death.

V. 22. *Concerning his bones*—to be carried into the Land of Promise.

V. 23. *They saw*—Doubtless with a Divine Prefage of things to come.

V. 26. *The reproach of Christ*—that which he bore, for believing in the Messiah to come, and acting accordingly—*for he looked off*—from all those perishing Treasures, and beyond all those Temporal Hardships—*unto the recompence, of reward*—not to an Inheritance in Canaan: He had no warrant from God to look for this, nor did he ever attain it: But what his believing ancestors looked for, a future State of happiness in Heaven.

|| Gen. xxii. 1, &c.

* Gen. xxi. 12.

† Gen. xlviii. 16.

† Gen. xlvii. 31.

V. 27. *By*

27 he looked off unto the recompence of reward. * By faith he left Egypt, not fearing the wrath of the king; for he endured as seeing 28 him that is invisible. By faith † he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch 29 them. By faith they passed thro' the Red Sea, as by dry land, 30 which the Egyptians trying to do, were drowned. By faith the 31 walls of Jericho, having been compassed seven days, fell down. By faith Rahab the harlot did not perish with them that believed not, 32 having received the spies with peace. And what shall I say more? For the time would fail me, to tell of Gideon, and Barak, and Samp- 33 son, and Jephthah, and David, and Samuel, and the prophets: Who by faith ‡ subdued kingdoms, † wrought righteousness, obtained pro- 34 mises, || 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; 35 † Women received their dead raised to life again: others were tortured, not accepting deliverance, that they might obtain a better resurrection. 36 And others had trial of cruel mockings and scourgings, yea, moreover

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 sprinkling of blood*—on the door posts, lest the destroying angel should touch the Israelites.

V. 29. *They, Moses and Aaron—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 Jeshua.*

V. 31. *Rahab*—tho' formerly, one of the vilest Character.

V. 32. After *Samuel the Prophets* are properly mentioned. *David* also was a Prophet: but he was a King too—the *Prophets*—*Elijah, Elisha, &c.* including likewise the Believers who lived with them.

V. 33, 34. *David*, in particular subdued kingdoms: *Samuel* (not excluding the rest) wrought righteousness. *The Prophets*, in general, obtained promises, both for themselves,

and to deliver to others. Prophets also *stopped the mouths of lions*, as *Daniel*, and *quenched the violence of fire*, as *Shadrach, Meshach, Abed-nego*. 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 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 itself.

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—that they might obtain a better resurrection—Seeing the greater their Sufferings, the greater would be their Glory.

V. 36. *Yea, of bonds and imprisonment*—The

* *Exod. xiv. 15.* † *Exod. xii. 12—18.* ‡ *2 Sam. viii. 1. &c.* †† *1 Sam. viii. 9. xii. 3, &c.*
 †† *Dan. vi. 22.* †† *iii. 27.* ** *Judg. xii. 3.* ††† *Judg. xv. 19, &c. xvi. 28, &c.*
 ††† *Judg. iv. 14, &c.* §§ *Judg. vii. 21.* ||| *1 Kings xvii. 22.* + *2 Kings iv. 35.*

of bonds and imprisonment. They were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, in goat-skins, destitute, afflicted, tormented: (Of whom the world was not worthy) they wandered in deserts, and mountains, and dens, and caves of the earth. And all these having obtained a good testimony thro' faith, did not receive the promise, GOD having provided some better thing for us, that they might not be perfected without us.

XII. WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which easily besetteth us, and run with patience the race that is set before us, ¹ 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, ² and is set down at the right-hand of the throne of GOD. For consider him that endured such contradiction from sinners against himself, lest ye ³ be weary and faint in your minds. Ye have not yet resisted unto ⁴ blood, striving against sin. And yet ye have forgotten the exhortation

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, torments, the variety of which cannot be expressed: 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*—tho' 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. *A cloud*—a great multitude, tending upward with an holy Swiftnels. *Witnesses*—the Power of Faith. *Let us lay aside every weight*—as all who run a race take care to do. *Do not throw off whatever weighs us down,* *Do not lose the vigour of our Soul*—and the sin which easily besetteth us—as doth the Sin of

Constitution, the Sin of our Education, the Sin of our Profession.

V. 2. *Looking 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, (Acts ii. 18.) patiently and willingly endured the cross—with all the pains annexed thereto—and is set down—where there is fulness of Joy.

V. 3. *Consider*—Draw the Comparison and think: the Lord bore all this. And shall his servants bear nothing? *Him that 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 the chastening of the Lord*—Do not slight or make little of it. Do not impute any Affliction to Chance or Second Causes; but see and revere the Hand of GOD in it: *neither faint when thou art rebuked of him*—but endure it patiently and fruitfully.

V. 6. *For*

which speaketh to you as to sons, * My son, despise not thou the
 6 chastning of the Lord, nor faint when thou art rebuked of him. For
 whom the Lord loveth, he chastneth, and scourgeth every son whom
 7 he receiveth. If ye endure chastning, God dealeth with you as with
 8 sons; for what son is he, whom his father chastneth not? But if ye
 are without chastning, of which all are partakers, then are ye bastards
 9 and not sons. Moreover we have had fathers of our flesh who correct-
 ed us, and we revered them: Shall we not much rather be in sub-
 10 jection to the Father of spirits and live? For they, verily, for a few
 days chastned us as they thought good: but he for our profit, that we
 11 may be partakers of his holiness. Now all chastning for the present is
 assuredly not joyous, but grievous; yet afterwards it yieldeth the peace-
 12 able fruit of righteousness to them that are exercised thereby. Where-
 13 fore † Lift up the hands that hang down and the feeble knees: And
 make strait paths for your feet, lest that which is lame be turned out
 14 of the way, but let it rather be healed. Follow peace with all men,
 15 and holiness, without which no man shall see the Lord: Look-
 ing diligently, lest any one fall from the grace of God, lest any root
 of bitterness springing up trouble you, and thereby many be defiled:
 16 Lest there be any fornicator or profane person, as Esau, who for one

V. 6. For all springs from Love. There-
 fore never despise nor faint.

V. 7. Whom his father chasteneth not—when
 he offends.

V. 8. Of which all sons are partakers—more
 or less.

V. 9. And we gave them reverence—We
 neither despised, nor fainted under their Cor-
 rection. Shall we not much rather—submit
 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 derived from them; but
 rather created by the immediate Power of
 God, and infused into the Body from Age to
 Age.

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 indul-
 gence or severity: but he—always, unquesti-
 onably—for our profit, that we may be partakers
 of his holiness—that is, of Himself, and his

* Prov. iii. 11, &c.

glorious Image.

V. 11. Now all chastning—whether from
 our Earthly or Heavenly Father—is for the
 present grievous, yet it yieldeth peaceable fruit
 to them that are exercised thereby, that receive this
 Exercise as from God, and improve it accord-
 ing to his Will.

V. 12. Wherefore lift up the hands—whe-
 ther 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 hind-
 rance, every offence: lest that which is lame—
 they who are weak, scarce able to walk, be
 turned out of the way—of Faith and Holiness.

V. 14. Follow peace with all men—this
 Second Branch of the Exhortation concerns
 our neighbours, the Third, God. And holiness:
 The not following after all holiness, is the
 direct way to fall into Sin of every kind.

V. 15. Looking diligently lest—if ye do not
 lift up the hands that hang down, any one fall
 from the grace of God: lest any root of bitterness

† Is. xxxv. 3.

—of

17 morsel of meat sold his birthright : For ye know that afterward, even when he desired to inherit the blessing, he was rejected: for he found no place for repentance, tho' he sought it diligently with tears.

18 For ye are not come to the mountain that could be touched, and the
19 burning fire, and blackness, and darkness, and tempest, And the
sound of a trumpet, and the voice of words, which they that heard
20 intreated that the word might not be spoken to them any more. For
they could not bear that which was commanded, * If even a beast
21 touch the mountain, let it be stoned. And so terrible was the ap-
22 pearance, *that* Moses said, I exceedingly fear and tremble. But ye
are come to mount Sion, and to the city of the living God, the heavenly
23 Jerusalem, and to an innumerable company, To the general assembly

— 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. 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—*tho' he sought it*—the Blessing—*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*—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. 19.*

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*—tho' admitted to so near an Intercourse with God, who *spake to him, as a man speaketh to his friend*. At other times he acted as a Mediator between God and the People. But while the Ten Words were pronounced, he stood as one of the Hearers. *Exod. xix. 25. xx. 16.*

V. 22. *But ye*—who believe in Christ—*are come*—The Apostle does not here speak of their Coming to the Church militant, but of that glorious Privilege of New Testament Believers, their Communion with the Church Triumphant. But this is far more apparent to the Eyes of celestial Spirits, than to Ours which are yet veiled. St. Paul here shews an excellent Knowledge of the Heavenly Oeconomy, worthy of him who had been caught up into the third Heaven—*to mount Sion*—a spiritual Mountain—*to the city of the living God, the heavenly Jerusalem*—All these glorious Titles belong to the New Testament Church—*and to an innumerable company*—including all that are afterwards mentioned.

V. 23. *To the 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.*

* *Exod. xix. 12, &c.*

4 K

V. 24. *To*

of angels, and to the church of the first born, who are inrolled 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 speaketh better things than *that of Abel*.
 25 See that ye refuse not him that speaketh : for if they escaped not who refused him that delivered the oracle on earth, much more *shall not we*,
 26 who turn away from him *that speaketh* from heaven : Whose voice then shook the earth : but now he hath promised, saying *, Yet once
 27 more I will shake not only the earth, but 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 may
 28 remain. - Therefore we receiving a kingdom which cannot be shaken, let us hold fast the grace, whereby we may serve God acceptably, with
 29 reverence and godly fear. For our God *is* a consuming fire.

XIII. 2 L E T brotherly love continue. Forget not to entertain
 3 strangers, for hereby † some have entertained angels unawares. Re-

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 is in the Gospel, when heard from heaven, will shake Heaven and Earth : *For if they escaped not his vengeance—who 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* — for it is a joyful Promise to the Saints, tho' 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 we receiving*, by willing and joyful Faith, a kingdom more glorious than the present Heaven and Earth, *let us 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. *Some* — Abraham and Lot, *have entertained angels unawares* — So may an unknown Guest, even now, be of more worth than he appears, and may have Angels attending him, tho' unseen.

V. 3. *Remember* in your Prayers, and by

* Hag. ii. 7.

† Gen. xviii. 2. xix. 1.

member them that are in bonds, as being bound with them, *and* them
 4 that suffer adversity, as being yourselves also in the body. Marriage
 is honourable in all men, and the bed undefiled: but whoremongers
 5 and adulterers GOD will judge. *Let your disposition be* without
 covetousness: *be content* with the things that are present; for he hath
 said †, No, I will not leave thee: verily I will not forsake thee.
 6 So that we may boldly say, * The Lord is my helper; I will not fear
 7 what man can do unto me. Remember them that had the rule over
 you, who spake to you the word of GOD, whose faith follow, con-
 sidering the end of their conversation.
 8,9 Jesus Christ *is* the same yesterday and to day and for ever. Be not
 carried about with divers and strange doctrines; for *it is* good, that the
 heart be stablished with grace, not with meats, in which they that have
 10 walked have not been profited. We have an altar, whereof they have
 11 no right to eat who serve the tabernacle. For the bodies of those beasts
 whose blood is brought into the holy place by the high priest for sin,
 12 are burnt without the camp. Wherefore Jesus also, that he might
 13 sanctify the people by his own blood, suffered without the gate. Let

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. *God will judge*—tho' they should 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 divers 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 stablished with grace*—springing from Faith in Christ—*not with meats*—Jewish Ceremonies, which can never stablish the heart.

† Gen. xxviii. 15. *Jos. i. 5. 1 Chron. xxviii. 20.*

* *Pf. cxviii. 6.*

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 the Benefits which we receive therefrom—*who serve the tabernacle*—who adhere to the *Mosaic Law.*

V. 11. *Far*—according to their own Law, the Sin offerings were wholly consumed, and no Jew ever ate thereof. But Christ was a Sin-offering. Therefore they cannot feed upon him, as we do, who are free from the Mosaic Law.

V. 12. *Wherefore Jesus also*—exactly answering those Typical Sin-offerings, *suffered without the gate*—of Jerusalem, which answered to the old Camp of Israel: *that he might sanctify*—reconcile and consecrate to GOD—*the people*—who believe in him—*by his own blood*—not those shadowy sacrifices, which are now of no farther Use.

V. 13. *Let us then go forth without the camp*—out of the Jewish Dispensation—*bearing his reproach*—all manner of Shame, Obloquy and Contempt for his sake.

V. 14. *For*

14 us then go forth to him without the camp, bearing his reproach. For
 15 we have here no continuing city; but we seek one to come. By
 him therefore let us offer the sacrifice of praise continually to God,
 16 that is, the fruit of *our* lips, giving thanks to his name. But to do
 good, and to distribute, forget not; for with such sacrifices God is
 well pleased.

17 Obey them that have the rule over you, and submit yourselves; for
 they watch over your souls, as they that must give account; that they
 may do this with joy, and not with groans: for that *is* unprofitable for
 18 you. Pray for us; for we trust we have a good conscience, desiring
 19 to behave ourselves well in all things. And I beseech you to do this
 the more earnestly, that I may be restored to you the sooner.

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
 21 everlasting covenant, Make you perfect in every good work, to do
 his will, working in you that which is well pleasing in his sight thro'
 Christ Jesus; to whom *be* the glory for ever and ever. Amen.

22 I beseech you, brethren, suffer the word of exhortation; for I
 23 have written a letter to you in few words. Know that *our* brother
 Timotheus is set at liberty, with whom, if he come soon, I will see
 24 you. Salute all them that have the rule over you, and all the
 25 saints. They of Italy salute you. Grace *be* with you all.

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 your own Will, in all things purely indifferent. *For they watch over your souls* — with all zeal and diligence they guard and caution you against all danger — *as they that must give account* — to the great Shepherd, for every Part of their Behaviour toward you. How vigilant then ought every Pastor to be? How careful of every Soul committed to his charge? *That they may do this* — watch over you — *with joy 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 established, may He make you, in every respect, inwardly and outwardly holy.

V. 22. *Suffer the word of exhortation* — addressed to you in this Letter, which tho' longer than my usual Letters, is yet contained in *few words*, considering the Copiousness of the Subject.

V. 23. *If he come* — to me.

V. 25. *Grace be with you all* — St. Paul's usual Benediction. God apply it to our Hearts

NOTES

out the camp, bearing his name
city; but we seek a more
sacrifice of praise continually
giving thanks to his name in
rest; for with such thank-

NOTES

On the General Epistle of ST. JAMES.

THIS is supposed to have been written by *James* the Son of *Alpheus*, the Brother (or Kinsman) of our Lord. It is called a *General Epistle*, because written not to a particular Person or Church, but to all the converted *Israelites*. Herein the Apostle reproves that Antinomian Spirit, which had even then infected many, who had perverted the glorious Doctrine of Justification by Faith, into an occasion of Licentiousness. He likewise comforts the true Believers under their Sufferings, and reminds them of the Judgments that were approaching.

It has three Parts :

- | | | |
|---|--------|--|
| I. The Inscription, | Ch. i. | without Respect of Persons, |
| II. The Exhortation | | C. ii. 1—13. |
| 1. To Patience, enduring Outward, | 2—12. | and so Faith universally with |
| conquering Inward, Tempta- | | Works : |
| tions | 13—15. | 14—26. |
| 2. Considering the Goodness of | | b. Let the <i>Speech</i> be modest : |
| God, | 16—18. | C. iii. 1—12. |
| to be swift to <i>hear</i> , slow to <i>speak</i> , | | c. Let <i>Anger</i> , with all the other |
| slow to <i>wrath</i> . And these | | Passions be restrained 13.—C. iv. 17. |
| three are | | 3. To Patience again : |
| 1. Proposed : | 19—21. | a. Confirmed by the Coming of |
| 2. Treated of at large. | | the Judge, in which draws |
| a. Let <i>Hearing</i> be joined with | | near |
| Practice : | 22—26. | 1. The Calamity of the Wicked, |
| particularly with bridling the | | C. v. 1—6. |
| Tongue, | 26. | 2. The Deliverance of the Right- |
| with Mercy and Purity, | 27. | eous, |
| | | 7—12. |
| | | b. Nourished by Prayer : |
| | | 13—18. |
| | | III. The Conclusion : |
| | | 19, 20. |

ST. JAMES.

Ch. I. **JAMES** a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

V. 1. *A Servant of Jesus Christ*—the Apostle mentions this name 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 had 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: As was foretold, *Deut.* xxviii. 25, &c. xxx. 4. *Greeting*—that is, All Blessings, Temporal and Eternal.

V. 2. *My*

2 My brethren, count it all joy, when ye fall into divers temptations,
 3 Knowing that the trying of your faith worketh patience. But let pati-
 4 ence have it's perfect work, that ye may be perfect and intire, wanting
 5 nothing. If any of you want wisdom, let him ask of God, who giv-
 eth to all men liberally and upbraideth not, and it shall be given him.
 6 But let him ask in faith, nothing doubting: for he that doubteth is
 7 like a wave of the sea, driven with the wind and tossed. For let not
 8 that man think that he shall receive any thing from the Lord. A dou-
 9 ble-minded man is unstable in all his ways. Let the brother of low
 10 degree rejoice in that he is exalted: But the rich, in that he is made
 11 low; because as the flower of the grafs he shall pass away. For the
 sun arose with a burning heat, and withered the grafs, and the flower
 fell off, and the beauty of it's appearance perished: so also shall the rich
 12 man fade away in his ways. Happy is the man that endureth temp-
 tation: for when he hath been proved, he shall receive the crown of

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 it's 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* — 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 came, 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* — St. James also both begins and ends with Faith: (ch. v. 15.) The hindrances of which he removes in the middle Part of his Epistle. *He that doubteth is like a wave on 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* — is beautiful, but transient, *he shall pass away* — into Eternity.

V. 11. *For the sun arose and withered the grafs* — 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.*

Vs 13. *But*

13 life, which the Lord hath promised to them that love him. Let no man when he 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 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 gift and every perfect gift is from above, descending from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us by the word of truth, that we might be a kind of first fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of GOD. Therefore laying aside all the filthiness and su-

V. 13. But let no man, when he is tempted to sin, say, I am tempted of GOD. GOD thus tempteth no man.

V. 14. Every man is tempted, when—in the beginning of the Temptation, he is drawn away—drawn out of GOD, his strong Refuge—by his own desire—We are therefore to look for the Cause of every Sin, in (not out of) ourselves. Even the Injections of the Devil cannot hurt, before we make them our own. And every one has Desires arising from his own Constitution, Tempers, Habits and Way of Life: and 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 Spiritual Light also, in the Kingdom of Grace and of Glory—with whom is no variableness. No Change in his Understanding—or shadow

of turning—in his Will He infallibly discerns all Good and Evil, and invariably loves one and hates the other. There is in both the Greek Words a Metaphor taken from the Stars, particularly proper where the Father of lights is mentioned. Both are applicable to any celestial Body, which has a daily Vicissitude of Day and Night, and sometimes longer Days, sometimes longer Nights. In GOD is nothing of this Kind. He is mere Light. If there is any such Vicissitude, it is in ourselves, not in Him.

V. 18. Of his own will—most loving, most free, most pure, just opposite to our evil Desire (ver. 15.) begat he us—who believe—by the word of truth—the true Word, emphatically so termed; the Gospel—that we might be a kind of first fruits of his creatures—Christians are the chief and most excellent of his visible Creatures; and sanctify the rest. Yet he says a kind of. For Christ alone is absolutely the first 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 throughout the Third, Fourth, and Fifth Chapters.

V. 20. The righteousness of GOD here includes all Duties prescribed by him and pleasing to him.

V. 21. Therefore laying aside—as a dirty garment

perfluity of wickedness, receive with meekness the ingrafted word,
 22 which is able to save your souls. But be ye doers of the word and not
 23 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 for-
 25 got what manner of man he was. But whoso looketh diligently into
 the perfect law, *the law of liberty*, and continueth *therein*, this man
 being not a forgetful hearer, but a doer of the word, this man shall
 26 be happy in his doing. If any one be ever so religious, and bridlet
 not his tongue, but deceiveth his own heart, this man's religion *is* vain.
 27 Pure religion and undefiled before God and the Father is this, To visit
 the fatherless and widows in their affliction, *and* to keep himself unspot-
 ed from the world.

II. My brethren, have not the faith of our Lord Jesus Christ, *the Lord*
 of glory, with respect of persons. For if there come into your assembly
 2 a man with a gold ring, in fine apparel, and there come in also a poor

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 effectual 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 whoso looketh diligently* — not with a transient Glance, but fixing his Eyes, and searching all to the bottom — *into the perfect law* — of Love as establish'd 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 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 — *is 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 bridlet not his tongue* — from backbiting, tale-bearing, evil speaking, he only *deceiveth his own heart* — if he fancies he has any true Religion at all.

V. 27. The only true Religion in the sight of God *is this*, To visit with Counsel, Comfort, 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 — *have 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 a gold-ring* — Which was not then so common as now.

V. 3. *Ye*

3 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
 4 poor man, Stand thou there, or, Sit thou here under my footstool, Ye
 distinguish not in yourselves, but are become evil-reasoning judges.
 5 Hearken, my beloved brethren, Hath not GOD chosen the poor of
 this world, rich in faith, and heirs of the kingdom, which he hath
 6 promised to them that love him? But ye have disgraced the poor.
 7 Do not the rich oppress you and drag you to the judgment-seats? Do
 8 not they blaspheme that worthy name, by which ye are called? If
 ye fulfil the royal law (according to the Scripture) *Thou shalt love thy
 9 neighbour as thyself, ye do well. But if ye have respect of persons,
 10 ye commit sin, being convicted by the law as transgressors. For who-
 soever shall keep the whole law, but offend in one point, is guilty of
 11 all. For he that said, Do not commit adultery, said also, Do not
 kill. If then thou commit no adultery, yet if thou kill, thou art be-
 12 come a transgressor of the law. So speak ye and so act, as they that
 13 shall be judged by the law of liberty. For judgment without mercy
shall be to him that shewed no mercy: mercy glorieth over judgment.
 14 What doth it profit, my brethren, tho' a man say he hath faith,

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 judge wrong, as you reason ill. For fine Apparel is no Proof of worth in him that wears it.

V. 5. *Hearken*—as if he had said, Stay, consider, ye that judge thus. Does not the Presumption lie rather in favour of the poor man? *Hath not God chosen the poor*—that is, Are not they whom GOD hath chosen generally speaking, poor in this world; who yet are rich in faith and heirs of the kingdom: Consequently the most honourable of men? and those whom God so highly honours, ought not ye to honour likewise?

V. 6. *Do not the rich*—often oppress you—by open violence: *often drag you*—under colour of Law?

V. 7. *Do not they blaspheme that worthy name*—of God and of Christ. The Apostle speaks chiefly of rich Heathens. But are Christians, so called, a whit behind them?

V. 8. *If ye fulfil the royal law*—the supreme Law of the great King, which is Love; and that to every man, poor as well as rich.

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 establisheth every Commandment.*

V. 12. *So speak and act*—in all things, as they that shall be judged without respect of persons—*by the law of liberty*—of Universal Love, which alone is perfect Freedom. For their transgressions of this, both in word and deed, the wicked shall be condemned. And according to their works, done in Obedience to this, the righteous will be rewarded.

V. 13. *Judgment without mercy shall be to him in that day— who shewed no mercy*: But the mercy of God to Believers, answering that 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 pretext of Faith. St. Paul had taught, That a man is justified by Faith, without the works of the law. This some began already to wrest,

* Levit. xix. 18.

15 and have not works? Can that faith save him? If a brother or a
 16 sister be naked, and want daily food, And one of you say to them,
 Depart in peace; be ye warmed and filled, but give them not the
 17 things needful for the body, what doth it profit? So likewise faith,
 18 if 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
 19 I will shew thee my faith by my works. Thou believest there is one
 20 GOD: thou dost well: the devils also believe and tremble. But art
 thou willing to know, O empty man, that faith without works is
 21 dead? Was not Abraham our father justified by works, when he
 22 had offered up Isaac his son upon the altar? Thou seest that faith

to their own destruction. Wherefore St. James purposely repeating (ver. 23. 21. 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 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* be 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 profits 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 wouldst fain be ignorant of it: O empty man—empty of all Goodness, that the faith which is without works, is dead? And so is not properly Faith, as a dead Carcase is not a Man.*

V. 21. *Was not Abraham justified by works? St. Paul says, He was justified by faith, Rom. iv. 2, &c. Yet St. James does not contradict him. For he does not speak of the same Justification. St. Paul speaks of that which Abraham received many Years before Isaac was born, Gen. xv. 6. St. James of that which he did not receive, till he had offered up Isaac on the Altar. He was justified therefore in St. Paul's Sense, that is, accounted righteous, by Faith antecedent to his Works. He was justified in St. James's Sense, that is, made righteous, by Works consequent to his Faith. So that St. James's Justification by works, is the fruit of St. Paul's Justification by faith.*

V. 22. *Thou seest that faith—for by faith Abraham offered him, (Heb. xi. 17.) wrought together with his works—therefore Faith has one Energy and Operation, Works another. And the Energy and Operation of Faith are before Works, and together with them. Works do not give Life to Faith: but Faith begets Works, and then is perfected by them—and by works was faith made perfect—Here St. James fixes the Sense wherein he uses the word Justified: So that no shadow of Contradiction remains, between his Assertion and St. Paul's—Abraham returned from that Sacrifice per-*
fecte d

wrought together with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, * Abraham believed G O D, and it was imputed to him for righteousness: and he was called the friend of G O D. Ye see then, that a man is justified by works, and not by faith only. In like manner Rahab the harlot also was justified by works, having received the messengers and sent them out another way? Therefore as the body without the spirit is dead, so faith without works is dead also.

III MY brethren, be not many teachers, knowing that we shall receive greater condemnation. For in many things we offend all. If any one offend not in word, the same is a perfect man, able also to bridle the whole body. Behold we put bits into the horses mouths, that they may obey us, and we turn about their whole body. Behold also the ships, tho' they are so great, and driven by fierce winds, yet are turned about by a very small helm, whithersoever the pilot listeth. So the tongue also is a little member, yet boasteth great things. Behold how

perfect in Faith, and far higher in the Favour of G O D. Faith hath not its Being from Works; for it is before them; but its Perfection and Friendship with G O D. (See *John* xv. 10.) That Vigor 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 G O D himself, *Is.* xli. 8. So pleasing to G O D 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* of dead Faith. 2. They do not speak of the same Works: *St. Paul* speaking of

Works antecedent to Faith, *St. James*, of Works subsequent to it.

V. 25. After *Abraham*, the Father of the Jews, the Apostle cites *Rahab*, a Woman, and a Sinner of the Gentiles; to shew that in every Nation and Sex true Faith produces Works, and is perfected by them: that is, by the Grace of G O D working in the Believer, while he is shewing his Faith by his Works.

V. 26. *So that faith which is without works, is dead also.*

V. 1. *Be not many teachers*—Let no more of you take this upon you than G O D 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.

* *Gen.* xv. 6. 2 *Chron.* xx. 7.

6 much matter a little fire kindleth. - And the tongue *is* a fire, a world
of iniquity : it is the tongue among the members which defileth the
whole body and setteth on fire the course of nature, and is set on fire
7 of hell. For every kind both of wild beasts and of birds, both of
reptiles and things in the sea, is tamed, and hath been tamed by man-
8 kind. But the tongue can no man tame: *it is* an unruly evil, full of
9 deadly poison. Therewith bleſs we G O D the Father, and therewith
10 curſe we man, made after the likenes of G O D. Out of the ſame
mouth proceedeth bleſſing and curſing. My brethren, theſe things
11 ought not ſo to be. Doth a fountain ſend out of the ſame place ſweet
12 *water* and bitter ? Can a fig tree, my brethren, bear olive berries,
or a vine figs ? So *can* no fountain yield ſalt water and freſh.
13 Who *is* a wiſe and knowing man among you ? Let him ſhew by a
14 good converſation his works with meekneſs of wiſdom. But if ye have
bitter zeal and ſtrife in your hearts, do not glory and lie againſt the
15 truth. This wiſdom deſcendeth not from above, but *is* earthly, ani-
16 mal, devilish. For where bitter zeal and ſtrife *is*, there is unquiet-
17 neſs 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
18 good fruits, without partiality and without diſſimulation, And the
fruit of righteousneſs is ſown in peace for them that make peace.

V. 6. *A world of iniquity*—Containing an immense Quantity of all manner of wickedneſs. *It defileth*—as fire by its ſmoke—*the whole body*—the whole man—and *setteth on fire the course of nature*—all the Paſſions, every wheel of his Soul.

V. 7. *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. *Man made after the likeness of God*—Indeed we have now loſt this Likeneſs. Yet there remains from thence an indelible Noble- neſs, 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 Chriſti- an Zeal is only the Flame of Love—*Do not lie againſt the truth*—as if ſuch Zeal could conſiſt with heavenly Wiſdom.

V. 15. *This wiſdom is earthly*—not heaven-

ly, not from the Father of Eight—*animal*—not ſpiritual; not from the Spirit of G O D; *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, devil- iſh—*then peaceable*—true Peace attending Pu- rity—*gentle*—ſoft, mild, yielding, not rigid: *eaſy to be intreated*—to be perſuaded, or con- veyed, not ſtubborn, ſour, or moroſe; *full of good fruits*—both in the heart, and in the life, two of which are immediately ſpecified: *with- out partiality*—loving all, without reſpect of perſons; embracing all good things, rejecting all evil.

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*

1V. FROM whence *come* wars and fightings among you? *Is it* not hence,
 2 from your pleasures that war in your members? Ye desire and have
 not, ye kill, and envy, and cannot obtain: ye fight and war; yet ye
 3 have not, because ye ask not. Ye ask and receive not, because ye ask
 4 amiss, that ye may expend it on your pleasures. Ye adulterers and
 adulteresses, know ye not, that the friendship of the world is enmity
 against God? Whosoever therefore desireth to be a friend of the world,
 5 is an enemy of God. Do ye think, that the scripture saith in vain, The
 6 Spirit that dwelleth in us lusteth against envy? But he giveth greater
 grace: therefore it saith, * God resisteth the proud, but giveth grace to
 7 the humble. Submit yourselves, therefore, to God: resist the devil, and
 8 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 dou-
 9 ble-minded. Be afflicted, and mourn, and weep; let your laughter be
 10 turned into mourning, and *your* joy into heaviness. Humble yourselves
 in the fight of God, 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 judg-

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 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 bateth 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 — whoever seeks either the Happiness or Favour of it, does thereby constitute himself an Enemy of God. And can he expect

to obtain any thing of him?

V. 5. *Do ye think, that the scripture saith in vain* — without good ground — St. James seems to refer to many, not any one particular Scripture — *The Spirit of Love that dwelleth in all Believers lusteth against envy* (Gal. v. 17.) is directly opposite to all those unloving Tempers, which necessarily flow from the Friendship of the World.

V. 6. *But he giveth greater grace* — to all who shun those tempers: therefore it — the Scripture — saith, *God resisteth the proud* — and Pride is the great Root of all unkind Affections.

V. 7. Therefore by humbly submitting yourselves to God, resist the Devil — the Father of Pride and Envy.

V. 8. Then draw nigh to God in Prayer, and he will draw to 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

* Prov. iii. 34.

eth the law. But if thou judgest the law, thou art not a doer of the
 12 law, but a judge. There is one lawgiver that is able to save and to de-
 stroy: Who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go to such a
 14 city, and continue there a year, and traffick, and get gain: Who
 know not what *shall be* on the morrow; for what is your life? It is a
 15 vapour that appeareth for a little time and then vanisheth away: Instead
 of your saying, If the Lord will, we shall both live, and do this or
 16 that. But now ye glory in your boastings: all such glorying is evil.
 17 Therefore to him that knoweth to do good and doeth it not, to him it
 is sin.

V. Go to now, ye rich, weep and howl for your miseries that are com-
 2 ing upon you. Your riches are corrupted, and your garments are moth-
 3 eaten. Your gold and silver is cankered, and the canker of them shall
 be a testimony against you, and shall eat your flesh as fire: ye have laid
 4 up treasure in the last days. Behold the hire of your labourers who have
 reaped your fields, which is kept back by you, crieth: and the cries of
 - them who have reaped are entered into the ears of the Lord of sabbath.
 5 Ye have lived delicately on earth, and been wanton; ye have cherished

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 settest thyself above 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. *Go to now, ye that say*, as peremptorily, as if your Life were in your own hand.

V. 15. *Instead of your saying* — that is, Whereas ye ought to say.

V. 17. *Therefore to him that knoweth to do good and doeth 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. *Go to 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 Countries. And as these were an awful Prelude of that Wrath, which was to fall upon them in the World to come, so this may strongly refer to the final Vengeance, which will then be executed on the Impenitent.

V. 2. *The riches of the Ancients* consisted much in large Stores of Corn, and of costly Apparel.

V. 3. *The canker of them* — with their perishing Stores and moth-eaten Garments, *shall 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 *shall eat your flesh as fire* — shall 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 the labourers crieth* — Those Sins chiefly cry to God, concerning which Human Laws are silent. Such are Luxury, Unchastity, and various kinds of Injustice. The Labourers themselves also cry to God, who is just coming to avenge their Cause.

V. 5. *Ye have cherished your hearts* — have indulged

6 your hearts, as in a day of sacrifice. Ye have condemned, ye have
 7 killed the just: he doth not resist you. Be patient, therefore, bre-
 thren, unto the coming of the Lord. Behold the husbandman waiteth
 for the precious fruit of the earth, and hath patience for it, till he re-
 8 ceive the early and the latter rain. Be ye also patient, stablish your
 9 hearts; for the coming of the Lord is nigh. Murmur not one a-
 gainst another, brethren, lest ye be condemned; behold the judge
 10 standeth before the door. Take, my brethren, the prophets, who
 have spoken in the name of the Lord, for an example of suffering, af-
 11 fliction, and of patience. Behold, we count them happy that have en-
 dured. Ye have heard of the patience of Job, and have seen the end
 12 of the Lord: for the Lord is very pitiful and of tender mercy. But
 above all things, my brethren, swear not, neither by heaven, nor by
 the earth, nor by any other oath; but let your yea be yea, and your
 nay nay, lest ye fall into condemnation.
 13 Is any among you afflicted? let him pray. Is any chearful? let
 14 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 with

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 early rain — immediately after Sowing, and the latter — before the Harvest.

V. 8. *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 have endured* — 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 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 Assurances 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 simple, 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

15 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,
 16 they shall be forgiven him. Confess *your* faults one to another, bre-
 thren, and pray one for another, that ye may be healed: the fervent
 17 prayer of a righteous man availeth much. Elijah was a man of like
 passions with us; and he prayed earnestly that it might not rain: and
 18 it rained not on the land for three years and six months: And he prayed
 again, and the heaven gave rain, and so the land gave forth her fruit.
 19 Brethren, if any one among you err from the truth, and one con-
 20 vert him, Let him know, that he who converteth a sinner from the
 error of his way, shall save a soul from death, and shall hide a multi-
 tude of sins.

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, 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 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 never more, how many so ever they are, be remembered to his Condemnation.

N O T E S

On the first Epistle General of ST. PETER.

THERE 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

NOTES on the First Epistle General of St. PETER. 629

The Parts of this Epistle are three :

- | | | | |
|--|----------------|---|-------------|
| I. The Inscription, | C. i. 1, 2. | Husbands, | 7. |
| II. The stirring up of them to whom he writes : | | b. In General, All | 8—15. |
| 1. As born of God. Here he recites and interweaves alternately, both the Benefits of God toward Believers, and the Duties of Believers toward God. | | 2. A Good <i>Profession</i> | |
| 1. God hath regenerated us to a living <i>Hope</i> , to an eternal Inheritance, | 3—12. | a. By Readiness to give an Answer to every one, | 15—22. |
| Therefore hope to the end, | 13. | b. By shunning evil Company, | C. iv. 1—6. |
| 2. As obedient Children bring forth the fruit of <i>Faith</i> to your heavenly Father : | 14—21. | (This Part is enforced by what Christ both did and suffered, from his Passion to his Coming to Judgment) | |
| 3. Being purified by the Spirit, love with a pure Heart, | 22. C. ii. 10. | c. By the Exercise of Christian Virtues, and by a due Use of Miraculous Gifts, | 7—11. |
| 2. As Strangers in the world, abstain from fleshly desires : | 11. | 3. As Fellow-heirs of Glory, sustain Adversity : Let each do this, | |
| And shew your faith by | | 1. In General, as a Christian, | 12—19. |
| 1. A good Conversation, | 12. | 2. In his own Particular State, | C. v. 1—11. |
| a. In particular Subjects, | 13—17. | (The title <i>Beloved</i> divides the Second Part from the First, C. ii. 11. and the Third from the Second, C. iv. 12.) | |
| Servants, after the example of <i>Christ</i> , | 18—25. | III. The Conclusion : | 12—14. |
| Wives, | C. iii. 1—6. | | |

I. ST. P E T E R.

Chap. I. **P**ETER an Apostle of Jesus Christ to the sojourners scattered thro' Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect (according to the fore-knowledge of God the Father) thro' 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 of Jewish Extraction — scattered — since they were long ago driven out of their own Land (those scattered by the Persecution mentioned Acts viii. 1. were scattered only thro' Judea and Samaria, tho' afterwards some of them travelled to Phenice, Cyprus, and Antioch) thro' Pontus, Galatia, Cappadocia, Asia, and Bithynia — He names those 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 distin-

guished from the other Provinces, is that which was usually called *The Proconsular Asia*, being a Roman Province.

V. 2. *According to the fore-knowledge of God* — Speaking after the Manner of Men. Strictly speaking there is no fore-knowledge; 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

3 Blessed be the G O D and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a living hope,
4 by the resurrection of Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven
5 for you, Who are kept by the power of G O D thro' faith unto salva-

parated from the World. *Election*, in the Scripture Sense, is G O D's doing any thing that our Merit or Power have no part in. The true Predestination, or Fore-appointment of G O D 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 G O D : And being Sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every Part of it, *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 meer *creature partiality*, and not *infinite Justice* : and either there is no G O D, or this Scheme makes him a "partial Distributer of Grace and Glory." 2. It is not *plain Scripture Doctrine* (if true :) But rather, inconsistent with the express written word, that speaks of G O D's universal offers of Grace : His invitations, promises, threatenings, 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. *Once* it was, the Faith and Purity of the Gospel, only confined to a certain number : *Now* it is become neither Gospel, Faith, Peace, nor Purity. It is something that will do *without* them all. Faith is no longer 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 *meer 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 very Countenancer

2

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—thro' *sanctification of the Spirit*—thro' 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 Divine Nature, his G O D, with respect to his Human—*who hath begotten us again to a living hope*—an hope which implies true spiritual Life, which revives the Heart, and makes the Soul lively and vigorous—*by the resurrection of Christ*—whereby we are assured, that as he liveth, so shall we live with him. He was acknowledged to be the *Christ*, but 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*—thro' which alone Salvation is

both

6 tion, ready to be revealed in the last time. Wherein ye greatly rejoice,
 tho' now for a little while (if need be) ye are in heaviness thro' mani-
 7 fold temptations. That the trial of your faith, *which is* much more
 precious than gold, (that perisheth, tho' it be tried with fire) may
 be found unto praise, and honour, and glory at the revelation of Jesus
 8 Christ, Whom having not seen, ye love: in whom tho' ye see *him*
 not, yet believing, ye rejoice with joy unspeakable and full of glory,
 9 Receiving the end of your faith, the salvation of your souls. Of
 10 which salvation the prophets enquired and searched diligently, who pro-
 11 phesied of the grace of God toward you. 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
 12 should follow. 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
 13 down from heaven: which things angels desire to look into. Where-
 fore gird up the loins of your mind, be watchful and hope perfectly for the

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 even our whole Life, compared
 to Eternity—if need be—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, tho' it bear the
 fire, yet will *perish* with the world) *may be*
found—tho' it doth not yet appear—*unto*
praise—from G O D himself—and *honour*—
 from men and angels—and *glory*—assigned by
 the Great Judge.

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 Dis-
 pensation—the very prophets who prophesied
 long ago of the grace of God toward you—of
 his abundant, over flowing Grace to be be-
 stowed on Believers under the Christian Dis-

penation—*inquired*—were earnestly inquisitive
 —and *searched diligently*, (like Miners searching
 after precious Ore) after the Meaning of
 the Prophecies which they delivered.

Ver. 11. *Searching what Time*—what par-
 ticular Period—and *what manner of Time*—by
 what Marks to be distinguished—the *Glories*
that should follow his Sufferings: Namely, the
 Glory of his Resurrection, Ascension, Exalta-
 tion, and the Effusion of his Spirit; the Glory
 of the last Judgment, and of his eternal King-
 dom.

Ver. 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 Genera-
 tion, as they did us, who now enjoy what they
 saw afar off—with the Holy Ghost sent down
 from Heaven—confirmed by the inward, pow-
 erful 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.

Ver. 13. *Wherefore*—having such Encou-
 ragement—*gird up the loins of your mind*—
 as Persons in the eastern Countries were wont
 in travelling or running, to gird up their long

14 grace that is brought you by the revelation of Jesus Christ. As obedient children, not conforming yourselves to your former desires, in
 15 your ignorance; But as he who hath called you is holy, so be ye
 16 holy in all manner of conversation: For it is written, * Be ye holy;
 17 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
 18 sojourning in fear: Seeing ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation delivered
 19 by tradition from your fathers, But with the precious blood of Christ, as
 20 of a lamb without blemish and without spot, Who verily was foreknown
 before the foundation of the world, but was manifested in these last times
 21 for you, Who thro' him believe in God, that raised him from the dead,
 22 and gave him glory, that your faith and hope might be in God. Having
 purified your souls by obeying the truth thro' the Spirit unto unfeigned love
 23 of the brethren, love one another with a pure heart fervently: Being
 born again, not of corruptible seed, but of incorruptible, by the word of
 24 God which liveth and abideth for ever. For † all flesh is as grass, and
 all the glory of man as the flower of grass: The grass is withered, and
 25 the flower thereof is fallen off; But the word of the Lord endureth
 for ever. And this is the word which is preached to you by the gospel.

Garments, so gather ye up all your Thoughts and Affections, and keep your Mind always disincumbered and prepared to run the Race which is set before you: *Be watchful*—as Servants that wait for their Lord: *And hope perfectly*—maintain a full Expectation of all the Residue of the Grace, the Blessings flowing from the free Favour of God—*which is brought to you*—and is ready to be conferred upon you—*by the Revelation of Jesus Christ*—in the Gospel.

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 sojourning*—your short Abode on Earth—in humble, lasting *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—alone, ch. iii. v. *that raised Jesus*—and so gave him for the Anchor of our Hope; whom without Christ we should only dread. 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, and yet with a *pure Heart*, pure from any Spot of unholty 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 Man*—his Wisdom, Strength, Wealth, Righteousness, as the Flower, the most short-lived Part of it. *The Grass*—that is Man—

* Lev. xi. 44.

† Isa. xl. 6.

II. Wherefore laying aside all wickedness, and all guile, and dissimulation, and envies, and all evil-speakings, As new-born babes desire the sincere milk of the word, that ye may grow thereby: If ye have tasted that the Lord is gracious: To whom coming as unto a living stone, rejected indeed by men, but chosen of God and precious, Ye also as living stones are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God thro' Jesus Christ. Wherefore also it is contained in the scripture, * Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Therefore to you who believe, *he is* precious: but to them who believe not, † The stone which the builders rejected is become 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 appointed. 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:

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—the *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. *If ye have tasted*—sweetly and experimentally known.

V. 4. *To whom coming*—by Faith—as unto a *living Stone*—Living from Eternity, alive from the Dead. There is a wonderful Beauty and Energy in these Expressions, which describe Christ as a spiritual Foundation, solid, firm, durable, and Believers as a Building erected upon it, in Preference to that Temple which the Jews accounted their highest Glory. And St. Peter speaking of him thus, shews he did not judge himself, but Christ to be the Rock on which the Church was built—*rejected indeed by Men*—Even at this Day, not only by Jews, Turks, Heathens, Infidels: But by

all Christians, so called, who live in Sin, or who hope to be saved by their own Works—but *chosen of God*—from all Eternity, to be the Foundation of his Church, and *precious*—in himself, in the Sight of God, and in the Eyes of all Believers.

V. 5. *Ye*—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 through 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*—that is, with Regard to them, *he is become the Head of the Corner*—the chief Corner-Stone, on which the whole Building rests. Such He is now to Believers. Unbelievers too will at length find him such to their Sorrow, *Matth. xxi. 44.*

V. 8. *Who stumble, whereunto also they were appointed*—They who believe not, *stumble and fall and perish for ever*: God having appointed from all Eternity, *He that believeth not, shall be damned.*

V. 9. *But ye*—who believe in Christ—

* *Isa. xxviii. 16.*

† *Psal. cxviii. 22.*

10 Who in time past *were* not a people, but now *are* the people of GOD; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech *you* as sojourners and pilgrims, abstain from
 12 fleshly desires, which war against the soul, Having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works which they shall behold,
 13 glorify GOD in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as
 14 su-
 15 preme, Or to governors, as sent by him, for the punishment of evil-doers, and the praise of them that do well. For so is the will of
 16 GOD, that by well-doing ye put to silence the ignorance of foolish men:
 17 As free, yet not having your liberty for a cloak of wickedness, but as
 18 the servants of GOD. Honour all men, Love the brotherhood, Fear
 19 GOD, Honour the king, Servants *be* subject to *your* masters with
 20 all fear, not only to the good and gentle, but also to the froward. For
 21 this *is* thank worthy, if a man for conscience toward God endure grief,
 22 suffering wrongfully. For what glory *is it*, if when ye commit faults
 23 and are buffeted, ye take it patiently? But if when ye do well and
 24 suffer, ye take it patiently, this *is* acceptable with GOD. For even

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. *Sojourners: Pilgrims*—the first word properly means, Those who are in a strange House; the second, those who are in a strange Country.

V. 12. *Honest*, not barely unblameable, but virtuous in every respect. But our language sinks under the Force, Beauty, and Copious-

ness of the original expressions. *That they may glorify God*—by owning his Grace in you, and following your Example—*in the day of visitation*—the time when he shall give them fresh offers of his Mercy.

V. 13. *Submit yourselves to every ordinance of man*—to every secular Power. Instrumentally these are *ordained* by men: but originally all their Power is from GOD.

V. 14. *Or to subordinate governors, or Magistrates.*

V. 15. *The ignorance*—Of them who blame you, because they do not know you: A strong Motive to pity them.

V. 16. *As free*—yet obeying Governors, for GOD's sake.

V. 17. *Honour all men*—as being made in the image of GOD, bought by his Son, and designed for his Kingdom—*Honour the king*—Pay him all that Regard both in Affection and Action which the Laws of GOD and Man require.

V. 18. *Servants*—Literally, *Household-servants, with all fear* of offending either the *man* or GOD.

V. 19. *For conscience toward God*—from a pure Desire of pleasing Him—*grief*—severe Treatment.

V. 21. *Here*

hereunto are ye called ; for Christ also suffered for you, leaving you an
 22 example, that ye might follow his steps : Who did no sin, neither
 23 was guile found in his mouth : Who when he was reviled, reviled
 not again, when he suffered he threatened not, but committed *himself*
 24 to him that judgeth righteously : Who himself bore our sins in his
 own body on the tree, that we being dead to sin might live to righ-
 25 teousness : by whose stripes ye were healed. For ye were as sheep
 going astray, but are now returned to the shepherd and bishop of your
 souls.

III. In like manner, ye wives, be subject to your own husbands, that if
 any obey not the word, they also may, without the word, be won by
 2 the conversation of the wives, Beholding your chaste conversation
 3 *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
 5 meek and quiet spirit, which in the sight of God is of great price. For
 thus the holy women also of old time who trusted in God, adorned

V. 21. *Hereunto are ye* — Christians called — to suffer wrongfully — *tread in 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 the 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. *Won* — Gained over to Christ.

V. 2. *Joined with* a loving fear of displeasing them.

V. 3. Three things are here expressly for-

bidden, *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 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. Eut 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 each in excuse of the other.

V. 5. The adorning of those holy women was, 1. Their *meek* Subjection to their Husbands, 2. Their *quiet Spirit*, not *afraid* or *amazed*, and 3. Their unblamable Behaviour, *doing all things well*.

V. 6. *Whose*

6 themselves, being subject to their own husbands, As * Sarah obeyed
 Abraham, calling him lord, whose children ye are while ye do well,
 7 and are not afraid with any amazement. In like manner, ye husbands,
 dwell according to knowledge with *the woman*, as the weaker
 vessel; giving them honour, as being also joint-heirs of the grace of
 life, that your prayers be not hindered.
 8 Finally, *Be* ye all of one mind, sympathizing with each other, love
 9 as brethren, *be* pitiful, *be* courteous: Not rendering evil for evil, or
 railing for railing, but contrariwise blessing; knowing that ye are call-
 10 ed to this, to inherit a blessing. For † he that loveth life and desireth
 to see good days, let him refrain his tongue from evil, and his lips,
 11 that they speak no guile: Let him turn from evil and do good; let
 12 him seek peace and pursue it. For the eyes of the Lord *are* over the
 righteous, and his ears *are open* to their prayers, but the face of the
 13 Lord *is* against them that do evil. And who *is* he that will harm you,
 14 if ye be followers of that which is good? But even if ye do suffer for
 righteousness sake, happy *are* ye; and be not afraid of their terror,
 15 neither be ye troubled, But sanctify the Lord God in your hearts:
 And *be* always ready to give an answer to every one that asketh you a

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 from servile Fear of your Husbands, but for Conscience sake.

V. 7. *Dwell with the woman according to knowledge*—knowing they are weak, and therefore to be used with all tenderness: Yet do not despise them for this, but *give them honour*—both in Heart, in Word, and in Action, as those who are called to be *joint heirs* of that eternal Life which ye and they hope to receive by the free grace of GOD—*that your prayers be not hindered*—on the one Part or the other. All Sin hinders Prayer, particularly Anger. Any thing at which we are angry, is never more apt to come into 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.

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*—this is the only Way to inherit that Blessing.

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.

V. 15. *Sanctify the Lord God in your hearts*—Have an holy fear and a full trust in his wife Providence—*the hope*—of Eternal Life—*with meekness*—For Anger would hurt your Cause as well as your Soul—and *fear*—a filial Fear of offending GOD, and a Jealousy over yourselves, lest ye speak amiss.

* Gen. xviii. 12.

† Psa. xxxiv.

16 reason of the hope that is in you, with meekness and fear: Having
 a good conscience, that whereas they speak against you as evil doers,
 they may be ashamed who falsely accuse your good conversation in
 17 Christ. For *it is* better, if the will of GOD be so, that ye suffer for
 18 well-doing than for evil-doing. For Christ also once suffered for sins,
 the just for the unjust, that he might bring us to GOD, being put to
 19 death in the flesh, but raised to life by the spirit, By which likewise
 20 he went and preached to the spirits in prison, Who some time dis-
 believed, when the long-suffering of GOD waited in the Days of Noah,
 while the ark was preparing, wherein few, that is, eight persons were
 21 saved through the water: The antitype whereof, baptism, now saveth us,
 (not the putting away the filth of the flesh, but the answer of a good
 22 conscience toward GOD) by the resurrection of Jesus Christ, Who be-
 ing gone into heaven, is on the right-hand of GOD, angels, and autho-
 IV rities, and powers being subjected to him. Seeing then Christ hath
 suffered for us in the flesh, arm yourselves also with the same mind:
 2 (for he that hath suffered in the flesh hath ceased from sin) That ye

V. 16. *Having a good Conscience*—So much the more beware of Anger, to which the very Conscience 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*—That 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 Neighbour, 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 reserved by the Justice of GOD as in a Prison, till he executed the Sentence upon them all.

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.

V. 21. *The antitype whereof*—the thing typified thereby, 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 Conscience, that both our Actions and our Persons are accepted, through him who died and rose again for us.

V. 22. *Angels, and authorities, and powers*—that is, All Orders both of Angels and Men.

V. 1. *Arm yourselves with the same mind*—which will be Armour of Proof against all your enemies—for he that hath suffered in the flesh—that hath so suffered as to be thereby made inwardly and truly conformable to the Sufferings of Christ—*hath ceased from sin*—is delivered from it.

V. 2. *That ye may no longer live in the flesh*—even in this mortal Body—to the desires of men—Either your own, or those of others. These are various, But the will of God is One.

may no longer live the rest of *your* time in the flesh, to the desire of
 3 men, but to the will of GOD. For the time past of your life sufficeth
 to have wrought the will of the Gentiles, when ye walked in lascivi-
 ousness, *evil* desires, excess of wine, revellings, banquetings, and
 4 abominable idolatries. Wherein they think it strange, that ye run not
 5 with them to the same excess of riot, speaking *evil of you*. Who shall
 6 give account to him that is ready judge the living 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, but live according to
 7 GOD in the Spirit. But the end of all things is at hand; be ye
 8 therefore sober, and watch unto prayer. And above all things, have
 9 fervent love to each other; for love will cover a multitude of sins. Use
 10 hospitality one to another without grudging. As every one hath re-
 ceived a gift, *so* minister it one to another, as good stewards of the ma-
 11 nifold grace of GOD. If any man speak, *let him speak* as the oracles

V. 3. *Revellings, banquetings*—Have these Words any Meaning now? They had, Seven-
 teen hundred years ago. Then the former
 meant, *Meetings to eat*, Meetings, the direct
 End of which was, To please the Taste; the
 latter, *Meetings to drink*: Both of which Chris-
 tians then ranked with *abominable Idolatries*.

V. 4. *The same*—As ye did once—*speaking
 evil of you*—as proud, singular, silly, wicked,
 and the like.

V. 5. *Who shall give account*—of this as
 well as all their other ways—to *him who is
 ready*—so Faith represents him now.

V. 6. *For to this end was the gospel preached*
 —Ever since it was given to *Adam*—*to them
 that are now dead*—in their several Gener-
 ations, *that they might be judged* (that is, tho'
 they were judged) *in the flesh, according to
 the manner of men*—that is, with rash, unrighte-
 ous Judgment, *they might live according to the
 Will and Word of GOD, in the Spirit*; the
 Soul renewed after his Image.

V. 7. *But the end of all things*—and so of
 their Wrongs, and your Sufferings, is at
 hand: *be 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 will cover a multitude of sins*—
 Yea, Love covereth all things—He that loves
 another, covers his faults, how many so ever
 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 dif-
 ferent Towns or Countries—*without grudging*
 —with all Cheerfulness.

V. 10. *As every one hath received a gift*—
 Spiritual or Temporal, Ordinary or Extraor-
 dinary (altho' the latter seem primarily intend-
 ed:) *so minister it one to another*—Employ it
 for the common Good—as *good stewards of
 the manifold grace of GOD*—the Talents where-
 with 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
 on believers, does not speak as the Oracles of
 GOD: He does not preach Christ, let him
 think as highly of himself as he will. *If any
 man minister*—serve his brother in Love, whether
 in spirituals or temporals, *let him minister as of
 the ability which God giveth*—that is, humbly
 and diligently, ascribing all his Power to GOD,
 and using it with his might: *Whose is the glory*
 —of

of GOD: if any man minister, *let him minister* as of the ability which GOD giveth, that GOD in all things 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 some strange thing befell you:
 13 But as ye partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, ye may likewise rejoice with exceeding
 14 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
 15 is evil-spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in
 16 other mens matters, Yet if *any suffer* as a Christian, let him not be
 17 ashamed; but let him glorify GOD on this behalf. For the time *is come* for judgment to begin at the house of GOD: but if it begin at us, what
 18 shall the end be of them that obey not the gospel of GOD? And if the * righteous scarcely be saved, where shall the ungodly and the fin-
 19 ner appear? Wherefore let them also that suffer according to the will of GOD, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

—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: Which 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; but 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 evil spoken of, but on your part he is glorified* — that is, While they are blaspheming Christ,

you glorify him in the midst of your Sufferings, ver. 16.

V. 15. *Let none of you deservedly suffer as an evil-doer* — in any kind.

V. 16. *Let him glorify GOD* — who giveth him the Honour so to suffer, and so great a Reward for Suffering.

V. 17. *The time is come for judgment to begin at the house of GOD* — GOD first visits his Church, and that both in Justice and Mercy — *What shall the end be of them that obey not the gospel?* How terribly will he visit them? The Judgments, which are milder at the beginning, grow more and more severe. But good men, having already sustained their Part, are only Spectators of the miseries of the wicked.

V. 18. *If the righteous scarcely be saved* — escape with the utmost Difficulty, *where shall the ungodly, the man who knows not GOD, and the open sinner appear* — in that Day of Vengeance? The Salvation here primarily spoken of, is of a temporal Nature. But we may apply the words to eternal things, and then they are still more awful.

V. 19. *Let them that suffer according to the*

* Prov. xi. 31.

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 which shall be revealed. Feed the flock of God which is among you, overseeing it not by constraint, but willingly, not for filthy gain, but of a ready mind. Neither as lording over the heritage, but being examples to the flock. And when the chief shepherd shall appear, ye shall receive the crown of glory that fadeth not away. In like manner, ye younger, submit yourselves to the elder, and be ye all subject to each other. Be ye clothed with humility; * for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. 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. Now the God of all grace, who hath

will of God—both for a good Cause, and in a right Spirit, commit to him the keeping of 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 appositely and modestly styles himself—and a witness of the sufferings of Christ—Having seen him suffer, and now suffering for him.

V. 2. *Feed 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 larger Salary?” Is it not astonishing, that men “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.

V. 5. *Ye younger, submit to the elder*—in years, and be ye all—elder or younger, subject to each other. Let every one be ready, upon all occasions, to give up his own will. *Be ye clothed with humility*—Bind it on (so the word signifies) so that no force may be able to tear it from you.

V. 7. *Casting all your care upon him*—in every Want or Pressure.

V. 8. But in the mean time *Watch*. There is a close Connexion between this, and the duly casting our care upon him. *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 Subtlety likewise—*whom he may devour*—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

called us by Christ Jesus to his eternal glory, after ye have suffered a while, himself shall perfect, stablish, strengthen, settle you. To him be the glory and the might for ever and ever. Amen.

12 BY Silvanus, a faithful brother, as I suppose, I have written briefly to you, exhorting and adding my testimony, that this is the true 13 grace of God wherein ye stand, The church that is at Babylon, elected 14 together with you, saluteth you, and Mark my son. Salute ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus.

upon a Rock. So the Apostle, being converted, does now strengthen his brethren.

V. 12. As I suppose — As I judge, upon good Grounds, tho' 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. Elected together with you — Partaking of the same Faith with you. Mark, 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.

THE Parts of this Epistle, wrote not long before St. Peter's Death, and the Destruction of Jerusalem, with the same Design as the former, are likewise Three:

- | | | |
|---|----------------|---|
| I. The Inscription : | C. i. 1, 2. | 3. He guards them against Impostors, |
| II. A farther stirring up the Minds of true Believers, in which | | 1. By confuting their Error, C. iii. 1 — 9, |
| 1. He exhorts them, having received the precious Gift, to give all Diligence to grow in grace : | 3 — 11. | 2. By describing the Great Day, adding suitable Exhortations, |
| 2. To this he incites them | | 10 — 14. |
| 1. From the Firmness of true Teachers, | 12 — 21. | III. The Conclusion, in which he |
| 2. From the Wickedness of false Teachers, | C. ii. 1 — 22, | 1. Declares his Agreement with St. Paul; |
| | | 15, 16. |
| | | 2. Repeats the Sum of the Epistle, 17, 18, |

II. ST.

II. S T. P E T E R.

Chap. I.

SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, thro' the 2 righteousness of our God and Saviour Jesus Christ. Grace and peace be multiplied unto you, thro' the knowledge of God, and of Jesus; 3 our Lord; As his divine power hath given us all things that pertain to life and godliness, thro' the knowledge of him that hath called us 4 by glory and virtue, By which he hath given us exceeding great and precious promises, that by these, having escaped the corruption which is in the world thro' desire, ye may become partakers of the divine 5 nature: For this very reason giving all diligence, add to your faith 6 courage, and to courage knowledge, And to knowledge temperance,

V. 1. *To them that have obtained*—not by their own Works, but by the free Grace of GOD—*like precious faith with us*—the Apostles: The Faith of those who have not seen, being equally precious with that of those who saw our Lord in the flesh: *thro' 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—*thro' 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. *By which*—Glory and Fortitude—*be 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 Commu-

nion with him, so as to dwell in God and God in you.

V. 5. *For this very reason*—Because God hath given you so great Blessings—*giving all diligence*—It is a very uncommon word, which we render *giving*. It literally signifies, *bringing in by the by, or over and above*: Implying, that GOD works the Work; yet not unless we are diligent. Our Diligence is to follow the Gift of GOD, and is followed by an Increase of all his Gifts—*add to*—and *in* all the other Gifts of GOD. Superadd the latter, without losing the former—*your faith*, that evidence of things not seen, termed before *the Knowledge of God and of Christ*, the root of all Christian Graces—*courage*—whereby ye may conquer all Enemies and Difficulties, and execute whatever Faith dictates. In this most beautiful connexion, each preceding Grace leads to the following: Each following, tempers and perfects the preceding. They are set down in the Order of Nature, rather than the Order of Time. For tho' every Grace bears a sacred relation to every other, yet here they are so nicely ranged, that those that have the closest dependence on each other, are placed together—*and to your courage knowledge*—Wisdom, teaching how to exercise it on all Occasions.

V. 6. *And to your knowledge temperance, and to your temperance patience*—Bear and forbear; sustain and abstain. Deny yourself and take up your cross daily. The more Knowledge you have, the more renounce your own Will; indulge

7 and to temperance patience, and to patience godliness, And to godli-
 8 nefs brotherly kindness, and to brotherly kindness love. For these
 being in you and abounding, make *you* neither slothful nor unfruitful
 9 in the knowledge of our Lord Jesus Christ. But he that wanteth
 these is blind, not able to see afar off, having forgotten the purification
 10 from his old sins. Wherefore the rather, brethren, be diligent to
 make your calling and election firm; for if ye do these things, ye
 11 shall never fall. For so an entrance shall be ministered to you ab-
 undantly into the everlasting kingdom of our Lord and Saviour Jesus

indulge yourself the less. *Knowledge puffeth up*, and the great boasters of Knowledge (the *Gnostics*) were those that *turned the Grace of God into wantonness*. But see that your knowledge be attended with *temperance*. Christian *Temperance*, implies the voluntary abstaining from all Pleasure which does not lead to God. It extends to all things inward and outward: the due government of every thought, as well as affection. It is *using the world: so to use all outward*, and so to restrain all inward things, that they may become a means of what is spiritual: a very scaling ladder to ascend to what is above. Intemperance is to *abuse the World*. He that uses any thing below, looking no higher, and getting no farther, is intemperate. He that uses the creature only so as to attain to more of the Creator, is alone temperate, and walks as Christ himself walked. *And to patience, godliness*, its proper Support: A continual Sense of God's Presence and Providence, and a filial Fear of and Confidence in him. Otherwise your Patience may be *Pride, Surliness, Stoicism*; but not *Christianity*.

V. 7. *And to godliness brotherly kindness. No Sullenness, Sternness, Moroseness: Sour 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 Light-
 Against Example resolutely good, [ness free:
 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 strictly to relate to the love of Christians toward one another.

V. 8. *For these being really in you*, added to

your Faith, and abounding — increasing more and more, otherwise we fall short — *make you neither slothful nor unfruitful* — do not suffer you to be faint in your mind, or without Fruit in your Lives. If there is less Faithfulness, less Care and Watchfulness, since Pardon, than was before, and less Diligence, less outward Obedience, than when we were seeking remission of Sin, we are both *slothful and unfruitful* — in the knowledge of Christ — that is, in the Faith, which then cannot but 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 old sins* — scarce knowing what he then felt, when his Sins were forgiven.

V. 10. *Wherefore the rather* — 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 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 — *chosen* you, separated you from the World, through Sanctification of the Spirit. O cast not away these inestimable Benefits. *If ye are thus diligent to make your Election firm, ye shall never finally fall*.

V. 11. *For if ye do so, an entrance shall be ministered to you abundantly* — Ye shall go in full Triumph to Glory.

V. 12. *Where-*

- 12 Christ. Wherefore I will not neglect always to remind you of these things, though ye know them, and are established in the pre-
 13 sent truth, Yea I think it right, so long as I am in this tabernacle to
 14 stir you up by reminding you: Knowing that shortly I must put off
 15 my tabernacle, even as the Lord Jesus Christ shewed me. But I will endeavour, that ye may be able after my decease to have these things always in remembrance.
- 16 For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but
 17 were eye-witnesses of his majesty. For he received honour and glory from God the Father, when there came such a voice to him from the excellent glory *, This is my beloved Son, in whom I delight.
 18 And we being with him in the holy mountain, heard this voice
 19 coming from heaven: And we have the word of prophecy more confirmed, to which ye do well that ye take heed, as to a lamp that shone in a dark place, till the day should dawn, and the day-star

V. 12. *Wherefore* — since everlasting Destruction attends your Sloth, everlasting Glory your Diligence, *I will not neglect always to remind you of these things* — Therefore he wrote another, so soon after the former Epistle — *though ye are established in the present truth* — that truth which I am now declaring.

V. 13. *In this tabernacle* — or *tent* — How short is our abode in the Body! How easily does a Believer pass out of it!

V. 14. *Even as the Lord Jesus shewed me* — In the Manner which he foretold, *John* xxi. 18, &c. It is not improbable, He had also shewed him, That the time was now drawing nigh.

V. 15. *That ye may be able* — By having this Epistle among you.

V. 16. *These things* are worthy to be *always had in remembrance*. For they are not *cunningly devised fables* — like those common among the Heathens; *when 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, but of their own invention, then to impose such a lie on the world, as 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 enrage the whole world, Jews and Gentiles, against them, was nothing *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* — 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 Darknes: As is the Difference between the light of a

* *Matt.* xvii. 5.

20 arise in your hearts: Knowing this before, that no scripture prophecy
21 is of any private interpretation. For prophecy never came 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 privily bring in destruc-
tive heresies, even denying the Lord that bought them, and bring
2 upon themselves swift destruction. And many will follow their pernicious
ways, by reason of whom the way of truth will be evil spoken
3 of. And through covetousness will they with feigned speeches make
merchandize of you, whose judgment now of a long time lingereth not,
4 and their destruction slumbereth not. For if God spared not the
angels that sinned, but cast *them* down to hell, delivered them to
5 chains of darkness, to be reserved to judgment, And spared not the
old world, (but he saved Noah the eighth *person*, a preacher of righte-
6 ousness) bringing a flood on the world of the ungodly; And turning the
cities of Sodom and Gomorrah into ashes, condemned *them* with an
overthrow, making them an example to them that should afterwards

Lamp and that of the Day, such is that between the Light of the Old Testament and of the New — and the day-star — Jesus Christ, (Rev. xxii. 16.) arise in your hearts — Be revealed in you.

V. 20. Ye do well, as knowing this, That no scripture prophecy is of private interpretation. It is not any man's own Word. It is God, not the Prophet himself, who thereby interprets things till then unknown.

V. 21. For prophecy never came 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, spoke, 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 at all, even the Truth, and 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 privily 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 everlastingly. Therefore Christ bought even them that perish.

V. 2. The way of truth will be evil spoken of — by those who blend all, false and true Christians together.

V. 3. They will make merchandise of you — Only use you to gain by you, as Merchants do their Wares. Whose 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 punishing some, proves he will punish the rest.

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.

V. 5. And spared not the old — the Antediluvian — world (but He saved 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.

7 live ungodly: And delivered righteous Lot, vexed with the filthy be-
 8 haviour of the wicked: (For that righteous man dwelling among
 them, in seeing and hearing vexed 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
 10 judgment to be punished. But chiefly them that walk after the flesh
 in the lust of uncleanness and despise government: presumptuous, self-
 11 willed; they are not afraid to rail at dignities: Whereas angels, who
 are greater in power and might, bring not a railing accusation against
 12 them before the Lord. But these, as natural brute beasts, born to be
 taken and destroyed, speak evil of the things they understand not, and
 13 shall perish in their own corruption, Receiving the reward of unrighte-
 ousness. They count it pleasure to riot in the day time; spots and
 blemishes, sporting themselves with their own deceivings, while they
 14 feast with you, Having eyes full of adultery, and that cease not from
 sin; beguiling unstable souls, having hearts exercised with covetousness,
 15 accursed children: Who have forsaken the right way and are gone
 astray, following the way of Balaam, *the son of Boser*, who loved the
 16 reward of unrighteousness. But he had a rebuke for his iniquity: the
 dumb ass, speaking with man's voice, forbade the madness of the pro-
 17 phet. These are wells without water, clouds driven by a tempest,
 18 to whom the blackness of darkness is reserved for ever. For by speak-
 ing swelling *words* of vanity, they allure thro' the desire of the flesh,
 thro' wantonness, those that were clean escaped from them that live in
 19 error. While they promise them liberty, themselves are the slaves of

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. 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 count it pleasure to riot in the day time* — They glory in doing it in the face of the Sun. They are *spots* in themselves, *blemishes* to any Church — *sporting themselves*

with their own deceivings — making a jest of those whom they deceive, and even jesting, while they are deceiving their own Souls.

V. 15. *The way of Balaam, the son of Boser* (so the *Chaldeans* pronounced what the Jews termed *Beor*) namely, the Way of Covetousness — *who loved* — earnestly desired, tho' he did not dare to take *the Reward of unrighteousness* — The Money which *Balak* would have given him, for cursing *Israel*.

V. 16. *The ass*, tho' naturally *dumb*.

V. 17. *Wells* and *clouds* promise Water, so these promise, but do not perform.

V. 18. *They allure thro' the desire of the flesh* — that is, by allowing them to gratify some unholy Desire, *those who were* before *clean escaped from the Spirit, Custom and Company of them that live in error* — in S.n.

V. 19. *While they promise them liberty* —
 From

corruption; for by whom a man is overcome, by him he is also brought
 20 into slavery. For if after they have escaped the pollutions of the world,
 thro' the knowledge of the Lord and Saviour Jesus Christ, they are
 again intangled therein and overcome, their last state is worse than the
 21 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 according to the
 true proverb, The * dog is turned to his own vomit, and the sow that
 was washed to her wallowing in the mire.

III THIS second epistle, beloved, I now write to you, in *both* which
 2 I stir up your pure minds by way of remembrance, That ye may
 be mindful of the words which were spoken before by the holy prophets,
 and of the commandment of us, the apostles of the Lord and Savi-
 3 our: Knowing this first, that there will come scoffers in the last
 4 days, walking after their own desires, Saying, Where is the promise
 of his coming? For ever since the fathers fell asleep, all things con-
 5 tinue as *they were* from the beginning of the creation. For this
 they are willingly ignorant of, that by the word of GOD of old the
 heavens were and the earth, standing out of the water and in the

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 allured — have escaped the pollutions of the world — the Sins which pollute all who know not GOD — thro' the knowledge of Christ — that is, thro' faith in him, 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. 1. 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 — not as it is now, but standing out of the water and in the water — Perhaps the interior Globe of Earth being 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 the 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.

* Prov. xxvi. 11.

6 water, Thro' which the world that then was, being overflowed with
 7 water perished. But the heavens and the earth that are now, are by
 his word kept in store reserved unto fire, against the day of judgment
 8 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,
 9 and a thousand years as one day. The Lord is not slow concerning
 his promise (tho' some men count it slowness) but is long-suffering to-
 ward us, not willing that any should perish, but that all should come
 10 to repentance. But the day of the Lord will come as a thief in the
 night, in which the heavens shall pass away with a great noise, the ele-
 ments shall melt with fervent heat, and the earth, and the works that

V. 6. *Thro' 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 an exceeding 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, against 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 Times pass 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*.

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 toward us*—Children of men—*not willing that any*—Soul which he hath made *should perish*.

V. 10. *But the day of the Lord will come as a thief in the night*—suddenly, unexpectedly—in which the heavens shall pass away with a great noise—surprizingly express'd 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 works*—whether of Nature or Art, *that are therein shall be burnt up*. And has not God already abundantly provided for this? 1. By the Stores of subterranean Fire, which are so frequently bursting out at *Ætna, Vesuvius, Hecla*, and many other burning Mountains: 2. By the *Ethereal* (vulgarly called *Electrical*) Fire, diffused through the whole Globe; which if the secret Chain that now binds it up were loos'd, would immediately dissolve the whole Frame of Nature: 3. By Comets, one of which

11 are therein, shall be burnt up. Seeing then all these things are dissolved, what manner of persons ought ye to be in all holy conversation
 12 and godliness, Looking for and hastning *the* coming of the day of
 13 GOD, wherein the heavens being on fire shall be dissolved, and the
 14 elements shall melt with fervent heat? Nevertheless we look for
 15 new heavens and a new earth, according to his * promise, wherein
 16 dwelleth righteousness. Wherefore, beloved, seeing ye look for
 these things, labour to be found of him in peace, without spot and
 blameless. And account the long-suffering of our Lord salvation, as
 our beloved brother Paul also, according to the wisdom given him †,
 hath written to you : As also in all his epistles, speaking therein of

if it touch the Earth in its Course toward the Sun, it 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 them 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 ancient than the Earth and to survive it. Both the Dissolution and Renovation are ascribed, not to the *one Heaven* which surrounds the Earth, but to *the heavens* in general (ver. 10, 13.) without any Restriction or Limitation. *What persons ought ye to be, in all holy conversation*—with Men, and godliness—to ward your Creator?

V. 12. *Hastning*—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—*wherein dwelleth righteousness*—

Only righteous Spirits. How great a Mystery!

V. 14. *Labour*—that whenever he cometh, *ye may be found in peace*—may meet him without Terror, being sprinkled with his Blood, and sanctified by his Spirit, so as to be *without spot and blameless*.

V. 15. *And account the long suffering of our Lord salvation*—Not only designed to lead Men to repentance, but actually conducing thereto; a precious Means of saving many more Souls: *As our beloved brother Paul also hath written to you*—This refers not only to the single Sentence preceding, but to all that 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—*which things—the unlearned*—they who are not taught of GOD—*and the unstable*—wavering, double minded, unsettled 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

* *Isa. lxx. 17. lxxvi. 22.*† *Rom. ii. 4.*

these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as *they do* also the other scriptures, 17 to their own destruction. Ye, therefore, beloved, knowing *these things* before, beware, lest ye also being led away by the error of 18 the wicked fall from your own stedfastness: 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.

Scriptures—to *their own destruction*—But that some use the Scriptures ill, is no Reason why others should not use them at all.

V. 18. *But grow in grace*—that is, in every Christian Temper. There may be, for a Time, Grace without Growth; as there may be natural Life without Growth. But such sickly Life, of Soul or Body, will End in Death, and every Day draw nigher to it. Health is the Means of both natural and spiritual Growth. If the remaining Evil of our fallen Nature be not daily mortified, it will, like an evil Humour in the Body, destroy the whole Man. But *if ye thro' the Spirit do mortify the Deeds of the Body* (only so far as we do this) *ye shall live*—the Life of Faith, Holiness, 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 Fullness of God. The Strength and well-being of a Christian depends on what his Soul feeds on, as the Health of the Body depends on whatever we make our daily food. If we feed on what is according to our own Nature, we grow: if not, we pine away and die. The Soul is of the Nature of God, and no-

thing but what is according to his Holiness can agree with it. Sin, of every kind, starves the Soul and makes it consume away. Let us not try to invert the Order of God in his new Creation: We shall only deceive ourselves. It is easy to forsake the Will of God and follow our own: but this will bring Leanness into the Soul. It is easy to satisfy ourselves without being possessors of the Holiness and Happiness of the Gospel. It is easy to call these *frames* and *feelings*, and then to oppose *faith* to one and *Christ* to the other. Frames, (allowing the Expression) are no other than *heavenly tempers*, the mind that was in *Christ*: Feelings are the *divine Consolations* of the Holy Ghost, shed abroad in the Heart of him that truly believes. And wherever Faith is, and wherever Christ is, there are these blessed *frames* and *feelings*. If they are not in us, it is a sure Sign that tho' the *Wilderness became a Pool*, that 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

N O T E S

O N

The First Epistle of St. J O H N.

THE great Similitude, or rather Sameness both of Spirit and Expression, which runs through St. *John's* Gospel and all his Epistles, is a clear Evidence of their being written by the same Person. In this Epistle he speaks not to any particular Church, but to all the Christians of that age, and in them to the whole Christian Church in all succeeding ages.

Some have apprehended, that it is not easy to discern the Scope and Method of this Epistle. But if we examine it with Simplicity, these may readily be discovered. St. *John* in this Letter, or rather Tract (for he was present with Part of those to whom he wrote) has this apparent Aim, To confirm the happy and holy Communion of the faithful with God and Christ, by describing the Marks of that blessed State.

The Parts of it are Three :

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| 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,

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|---|--|--------------|
| I. Severally, | 3. Of the Confirmation and Fruit of this abiding through the Spirit : | C. iv. 1—21. |
| 1. Of Communion with the Father, | | |
| C. i. 5—10. | | |
| 2. Of Communion with the Son, | II. Conjointly: | |
| C. ii. 1—12. | Of the Testimony of the <i>Father</i> , and <i>Son</i> and <i>Spirit</i> : 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. |
| With a distinct Application to Fathers, young Men, and little Children : | | |
| 13—27. | | |
| Whereto is annexed, an Exhortation to <i>abide</i> in him : 28—C. iii. 3—24. | | |
| That the Fruit of his <i>Manifestation</i> in the Flesh, may extend to his <i>Manifestation</i> in Glory. | | |

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 there from by the most natural Inferences.

I. ST. J O H N.

Chap. I.

THAT which was from the beginning, which we have heard,
 2 which we have seen with our eyes, which we have beheld,
 2 and our hands have handled of the word of life: (For the life was
 manifested, and we have seen, and testify and declare to you the eternal
 3 life which was with the Father, and was manifested to us:) That
 which we have seen and heard declare we to you, that ye also may
 have fellowship with us: and truly our fellowship *is* with the Father,
 4 and with his Son, Jesus Christ: And these things write we to you,
 5 that your joy may be full. And this is the message which we have
 heard of him and declare to you, that G O D is light, and in him is no
 6 darknes at all. If we say we have fellowship with him, and walk in
 7 darknes, we lie and do not the truth. But if we walk in the light as

V. 1. *That which was*—here means, He which was, the Word himself; afterwards it means, That which they had heard from him—*which was*—namely, with the Father (v. 2.) before he was manifested—*from the beginning*—This Phrase is sometimes used in a limited Sense. But here it properly means from Eternity, being equivalent with *in the beginning*, *John i. 1. that which we*—the Apostles—*have not only heard, but seen with our eyes, which we have beheld*—attentively considered on various occasions—*of the word of life*—He is termed *the Word*, *John i. 1. the Life*, *John i. 4.* as he is the living Word of God, who with the Father and the Spirit is the Fountain of Life to all Creatures, particularly of Spiritual and Eternal Life.

V. 2. *For the life*—The living Word—*was manifested*—in the Flesh, to our very Senses—*and we testify and declare*—we testify by declaring, by preaching and writing (ver. 3, 4.) Preaching lays the foundation, (ver. 5—10.) Writing builds thereon—*to you*—who have not seen—*the eternal life*—which always was, and afterward *appeared to us*. This is mentioned in the beginning of the Epistle. In the End of it is mentioned the same *Eternal Life*, which we shall always enjoy.

V. 3. *That which we have seen, and heard*—of him and from him, *declare we to you*, for this end, *that ye also may have fellowship with us*: may enjoy the same Fellowship which we

enjoy. *And truly our fellowship*, whereby He is in us and we in Him, *is with the 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, Glory. What Light is to the natural Eye, that God is to the spiritual Eye. *And in him is no darknes at all*—no contrary Principle. He is pure, unmixt 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 darknes*—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:

he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say, we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, we have not sinned, we make him a liar, and his word is not in us.

H. My beloved children, I write these things to you, that ye may not sin. But if any one sin, we have an advocate with the Father, Jesus Christ, the righteous, And he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, verily in him the

GOD: The Imitation of GOD being the only sure Proof of our having Fellowship with him. *And the blood of Jesus Christ his Son*—Fellowship with the Son of GOD is here described—*cleanseth us from all sin*—both Original and Actual, taking away all the Guilt and all the Power.

V. 8. *If we say*—before his Blood has cleansed us—*we have no sin*—to be cleansed from, instead of *confessing our sins*, v. 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. And 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, 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 ours only, but also for the sins of the whole world*—Just as wide as Sin extends, the Propitiation extends also.

V. 3. *And hereby we know that we truly and savingly know him*, as He is the Advocate, the Righteous, the Propitiation—*if we keep his commandments*—Particularly those of Faith and Love.

V. 5. *But whoso keepeth his word*—his Commandments—*verily in him the love of GOD*—reconciled to us through Christ, *is perfected*—is perfectly known—*Hereby*—by our keeping his

6 love of GOD is perfected: hereby we know that we are in him. He
 7 that faith, he abideth in him, ought himself also so to walk, even as he
 8 walked. Beloved, I write not a new commandment to you, but
 9 the old commandment, which ye have had from the beginning;
 10 the old commandment is the word which ye have heard from the be-
 11 ginning. Again, I do write a new commandment to you, which is
 12 true in him and in you: for the darkness is past away, and the true
 13 light now shineth. He that faith, he is in the light, and hateth
 14 his brother, is in darkness until now. He that loveth his brother,
 15 abideth in the light, and there is no occasion of stumbling in him.
 16 But he that hateth his brother, is in darkness, and walketh in dark-
 17 ness, and knoweth not whither he goeth, because darkness hath blinded
 18 his eyes. I have written to you, beloved children, because your sins
 19 are forgiven you for his name sake. I write to you, fathers, because

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 syno-
 nymous Terms: Only with a Gradation:
 Knowledge, Communion, Constancy.

V. 6. *He that faith, 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 faith he is in the light*—in
 Christ, united to him, and hateth his brother—
 (the very Name shews the Love due to him)
 is in darkness until now—void of Christ, and of
 all true Light.

V. 10. *He that loveth his brother*—for
 Christ's sake, abideth in the light of GOD, and
 there is no occasion of stumbling in him. Whereas
 he that hates his brother, is an occasion of
 stumbling to himself. He stumbles against
 himself, and against all things within and with-
 out: 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 bespeaks all to whom he
 writes. But from the 13th to the 27th verse
 he divides them particularly into fathers, young
 men, and little children—because your sins are
 forgiven you—As if he had said, this is the Sum
 of what I have now written. He then proceeds
 to other things, which are built upon this
 Foundation.

V. 13. The address to Spiritual Fathers,
 young Men, and little Children, is first propo-
 sed 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.

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, 14 little children, because ye have known the Father. I have written to you, fathers, because ye have known him that is from the beginning. I have written to you young men, because ye are strong, and the word 15 of GOD abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world: if any one 16 love the world, the love of the Father is not in him. For all that is in the world, the desire of the flesh, and the desire of the eye, and the 17 pride of life, is not of the Father, but is of the world. And the world passeth away, and the desire thereof; but he that doth the will of GOD 18 abideth for ever. Little children, it is the last time: and as ye have heard that Antichrist cometh, so even now there are many Antichrists, 19 whereby we know that it is the last time. They went out from us, but they

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 with GOD, which comprifes 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. *Love not the world*—Pursue your Victory, by likewise 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 so 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 of Christ, *the man of sin* (2 Thess. 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 us: *but they went out, that they might be made manifest*—that is, This was made manifest, by their going out.

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
 20 they were not all of us. But ye have an anointing from the Holy one,
 21 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.
 22 Who is that liar, but he that denieth that Jesus is the Christ? He is
 23 Antichrist who denieth the Father and the Son. Whosoever denieth the Son, he hath not the Father: he that acknowledgeth the Son,
 24 hath the Father also. Therefore let that abide in you which ye heard from the beginning: if that which ye heard from the beginning abide
 25 in you, ye also shall abide in the Son and in the Father. And this is
 26 the promise which he hath promised us, eternal life. These things
 27 have I written to you, concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any should teach you, save as the same anointing teacheth you of all things, and is truth, and is no lie; and as it hath taught you,
 28 ye shall abide in them. And now, beloved children, abide in him,

V. 20. *But ye have an unction—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 touchés 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. *Whoever 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—bath promised us—* if we abide in him.

V. 26. *These things*—from ver. 21.—*I have written to you*—St. John, according to his Custom, begins and ends with the same Form, and having finished a kind of Parenthesis (ver. 20—26.) continues ver. 27, what he said in the 20th verse, *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—*that we*—a modest Expression—*may not be ashamed before him at his coming*

that when he shall appear, we may have confidence, and not be
29 ashamed before him at his coming. If ye know, that he is righteous,
ye know that every one who doth righteousness is born of him.

III Behold what manner of love the Father hath bestowed upon us,
that we should be called the Sons of GOD; therefore the world know-
2 eth us not, because it knew him not. Beloved, now are we the sons
of GOD, and it doth not yet appear what we shall be: but we know,
when he shall appear, we shall be like him, for we shall see him as he
3 is. And every one that hath this hope in him, purifieth himself even
4 as he is pure. Whosoever committeth sin, transgresseth also the
5 law; for sin is the transgression of the law. And ye know that he was
6 manifested to take away our sins, and in him is no sin. Whosoever
abideth in him sinneth not; whosoever sinneth, seeth him not, neither
7 knoweth him. Beloved children, let no one deceive you. He that prac-
8 tiseeth righteousness is righteous, even as he is righteous. He that com-
mitteth sin is of the devil; for the devil sinneth from the beginning:
to this end the son of GOD was manifested, to destroy the works of the
9 devil. Whosoever is born of GOD doth not commit sin; for his

coming—O how will ye, *Jews, Socinians,* nominal *Christians,* be ashamed in that Day!

V. 29. *Every one*—and none else—that doth righteousness—that practises it outwardly, from a believing loving heart, is born of him—for all his Children are like Himself.

V. 1. *That we should be called*—that is, should be the children of GOD. Therefore the world knoweth us not—they know not what to make of us. We are a Mystery to them.

V. 2. *It doth not yet appear*—even to ourselves—*what we shall be*—It is something ineffable, which will raise the Children of GOD to be in a manner as GOD himself. But we know in general, that when he—the Son of GOD, shall appear, we shall be like Him—the Glory of GOD penetrating our inmost Substance—for we shall see him as he is—manifestly, without a veil. And that Sight will transform us into the same Likeness.

V. 3. *And every one that hath this Hope in him*—in GOD.

V. 4. *Whosoever committeth Sin,* thereby transgresseth the holy, just and good Law of GOD, and so sets his Authority at nought: for this is implied in the very Nature of Sin.

V. 5. *And ye know, that he, Christ, was manifested,* that he came into the World for this very Purpose, to take away our Sins—to de-

stroy 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 he that doth, 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 to
long

seed abideth in him, and he cannot sin, because he is born of GOD.
 10 Hereby the children of GOD are manifest and the children of the devil:
 whosoever practiseth not righteousness is not of GOD; neither he that
 11 loveth not his brother. For this is the message which ye heard from
 12 the beginning, that we love one another. Not as Cain, *who* was of
 13 the wicked one, and slew his brother. And wherefore slew he him?
 Because his own works were evil, and his brother's righteous. Mar-
 14 vel not, 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 that no murderer hath eternal life abiding in
 16 him. Hereby perceive we the love of GOD, because he laid down
 his life for us: and we ought to lay down our lives for the brethren.
 17 But who so hath this world's good, and seeth his brother have need,
 and shutteth up his bowels of compassion from him, how dwelleth the
 18 love of GOD in him? My beloved children, let us love not in word,

long as it doth, *he cannot sin, because he is born of GOD*, is inwardly and universally changed.

V. 10. *Neither he that loveth not his brother* — Here is the Transition from the general Proposition to one Particular.

V. 12. *Who was of the wicked one* — who shewed he was a Child of the Devil, by killing his Brother. *And wherefore slew he him?* For any Fault? No, but just the reverse: for his Goodness.

V. 13. *Marvel not, if the World hate you*, for the same Cause.

V. 14. *We know* — as if he had said, We ourselves could not love our Brethren, unless we were *passed from spiritual Death to Life*, that is, born of GOD. *He that loveth not his Brother abideth in Death*, that is, is not born of GOD. And he that is not born of GOD, cannot love his Brother.

V. 15. He, I say, abideth in spiritual Death, is void of the Life of GOD. For *whosoever hateth his Brother* — and there is no Medium between loving and hating him — *is* — in GOD's account, a *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 ori-

ginal. 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 born 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 the 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 tho' *He*, and *He alone*, was, or deserved to be, both known and admired by all. *Because he laid down his life* — not merely for Sinners, but *for us* in particular. From this Truth believed, from this Blessing enjoyed, the Love of our Brethren takes its Rise, which may very justly be admitted as an Evidence that our Faith is no Delusion.

V. 17. *But who so hath this World's good* — worldly Substance, far less valuable than Life — *and seeth his Brother have need* — (the very Sight of Want knocks at the Door of the Spectator's Heart,) *and shutteth up* — whether asked or not — *his bowels of compassion from him, how dwelleth the love of GOD in him?* Certainly not at all, however he may talk (ver. 18.) of loving GOD.

V. 18. *Not in word only, but in deed* — in Action: not in *Tongue* by empty Professions, but in *Truth*.

V. 19. *And*

19 neither in tongue, but in deed and in truth. And hereby we know
 20 that we are of the truth, and shall assure our hearts before him. For
 if our heart condemn us, GOD is greater than our heart, and knoweth
 21 all things. Beloved, if our heart condemn us not, *then* have we con-
 22 fidence toward GOD. And whatsoever we ask, we receive of him, be-
 cause we keep his commandments, and do those things that are pleasing
 23 in his sight. And this is his commandment, that we should believe on
 the name of his Son Jesus Christ, and love one another, as he gave us
 24 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 false prophets are gone out into the world.
 2 Hereby ye know the spirit of GOD : every spirit which confesseth
 3 Jesus Christ come in the flesh, is of GOD. And every spirit which
 confesseth not Jesus Christ come in the flesh, is not of GOD : and this
 is that *spirit* of Antichrist, whereof ye have heard that it should come ;

V. 19. *And hereby we know* — We have a farther Proof, by this real, operative Love — *that we are of the Truth* — that we have true Faith, that we are true Children of GOD — *and shall assure our Hearts before him* — shall enjoy the Assurance of his Favour, and the Testimony of a good Conscience toward GOD. *The Heart*, in St. John's Language, is, the Conscience. The Word, *Conscience*, is not found in his Writings.

V. 20. *For if we have not this Testimony*, if in any thing *our Heart*, our own Conscience, *condemn us*, much more does GOD, who is *greater than our Heart* — an infinitely holier and a more impartial Judge — *and knoweth all things* — so that there is no Hope of hiding it from Him.

V. 21. *If our Heart condemn us not* — if our Conscience duly inlightened by the Word and Spirit of GOD, and comparing all our Thoughts, Words and Works with that Word, pronounce, that they agree there-with — *then have we confidence toward GOD* — not only our Consciousness of his Favour continues and increases, but we have a full Persuasion, that *whatsoever we ask, we shall receive of him*.

V. 23. *And this is his Commandment* — All his Commandments in one Word — *that we should believe and love*, in the Manner and Degree which he hath taught. This is the greatest

and most important Command that ever issued from the Throne of Glory. If this be neglected, no other can be kept : If this be observed all others are easy.

V. 24. *And he that keepeth his Commandments* — that thus believes and loves, *abideth in him and GOD in him*. *And hereby we know that he abideth in us, by the Spirit which he hath given us* — which *witnesses* with our Spirits that we are his Children, and brings forth his *Fruits* of Peace, Love, Holiness. This is the Transition to the treating of the Holy Spirit, which immediately follows.

V. 1. *Believe not every spirit* — whereby any Teacher is actuated : *but try the spirits* — By the Rule which follows. We are to try all Spirits by the Written Word : *To the Law and to the Testimony !* If any Man speak not according to these, the Spirit which actuates him is not of GOD.

V. 2. *Hereby know ye the Spirit of GOD* — the Apostle speaks of the Spirits of that Time. At other times false Prophets opposed other heads of the Doctrine of Christ. *Every Spirit* — or Teacher *which confesseth* — both with Heart and Voice — *Jesus Christ come in the Flesh, is of GOD*. This his Coming pre-supposes, contains, and draws after it the whole Doctrine of Christ.

V. 3. *Ye have heard* — from our Lord, and us, *that it should come*.

V. 4. *Ye*

4 and now already it is in the world. Ye are of GOD, beloved children, and have overcome them; because greater is he that is in you, than he 5 that is in the world. They are of the world; therefore speak they of 6 the world, and the world heareth them. We are of GOD; he that knoweth GOD, heareth us: he that is not of GOD, heareth not us: 7 hereby know we the Spirit of truth and the spirit of error. Beloved, let us love one another; for love is of GOD, and every one that loveth 8 is born of GOD, and knoweth GOD. He that loveth not, knoweth not 9 GOD; for GOD is love. Hereby was manifested the love of GOD toward us, because GOD sent his only begotten Son into the world, that 10 we might live through him. Herein is love; not that we loved GOD, but 11 that he loved us, and sent his Son, a propitiation for our sins. Beloved, 12 if GOD so loved us, we ought also to love one another. No man hath seen GOD at any time. If we love one another, GOD abideth in us, and 13 his love is perfected in us. Hereby we know that we abide in him, and 14 he in us, because he hath given us of his Spirit. And we have seen and testify; that the Father sent his Son *to be* the Saviour of the world: 15 Whosoever shall confess, that Jesus is the Son of GOD, GOD abideth in 16 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, 17 and GOD in him. Hereby is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.

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 heareth them — with Approbation.

V. 6. *Hereby we know* — from what is said, ver. 2.—6.

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 styled 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 boldness in the day of judgment — when all the stout-hearted

18 There is no fear in love, but perfect love casteth out fear, because fear
 19 hath torment. He that feareth is not made perfect in love. We love him,
 20 because he first loved us. If a man say, I love GOD, and hateth his
 brother, he is a liar; for he that loveth not his brother whom he hath seen,
 21 how can he love GOD, whom he hath not seen? And this commandment
 have we from him, that he who loveth GOD, love his brother also.

V. Whosoever believeth that Jesus is the Christ is born of GOD; and
 every one who loveth him that begat, loveth him also that is begotten
 2 of him. Hereby we know that we love the children of GOD, when
 3 we love GOD, and keep his commandments. For this is the love of
 GOD, that we keep his commandments; and his commandments are not
 4 grievous. For whosoever is born of GOD overcometh the world; and
 5 this is the victory that overcometh the world, *even* our faith. Who is
 he that overcometh the world, but he that believeth that Jesus is the
 6 Son of God? This is he that came by water and blood; *even* Jesus

hearted shall tremble; *because as he, Christ, is*
 —All Love—*so are we, who are Fathers in*
 Christ, *even in this world.*

V. 18. *There is no fear in love*—No slavish
 Fear can be where Love reigns: *but perfect,*
adult love casteth out slavish fear; because such
fear hath torment, and so is inconsistent with
 the Happiness of Love. A natural man has
 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 genu-
 ine Model of Christianity. None can say more:
 Why should any one say less? or less intelligibly?

V. 20. *Whom he hath seen*—Who is daily
 presented to his Senses, to raise his Esteem, and
 move his Kindness or Compassion toward him.

V. 21. *From him*—both GOD and Christ—
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*
that believe, that ye may know ye have eternal
life, and that ye may believe on the Son of GOD.
 So Faith is the First and Last point with St.
 John also. *Every one who loveth GOD that be-*
gat, loveth him also that is begotten of him; hath

a natural Affection to all his Brethren.

V. 2. *Hereby we know*—This is a plain Proof,
that we love the children of GOD—as his Children.

V. 3. *For this is the love of GOD*—the only
 sure Proof of it, *that we keep his commandments:*
and his commandments are not grievous—to any
 that are born of GOD.

V. 4. *For whatsoever*—This Expression
 implies the most unlimited Universality—*is*
born of GOD overcometh the world—conquers
 whatever it can lay in the way, either to allure
 or fright the Children of GOD from keeping his
 Commandments. *And this is the victory*—the
 grand means of overcoming, *even our Faith:*
 Seeing all things are possible to him that be-
 lieveth.

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 reckoned the Eighth) 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, Cy-*
prian, 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 Mariners 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
 immovable Foundation of that Faith that Jesus

Christ; not by the water only, but by the water and the blood: and it is the Spirit who testifieth; because the Spirit is truth. For there are three that testify on earth, the Spirit, and the water, and the blood, and these three agree in one. And there are three that testify in heaven, the Fa-

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—namely by *Moses* and all the Prophets, by *John* the Baptist, by all the Apostles, and in all the Writings of the New Testament—And against his Testimony there can be no Exception—*because the Spirit is truth*—the very God of Truth.

V. 7. What *Bengelius* has advanced both concerning the transposition of these two Verses, and the authority of the controverted Verse, partly in his *Gnomon*, and partly in his *Apparatus Criticus*, will abundantly satisfy any impartial person. *For there are three that testify*—Literally *testifying* 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 are one*, (who are one) *and the Spirit are two*. But this is contrary to the whole Tenor of Revelation. It remains, that these three are one. They are one in Essence, in Knowledge, in Will, and in their Testimony.

It is observable, the Three in the one Verse are opposed not conjointly, but severally to the Three in the other: As if he had said, not only the Spirit testifies, but also the Father; (*John v. 37.*) Not only the Water, but also the Word: (*John iii. 11. x. 41.*) Not only the Blood, but also the Holy Ghost. (*John xv. 26. &c.*) It must now appear, to every reasonable man, how absolutely necessary the Eighth Verse is. *St. John* could not think of the Testimony of the Spirit, and Water, and Blood, and subjoin *The testimony of God is greater*, without thinking also of the Testimony of the Son and Holy Ghost, yea and mentioning it in so solemn an Enumeration. Nor can any possible Reason be devised, why without *Three testifying in Heaven*, he should enumerate *Three*, and no more *who testify on Earth*—The Testimony of All is given *on Earth*, not *in Heaven*, but they who testify are part on earth, part in heaven; the Witnesses who are on earth testify chiefly concerning his Abode on Earth, tho' 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

ther, the Word, and the Holy Ghost, and these three are one. If we receive the testimony of men, the testimony of God is greater; and this is the testimony of God, which he hath testified of his Son. He that believeth on the Son of God, hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth not the testimony which he hath testified of his Son. And this is the testimony, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written to you that believe on the name of the Son of God, that ye may know ye have eternal life, and that ye may believe on the Son of God. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us. 15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we asked of him. If any one see his brother sin a sin which is not unto death, let him ask, and he will give him life for them that sin not unto death. There is a sin unto death:

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 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; and that ye may believe*—may not only continue, but increase, in that Faith.

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 the Form of Godliness—*let him ask, and God will give him life*—Pardon and Spiritual Life—for that Sinner. *There is*

I do not say that he shall pray for that. All unrighteousness is sin : but
 18 there is a sin not unto death. We know that whosoever is born of
 19 God sinneth not ; but he that is born of God keepeth himself, and the
 wicked one toucheth him not. We know, that we are of God, and
 20 the whole world lieth in the wicked one. But we know that the Son
 of God is come ; and he hath given us an understanding that we may
 know the true one ; and we are in the true one, *even* in his Son Jesus
 21 Christ ; this is the true God and eternal life. Beloved children, keep
 yourselves from idols. Amen.

a Sin unto death ; I do not say, that he shall pray for that — that is, let him not pray for it.

V. 17. *All Deviation from perfect Holiness is Sin : but all Sin is not unpardonable.*

V. 18. *Yet this gives us no encouragement to sin. On the contrary, it is an indisputable Truth, He that is born of God, that sees and loves God, sinneth not — so long as that loving Faith abides in him. He neither speaks nor does any thing which God hath forbidden. He keepeth himself — watching unto Prayer : and while he does this, the wicked toucheth him not, so as to hurt him.*

V. 19. *We know that we are children of God, by the Witness and the Fruits of his Spirit : (ch. iii. 24.) But the whole world — all who have not his Spirit, not only is touched by him, but by idolatry, fraud, violence, lasciviousness, impiety, all manner of wickedness, lieth in the wicked one, void of Life, void of Sense. In this short Expression the horrible State of the World*

is painted in the most lively Colours : A Comment on which we have in the Actions, Conversations, Contracts, Quarrels, and Friendships of worldly men.

V. 20. *And 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 inward Idol ; from loving, desiring, fearing any thing more than God. Seek a'l Help and Defence from all Happiness in the true God alone.*

N O T E S

On the Second Epistle of ST. JOHN.

THE elder unto the elect *Kuria* and her children, whom I love in
 the truth, and not I only, but likewise all who know the truth,
 2 For the truth's sake, which abideth in us, and shall be with us for ever.

The Parts of this Epistle (written to some Christian Matron and her religious Children) are Three :

- I. The Inscription, ver. 1 — 3.
- II. An Exhortation to persevere in true Faith and Love, ver. 4 — 11.
- III. The Conclusion, ver. 12, 13.

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*

3 Grace be with you, mercy and peace from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in the truth, as
5 we received commandment from the Father. And now I beseech thee,
Kuria, (not as writing a new commandment to thee, but that which we
6 had from the beginning) that we may love one another. And this is
love, that we walk after his commandments. This is the command-
7 ment as ye have heard from the beginning, that ye may walk in it. For
many seducers are entered into the world, who confess not Jesus Christ
8 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 receive a
9 full reward. Whosoever transgresseth and abideth not in the doctrine of
10 Christ, hath not God: he that abideth in the doctrine of Christ, he hath
both the Father and the Son. If any come to you, and bring not this
11 doctrine, receive him not into your house, neither bid him God speed.
For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write to you, I was not minded to write with
paper and ink: but I trust to come to you and speak face to face, that
13 our joy may be full. The children of thy elect sister salute thee. Amen.

— as a living Principle of Faith and Holiness.

V. 3. *Grace* takes away Guilt; *Mercy*, *Misery*. *Peace* implies the abiding in *Grace* and *Mercy*. — It includes the testimony of God's Spirit, both that we are his Children, and that all our ways are acceptable to him. This is the very foretaste of Heaven itself, where it is perfected — *in truth and love* — Or, *Faith and Love*, as St. Paul speaks *Faith and Truth* are synonymous Terms.

V. 4. *I found of thy children* — Probably in their Aunt's House, (v. 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*, built on the Love of God, Universal Obedience. *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, or of Christ, 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 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. 14. *The children of thy Elect, or Christian sister* — absent, if not dead, when the Apostle wrote this.

NOTES

NOTES

On the Third Epistle of ST. JOHN.

THE elder unto the well-beloved Caius, whom I truly love.
 2 Beloved, I wish above all things, that thou mayst prosper and
 3 be in health, as thy soul prospereth. For I rejoiced greatly when the
 brethren came, and testified of the truth that is in thee, as thou walk-
 4 est in the truth. I have no greater joy than this, to hear that my
 5 children walk in the truth. Beloved, thou dost faithfully whatsoever
 6 thou dost to the brethren and to strangers, Who have testified of thy
 love before the church; whom if thou send forward on their journey
 7 after a godly sort, thou shalt do well. For they went forth for his
 8 sake, taking nothing of the Gentiles. We ought therefore to receive
 9 such, that we may be fellow-helpers to the truth. I wrote to the
 church; but Diotrephes, who loveth to have the pre-eminence among
 10 them, receiveth us not. Wherefore if I come I will remember his

The Third Epistle has likewise Three Parts :

- I. The Inscription : 1, 2.
- II. The Commendation of *Caius*; 2—8.
with a Caution against *Diotrephes*, 9—11.
And a Recommendation of *Demetrius* : 12.
- III. The Conclusion : 13—15.

V. 1. *Caius* was probably that *Caius* of *Corinth*, whom *St. Paul* mentions *Rom. xvi. 23*. If so, either he was removed from *Aschata* into *Asia*, or *St. John* sent this Letter to *Corinth*.

Ver. 2. *I wish above all things*—What I at present peculiarly desire for you is, That *God* would add temporal to your spiritual Prosperity.

V. 3. *For*—I know thou usest all thy Talents to his Glory—the truth that is in thee—the true Faith and Love.

V. 4. *I have no greater Joy than this*—Such is the Spirit of every true Christian Pastor—to hear that my children walk in the truth—*Caius* probably was converted by *St. Paul*. Therefore when *St. John* speaks of him, with other Believers, as his Children, it may be

considered as the tender Style of Paternal Love, whoever were the Instruments of their Conversion. And his using this Appellation, when writing under the Character of *the Elder*, has its peculiar Beauty.

V. 5. *Faithfully*—Uprightly and sincerely.

V. 6. *Who have testified of thy love before the church*—the Congregation with whom I now reside: whom if thou send forward on their journey—supplied with what is needful—thou shalt do well.—How tenderly does the Apostle enjoin this?

V. 7. *They went forth*—to preach the Gospel.

V. 8. *To receive*—with all Kindness—the truth—which they preach.

V. 9. *I wrote to the church*—Probably the same whence they went forth: 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 praiseth against us*—Both them and

wicked deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that is a doer of good is of GOD, but he that is a doer of evil, hath not
 12 seen GOD. Demetrius hath a good testimony from all men, and from the truth itself: yea, we also bear testimony, and ye know that our testimony is true.

13 I had many things to write; but I will not write to thee with ink and pen. But I trust to see thee shortly, and we shall speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

and me, thereby endeavouring 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. *Yea, we*

also bear testimony—I and they that are with me.

V. 13. *Salute the friends by name*—that is, in the same manner as if I had named them one by one. The word *Friend* does not often occur in the New Testament, being swallowed up in the more endearing one of *Brother*.

N O T E S

On the Epistle General of ST. JUDE.

This Epistle has three Parts :

I. The Inscription :	ver. 1, 2.	3. Warns the Believers :	17—19.
II. The Treatise, in which		4. Confirms them.	20, 21.
1. He exhorts them to contend for the Faith ;	3.	5. Instructs them in their Duty to others :	22, 23.
2. Describes the Punishment and the Manners of its Adversaries :	4—16.	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. JUDE.

S T. J U D E.

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 called, Mercy unto you, and peace, and love be multiplied: Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you and exhort you, to contend earnestly for the faith which was once delivered to the saints. For there are certain men crept in unawares, who were of old described before with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. I am therefore willing to remind you, who once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the * angels,

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; and of whom it was foretold, that by their wilful Sins they would incur this condemnation—turning the grace of God—revealed in the Gospel—into lasciviousness—into an Occasion of more abandoned Wickedness.

V. 5. *He afterward destroyed*—the far greater Part of that very people whom he had once saved. Let none therefore presume upon past Mercies, as if he were now out of danger.

V. 6. *And the angels, who kept not their first dignity*—once assigned them under the Son of God, but voluntarily left their own habitation—then properly their own, by the free Gift of God; he reserved—delivered to be kept—in everlasting chains under darkness—O how unlike their own Habitation! When these fallen angels came out of the hands of God they were holy (else God made that which was evil) and being holy, they were beloved of God: (else he hated the image of his own

* 2 Pet. ii. 4.

who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of the
 7 great day. Even as Sodom and Gomorrah and the cities about them,
 which in the same manner with these gave themselves over to forni-
 cation, and went after strange flesh, are set forth for an example, suf-
 8 fering the vengeance of eternal fire. In like manner these dreamers
 9 also defile the flesh, * despise authority, rail at dignities. Yet Michael
 the archangel, when contending with the devil, he disputed concern-
 ing the body of Moses, durst not bring against him a railing accusation,
 10 but said, The Lord rebuke thee. But these rail at all the things which
 they know not: and all the things which they know naturally, as the
 11 brute beasts, in these they are defiled. Wo to them; for they
 have gone in the way of Cain, and ran greedily after the error of Ba-
 laam for reward, and perished in the gainfaying of Korah.

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, is *because He changeth not*: Because he unvariably loveth righteousness, and hateth iniquity.

V. 7. *The cities who gave themselves over to fornication*—the Word here means *unnatural Lusts*—are set forth as an Example, suffering the vengeance of eternal fire: that is, the vengeance which they suffered is an example or a Type of eternal fire.

V. 8. *In like manner these dreamers*—sleeping and dreaming all their lives, *despise authority*. Those that are invested with it by Christ, and made by him the Overseers of his Flock. *Rail at dignities*—The Apostle does not seem to speak of *worldly dignities*. These they had in admiration for advantage; (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 that turned the grace of GOD into lasciviousness. Probably they were the impure followers of *Simon Magus*, the same with the *Gnostics* and *Nicolaitans*, Rev. ii. 15.

V. 9. *Yet Michael*—It does not appear, whether St. Jude learned this by any Reve-

lation, or from ancient 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 define—*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. *Wo unto them*—of all the Apostles St. Jude alone, and that in this single place denounces a Wo. 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-faying of Korah. Vengeance has over taken them as it did Korah,

* 2 Pet. ii. 10.

† ver. 11.

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 sea, foaming out their own shame; wandering stars, for whom is reserved the black- 14 nefs of darkness for ever. And of these also, Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten 15 thousands of his holy ones, To execute judgment upon all, and to convict all the ungodly of them 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 mens persons 17 in admiration for advantage. But ye, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ. 18 For they told you, In the last time there will be mockers, walking after their own ungodly desires.

19 These are they who separate themselves, sensual, not having the

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 have no Light in themselves, and shall soon be cast into utter Darkness. Thus the Apostle illustrates their desperate Wickedness, by Comparisons drawn from the Air, Earth, Sea, and Heavens.

V. 14. *And of these also*, as well as the Antediluvian 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 of them—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 advantage—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 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 thro' ibo

20 Spirit. But ye, beloved, building yourselves up in your most holy
 21 faith, praying thro' the Holy Spirit. Keep yourselves in the love of
 G O D, waiting for the mercy of our Lord Jesus Christ unto eternal life.
 22 And some, that are wavering, convince; Some save, snatching *them*
 23 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 you from falling, and to preserve
 25 *you* faultless in the presence of his glory with exceeding joy, To the
 only G O D, our Saviour, *be* glory, and majesty, might and authority,
 both now and to all ages. Amen.

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 G O D*, and in the confident Expectation of that *eternal life*, which is purchased for you, and conferred upon you, thro' the mere *mercy of our Lord Jesus Christ*.

V. 22. Mean time watch over others, as well as yourselves, and give them such Help, as their various Needs require. For instance, *Some, that are wavering* in Judgment, fraged 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 or 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 ye love the Sinners, ye retain the utmost Abhorrence of their Sins, and of any the least Degree of, or approach to, them.

V. 24. *Now to Him*—G O D, *who* alone is able to *keep you from falling*—into any of the Errors or Sins which surround you, and to *preserve you faultless*—in your own Souls, *in the presence of his glory*—that is, in his own presence, when he shall be revealed in all his Glory.

N O T E S

O N

The R E V E L A T I O N of J E S U S C H R I S T.

T H I S scarce possible for any that either love or fear G O D, 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

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 *Bengelius*. 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 *Ekkarte 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 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.

CHAP. 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 servant

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 later 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 Apostolic Age. It 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 Act 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 time it was written to the End of the World. Serve thou the Lord Jesus Christ in Truth. So shalt thou learn

2 John, Who hath testified the Word of GOD and the testimony of
3 Jesus Christ, all things which he saw: Happy is he that readeth,
and they that hear the words of this prophecy, and keep the things
which are written therein: for the time is near.

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 *shewing 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 Witnesses—all things which 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 the 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 written, *Happy is he that doth not read this prophecy*. Nay, but *happy is he that readeth, and they that hear and keep the words thereof*: Especially at this time, when so considerable a Part of them is on the Point of being fulfilled.

Nor are Helps 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 Epistles, seven Seals, seven Trumpets, seven Phials; each of which Sevens is divided into Four and 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 Beast; 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 Times 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 new resemblance to the antient Prophets. The Introduction and Conclusion agree with Daniel; the description of the Man-child and the Promises to Sion with Isaiah; the Judgment of Babylon, with Jeremiah: Again, the Determination of Times with Daniel: the Architecture of the Holy City, with Ezekiel; the Emblems of the Horses, Candlesticks &c. with Zechariah. Many things largely described by the Prophets are here summarily repeated; and frequently in the same words. To them we are then to 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 Zechariah speaks of two Olive-trees. And so

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

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 those 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 Parts of Scripture. They have therefore little Gratitude 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. *He that readeth and they that hear*—St. *John* probably sent this Book by a single Person into *Asia*, who 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 ac-

complished, *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 to the 6th verse: 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 the 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 Compleateness 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*

5 the seven Spirits that are before the throne, And from Jesus Christ, the faithful witness, the first begotten from the dead, and the prince of
6 the kings of the earth: To him that loved 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
8 of him. Yea. Amen. I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

ness of the whole Will of God before his Death, 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 styled a *Prince*. But by and by he bears his title of *King*; yea, *King of Kings, and Lords 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 loved 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 no other 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*—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, 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 styles 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

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
 10 GOD, and for the testimony of Jesus. I was in the Spirit on the Lord's
 11 day, and heard behind me a great voice as of a trumpet, Saying, what thou seest, write in a book and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to

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 Parts in the Kingdom. And whosoever is a partaker of this Kingdom, is not afraid to suffer for Jesus. *2 Tim. ii. 12. 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 to pass before him. As if this Island had been made principally for this end, to serve as an observatory for the Apostle. For preaching the word of God he was banished 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 insensible of outward things, and wholly taken up with Spiritual and Divine. What follows is one single, connected Vision, which St. *John* saw in one Day: and therefore he that would understand it, should carry his Thought strait on thro' the whole without Interruption. The other Prophetic Books are Collections of distinct Prophecies, given upon various Occasions. But here is one single Treatise, 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 directly to the 22d. *On the Lords day*—On this our Lord rose from the Dead. On this the Antients believed he will come to Judgment. It was therefore with the utmost Propriety, that St. *John on this Day* both saw and described his Coming. *And I heard behind me*—St. *John* had his face to the East: Our Lord likewise in this Appearance, looked Eastward toward *Asia*, whither the Apostle 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 seest*—and hearest. He both saw 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 was so expressly 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 sent 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 thro' all these Cities, observes, that from *Ephesus* to *Smyrna* is forty-six English Miles, from *Smyrna* to *Pergamos*, sixty four, from *Pergamos* to *Thyatira* forty-eight, from *Thyatira* to *Sardis* thirty-three, from *Sardis* to *Philadelphia* twenty seven, from *Philadelphia* to *Lacedicea* about forty two miles.

V 12. And

12 Philadelphia, and to Laodicea. And I turned to see the voice that spake with me; and being turned, I saw seven golden candlesticks,
 13 And in the midst of the seven candlesticks *one*, like a son of man, clothed with a garment down to the foot, and girt about at the breast
 14 with a golden girdle. His head and hair *were* white as white wool,
 15 as snow, and his eyes as a flame of fire, And his feet like fine brads, as if they burned in a furnace, and his voice as the voice of many waters.
 16 And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in
 17 his strength. And when I saw him, I fell at his feet as dead: and he laid his right-hand upon me, saying, Fear not, I am the First and

V. 12, 13. *And I turned to see the voice*—that is, to see him, whose Voice it was—and *being turned, I saw*—It seems the Vision presented itself gradually. First he heard a Voice, and upon looking 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: Tho' 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. But receiving 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. Tho' 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 supposed to be an Emblem of Eternity—as *snow*—betokening his spotless Purity. And his Eyes as a Flame of Fire—piercing thro' all things; a Token of his Omniscience.

V. 15. *And his feet like fine brads—burned in a Furnace*—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*—pouring 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 hew. *And his countenance was as the Sun shineth 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 Apostle 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 hum'le

18 the Last, And he that liveth and was dead, and behold I am alive for
 19 evermore, and have the keys of death and of Hades. Write the things
 which thou hast seen, and which are, and which shall be hereafter:
 20 The mystery of the stars which thou sawest in my right hand and of the
 seven golden candlesticks. The stars are angels of the churches: and
 the 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

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 reading or thinking 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 *Zachariah* 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 *Matth.* 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. *He that liveth* — Another peculiar Title of GOD — *And 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 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 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: And 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, tho' 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. Afterward 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

2 of the 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 them liars: 3 And hast patience, and hast borne for my name's sake, and hast not 4 fainted. But I have against thee, that thou hast left thy first love.

gibly wicked Men, and putting away all Wick- edness, 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.
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 the Promise speaks in the Third Person, 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 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 the 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?

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 its place, unless thou repent. But thou hast this, that thou hatest the works of the Nicolaitans, which I also hate. He that hath

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, tho' 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 Philadelphia, were in a flourishing State, and are therefore only exhorted to Stedfastness.

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 Philadelphia: 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 re-

move, unless thou repent, the Flock now under thy Care, to another 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 Idols; 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; whosoever 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 afterward mentioned, as the hidden name, (ch. xix. 12.) the ruling the Nations, (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. xxi. 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.

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 of Smyrna write, These things saith
9 the First and the Last, who was dead and is alive. I know thy affliction and poverty, (but thou art rich) and the reviling of those who say
10 they are Jews and are not, but a 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 write, These things
13 saith he who hath the sharp two-edged sword. I know where thou

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 Life: 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 wherewith 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 *Pbiladelphia* likewise had in their Sight but a little strength. And yet these two were the most 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, and are not*—Not 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. 8.)

V. 12. *The sword*—with which I will cut off the Impenitent, ver. 16.

V. 13. *Where the throne of Satan is*—Per-

dwelleft, where the throne of Satan *is*; and thou holdest fast my name, and hast not denied my faith, in the days wherein Antipas, my faithful witness *was*, 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 before the sons of Israel, to eat things sacrificed to idols, and to

15 commit fornication. So hast thou also them that hold the doctrine of

16 the Nicolaitans, which I hate. Repent therefore; if not, I come to

17 thee, and will fight against them with the sword of my mouth. He that hath an ear let him hear what the Spirit saith to the 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

gamos 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 *Demitian—my faithful witness*—Happy is he, to whom Jesus, the faithful and true Witnesses 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. *So hast thou also*—As well as the Angel at Ephesus—*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 will 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 An-

gel of the Lord with his sword drawn, (Numb. xxii. 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 hidden 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 ancient Ark of the Covenant. The Heavenly Ark 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 Ancients, 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

the Son of GOD, who hath eyes as a flame of fire, and his feet like fine
 19 brags. I know thy love and faith, and thy service and patience, and
 20 thy last works more than the first. But I have against thee, that thou
 sufferest that woman Jezebel, who callest herself a prophetess, and
 teacheth and seduceth my servants to commit fornication, and to eat
 21 things sacrificed to idols. And I gave her time to repent of her forni-
 22 cation ; but she will not repent. 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 man, according to your works.
 24 But I say to you, the rest that are at Thyatira, as many as have not
 this doctrine, who have not known the depths of Satan, as they speak,

menſe 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 hidden 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. Mixt 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 ſerving 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 ſeducer my ſervants—at *Pergamos* 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 the Reſemblance between their Works) led them to partake in the Idolatry of the Heathens. This ſhe ſeems to have done by firſt inticing 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 reſuſe 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 expreſly 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 ſeducer—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 have not known this doctrine*—of *Jezebel*: O happy Ignorance! *Who have not known the depths of Satan, as they ſpeak*—that were continually boaiſting 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 Country-

25 I will lay upon you no other burden. But what ye have, hold fast till
 26 I come. And he that overcometh and keepeth my works unto the
 27 end, to him will I give power over the nations. (And he shall rule
 them with a rod of iron; as the vessels of a potter shall they be broken
 28 in pieces) as I also have received from my Father. And I will give
 29 him the morning 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
 2 works, that thou hast a name that thou livest, but art dead. Be
 watchful, and strengthen the things which remain, which are ready
 to die; for I have not found thy works compleat before my GOD.
 3 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
 4 not know at what hour I will come upon thee. Yet thou hast a few
 names in Sardis, who have not defiled their garments; and they shall

men, now in *England*, who know them too well! *I will lay upon you no other burden*—than that you have already suffered from *Jezebel* and her Adherents.

V. 25. *What ye*—both the Angels and the Church *have*.

V. 26. *My works*—those which I have commanded: *To him 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. (*Pf.* 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 broken in pieces*—totally conquered.

V. 28. 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 inlightens, 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*—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 are ready to die*—wherever Pride, Indolence or Levity revive, 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 *hear*—his Word; and *hold fast* the Grace thou hast received, and *repent*—according to the Word thou hast heard.

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 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. 6. *He*

5 walk with me in white: they are worthy. 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 6 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 of Philadelphia write, These things saith the Holy, the True One, he that hath the key of David, he that 8 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 9 hast not denied my name. Behold I will make them of the synagogue of Satan, who say they are Jews and are not, but lie, behold, I will make them come and lie 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

V. 6. *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, 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*, *Is.* 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 meant 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 I* — who have all power; and they must then comply — *I will make them come and lie 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 throughly try them that dwelt upon the earth.

- 11 the whole world, to try them that dwell upon the earth. I come quickly. Hold fast what thou hast, that none take thy crown.
- 12 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 heaven from my GOD, and my
- 13 new name. He that 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 witness, the beginning of the
- 15 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 nei-
- 17 ther cold nor hot; I will spue thee 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 miserable, and poor, and blind,
- 18 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 clothed, and the shame of thy nakedness may not appear; and eye-salve to anoint
- 19 thine eyes, that thou mayst see. Whomsoever I love, I rebuke and

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 immovable 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 the angel of the church at Laodicea*. For these St. Paul had had a great Concern, Col. ii. 1. *These things says 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 miserable.

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 *Unction of the Holy one*, which teacheth all things.

V. 19. *Whomsoever I love*—Even thee, thou poor Laodicean! O how much has his un-

20 chasten: be zealous 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 with me. He that overcometh, I will give him to sit with me on my throne, as I also overcame, 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 this 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 hereafter.

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 hath 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 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 *over-coming* 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 1, 2, and 3d, Chapters contain the Introduction, the 4th and 5th, the Proposition; The 6th, 7th, 8th, and 9th, describe things which are already fulfilled; 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 this*—as if he had said, after I had written these Letters from the Mouth of the Lord. By the Particle *and* the several Parts of this Prophecy are usually connected: By the Expression *after this*, they are distinguished from each other. (ch. vii. 9. xix. 1.) By that Expression, *and after this*, 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 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:

2 And immediately I was in the Spirit, and behold a throne was set in
 3 heaven, and one sitting on the throne. And he that sat, was to look
 upon like a jasper and a sardine stone; and a rainbow was round about
 4 the throne, like an emerald to look upon. And round about the throne
 were four and twenty thrones, and on the thrones four and twenty
 elders sitting, clothed in white raiment, and upon their heads crowns
 5 of gold. And out of the throne go forth lightnings and voices and
 thunders; and seven lamps of fire burn before the throne, which are

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 an 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 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 to look upon*—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—*were four and twenty thrones, and on the thrones four and twenty elders*—the most holy of all the former Ages, (*Is. xxiv. 23. Heb. xii. 2.*) representing the whole Body of the Saints—*sitting*—in general; but falling down when they worship—*cloathed in white raiment*—This and their *golden Crowns* shew, that they had already finished their Course and taken their place among the Citizens of Heaven. They are never termed *Souls*, and hence also we may learn, that they had glorified Bodies already. Compare *Matth. xxvii. 52.*

V. 5. *And out of the throne go forth lightnings*—which affect the Sight; *voices*, which affect the Hearing; *thundrings*, which cause the whole Body to tremble. Weak Men account all this terrible; but to the Inhabitants

6 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
 7 four living creatures, full of eyes before and behind. And the first living creature *was* like a lion, and the second living creature *was* like a calf, and the third living creature had a face as a man, and the fourth
 8 *was* like a flying eagle. And the four living creatures had 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,

bitants 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.

V. 6. *And before the great 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—and *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 *Isaiah* 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 *Harp*s seem to intimate their having belonged to the ancient *Tabernacle* Service, where they were wont to be used. But the *living creatures* seem to 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 possi-

bly 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*—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. *They had each of them six wings*—as had each of the Seraphim in *Isaiah's* Vision. *Two covered his face*, in token of Humility and Reverence; *two his feet*, in token of Readiness and Diligence for executing Divine Commissions, and *with two he flew*—*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. That 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 Al-

lly

9 the Almighty, who was, and who is, and who cometh. And when
 the living creatures give glory, and honour, and thanks, to him that
 10 sitteth upon the throne, that liveth 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 their crowns before
 11 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 are, and werè created.

V. AND I saw in the right-hand of him that sat upon the throne a book

mighty 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 darkning 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, out 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 styled Glory; often his Holiness and Glory are celebrated together, (*Lev. x. 3. Isa. 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 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 — *on 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,

serve,

2 written within and without, sealed with seven seals. And I saw a strong
 angel proclaiming with a loud voice, Who is worthy to open the book
 3 and to loose the seals thereof? And none in heaven, or in 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 open the book,
 neither to look thereon. And one of the elders saith to me,
 5 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 liv-

serve, 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 Councils and Transactions 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 Books 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 enquire after any thing rather than the Contents of this Book? Yea, 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 or offspring of David — that is, sprung from him (Isai. xi. 1. 10.) according to the ancient Prophecies — hath prevailed to open the book — hath overcome all Obstructions. and ob-
 ined

ing 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
7 Spirits of God, sent forth into all the earth. And he came and took
8 the book out of the right-hand of him 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.
9 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,

obtained the Honour to disclose the Divine Councils.

V. 6. *And I saw*—First, Christ in 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 lyeth 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. so 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 thro' 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* (Psa. 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 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 Censors—*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*

10 and nation, And hast made them unto our GOD kings and priests,
 11 and they shall reign over the earth. And I saw and heard a voice of
 many angels, round about the throne and the living creatures and the
 elders; and the number of them was ten thousand times ten thousand,
 12 and thousands of thousands, Saying with a loud voice, Worthy is the
 Lamb that was slain to receive the power, and the riches, and the
 13 wisdom, and the strength, and the honour, and the glory, and the 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,
 14 and the honour, and the glory, and the power, for ever and ever. And the
 four living creatures said Amen: and the elders fell down and worshiped.

VI. AND I saw when the Lamb opened one of the seven seals, and I heard

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 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, Power*; *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 an 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, nor the whole Frame of visible Nature, compared to the immense Greatness of what he is here called to behold, yea, and in part, to inherit.

St. *John* has in View 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 Seven Seals.

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,*

one of the four living creatures saying as the voice of thunder, Come
2 and see. And I saw, and behold a white horse, and he that sat on

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 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 Protopoëia, 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, 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 looked 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 Horseman 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: Mean time in him was eminently fulfilled, what had been prophesied of the

him had a bow, and a crown was given him, and he went forth conquering and to conquer. And when he opened the second seal, I heard the 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. 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 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

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 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 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*. *Decabalus*, King of *Dacia*, which lies westward from *Patmos*, put the *Romans* to no small Trouble. The War lasted five Years, till the Year 101, 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 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 ancient 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 Ancients 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.

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

7 for a penny; and hurt not the oil and the wine. And when he opened the fourth seal, I heard the voice of the fourth living creature 8 saying, Come. And I saw and behold a pale horse, and he that sat on him, his name was 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 beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls

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 tho'e 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 *Nerva*, 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 *Pesti-*

lence, 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) 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*, or 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*, men-

of them that had been slain for the word of GOD, and for the testi-
 10 mony which they held. And they cried with a loud voice, saying,
 How long, O Lord, thou Holy One and true, dost thou not judge and
 11 avenge our blood on them that dwell upon 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 was black as sackcloth of hair, and the moon
 13 was as blood; And the stars of heaven fell to the earth, as a fig-tree

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 were 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 Delire 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 this Prayer of the Martyrs is changed into a Thanksgiving.

Thou Holy one and	True and right are
True:	thy Judgments:
How long dost thou not	He hath judged the
judge	great Whore,
and avenge our blood:	and hath avenged the
	the blood of his
	servants.

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 Papal *Rome*. The former are commanded to rest, till the latter are added to them. There were many of the former in the Days of St *John*: the first fruits of the latter died in the Thirteenth Century. Now a time or *Chronos* is 1111 Years. This *Chronos* began A. D. 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 then 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

14 casteth its untimely figs, when it is shaken by a mighty wind : And the heaven departed as a book that is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the chief captains, and the rich, and the mighty, and every slave, and every free man hid themselves in the caves, and in the rocks of the mountains : And said to the mountains and to the rocks, Fall on us, and cover us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come ; and who shall be able to stand ?

VII. AND after this 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 the sea, nor on any tree. And I saw another angel ascending from the east, 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

astronomers fix their Magnitudes 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 very little thing, the Majesty and Omnipotence of God, before whom great things are 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 chief captains and the mighty* — 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 besought to fall upon them.

V. 16. *To the mountains and the rocks* — which were tottering already, (ver. 12.) *from the face of him* — which is *against the ungodly*. P^f. xxxiv. 17.

V. 1. *And after this* — 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 *Patmos, Asia*, which was nearest to St. *John*, and where the Trumpet of the First Angel had its Accomplishment. *Europe* 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

3 the earth and the sea, Saying, Hurt ye not the earth, neither the sea, neither the trees, till we seal the servants of our God on their foreheads.
 4 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.
 5 Of the tribe of Judah *were* sealed twelve thousand, of the tribe of Reuben *were* sealed twelve thousand, of the tribe of Gad *were* sealed
 6 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,
 8 of the tribe of Issachar *were* 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 this 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 white robes and
 10 palms in their hands. And they cry with a loud voice, saying, Sal-

whom it was given to hurt the earth and the sea— first, and afterward the trees.

V. 3. *Till we*— Other Angels were joined in Commission with him— *seal the servants of our God on their foreheads*— Secure 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 a 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 sprung therefrom.

V. 7. After the Levitical Ceremonies were abolished, *Levi* was again on a Level with his Brethren.

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 *Ezra*. For in the *Chronicles*, where the Posterity of the Patriarchs is recited, *Dan* is wholly omitted.

V. 9. *A great multitude*— of these who had happily finished their Course. Here 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

11 vation to our GOD 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
 12 worshipped GOD saying, Amen : the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the
 13 strength, be to our GOD for ever and ever. And one of the elders answered, saying to me, Who are these that are clothed in white robes ? and whence are they come ? And I said to him, My lord, thou
 14 knowest. And he said to me, These are they who come out of great affliction, and they have washed their robes and made them white in
 15 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 shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any
 17 heat. For the Lamb who is in the midst of the throne will feed them,

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* — 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 sevenfold Hymn of Praise was brought him by *many Angels*. (ch. v. 12.) Now he is upon opening the last Scal, 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 com-

mon term of Respect. So *Zechariab* likewise bespeaks the Angel, ch. i. 9. iv. 4. v. 13. — *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 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 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

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
2 heaven about half an hour. And I saw the seven angels which stand
3 before GOD, and seven trumpets were given them. And another an-
gel came and stood at the altar, having a golden censer, and much in-

ther 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 founding 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. John 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 thing, ends later. So the seventh Trumpet begins earlier than the Phials, and yet extends beyond them all.—*The seven angels which stand 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 make 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 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 interpolating

incense was given him, that he might place *it* with the prayers of all the 4 saints upon the golden altar which is before the throne. And the smoke of the incense came up before GOD out of the angels hand with the 5 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 sounded, and there was hail, and fire mingled with blood, and they were cast upon the earth: and the

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 his 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 prayer of all the saints* — at the same time; but not *for the Saints*. 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 were 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 seven 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 Infurrection 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 in *Mesopotamia*, where *Lucius Quintius* slew a great Number of them. They rose in *Judea* again in the Second Year of *Adrian*; but were presently quelled. 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 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

third part of the earth was burnt up, and the third part of the
 8 trees was burnt up, and all the green grafs was burnt up. 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
 9 became blood, And the third part of the creatures that were in the
 sea which had life died, and the third part of the ships was de-
 10 stroyed. And the third angel sounded, and there fell from heaven
 a great star burning as a lamp, and it fell on the third part of the rivers,

were likewise left desolate and without Inhabitant—*And the third part of the trees was burnt up, and all the green grafs was burnt up*—Some understand by *the trees*, Men of Eminence among the *Jews*; by *the grafs*, 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, unholy 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 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 wherein many People are embarked to-

gether, 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 dwell mostly upon it were killed? And what Numbers of Ships destroyed?

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 Governour 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 *Mahometanism* 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

11 and on the fountains of waters. And the name of the star is called
 Wormwood, and many men died of the waters, because they were bit-
 12 ter. And the fourth angel sounded, and the third part of the sun
 was smitten, and the 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
 13 not for the third part thereof, and the night likewise, And I saw
 and heard an angel flying in the midst of heaven, saying with a loud

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 lamp*. He fell on the third part of the rivers; his Doctrine spread far and wide, particularly in *Egypt*, and on the fountains of waters — 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, shews the exact Propriety of this 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 *Huns* in the Years 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 *Attila* 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. *Ricimer* plundered it again in 472. During all these Comotions, 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 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 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 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 (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 Prefages of approaching Calamities — *to the inhabitants of the earth* — all without Exception.

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.

IX. AND the fifth angel sounded, and I saw a star falling from heaven upon the earth, and to him was given the key of the bottomless pit.
 2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were
 3 darkened by the smoke of the pit. And out of the smoke there went forth locusts upon the earth, and power was given them, as the scorpions of the earth have power: And it was commanded them, not
 4 to hurt the grass of the earth, neither any green thing, neither any tree,

ception. 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*, *Islegard II.* in 454, was resolved to abolish the Sabbath, till he was by *Rabbi Mar* diverted from his Purpose. Likewise in the Year 474 *Phiruz* 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 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 upon 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 un-

common 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 known Emblem of a numerous, hostile, hurtful People. Such were the *Persians*, from whom the *Jews* 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 (as was observed) was about the Year 455 and 474. The main Storm came on in the Reign of *Cabades*, and lasted from 483 to 532. Toward the Beginning of the Sixth Century, *Mar Rab Isaac*, President of the Academy, was put to Death. Hereon followed an Interdiction of the *Jews*, 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 *Jews* 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,

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
 6 scorpion, when he stingeth a man. And in those days the men shall seek death, but not find it; and shall desire to die, but death will flee from
 7 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, and their
 8 faces *are* as the faces of men, And they had hair as the hair of women,
 9 men, and their teeth were as *the teeth* of lions. And they had breast-plates as it were breast-plates of iron, and the sound of their wings *was*
 10 as the sound of chariots of many horses running to battle. And they have tails like scorpions, and stings were in their tails; and their power
 11 *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
 12 the Greek he hath the name Apollyon. One wo is past: behold there come yet two woes after this.
 13 And the sixth angel sounded, and I heard a voice from the four

pally, 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—breaking and tearing all things in Pieces.

V. 9. *And the sound of their wings was as the sound 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 this*—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 Usurper, *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

14 corners of the golden altar which is before God, Saying to the sixth
 angel, who had the trumpet, Loose the four angels who are bound in
 15 the great river Euphrates. And the four angels were loosed, who
 were prepared for the hour, and day, and month, and year, to kill the
 16 third part of men. And the number of the army of horsemen was two
 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 fire, and smoke and brimstone.

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.

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 Mahomet'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. Mahomet 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	Eight	}	in all 212 Years.
Day	196		
Month	& 318		
Year	& 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 Mahomet's Death, they had enough to do, to settle their Affairs at Home. Afterwards Abubeker went further, 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 Al Hasen, a peaceable Prince, was driven out by Muavia; under whom and his Successors the Power of the Saracens so increased, that within fourscore Years after Mahomet'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 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 Letter — Having breast-plates of fire — fiery red — and hyacinth — 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

- 18 By these three plagues were the third part of men killed, by the fire, and the smoke, and the brimstone which went out of their mouths.
- 19 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 hurt.
- 20 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,
- 21 which can neither hear, nor see, 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,

of their mouth goeth fire and smoke and brimstone — This figurative Expression may denote, the consuming, blinding, all piercing Rage, Firceness 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* tho' 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 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 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

2 and his feet as pillars of fire. And he had in his hand a little book
 opened, and he set his right foot upon the sea, and his left upon the
 3 earth. And he cried with a loud voice, as *when* a lion roareth; and
 4 while he cried, 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
 5 thunders have uttered, and write them not. And the angel whom I

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 *Ascent 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 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 *Patmos* lies nears *Asia*) could conveniently take the Book out of his Left Hand. This sealed Book was first on 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 those 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*, beside 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 upon 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*

law standing upon the sea and upon the earth, lifted up his right hand
 6 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,
 7 There shall be no more a time. But in the days of the voice of the
 seventh angel, when he shall sound, the mystery of God shall be ful-
 filled, as he hath declared to his servants the prophets.
 8 And the voice which I heard from heaven spake with me again, and
 said, Go, take the little book which is open in the hand of the angel
 9 who standeth on the sea and on the earth. And I went to the angel,

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 heavens, 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 sounded 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 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 antient 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. 15—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*.

saying to him, Give me the little book. And he saith to me, Take and eat it up, and it will make thy belly bitter, but it will be sweet as honey in thy mouth. And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey, but when I had eaten it, my belly was bitter. And he saith to me, Thou must prophesy again concerning people, 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, 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. And I will give to my two

V. 11. *Thou must prophesy again*—of the Mystery of God; of which the antient Prophets had prophesied before. And he did prophesy even 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 cotemporary; 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 Eighth 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 at or over *Jerusalem*, and do now, at least titularly, reign over it.

Ch. 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 worship 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*, *Matth. 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-chronos*.

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* 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—*cloathed in sackcloth*—the Habit of the deepest

witnesses to prophesy twelve hundred *and sixty* days, clothed in sack-
 4 cloth. These are the two olive trees and the two candlesticks, stand-
 5 ing before the Lord of the earth. And if any one would hurt them,
 fire proceedeth out of their mouth and devoureth their enemies; and
 6 if any 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
 7 earth with 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 with them, and conquer them, and kill
 8 them. And their dead bodies *shall* be in the street of the great city,
 which is called spiritual Sodom and Egypt, where also their Lord was
 9 crucified, And *some* of the people, and tribes, and tongues, and na-
 tions, shall behold their dead bodies three days and a half, and shall

est 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.—*thus*—by that devouring Fire.

V. 6. *These have power*—and they use that Power (see ver. 10.) *to 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.

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 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

10 not suffer their dead bodies to be put in a grave. And they that dwell upon the earth shall rejoice over them, and 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 12 feet; and great fear fell upon them that saw them. And I heard a great voice saying from heaven to them, Come up hither. And they 13 went up to heaven in a cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city

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 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 were 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 *Nonchronos* 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. Sa-

fell, and there were slain in the earthquake seven thousand men, and
 14 the rest were terrified, and gave glory to 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 hea-
 ven, saying, The kingdom of the world is become *the kingdom* of our
 16 Lord and of his Christ, and he shall reign for ever and ever. And the
 four and twenty elders, who sat before God on their thrones, fell on
 17 their faces and worshiped God, Saying, We give thee thanks, O
 Lord God, the Almighty, who is, and who was, because thou hast

7. Satan is imprisoned. Being released for a time, he, with *Gog* and *Magog*, makes his last Assault upon *Jerusalem*.

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 *Pipin'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 *Thef.* iv. 16. *And there were great voices*—from the several Citizens of Heaven. At the opening of the Seventh Seal, *there was a 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—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. Prophets and Priests were anointed, but more especially Kings: Whence that Term, *The Anointed*, is applied only to a King. Accordingly, whenever the Messiah is mentioned in Scripture, his Kingdom is implied—*Is become* 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 entirely new Manner, as soon as the Seventh Angel sounds.

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 own 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

18 taken thy great 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 saints, and to them that fear thy name, small and great, and to destroy them that destroyed the earth.

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, XII. and thunders, and an earthquake, and great hail. And a great sign was seen in heaven, a woman clothed with the sun, and the moon

mary 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 hath suffered his Enemies to oppose it, which he will now suffer no more.

V. 18. *And the heathen nations were wrath*—at the breaking out of the Power and Kingdom of GOD. This Wrath of the Heathen 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. xxii. 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 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 Spiritual Powers; by evil Doc-

trines, 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. 5*. 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 streight forward, from the Fourth to the

Twenty-

2 under her feet, and on her head a crown of twelve stars. And being with child she crieth; travailing in birth and pained to be delivered.
 3 And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and seven diadems on his heads.
 4 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. And she brought forth a man child, who shall rule

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 from 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 Pain 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 anciently 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 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

all the nations with a rod of iron; and her child was caught up to
6 God and to his throne. And the woman fled into the wilderness,
where she hath a place prepared by God, that they may feed her
twelve hundred and sixty days.

7 And there was war in heaven, Michael and his angels fought with
8 the dragon, and the dragon fought and his angels: And he pre-
9 vailed not, neither was his place found any more in heaven. 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

Nations with their Princes were added to the Christian Church — *who shall 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 *Africa* 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 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; being both derived from Words which signify *To throw himself between*, in order to hinder or stop any one's Way. 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 thro' all Ages and in all Countries, into Unbelief and all Wickedness, into the hating and persecuting Faith and all Goodness. *He was cast out into the earth* — He was cast out of Heaven; and being cast out thence, himself came to the Earth. Nor had he been
4 Z unemployed

10 unto the earth, and his angels were cast out with him. 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 them before our
 11 God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their
 12 lives unto the death. Therefore rejoice ye heavens, and ye that dwell

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 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 they overcame 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, did *Oiam*, 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 Bohemian Christians, in the Year 916, when Queen *Drabonire* 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, and 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 bath*

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 *fed in the wilderness*; yea, the last Part of it, the *half time* is begun. We are (as will be shewn) toward 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 of 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 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 this *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

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
13 time. And when the dragon saw that he was cast to the earth, he
14 persecuted the woman that had brought forth the male child. And there were given to the woman the two wings of the great eagle, that

Interval of the second Wo (which Wo ended in the Year 840) and the 657 Years of the Woman, which began about the Year 864, 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 succeed 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 *Adilbert* was killed in the Year 997, King *Brunus* in 1008. And when King *Stephen* 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. *a great eagle* means, the king of *Babylon*. Here the great Eagle is the *Roman Empire*: *the two wings*, the Eastern and Western Branch 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.

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 coincides, 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.

she might fly into the wilderness to her place, where she is fed for a time, and times, and 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 carried away by the stream. But the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon had cast out of 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 have the testimony of Jesus. And I stood on the sand of the sea, and saw a

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|---------------------------------------|--------------|-----|
| 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 864 to 1521
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 their Emperor. We may observe, the 1260 days of the Woman, from 864 to 1521, 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 864 to 1058, she was fed by others, being little able to help herself: Whereas from 1058 to 1521, 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.

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 Christian 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 higher and higher, tho' 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 woman*, 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, perhaps by means of *Russia*, which is risen in the room of the Eastern Empire.

V. 17. *And the dragon was wroth*—a-new, 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.

O Reader, this is a Subject, wherein we also are deeply concerned; 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

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 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 Chapter.

P. 4. The Beast is now existing. He is not past: for *Rome* is now existing; But 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 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. *Damasus 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. 1132. *Innocent II.* declares the Emperor to be the Pope's liege man or Vassal.

A. D. 1143. The *Romans* set up a Government 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 *Vaudois*.

A. D. 1208. He proclaims a Crusade against them.

A. D.

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 fix'd 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 arose 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 compleating 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

and Regal Authority, and absolve all Christians, that were his Subjects, from that Oath whereby they use to swear Allegiance to true Kings. And moreover, because he hath defpised 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 Opportunity, in the Room of *Henry*, justly deposed, chose *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 preferred. *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 controul. 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 exercised all the Power. Now *Gregory* was at the head of this Novelty. So *Aventine* 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 *Thess.* 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 *Hilabrand*, 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. This Beast has seven Heads and ten Horns.

Obs. 3. The seven Heads are seven Hills, and alio seven Kings. One of the Heads could not have been as it were mortally wounded, had it been only an 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.

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. xvii. ver. 8, and 11. 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. xvii. 8, &c.

Obs. 12. The Heads are of the Substance of the Beast: the Horns are not. The Wound 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 these Meanings, the City itself, the *Roman Church*, and the People of *Rome*. In the last Sense of the word *Rome* with its Duchy, 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 ancient Senate and People of *Rome*, chose *Charles* for their Emperor, and subjected themselves to him, in the same manner as the ancient *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*. Afterward he gave the Government of the City and Duchy 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 xvii. 7. He is a Body of men and an Individual, ch. xvii. From the Eighth to the Eleventh

Verse

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. 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

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 Eighth*, 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. 20. The whole Power of the Roman Monarchy divided into ten Kingdoms, will be conferred on the Beast, ch. xvii. 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 comprizes both the Apocalyptic Beast, and the Woman and many other things. This Monarchy is like a River which runs from its Fountain in one Chanel, 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 Heruli, 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 comprizes the whole Preeminence 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 Subtlety, 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 his mouth

- the dragon gave him his power and his throne and great authority.
- 3 And *I saw* one of his heads as it were wounded to death ; and his deadly wound was healed : and the whole world wondered after the wild beast,
- 4 And worshiped the dragon, because he gave the authority to the wild beast; and worshiped the wild beast, saying, *Who is like the wild beast? and*
- 5 *who can war with him?* And there was given him a mouth speaking great things and blasphemy, and authority was given him forty and two

was as the mouth of a lion — to roar, and to devour. *And the dragon* — whole 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 xvii 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 sword* (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 Kingdom. 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 Capital 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 world* — the whole Western World — *wondered after the wild Beast* — that is, followed him with Wonder, in his Councils, his Crusades, and his Jubilees. This refers not only to the First Head, but also to the four following.

V. 4. *And they worshiped the dragon* — even in worshiping the Beast, altho' they knew it not — *and worshiped 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

6 months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, even them that dwell in heaven.
 7 And it was given him to make war with the faints, and to overcome them, and authority was given him over every tribe, and people, and
 8 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
 9 was slain, from the foundation of the world. If any one have an ear,
 10 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 faints.

11 And I saw another wild beast coming up out of the earth, and he had

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 curling them with the deepest Execrations.

V. 7. *And it was given him*—that is, GOD permitted him—to *make war with the Saints*—With the *Waldenses* and *Albigenses*. It is a vulgar Mistake, that the *Waldenses* were so called from *Peter Waldo* 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 *Albigois*, 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 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*.

V. 9. *If any one 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

12 two horns like a lamb, but he spake like a dragon; And he exerciseth all the authority of the first wild beast before him; and he caused the earth, and them that dwelt therein, to worship the first wild beast, whose deadly
13 wound was healed. And he doth great wonders, so that he ever maketh fire to come down out of heaven on 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
15 wound by the sword, and yet lived. 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
16 wild beast shall be killed. And he causeth all, small and great, both rich and poor, both free and slaves, to receive a mark in their right-hand, or
17 in their forehead, That no man might buy or sell, but he that had the

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 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 Ephesus*.

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, if not wholly, on the *outward Court-worshippers*, the formal Christians. It is probable, that not one real inward Christian 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. *In their forehead*—The most zealous of his Followers will probably chuse this. Others may receive it in their hand.

V. 17. *That no man might buy or sell*—Such Edicts have been published long since against the poor *Vaudis*—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

18 mark, the name of the wild beast, or the number of his name. Here is the wisdom. Let him that hath an 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 saw and behold a Lamb standing on mount Sion, and with him an hundred forty-four thousand, having his name and the name of his Father written on their foreheads. And I heard a voice out of heaven, as the voice of many waters, and as a voice of a great thunder; and the voice which I heard *was* as of harpers harping on 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 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 bought from among men: first-fruits to GOD and the Lamb. And in their mouth there was found no guile: they are without fault.

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 Subtility 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 Sion—*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. 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 this Book, greatly serves to raise the Attention of real Christians, and to teach the high Concern 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 voice out of heaven*—founding clearer and clearer; first, at a Distance, *as the voice 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 144,000 who were redeemed from the earth—from among Men; from all Sin.

V. 4. *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

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
 7 every nation, 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
 8 the sea, and fountains of water. And another angel followed, saying, Babylon the great is fallen, is fallen; she that hath made all nations drink
 9 of the wine of her fornication. And a third angel followed them,

unkind, unholy. *They are without fault*—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; 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 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*, or *the Great City* 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 God. But with spiritual Fornication, as elsewhere so in *Rome*, Fleishly 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 Inquisition*, *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

- saying with a loud voice, If any one worship the wild beast and his image,
 10 and receive his mark on his forehead or on his head, 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 brim-
 stone, in the presence of the holy angels, and in the presence of the
 11 Lamb. And the smoke of their torment ascendeth for ever and ever,
 and they have no rest day or night, who worship the wild beast and his
 12 image, and whosoever receiveth the mark of his name. Here is the
 patience of the saints, who keep the commandments of God, and the
 faith of Jesus.
 13 And I heard a voice out of heaven, saying to me, 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 saw and behold a white cloud, and on the cloud sat one like
 a son of man, having a golden crown on his head, and a sharp

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 Saints*—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 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*

15 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.

16 And he that sat on the cloud thrust in his sickle, and the earth was reaped.

17 And another angel came out of the temple which is in heaven; and

18 he also had a sharp sickle. And another angel from the altar, who had power over fire, cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle and gather 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 gathered the vine of the earth and cast it into the
20 great 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; for by them the wrath of God is fulfilled.

2 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 having the harps

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 come the Judgments of God in their 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 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, Gather the clusters of the vine 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.

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. 19.

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. i. 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 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*

3 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; just and true are thy ways, O King of the
4 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.

5 After this I saw, and the temple of the tabernacle of the testimony
6 was opened in heaven: And the seven angels that had the seven plagues came out of the temple, clothed in pure, white linen, and
7 having their breasts girt with golden girdles. And one of the four living creatures gave the seven angels seven golden phials full of the wrath

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 thy 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 *Psalms*, 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 this the temple of the tabernacle of the testimony* — 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 them *in Heaven* (ver. 1.) before they went into the temple. They appeared in Habits like those the High-priest wore, 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.

8 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.
 2 And the first went and poured out his phial upon the earth, and there came a grievous sore on the men that had the mark of the wild beast, and
 3 that worshiped his image. And the second poured out his phial upon the sea, and it became 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
 5 fountains of waters, and they became blood. And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the
 6 Gracious one, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink.

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 Korah, the Glory of the Lord appeared, when he and his Companions were swallowed up by the Earth. So proper is this 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 Trumpets and Phials, into Four and Three. The Trumpets gradually and in a long Tract of Time, overthrow the Kingdom 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 Swiftness; 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—*poured out his phial upon the earth*—literally taken—and *there came a grievous sore*—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 as of the blood of a dead man*—thick, congealed, and putrid—and *every living soul, Men, Beasts, 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

7 They are worthy. And I heard another from the altar, saying, Yea,
 8 Lord GOD Almighty; true and righteous *are* thy judgments. And
 the fourth poured out his phial upon the sun; and it was given him to
 9 scorch the men with 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 him glory.
 10 And the fifth poured out his phial upon the throne of the wild beast;
 11 and his kingdom was darkened. And they gnawed their tongues for
 pain, and blasphemed the GOD of heaven, because of their pains, and be-
 12 cause of their sores, and repented not of their works. And the
 sixth poured out his phial upon the great river Euphrates, and the
 water of it was dried up, that the way of the kings from the east might
 13 be prepared. And I saw out of the mouth of the dragon, and out of

fitly added here. *They are worthy* — is sub-joined with a beautiful Abruptness.

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 *Mahometans*, 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 straight 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 sores* — 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 of the *Turkish Empire* lies on this Side the *Euphrates*. The *Romish* and *Mahometan Affairs* ran nearly parallel to each other for several Ages. In the seventh Century was *Mahomet* himself, and a little before him *Boniface III*, with his Universal Bishoprick. In the eleventh both the *Turk* 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 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 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 re-

the mouth of the wild beast, and out of the mouth of the false prophet,
 14 three unclean spirits like frogs (They are spirits of devils, working
 miracles) go forth to the kings of the whole world, to gather them
 15 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 gar-
 16 ments, lest he walk naked and they see his shame.) And they gathered
 them together to the place which is called in the Hebrew Armageddon.
 17 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
 18 done. And there were lightnings, and voices, 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 be-
 fore G O D, to give her the cup of the wine of the fierceness of his
 20 wrath. And every island fled, and the mountains were not found.
 21 And a great hail, every hail-stone about the weight of a talent, falleth

semble 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 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 ancient Times, from many memorable Occur-

rences: 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 G O D—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 were met by the Hail. Nor were they secure if they return-

out of heaven upon the men; and the men blasphemed God, because of the plague of the hail; for the plague thereof is exceeding great.

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: 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, 4 having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup, full of abominations and filthiness of her 5 fornication: And on her forehead a name written, Mystery; Babylon the Great, the mother of harlots, and abominations of the earth.

ed into the Houses, when each Hail-stone weighed sixty Pounds.

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—*that 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 antient 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; *the 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. 1.) 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 Ascent 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 Imperial Habit; the Purple, in Times of Peace; and the Scarlet, in Times of War.—*having in her hand a golden cup—* like the antient *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

6 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,

8 which hath the seven heads and the ten horns. The wild beast which thou sawest, was, and is not, 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

9 not, and yet will be. Here is the mind that hath wisdom. The ten seven heads are seven hills on which the woman sitteth, And they

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 flowed 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 Catholic 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 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 1. was, 2. and is not, 3. and will ascend out of the bottomless Pit, and go into Perdition.

II. He 1. was, 2. and is not, 3. and will be again.

III. The seven Heads are seven Hills and seven Kings. 1. Five are fallen, 2. One is, 3. The other is not come: and when he cometh, he must continue a short Space.

IV. He 1. was, 2. and is not, 3. 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 is 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—rise again with Diabolical Strength and Fury. But he will not reign long. Soon after his Ascent, he goeth into Perdition for ever.

V. 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, Cælian, 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 *Cælian Hill*, and on it the *Lateran*, with *Gregory*

are seven kings: five are fallen: one is, the other is not yet come;
 11 when he cometh, he must continue a short space. And the wild beast
 that was, and is not, even he is the eighth, and is of the seven, and
 12 goeth into perdition. And the ten horns which thou sawest are
 ten kings, who have not received the kingdom, but receive authority as
 13 kings one hour with the wild beast. These have one mind, and give their
 14 power and authority to the wild beast. These shall make war with the

gory 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; 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 fix'd thus:

- 1058. Wings are given to the Woman.
- 1077. The Beast ascends out of the Sea.
- 1143. The forty-two Months begin.
- 1810. The forty-two Months end.
- 1832. The Beast ascends out of the bottomless Pit.
- 1836. The Beast finally overthrown.

The Fall of those five kings seems to imply, not only the Death of the Popes who reigned on those Hills, but also such a disannulling 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; tho' 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 heads. 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, 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 also is 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

Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that *are* with him *are* called, and chosen, 15 and faithful. And he saith to me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and 16 tongues. And the ten horns which thou sawest, and the wild beast, these shall hate the whore, and shall make her desolate and naked, and shall 17 eat her flesh, and burn her with fire. For God hath put *it* into their hearts, to fulfill his will, and to agree and to give their kingdom to the 18 beast, till the words of God shall be fulfilled. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

XVIII. And after this I saw another angel coming down out of heaven, having great power, and the earth was inlightened 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 an hold of every unclean beast, and a cage of 3 every unclean and hateful bird. For all nations have drank 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, 4 thro' the abundance of her delicacies. And I heard another voice

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 immense Riches.

V. 17. *For God hath put it into their heart*—which indeed no less than Almighty Power could have effected—*to fulfil his will*—*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.

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 inlightened 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—*than*

out of heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached even to heaven, and G O D hath remembered her iniquities. Reward her even as she hath rewarded, and give her double according to her works; in the cup which she filled, fill to her double. 7 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. 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. 9 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 11 one hour is thy judgment come. And the merchants of the earth weep and mourn over her; for none buyeth their merchandize any more; 12 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

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 her*—This G O D speaks to the Executioners of his Vengeance—*even as she hath rewarded*—others; in particular, the Saints of G O D—*and give her double*—this according to the *Hebrew Idiom*, 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 kind of Elegance, Luxury, and Wantonness—*so much torment give her*—proportioning the Punishment to the Sin. *Because she saith in her heart*—as did antient Babylon—(*Jer. xlv. 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 Infallible; the only Spouse of Christ; out*

of which there is no Salvation”—*and am no widow*—but make many Profelytes—*and shall see no sorrow*—from the Death of my Children, or any other Calamity, for G O D 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 antiently 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 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

13 wood, and of brass, and iron, and marble; And cinnamon, and amomum; and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and shœp; and merchandize
 14 of horses and of chariots, and of bodies and souls of men. 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
 15 find them no more. The merchants of these things who became rich by her, shall stand afar off, for fear of her torment, weeping and
 16 mourning, Saying, alas, alas! The great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stone,
 17 and pearl: in one hour so great riches are become desolate. And every ship-master, and all the company belonging to ships, and sailors, and
 18 all who trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city was like the great city?
 19 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
 20 ships in the sea, by reason of her costliness; for in one hour she is made desolate. Rejoice over her, thou heaven, and ye saints, and apostles, and prophets; for GOD hath avenged you on her.
 21 And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall Babylon, the great city,
 22 be thrown down, and shall be found no more at all. And the voice of

often mentioned with *ivory*: the one excelling in Whiteness, the other in Blackness, and both in uncommon Smoothness.

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. *And the fruits* — From what was imported they proceed to the Domestic Delicacies 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 Apple and Plumb kinds — *and all things that are dainty* — to the Taste — *and splendid* — to the sight; as Cloaths, Buildings, Furniture.

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 cast it into the sea* — By a like Emblem Jeremiah fore-shewed the Fall of the Chaldean Babylon, ch. li. 63, 64.

V. 22. *And the voice of harpers* — Players on stringed Instruments — *and musicians* — skilful 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 adorn Life, but even those Employments without which

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-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 this I heard a loud voice of a great multitude in heaven, saying, Hallelujah: The salvation, and the glory, and the power to our a GOD. For true and righteous are his judgments: for he hath judged

which it cannot subsist, will cease from thee for ever. All these Expressions denote absolute and eternal Desolation. *The voice of harpers, &c.* 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. Neither shall it be repopled 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 Popes as well as 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 A-

gents! *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 1518 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 so many other Parts of *Europe*, *Afric*, 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*, *Ehe'ye*, 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, 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 thro' all Ages.

V. 2. *For true and righteous are his judgments, &c.* Thus is the Cry of the Souls under the Altar changed into a Song of Praise.

the great whore, who corrupted the earth with her fornication, and
 3 hath avenged the blood of his servants at her hand, (And again they
 4 said Hallelujah) and her smoke ascendeth for ever and ever. And the
 four and twenty elders and the four living creatures fell down, and wor-
 shipped GOD that sat on the throne, saying, Amen, Hallelujah.
 5 And a voice came forth from the throne, saying, Praise our God, all
 6 ye his servants, and ye that fear him, small and great. And I heard as
 it were the voice of a great multitude, and as the voice of many waters,
 and as the voice of mighty thunders, saying, Hallelujah: for the Lord
 7 GOD, the Almighty reigneth. Let us be glad and rejoice and give the
 glory to him; for the marriage of the Lamb is come, and his wife
 8 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
 faints.
 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
 10 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

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. v. 8, 14. in as much as there the Praise moves from the Center 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, 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 needed 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

brethren that have 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 judgeth 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. And he is clothed in a vesture dipt in blood, 14 and his name is called, The Word of God. And the armies which were in heaven followed him on white horses, clothed in clean, fine 15 linen. And out of his mouth goeth forth a sharp two-edged sword, that with it he may 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 17 thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come, and gather 18 yourselves together to the great supper of God, That ye may eat the flesh of kings, and the flesh of chief captains, and the flesh of

fellow servant and brother, to testify of the Lord Jesus, by the same Spirit which inspired the Prophets of old.

V. 11. *And I saw the heaven 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 Threatnings—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. lxxiii. 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 a great Feast, which

mighty men, and the flesh of horses and of those that sit on them, and
 19 the flesh of all men both bond and free, both small and great. 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 ar-
 20 my. And the wild beast was taken, and with him the false prophet, who
 had wrought the miracles before him, with which he deceived them
 who had the mark of the wild beast, and them who had worshiped his
 image. These two were cast alive into the lake of fire burning with
 21 brimstone. And the rest were slain by the sword of him that sat upon
 the horse, which went forth 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
 2 bottomless pit, and a great chain in his hand. And he laid hold on the
 dragon, the old serpent, who is the devil and Satan, and bound him a

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.

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: There are *two* that go alive into Hell. *Enoch* and *Elijah* entered at once into the highest Degree of 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 refuse 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, that, after exhibiting the two opposite Armies, all the Apparatus for a Battle (ver. 11—18.) follow immediately (ver. 19.) 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

3 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 4 for a small time. And I saw thrones, and they sat on them, and judgment was given to them; and I saw the 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

festly 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 thro', 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 sixth Chapter. The thousand Years came between: whereas if they were past, neither the Beginning nor the End of them would fall within this Period. In a short Time those who assert, that they are now at hand, will appear to have spoken the Truth. Men 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 Subtilty 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 pourings 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

- 5 reigned with Christ a thousand years. The rest of the dead lived not again till the thousand years were ended. This is the first resurrection.
- 6 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, Satan shall be loosed out

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. 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 worshiped 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, from whence he will not return, till the Restitution of all Things. The reigning on earth, mentioned ch. xi. 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*—whether good or bad—lived not till the thousand years—mentioned ver. 4. were ended. That 1000 Years during which Satan is bound, both begins and ends 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 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 Heaven: But there was Wo upon Earth. So at the loosing of Satan, the Saints begin to reign

8 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 sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven and
 10 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 heaven fled away; and there was found no place
 12 for them. And I saw the dead, great and small, standing before the throne; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things

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 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 Intermision. 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 Circumstance, far above all Description, *From whose face the earth and the heaven fled away*—Probably both the aëreal 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 Commotions, 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 Command 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—Probably this means, those who undergo a Change equivalent to Death (1 Cor. xv. 51.) Those who had been literally dead are mentioned in the next Verse—*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

13 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: 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. And I heard a loud voice out of heaven saying, Behold the tabernacle of God with men, and he will dwell with them; and they shall be his people, and God himself shall be with them and be their God. 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

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 the Day will make them visible to all. Then 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 inrolled all that are accepted thro' the Beloved; all who lived and died in the Faith that worketh 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. xxi. 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 first 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 Pet. 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 Visions, the 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.*

5 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 6 faithful and true. 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 7 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 shall be 8 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 10 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 11 city Jerusalem, descending out of heaven from God, Having 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 Languages, in which the Scriptures were written, what we translate *shall* and *will* are one and the same Word. The only Dif-

ference 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.

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.—xlviii.) 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

glory of God: her window was like the most precious stone, like a 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 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. And the walls of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb. And he that talked with me had a measure, a golden reed, to measure the city, and the gates thereof, and the walls 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 the breadth, and the height of it, are equal. And he measured the wall thereof, an hundred forty-four reeds, the measure of a man, that is, of an angel. And the building of

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. 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 was 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 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

the wall thereof was jasper, and the city *was* of pure gold, like clear
 19 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
 20 second a sapphire, the third a chalcedony, the fourth an emerald, The
 fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth
 a beryl, the ninth a topaz, the tenth a chrysochryse, the eleventh a ja-
 21 cynth, the twelfth an amethyst. And the twelve gates *were* twelve
 pearls, each of the gates *was* of one pearl: and the street of the city
 22 *was* pure gold, transparent as glass. And I saw no temple therein; for
 23 the Lord God Almighty and the 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 enlightened it, and the Lamb *is* the lamp thereof.
 24 And the nations shall walk by the light thereof; and the kings of the
 25 earth bring their glory into it. And the gates of it shall not be shut
 26 by day: and there shall be no night there. And they shall bring the
 27 glory and the honour of the 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.

—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 Ornaments 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 *Beryl*, sea-green, a *Topaz*, pale-green. A *Chrysochryse* is greenish and transparent, with Gold Specks—a *Hyacinth*, 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 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 And he shewed me a river of the water of life clear as crystal, proceeding out of the throne of God 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. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall worship him, And shall see his face, and his 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 give them light, and they shall reign for ever.

6 AND he said to me, These sayings are faithful and true: the Lord the God of the holy prophets hath sent his angel, to shew his servants

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. xlvi. 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 hath, 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, inexpressible abundance. The Variety likewise, as well as the abundance of Fruits of the Spirit, may be intimated thereby.—*And the leaves are for the healing of the nations*—for the continuing 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 highest Honour in the Universe—*shall worship him*—the noblest Employment.

V. 4. *And shall see his face*—which was not granted to Moses. They shall have the nearest Access to, and thence the highest Resemblance 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 Inhabitants of the new Earth. For there must needs be an everlasting Difference 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 everlasting State of perfect Peace and Happiness, reserved for all who endure 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 to the whole Scripture. *These sayings are faithful and true*—All the Things which you have heard and seen, shall be faithfully accomplished in their Order, and are infallibly true. *The Lord the God of the holy prophets*—who inspired and

7 the things which must be done shortly. Behold, I come quickly :
 happy is he that keepeth the words of the prophecy of this book.
 8 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 angel who
 9 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
 10 keep the sayings of this book ; worship God. And he saith to me,
 Seal not the sayings of the prophecy of this book : the time is nigh.
 11 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
 12 still, and he that is holy, let him be holy still. Behold I come quickly,
 and my reward is with me, to render to every one as his work shall be.
 13 I am Alpha and 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.
 15 Without are dogs, and forcerers, and whoremongers, and murderers,
 and idolaters, and every one that loveth and maketh a lie.

authorized them of old — *bath 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 accomplish these things — *Happy is he that keepeth* — without adding or diminishing (ver. 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 likewise, *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 Incident, 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 Judgment is at hand ; after which the Condition of all Mankind will ad-

mit of no Change for ever. *Unrighteous* — unjustified — *filthy* — un sanctified, 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 Righteous and the Wicked are given at my Coming — *to give to every man according as his work,* his whole inward and outward Behaviour — *shall be.*

V. 13. *I am Alpha and 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.

- 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. 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, God shall add to him the plagues that are written in 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 you all.

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 (Numb. 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 further 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 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 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 likewise 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 before the common Computation.

In that which is vulgarly called, The Thirtieth Year of our Lord, Jesus Christ dies: rises

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.

The R E V E L A T I O N.

757

<p>Seven Trumpets are given to the seven Angels, C. vii. viii.</p> <p>Century 2d, 3d, 4th, 5th, the Trumpet of the 1st, 2d, 3d, 4th Angel, C. viii.</p> <p>510—589 The first Wo,</p> <p>589—634 The Interval after the first Wo, } Ch. ix.</p> <p>634—840 The second Wo, } 800 The beginning of the Non-chronos: many Kings, } Ch. ix, x.</p> <p>40—947 The Interval after the second Wo, }</p> <p>86.—1521 The 1260 Days of the Woman, after she had brought forth the Man-child, C. xii. 6.</p> <p>947—1836 The third Wo, ver. 12.</p> <p>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.</p> <p>1209 War with the Saints: the End of the Chronos, v. 7.</p> <p>1614 An everlasting Gospel promulgated, C. xiv. 6.</p>	<p>1614 An everlasting Gospel promulgated, C. xiv. 6.</p> <p>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.</p> <p>1832 The Beast ascends from the bottomless pit, C. xvii. xviii.</p> <p>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.</p> <p>After-ward The looking of Satan for a small Time; the Beginning of the 1000 Years Reign of the Saints; the End of the small Time, C. xx.</p> <p>The End of the World; all Things new, C. xx. xxii.</p>
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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:

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| <p>Age II. The Destruction of the Jews by <i>Adrian</i>, C. viii. ver. 7.</p> <p>III. The Inroads of the barbarous Nations, ver. 8.</p> <p>IV. The <i>Arian</i> Bitterness, ver. 10.</p> <p>V. The End of the Western Empire, ver. 12.</p> <p>VI. The Jews tormented in <i>Persia</i>, C. ix. 1.</p> <p>VII. The Saracen Cavalry, ver. 13.</p> <p>VIII. Many Kings, C. x. 11.</p> <p>IX. The Ruler of the Nations born, C. xii. 5.</p> <p>X. The third Wo, ver. 12.</p> <p>XI. The Ascent of the Beast out of the Sea, C. xiii. 1.</p> | <p>XII. Power given to the Beast, ver. 5.</p> <p>XIII. War with the Saints, ver. 7.</p> <p>XIV. The middle of the third Wo,</p> <p>XV. The Beast in the midst of his strength, ver. 8.</p> <p>XVI. The Reformation; the Woman better fed, ver. 9.</p> <p>XVII. An everlasting Gospel promulgated, C. xiv. 6.</p> <p>XVIII. The Worship of the Beast and of his Image, ver. 9.</p> <p>O God, whatsoever stands or falls, stands or falls by thy Judgment. Defend thy own Truth. Have Mercy on me and my Readers! To thee be Glory for ever!</p> |
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A N

I N D E X

Chiefly of Words EXPLAINED in the preceding

C O M M E N T.

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.

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. xii. 9. Gal. iii.
 23, 25. 1 Tim. iv. 12. vi. 11. Heb.
 vi. 11. 2 Pet. i. 5. Jude iij
 False Prophets, Matt. vii. 15, 16. 2 Pet. ii. 1.
 Flesh, Matt. xxvi. 41. John i. 1. Rom. vii.
 5, 25. viii. 5. 2 Cor. vi. 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. 1. 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.
 Honesty, 1 Tim. ii. 2.

Hope,

Hope, 1 Cor. xv. 19. Heb. vi. 11.
Hofanna, Matt. xxi. 9.

I

Intemperance, Matt. xxiii. 25.
Intercession, 1 Tim. ii. 1.

J

Jesus, Matt. i. 21.
Jew, Rom. ii. 28, 29.
Jude, Rom. iii. 26. Gal. iii. 11. 1 Pet. iii. 18.
Justification of Life, Rom. v. 18.
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.
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. x. 16.
Mind, Rom. vii. 25.
Mortify, Rom. vii. 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.

I

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, Matt. iii. 8. Luke xv. 7. Acts
xi. 18. xx. 21.
Reprobate, 1 Cor. ix. 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 Thess. 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 i. 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.

ERRATA.

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 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.

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. xii. 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. 1. Rom. vii.
 5, 25. viii. 5. 2 Cor. vi. 5. xi. 18.
 Eph. v. 29. 1 Pet. i. 4.

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. 1. 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.
 Honesty, 1 Tim. ii. 2.

Hope,

Hope, 1 Cor. xv. 19. Heb. vi. 11.
Hofanna, Matt. xxi. 9.

I

Intemperance, Matt. xxiii. 25.
Intercession, 1 Tim. ii. 1.

J

Jesus, Matt. i. 21.
Jew, Rom. ii. 28, 29.
Jude, Rom. iii. 26. Gal. iii. 11. 1 Pet. iii. 18.
Justification of Life, Rom. v. 18.
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.
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. x. 16.
Mind, Rom. vii. 25.
Mortify, Rom. vii. 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. Ep. iv. 11.

I

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, Matt. iii. 8. Luke xv. 7. Acts
xi. 18. xx. 21.
Reprobate, 1 Cor. ix. 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 Thess. 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 i. 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.

ERRATA.

E R R A T A.

[Only the *true* reading is inserted *here*. r. signifies *Read*, m. *Margin*, n. *Notes*, ib. n. the same in the Notes, ch. *Chapter*, v. *Verse*, p. *Page*, l. *Line*, s. *leave out*, An. *Analysis*, or general Heads.]

P. 4. l. 29. r. for the most Part. MATT. 2. n. l. 12. Ex. 12. V. 7. *at Table*. V. iii. 6. their Sins—*ye* Serpents. V. 4. n. 17. first *Day*. V. 27. *ye*. V. 51. out his. l. 6. *Lev. xi*. Ch. iv. 21. *Son*. V. 25. and m. Luke xxii. V. 65. n. *Lev. xxi*. V. 73 from. Ch. v. 12. *is*. V. 19. *them*. V. n. l. 4. over-ruling. Ch. 27. 3. s. himself. 20. the *Righteousness*. V. 33. *thyself*. Ch. V. 29. *it*. V. 40. of God. vi. 22. the Lamp. Ib. n. V. 22. *that is* MARK i. 5. *all they*. Ch. ii. 1. *son*—great *is*. Ch. viii. 17. *bare our*. V. V. 14. *Son*—receipt of custom. V. 16. 20. *have* Nests. Ch. ix. 19. *so did*—behind the *Days*. Ch. iii. 8. *from beyond*. V. 16. the *Son*. Ch. iv. 1. Vessel. V. 17. *him*. V. 34. s. Beelzebub. V. 37. *is*—endure. V. 32. Herbs, and putteth forth *are*. Ch. x. 2. the *Son*. V. 3. the *Son*. great Branches. V. 36. Vessel—other *boats*. V. 19. deliver you up. Ch. xi. 6. *he*. ib. n. Vessel. V. 37. Vessel—*s. of* the Boat. Ch. v. 2. Vessel. m. Luke V. 27. *him*. Ch. xii. 24. *follow*. V. 27. *them*. xxviii. 24. V. 18. Vessel. V. 21. V. 29. or how. V. 31. against the *holy Spirit*. Vessel. V. 24. the † should be at v. n. *holy Spirit*. m. Luke xii. Ch. xii. 25. Ch. vi. 5. *them*. V. 14. these 41. *is*. V. 42. *is*. V. 43. n. l. 6. s. ver. 49. mighty Powers. V. 23. half *s.* V. m. Mark iii. 31. Luke viii. 19. Ch. xiii. 41. *Seeds*. V. 5. *Places*. V. 12. n. *from* 41. brake the Loaves and gave. V. 45. *him shall be taken even what*. V. 15. their Vessel. V. 47. Vessel. V. 51. Vessel. Ears—their Hearts. V. 17. seen *them*—heard V. 54. Vessel. Ch. vii. 3. *thar*. Ch. them. V. 23. *it*. Ch. xiv. 3. put *him*. Ch. viii. 2. tender Compassion. V. 8. n. *for* they. V. 10. Vessel. V. 13. Vessel. V. 9. *it*. V. 13. *thereof*. Ch. xv. 4. V. 14. Vessel. V. 15. and *s.* Ch. ix. 7. hear ye. Ib. n. V. 43. cause 41. *brake the Loaves and gave*. V. 45. thee to offend. Ib. 45. 46. V. 43. n. Vessel. V. 47. Vessel. Ch. vii. 3. *thar*. Ch. Page 123. m. Luke xviii. Ch. xi. 4. tied 41. *brake the Loaves and gave*. V. 45. Vessel. V. 47. Vessel. Ch. vii. 3. *thar*. Ch. at the door. V. 22. n. l. 2. s. find. Ch. xii. 4. sent *him*. V. 8. took *him*—cast *him*. Ch. viii. 2. tender Compassion. V. 8. n. *for* V. 11. This *is*—and *is*. V. 13. *his* *Discourse*. V. 16. *it*. And they brought *it* m. Luke xx. V. 26. to him. V. 29. *is*. V. 37. *then*. Ch. xiii. 4. what *shall* be. V. 7. *is*. V. 8. *are*. V. 11. you up. V. 12. their Parents and *cause* them to be. V. 22. *if*. V. 30. be accomplished. V. 33. *is*. m. || Luke 22. Ch. xiv. 5. murmured much. V. 19. forrowful. V. 27. *Ye* will all. V. 30. in this. V. 43. he yet. V. 45. s. ? and put a (.) V. 54. *himself* by the Fire. V. 69. seeing him again, said—*one*. Ch. xv. 3. the * should be at v. 6. s. but he answered nothing. V. 7. *with him*. V. 15. *him* V. 26. his Accusation. V. 35. and some.

P. 139. r. Notes on the Gospel. LUKE i. 3. mott

E R R A T A

most excellent. V. 4. r. ib.—most excellent.
 Page 150. m. If. xl. Ch. iii. 23. *was the Son.*
 Page 153. † Deut. viii. 3. Ch. iv. 21. is thus. Ch. v. 2, 3. Vessels. V. 7. Vessel—Vessels. V. 11. Vessels. Ch. vi. 1. of unleavened bread. V. 2. them in their. Ch. vii. 39. n. r. 36. Ch. viii. 18. he really hath. Ch. x. 1. two before his Face. Page 175. † Matt. Page 179. † d. ch. xxi. 18. § Mark viii. d. ¶ ch. xxi. 12. Ch. xii. 21. is not. V. 26. to do. V. 27. yet. V. 28. is cast. V. 34. your Heart. V. 36. And ye. V. 43. his. V. 46. him his. m. † ch. Ch. xiii. 9. cut it. V. 11. *her self.* V. 16. woman—*life.* m. * Matth. viii. 12. V. 31. of *th.* Ch. xiv. 8. man than. V. 18. *confert*—and I must. V. 23. them. V. 34. is Ch. xv. 5. layeth it. V. 32. But we ought to. Ch. xvi. 14. heard all. V. 16. *mar.* Ch. xvii. 1. to him. 33. lose his life. V. 34. d. men. V. 35. d. women. V. 36. d. men. Ch. xviii. 16. to him. Ch. xix. 40. d. immediately. Ch. xxi. 17. men. Ch. xxii. 20. is the. V. 26. is greatest—is chief. V. 31. sift you. V. 38. Behold Lord. V. 39. to his. Ch. xxiii. 26. and on. V. 35. saying. Page 215. m. Mitth. 27. Ch. xxiv. 5. their. V. 17. another, as ye walk. V. 24. were. JOHN i. 51. And he said to him, verily, verily. Ch. iv. 10. n. l. 8. *Living water.* Ch. v. 37. n. l. 2. of *John.* Ch. vi. 19, 21. Vessel. V. 22. boat. V. 53. n. ye eat. V. 65. and he said therefore. Ch. vii. 12. man. V. 50. to him. ib. r. Ch. viii. 28. said to. V. 34. committeth Sin. Ib. n. Ch. ix. 1. *who had been.* V. 2. man. V. 6. man Ch. x. 29. n. l. 20. his hand. Ch. xi. 1. n. l. 3. r. ver. 1.—1. 4. r. and (ver. 5.) Lazarus. V. viii. n. r. 7. l. 4. ch. x. V. 37. *person—man.* V. 48. men. Ch. xii. 14. having found. V. 16. d. of. V. 37. yet. Ch. xiii. 2. the Son. V. 35. men. V. 38. verily, verily. Ch. xiv. 23. my Word. V. 30. d. with. Ch. xv. 2. it away—it may. Ch. xvi. 6. these things. V. 17. he faith. Ch. xvii. 1. Eyes to Heaven. V. 12. where-by the Scripture is fulfilled. Ch. xix. 2. it. V. 15. him: crucify him. Pilate. Page 282. Pf. lxi. Ch. xx. 1, 19. day. Ch. xxi. 2. the Sons.

ACTS i. 13. n. l. 7. all the. Ch. ii. 27. n. go thither. m. † Pf. cx. 1. Ch. iv. 4. n. *was about.* V. 16. it. ch. v. 29. men. Ch. vi. 11. *against.* Ch. vii. 2. l. 58. yet he. V. 8. n. l. 1. *Isaac.* V. 16. the Sons of Hamer. V. 44. n. l. 1. of the. Ch. viii. 18. n. l. 1. them money. V. 39. up from the. Ch. x. 3. Angel of God. V. 39. slew, hanging him on. Ch. xiii. 11. n. fell upon him. P. 328. m. † 2. Sam. vii. 12. V. 25. one—the Shoes of whose feet. V. 38. man. Ch. xiv. 3. his Ch. xv. 4. them Ch. xvi. 34. before them. Ch. xxi. 12. n. l. 3. Prediction had. Ch. xxiii. 8. n. l. 2. d. the. Ch. xxv. 21. commanded. Page 381 D d d is 387. Page 384. (i. e. 390.) m. † Pf. 140. ROM. iv. 9. n. l. 5. thro' the. l. 8. of what. Ch. vi. 17. *be—whereas.* Ch. vii. 4. n. l. 4. d. is. Ch. viii. 3. a sacrifice. V. 33. n. l. 31. yet even good. m. l. ch. xliii. m. m. If. xlvi. Ch. ix. 6. are of. V. 28. For He is. Ib. n. m. If. viii. 14. § Ch. xxviii. 16. Ch. xiii. 8. love one another. Page 416. m. If. xlv. V. 15. walkest according to love. Ch. xvi. 5. *salute—is—d.* well. V. 14. Phlegon, Hermas—Harmes—are V. 15. are. V. 23. begins at Erastus. I COR. i. 17. Wisdom of Speech. Ib. n. Ch. ii. 15. man. Ch. iii. 23. is. Ch. v. 1. It is. V. 7. n. l. (ch. v.) Ch. vi. 11. of you. Ch. ix. 25. n. l. 4. every other. V. 27. n. l. 21. that Believers. Ch. xiii. 6. n. l. 7. its Glory. Ch. xiv. 23. *unknown.* Ch. xv. 19. n. l. 2. But if. V. 48. that are heavenly. Ch. xvi. 15. as. 2 COR. i. 2. from our. Ch. viii. 4. is my glorying. Ch. x. 13. Province. Ch. xiii. 4. n. l. 7. which is now in. V. 5. d. ? put a (.) n. *prove yourselves—by this Mark.* GAL. An. l. 11. r. 21. ch. ii. 21. Page 497. m. * Gen. xv. Ch. iv. 10. r. 10, 11. V. 11. r. 12. V. 12. r. 13. V. 13. r. 14. V. 14. r. 15. d. V. 15. V. 27. husband.) Ch. vi. 1. n. l. 7. in the spirit of meekness. EPH. i. 3. n. l. 10. Father's. Ch. ii. 3. n. l. 21. what belongs. Ch. v. 27. n. l. 2. his Spouse. Ch. vi. 16. n. d. in the Promises.

E R R A T A.

mises. V. 17. n. l. 6. a solid confident expectation that God will.

PHILIP. i. 1. Saints in Christ Jesus.

COL. ii. 9. n. l. 4. (Eph. 3.) V. 14. l. 11. all these three. P. 542. m. Eph. v. 22.

1 THESS. iv. 1. n. l. 2. have faith. l. 3. more and more in *pleasing God*.

1 TIM. An. l. 10. 3—16. Ch. i.

11. am intrusted. Ch. iii. 10. n. 2. Let a Tryal be made, how they behave, and r. That they outwardly adorn the Gospel: (ver. 8.) That they inwardly *experience* the Power of the Gospel. (ver 9.) Ch. vi. 13. the good.

2 TIM. An. l. 11. commit what thou hast heard from me to. Ch. iii. 4. n. l. 3. r. v. 5. That is.

TIT. i. 1. *in things*.

PHIL. An. l. 1. V. 1. 2. Ch. i.

HEB. An. l. 21. ch. iv. 14. l. 23. f. 15. Ch. ii. 10. n. l. 27. experiences have. Ch.

iii. 10. not known. Ch. v. 7. heard thro' his reverential Fear. Ib. n. l. 14. m.

* Pf. cx. 4. Ch. vi. 1. n. l. 3. them for. Ch. x. 23. of *our* Hope. Ib. n. *our* Faith

and *hope* which we. Ch. xii. 2. n. l. 9. (ch. xii. 2.) V. 23. to ten thousands. Ib. n. l. 15.

JAM. ii. 10. *point*.

1 PET. i. 2. n. l. 44. once it implied. l. 46. become something that is. Ch. iv. 5.

ready to. At the End of ch. v. 12. 2 the (,) and put a (.)

2 PET. i. 6. l. 10. 2. with. Ch. ii. 5. n. l. 4. *righteousness*.) Ch. iii. 1. n. r. ver. 2. *Be—merciful*.

1 JOHN ii. 26. *them* Ch. iii. 16. *God*. V. 29. who practiseth. ib. n. Ch. iv. 7. is born. Ch. v. 18. n. l. 8. *wicked one*.

3 JOHN ver. 1. 2. well. V. 11. *but—* seeth not God. add ver. 14. at “But I trust.”

JUDE ver. 9. add † to Arch-angel.

REV. i. 3. *is* near. l. 11. at the 11th Paragraph of the n. other Part. V. 4. n. l. 30. put a (,) after understood. V. 9. n. l. 18. 2nd art in. Ch. ii. 5. n. l. 48. *its place*. Ch. iii. 22. n. l. 12. *the three*. Ch. iv. 6. n.

l. 45. to betoken, Ch. vii. 14. l. 3 ch. i. 9. iv. 4. vi. 4. Ch. viii. 12. *pas* (five times repeated.) Ib. n. l. 50. part of. Ch.

ix. 20. n. l. 28. 2. the? and put (,) Ch. ii. 2. n. l. 3. *worshipped*. P. 716. running Title r. Ch.

xii. 2. V. 9. n. l. 21. *out unto*. V. 1. n. l. 5. by a. V. 16. n. l. 19. when it self will be.

Ch. xiii. 2. *was*. Ch. xvi. 13. n. *wild beast*. Ch. xvii. 17. *wild beast*. Ch. xviii. 7. n. l.

7. *Isa*. V. 8. *is*. Ch. xix. 1. n. l. 6. (Ex. 3.) V. 21. n. l. 6. (ver. 11—19.) —(ver. 20.) Ch. xx. 12. l. 17. that Day.

Ch. xxi. 1. n. l. 2. r. ch. xx. 1, 4 &c. V. 8. Part *is*. V. 21. was of. Ch. xxii. 19. l. 7. taken from. Page 158 is 764.







